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# AN INTEGRATED ISLAMIC BOARDING SCHOOL EDUCATION MODEL FOR LEADERSHIP AND ENTREPRENEURSHIP DEVELOPMENT: A QUALITATIVE CASE STUDY

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**ABSTRAK**

Perubahan sosial yang berlangsung cepat dan kompleksitas tantangan global menuntut lembaga pendidikan untuk tidak hanya mengembangkan kompetensi intelektual generasi muda, tetapi juga membentuk karakter, integritas, kepemimpinan, kemandirian, dan jiwa kewirausahaan. Namun, integrasi nilai-nilai kepemimpinan dan kewirausahaan dalam sistem pendidikan pesantren masih perlu dikaji secara lebih mendalam, khususnya terkait bentuk internalisasi dan praktik pembinaannya dalam kehidupan santri. Penelitian ini bertujuan untuk menganalisis proses internalisasi nilai-nilai kepemimpinan dan kewirausahaan dalam sistem pendidikan pesantren serta mengidentifikasi bentuk pembinaan yang diterapkan dalam membentuk kompetensi dan karakter santri. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui observasi, wawancara mendalam, dan telaah dokumen, kemudian dianalisis melalui tahapan reduksi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa internalisasi nilai kepemimpinan dan kewirausahaan dilakukan secara terpadu melalui kurikulum formal, kegiatan kokurikuler, dan ekstrakurikuler. Nilai kepemimpinan dikembangkan melalui pembelajaran di kelas, organisasi santri, pembagian tanggung jawab, mekanisme pertanggungjawaban, musyawarah, dan pembinaan karakter. Sementara itu, nilai kewirausahaan diinternalisasikan melalui pelatihan keterampilan dan program kewirausahaan berbasis praktik yang memberikan pengalaman langsung dalam mengembangkan kemandirian, kreativitas, tanggung jawab, dan kemampuan mengelola kegiatan produktif. Temuan tersebut menunjukkan bahwa pesantren tidak hanya berfungsi sebagai lembaga transmisi ilmu-ilmu keislaman, tetapi juga mampu membangun ekosistem pendidikan yang mengintegrasikan pembentukan karakter dengan pengembangan kapasitas kepemimpinan dan kewirausahaan. Kontribusi penelitian ini terletak pada penguatan perspektif bahwa

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integrasi pendidikan keislaman, kepemimpinan, dan kewirausahaan melalui pengalaman belajar yang nyata dapat menjadi strategi pembinaan santri yang adaptif, mandiri, dan siap menghadapi dinamika kehidupan sosial serta tantangan masa depan.

**Keywords:**

*Islamic Boarding School Education; Leadership Development; Entrepreneurship Education; Character Building; Student Empowerment.*

**ABSTRACTS**

*Rapid social change and the complexity of global challenges require educational institutions to not only develop the intellectual competencies of the younger generation but also to foster character, integrity, leadership, independence, and an entrepreneurial spirit. However, the integration of leadership and entrepreneurial values into the pesantren education system still requires more in-depth study, particularly regarding the forms of internalization and the practices used to cultivate these values in the lives of santri. This study aims to analyze the process of internalizing leadership and entrepreneurial values within the pesantren education system and to identify the forms of guidance applied in shaping students' competencies and character. The study employs a qualitative approach using a case study design. Data were collected through observation, in-depth interviews, and document analysis, and were then analyzed through the stages of data reduction, data presentation, and the drawing and verification of conclusions. The research results show that the internalization of leadership and entrepreneurial values is carried out in an integrated manner through the formal curriculum, co-curricular activities, and extracurricular activities. Leadership values are developed through classroom learning, student organizations, the division of responsibilities, accountability mechanisms, deliberation, and character building. Meanwhile, entrepreneurial values are internalized through skills training and practice-based entrepreneurship programs that provide direct experience in developing independence, creativity, responsibility, and the ability to manage productive activities. These findings indicate that Islamic boarding schools not only function as institutions for transmitting Islamic knowledge but are also capable of building an educational ecosystem that integrates character building with the development of leadership and entrepreneurial capacities. The contribution of this research lies in reinforcing the perspective that the integration of Islamic education, leadership, and entrepreneurship through real-world learning experiences can serve as a strategy for nurturing students who are adaptable, independent, and prepared to face the dynamics of social life and the challenges of the future.*

## A. INTRODUCTION

Pesantren are Islamic educational institutions with strong historical roots in Indonesia's education system; their role has continued to evolve in response to social changes and the progression of time (Sauri et al., 2022). The renewal of pesantren-based Islamic education is an increasingly critical need in the face of dynamic societal developments. Pesantren are not only expected to preserve Islamic scholarly traditions but also to produce graduates who are competitive, adaptable to advancements in science and technology, and capable of reviving Islamic intellectual traditions as they were during the Abbasid golden age (Imamuddin, 2025; Riyanti et al., 2026; Syakur & Zainuddin, 2024). Therefore, Islamic boarding schools need to reform their educational systems without abandoning the core values that define them (Harmathilda et al., 2024; Rahmawati et al., 2024). The ability of Islamic boarding schools to adapt to change has been one of the factors that has allowed these institutions to remain relevant amid the evolving times.

In this context, it is no longer sufficient for pesantren graduates to merely master Islamic studies; they must also be equipped with competencies in science and technology, as well as various skills relevant to the needs of modern society (Ijudin, 2021; Indra, 2020; Maimun & Fattah, 2024). Criticism of the quality of pesantren graduates—who remain focused on mastering classical texts without a corresponding mastery of science and technology—highlights the importance of transforming pesantren education so that it can produce competitive human resources while also serving as an investment in human capital for national development (Arifin, 2023; Rofiq, 2022). This transformation positions Islamic boarding schools as institutions that not only develop academic and spiritual competencies but also foster leadership qualities and self-reliance among students.

Pesantren education is expected to prepare students to face various life challenges through mastery of religious studies, general knowledge, and skills that support their role as future community leaders (Malihah et al., 2024; Yusutria, 2023). The development of leadership capacity requires a targeted educational process so that each individual's potential can develop into effective leadership skills (Darmawan, 2022). In line with this, a study Selvia & Muttaqin (2024) states that leadership is a fundamental element in the success of an organization, including educational institutions. Effective leadership plays a crucial role in determining policy direction, mobilizing all organizational resources, and ensuring the sustainable achievement of institutional goals.

The urgency of strengthening leadership is increasing amid the various social issues facing Indonesia, such as inequality, poverty, low educational quality, and various forms of injustice that have the potential to erode public trust in the quality of leadership (Azis & Ridwan, 2025; Primayani et al., 2025). Effective leaders are expected to be able to adapt to change, understand environmental dynamics, and provide sustainable solutions. In line with developments in leadership theory, adaptive leadership also emphasizes the importance of innovation, flexibility, and the empowerment of all organizational members in facing change (Naldi et al., 2026).

On the other hand, another challenge faced by pesantren graduates is their readiness to enter the workforce. The predominance of religious education—which has not been fully balanced by the development of hard and soft skills—causes some graduates to struggle to adapt upon returning to society (Hasim & Ramly, 2021; Ilham &

Halim, 2023). In fact, pesantren have great potential as agents of socioeconomic transformation through the development of entrepreneurship education capable of strengthening students' economic independence (Amin & Panorama, 2021; Karim et al., 2025). Therefore, fostering an entrepreneurial spirit, mastering information technology, and developing professional skills must become an integral part of the pesantren education system so that graduates not only possess religious competencies but are also able to create job opportunities and contribute to community development (Hasim & Ramly, 2021). These efforts are also supported by various government programs that encourage the growth of a santripreneur ecosystem as part of strengthening students' economic independence (Wandi, 2022).

Given these conditions, reforming pesantren education must not only focus on strengthening academic and spiritual aspects but also integrate the development of leadership and entrepreneurship as key competencies for graduates. The integration of these two aspects is a crucial strategy to ensure that Islamic boarding schools can produce human resources who are of good character, adaptable, independent, and competitive without compromising the Islamic values that define their identity (Taufiq & Supriyanto, 2026). A study conducted by Karim et al. (2025) confirms that Islamic Spiritual Leadership (ISL)—implemented by kiai through the internalization of Islamic spiritual values, such as prayer (*du'a*), exemplary conduct (*uswah hasanah*), consultation (*shūrā*), and Sharia-based muamalah, has a positive influence on the development of entrepreneurial spirit and self-reliance among santri.

Research findings Jauhari et al. (2026) at Pondok Modern Darussalam Gontor also show that entrepreneurship education in Islamic boarding schools is implemented through the management of various business units, such as printing presses, student cooperatives, Sharia-compliant microfinance institutions (BMT), agriculture, animal husbandry, and services. The management of these business units involves collaborative participation by the leadership, teachers, alumni, and students, ensuring that the entrepreneurial learning process is contextual and practice-based. In addition to providing entrepreneurial experience, this model also instills pesantren values—such as honesty, responsibility, and independence—which form the foundation of the students' character development. Through a study Hastasari et al. (2022), it can also be understood that the learning process in Islamic boarding schools has integrated various character education values, such as mutual respect, honesty, leadership, and discipline in performing prayers on time. These findings indicate that Islamic boarding schools play a strategic role in shaping students' character through an integrated learning process.

Various studies show that Islamic boarding schools play a strategic role in shaping students' character, leadership, and entrepreneurial spirit. The implementation of Islamic Spiritual Leadership has been shown to contribute to the development of independence and an entrepreneurial spirit through the internalization of Islamic spiritual values (Karim et al., 2025). Furthermore, entrepreneurship education in Islamic boarding schools—developed through the management of business units—provides contextual learning experiences while instilling the values of honesty, responsibility, and independence (Jauhari et al., 2026). The pesantren educational process also integrates character values, such as leadership, discipline, and mutual respect, as part of shaping students' personalities (Hastasari et al., 2022). Nevertheless, these studies still focus only partially on aspects of leadership, entrepreneurship, or character

education. Therefore, there remains a need for research that comprehensively analyzes how the pesantren education system integrates the development of leadership and entrepreneurship into a unified educational process.

Addressing this gap, this study offers a novel approach by examining the educational system at Pesantren Bina Insan Mulia Cirebon in fostering leadership and entrepreneurial spirit among students as a model for pesantren education development relevant to the challenges of contemporary society. The Bina Insan Mulia (BIMA) Islamic Boarding School in Cirebon is one of the boarding schools that has undergone continuous transformation of its educational system since its establishment in 1942. Originating from the Al-Ikhlas Islamic Boarding School founded by KH. Sirojuddin, this boarding school has evolved from a traditional religious educational institution into an Islamic educational institution that integrates the boarding school system with formal education and skills development. Under the leadership of the next generation, this transformation has been further strengthened through the development of boarding-school-based education, the establishment of various levels of formal education, the development of entrepreneurship programs, and the utilization of information technology as part of the learning process (Majid, 2024). These developments demonstrate Pesantren Bina Insan Mulia's commitment to preserving pesantren values while responding to the demands of the changing times by strengthening the students' leadership and entrepreneurial competencies.

The integration of leadership and entrepreneurship into pesantren education is crucial because both competencies are linked to the Islamic values that form the foundation of the students' lives (Andriani et al., 2025). Leadership from an Islamic perspective is not solely about the ability to influence or direct others; it also encompasses trust, responsibility, justice, consultation, exemplary conduct, and an orientation toward the common good (Naufal et al., 2026). Furthermore, entrepreneurship is not merely understood as the ability to generate economic profit; it can also be cultivated through values such as hard work, independence, honesty, creativity, responsibility, and professionalism (Nazhifa et al., 2025). Thus, leadership and entrepreneurship education in pesantren possesses distinct characteristics when developed within the framework of Islamic values.

In this context, Bina Insan Mulia Islamic Boarding School serves as a significant case study because its educational system fosters the development of various student competencies through both formal instruction and extracurricular activities. The study of Bina Insan Mulia aims not merely to identify the existence of leadership and entrepreneurship programs, but to understand how these two aspects are integrated into the educational system and the daily life of the boarding school. Through this approach, the research reveals the interplay among the curriculum, student organizational activities, habituation, skills training, practical experience, and Islamic values in shaping the students' leadership and entrepreneurial capacities.

Based on these issues, the research focuses on two primary questions. First, how does Bina Insan Mulia Islamic Boarding School integrate leadership and entrepreneurship development into its educational system? Second, what educational practices and Islamic values support the integration of leadership and entrepreneurship development among the students? These questions aim to uncover the mechanisms of value internalization—facilitated through habituation, role modeling, responsibility,

consultation, cooperation, independence, and practical experiences—within the boarding school environment.

This research offers a novel perspective by revealing patterns of integrating leadership and entrepreneurship as interconnected elements of the boarding school's educational ecosystem, rather than as separate development programs. Another contribution lies in identifying the specific educational practices and Islamic values that serve as mechanisms for internalizing these competencies in the students' lives. Thus, the study demonstrates that leadership and entrepreneurship development at Bina Insan Mulia occurs through a combination of formal learning, organizational experience, character habituation, social responsibility, and entrepreneurial practice grounded in Islamic values. These findings provide a more specific understanding of how an Islamic boarding school's educational system can holistically link religious education with the development of students' leadership and entrepreneurial capacities.

## B. METHOD

This study employs a qualitative approach with a case study design. The qualitative approach was selected because it enables the researcher to gain an in-depth understanding of social and educational phenomena based on the experiences, interactions, contexts, and meanings constructed by the parties involved in those phenomena (Lim, 2025; Nurhayati et al., 2024). A case study design was employed because the research aimed to comprehensively understand a phenomenon within a real-life context—specifically, how the pesantren education system integrates leadership and entrepreneurship development into the educational process for students (Bunkar et al., 2024; Taylor & Muir, 2025).

This study employs a qualitative approach to gain an in-depth understanding of the educational system at Pondok Pesantren Bina Insan Mulia Cirebon regarding the development of students' leadership competencies and entrepreneurial spirit through various educational programs and activities. Meanwhile, a case study design is used to comprehensively describe the educational practices, development strategies, types of activities, and institutional context that support the development of student leadership and entrepreneurship.

The research was conducted at Pondok Pesantren Bina Insan Mulia Cirebon, West Java. The pesantren holds an operational permit issued under Education Office Decree Number 421.22/080.2/Disdik, dated January 18, 2021 (Kemendikdasmen, 2026). The research site was selected purposively because the Bina Insan Mulia Islamic Boarding School offers various educational programs and institutional activities aimed at developing the leadership character and entrepreneurial competence of its students (santri). These characteristics make the pesantren a relevant and information-rich setting for examining the integration of leadership and entrepreneurship development within the pesantren education system.

The unit of analysis in this study comprises the educational system and practices implemented by the pesantren to foster student leadership and entrepreneurship. The analysis focuses on pesantren educational policies, instructional and mentoring practices, student organizational activities, and entrepreneurship programs, as well as the role of pesantren administrators in planning, implementing, supervising, and evaluating these leadership and entrepreneurship development programs.

Research informants were selected using the purposive sampling technique—that is, the selection of informants based on specific criteria aligned with the research objectives (Sudirman et al., 2026). This technique was employed to identify informants possessing knowledge, experience, and direct involvement in the operation of the pesantren education system—specifically regarding programs focused on developing leadership and entrepreneurship among santri.

The study involved a total of two informants: a pesantren leader and a pesantren program director. This selection ensured perspectives were gathered from key figures directly involved in the planning, implementation, mentoring, supervision, and management of leadership and entrepreneurship development programs.

Informant selection was based on three primary criteria: (1) knowledge of the pesantren education system; (2) experience in implementing educational programs or student development initiatives; and (3) direct involvement in leadership and/or entrepreneurship development programs. These criteria were intended to ensure the selected informants could provide rich, relevant information aligned with the study's focus.

The informant categories comprised: (1) the pesantren leader/head, who holds the authority to determine policies and the strategic direction of the education system; and (2) the pesantren program director, who is directly involved in executing entrepreneurship activities within the pesantren environment.

Santri and alumni were not included as direct informants because the study focused on institutional systems, policies, educational practices, development strategies, and program management mechanisms designed and implemented by the pesantren to foster leadership and entrepreneurship. Consequently, individuals with direct responsibility for designing, implementing, mentoring, supervising, and evaluating the programs were deemed the most relevant sources of information to address the research focus. Nevertheless, the development and engagement of santri remained subjects of observation, analyzed through observational data, institutional documents, and accounts from those directly responsible for student development.

Data collection took place from April 2026 to June 2026, spanning a total fieldwork period of three months. The process was conducted in stages, with an interactive interplay between data collection and analysis. The data collection process continued until the information obtained was deemed sufficient to answer the research questions and the patterns emerging from various sources began to show consistency.

Research data were collected using three primary techniques: semi-structured interviews, direct observation, and documentation. The use of these three techniques was intended to obtain comprehensive information while enabling the researcher to triangulate the collected data.

1. Interviews

Semi-structured interviews were conducted with all informants selected through purposive sampling. An interview guide was developed based on the research focus and questions. The interview questions covered several aspects: (1) the pesantren's (Islamic boarding school's) policies and vision regarding leadership and entrepreneurship development; (2) the forms of instruction, mentoring, and activities supporting the development of these two competencies; (3) the roles of teachers, organizational mentors, and business unit managers in program implementation; (4)

the nature of santri involvement in leadership and entrepreneurship activities; and (5) program achievements, challenges, and evaluation strategies.

Prior to the interviews, the researcher explained the research objectives, interview procedures, data usage, and the informants' right to withhold specific information. Interviews took place at mutually agreed-upon locations considered conducive for the informants. Each interview lasted approximately 30–45 minutes and was recorded with the informant's consent; field notes were also taken to capture key information and research context. Interview results were subsequently transcribed verbatim to facilitate the coding and analysis processes.

2. Observations

Direct observations were conducted regarding the educational activities and pesantren programs related to student leadership and entrepreneurship development. Observations encompassed instructional activities, student organization activities, mentoring and guidance, leadership training, as well as entrepreneurship activities and the management of pesantren business units. The focus of the observations included the nature of student involvement, the division of responsibilities, decision-making, collaboration, independence, creativity, and entrepreneurial practices. The researcher utilized observation guides and field notes to document relevant findings. The observation results were then compared with interview data and documentation as part of the data triangulation process.

3. Documentation

Documentation serves as a source of supporting data to reinforce the findings from interviews and observations. The documents analyzed include the pesantren profile, curriculum, educational policies, activity programs, organizational structure, entrepreneurship programs, activity reports, activity archives, and photographs of activities, as well as other documents relevant to the development of leadership and entrepreneurship among the santri. Documents were selected based on their relevance to the research focus and were used to identify the alignment between the policies designed by the pesantren and the educational practices implemented in the field.

Data analysis was conducted interactively, drawing upon the Miles and Huberman analysis model, which encompasses data condensation, data display, and conclusion drawing and verification (Putri & Yahuda, 2026; Saleh, 2023).

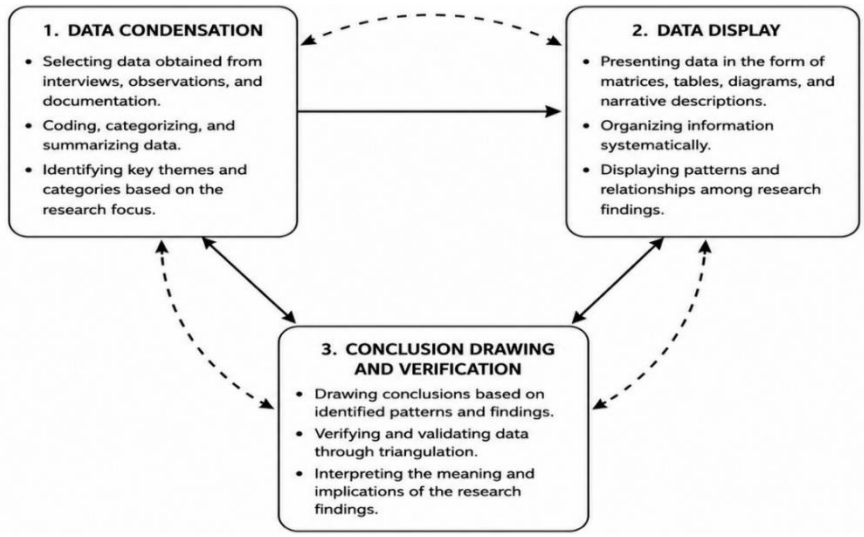



**Figure 1.** Miles and Huberman's Data Analysis Procedure

To derive themes that systematically explain the phenomenon, the analysis process involved coding and thematic analysis. Data analysis proceeded through stages of data organization, initial coding, categorization, theme development and review, and finally, interpretation and conclusion drawing. Interview data were transcribed and reviewed alongside observation notes and research documents. Relevant data were coded, grouped into categories, and developed into themes concerning leadership and entrepreneurship development within the pesantren education system. The resulting themes were cross-checked against all data sources to ensure alignment with empirical evidence prior to interpretation and drawing conclusions.

Data credibility was ensured through source and technique triangulation—specifically by comparing information from pesantren leaders, teachers, student organization supervisors, and business unit managers, as well as by comparing findings from interviews, observations, and documentation. Member checking was conducted by presenting summaries of interview results and interpretations of findings to KH. Imam Jazuli, Lc., MA. (Head of the Pesantren) and Dr. H. Ferry Muhammadsyah Siregar, Lc., MA. (Director of the Pesantren Program) to obtain confirmation and clarification. Furthermore, an audit trail—comprising interview transcripts, observation notes, supporting documents, coding results, and analysis records—was maintained to ensure the research process could be traced from the initial data to the final conclusions. The research procedure flow can be illustrated as follows:

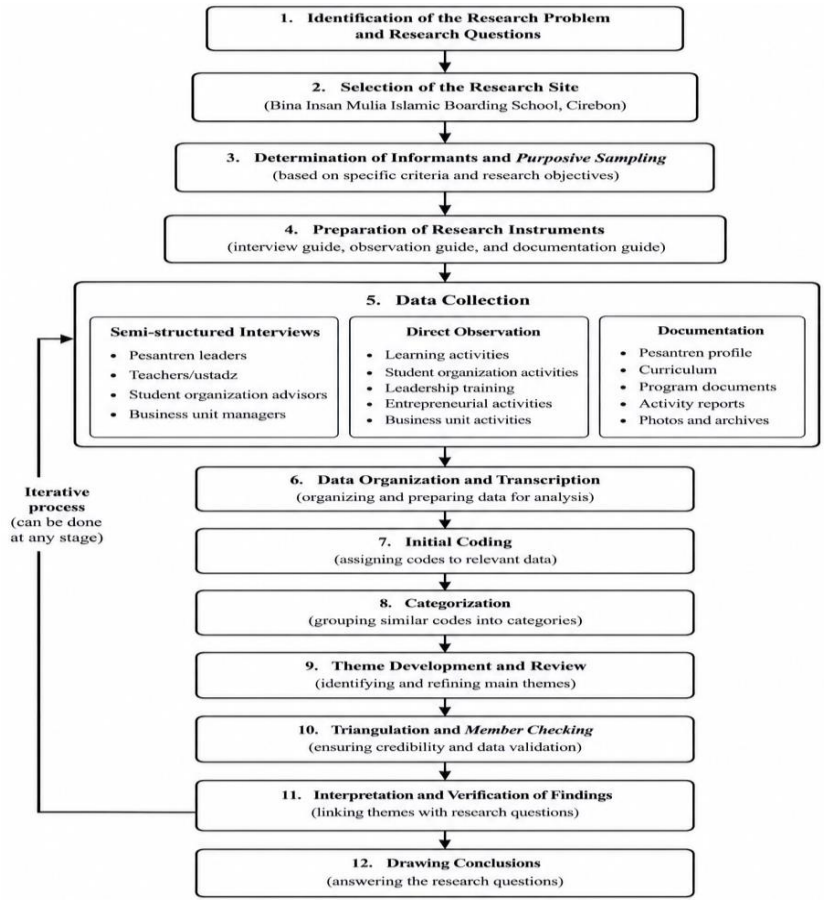



**Figure 2.** Research procedure flowchart.

The procedure is not entirely linear but unfolds interactively. Initial findings obtained during the data collection process can be used to formulate follow-up questions, determine the need for further observation, or examine specific documents. Consequently, the processes of data collection and analysis proceed continuously until a sufficient understanding is gained regarding the integration of leadership and entrepreneurship development within the educational system of Pondok Pesantren Bina Insan Mulia Cirebon.

## C. RESULT AND DISCUSSION

### 1. Fostering the Leadership Spirit of Students through the Bina Insan Mulia Islamic Boarding School Education System

The research results show that leadership development is a key focus of the educational system at the Bina Insan Mulia Islamic Boarding School. Leadership is viewed not only as the ability to lead an organization, but also as a mandate that must be realized through integrity, responsibility, exemplary behavior, and an orientation toward the public good. This paradigm serves as the foundation for various educational programs designed to comprehensively develop students' leadership competencies. Leadership development is carried out through an integration of religious education, character building, organizational experience, and practice-based learning.

According to the boarding school administrator, a leader's success is determined not only by intellectual intelligence but also by spiritual, emotional, and moral qualities, and the ability to adapt to change. Therefore, the entire educational process is directed toward developing students with noble morals, critical thinking skills, social skills, and a commitment to the interests of the community and the nation. In accordance with the statement of KH. Imam Jazuli, explained:

> *"In principle, we are not developing people who seek power, but rather individuals who are ready to shoulder the trust. Leadership in Islamic boarding schools begins with the development of morals, discipline, responsibility, and concern for the community."* (Excerpts from an Interview with KH. Imam Jazuli, Head of the Bina Insan Mulia Islamic Boarding School).

This statement indicates that the orientation of leadership education in Islamic boarding schools emphasizes character building rather than solely developing managerial skills. Leadership values are instilled through daily life habits, so that students learn to become leaders themselves before leading others.

This aligns with the Director of the Islamic Boarding School Program, who explained that the leadership development process takes place 24 hours a day through various educational activities.

> *"All student activities are actually leadership training. They learn to manage their time, take responsibility for their tasks, lead groups, solve problems, and even learn to serve their peers."* (Excerpts from an Interview with Dr. H. Ferry Muhammadsyah Siregar, Program Director of the Bina Insan Mulia Islamic Boarding School).

These findings demonstrate that the Islamic boarding school education system employs an experiential learning approach, namely, developing leadership through the real-life experiences students gain during their time in the Islamic boarding school environment. This commitment is realized through various development programs that provide students with direct leadership experience. One key program is the Intra-

Islamic Boarding School Student Organization (OSIP) as a means of leadership development. According to KH. Imam Jazuli, he responded:

> *"Organizations are not just places to learn to become administrators, but also places to develop integrity. A leader must have the courage to be accountable for the trust they receive."* (Excerpts from an Interview with KH. Imam Jazuli, Head of the Bina Insan Mulia Islamic Boarding School).

Through this organization, students learn to manage work programs, develop activity plans, coordinate, make decisions through deliberation, and be accountable for all organizational activities. Based on observations, this process not only improves managerial skills but also fosters character traits such as trustworthiness, responsibility, discipline, cooperation, and participatory leadership. Meanwhile, the Director of the Islamic Boarding School Program, Dr. H. Ferry Muhammadsyah Siregar explained that the deliberation process is a crucial part of developing leadership character.

> *"In every deliberation, we train students to express their opinions, respect differences, and accept joint decisions. These are the values they will need when they become leaders in society."* (Excerpts from an Interview with Dr. H. Ferry Muhammadsyah Siregar, Program Director of the Bina Insan Mulia Islamic Boarding School).

These findings indicate that student organizations function as leadership laboratories, integrating critical thinking, communication, collaboration, and responsibility into a single learning process.

In addition to student organizations, leadership development is also carried out through scouting activities. These activities emphasize experiential learning through teamwork, camping, leadership training, and community service. Through these activities, students not only gain knowledge but also experience firsthand the process of leading a group, resolving conflicts, making decisions, and building communication with the community.

The Director of the Islamic Boarding School Program explained,

> *"We want students to learn directly in the field. They not only understand the concept of leadership, but they must also be able to put it into practice when dealing with the community."* (Excerpts from an Interview with Dr. H. Ferry Muhammadsyah Siregar, Program Director of the Bina Insan Mulia Islamic Boarding School).

Based on these data findings, it is clear that experiential learning activities contribute to building students' self-confidence, communication skills, responsibility, empathy, and adaptability to diverse social environments. Furthermore, scouting activities contribute to developing students' independence, decision-making skills, collaboration skills, social awareness, and resilience in facing various challenges. Thus, leadership is not only understood as a theoretical concept but also practiced in students' daily activities.

Leadership insight development is also strengthened through homestay programs, national dialogues, and political education. Homestay programs provide students with opportunities to interact with educational environments and communities outside the Islamic boarding school, including through academic visits to universities abroad. These experiences broaden global perspectives while enhancing cross-cultural communication, adaptation, and leadership skills. Meanwhile, national dialogues and political education are aimed at fostering national awareness, critical

thinking skills on strategic issues, and an understanding of ethical leadership in national and state life.

An interesting finding in this study is the existence of the Bina Insan Mulia Political School, established in 2018 as part of a program to strengthen leadership education for Islamic boarding school alumni. This program is an innovative form of Islamic boarding school education aimed at equipping aspiring community leaders with an understanding of political ethics, public leadership, political communication, and governance with integrity. Learning activities involve academics, political practitioners, consultants, and election organizers, so participants gain practical learning experiences. This program is an educational innovation aimed at developing public leadership based on Islamic values for both Islamic boarding school alumni and community leaders.

According to KH. Imam Jazuli,

> *"Islamic boarding schools must not distance themselves from national issues. Politics must be understood as a path of service, so what we are building is not a politics of power, but a politics that is ethical and supports the welfare of the people."* (Excerpts from an Interview with KH. Imam Jazuli, Head of the Bina Insan Mulia Islamic Boarding School).

These findings indicate that political education in Islamic boarding schools is positioned as part of strengthening public leadership capacity, rather than as a practical political activity. In addition to these various programs, the entire leadership development process at the Bina Insan Mulia Islamic Boarding School is based on Islamic leadership values that emulate the Prophet Muhammad, namely ṣiddīq, amanah, tablīgh, and fatānah. These values are internalized through the exemplary behavior of the caregivers, habits in daily life, discipline, sincerity, and the application of the principles of "*Ing Ngarsa Sung Tulada, Ing Madya Mangun Karsa, Tut Wuri Handayani*." Observations show that the process of internalization of values is ongoing because the Islamic boarding school education system is implemented 24 hours a day through the integration of formal, non-formal activities, and boarding life.

The Director of the Islamic Boarding School Program added,

> *"Our target is not only to produce students who are intellectually intelligent, but also possess moral integrity, are able to work collaboratively, and are ready to serve the community."* (Excerpts from an Interview with Dr. H. Ferry Muhammadsyah Siregar, Program Director of the Bina Insan Mulia Islamic Boarding School).

These findings demonstrate that the Bina Insan Mulia Islamic Boarding School educational system develops leadership holistically through the integration of spiritual, intellectual, social, and moral aspects. This model makes all Islamic boarding school activities part of a continuous leadership character-building process.

Overall, the research results indicate that the educational system at the Bina Insan Mulia Islamic Boarding School fosters leadership through a holistic approach. Leadership formation is not only carried out through classroom learning, but also through organizational experiences, life experiences, role models, character building, and student involvement in various social activities. This approach results in a learning process that enables students to develop leadership competencies sustainably, encompassing spiritual, moral, intellectual, social, and managerial aspects. Thus, the Islamic boarding school education system not only functions as a means of transmitting Islamic knowledge, but also as an effective educational model in preparing future

leaders who have integrity, are adaptive, and are able to contribute to the life of society, the nation, and the state.

**2. Implementation of Entrepreneurship Education in the Bina Insan Mulia Islamic Boarding School Education System**

The research results show that the Bina Insan Mulia Islamic Boarding School integrates entrepreneurship education into its educational system as part of its efforts to prepare students to become independent, adaptive human resources capable of contributing to society. The educational orientation is not solely directed at mastering Islamic knowledge, but also at developing personal capacity through strengthening character, life skills, technological literacy, and entrepreneurial abilities. These findings indicate that the Islamic boarding school views the development of an entrepreneurial spirit as an integral part of the educational process, preparing graduates capable of facing the social and economic challenges of society.

Interviews with Islamic boarding school administrators indicate that entrepreneurship education at the Bina Insan Mulia Islamic Boarding School is not positioned as the primary goal, but rather as part of the process of developing students to become independent in facing life after completing their education at the Islamic boarding school. KH. Imam Jazuli explains:

> *"We want our students to be well-rounded. They must master religious knowledge, but they must also be able to live independently when they return to society. Therefore, education at Islamic boarding schools not only teaches Islamic law but also fosters character, fostering hard work, creativity, and the ability to create business opportunities. Students should become people who benefit, not become a burden on society."* (Excerpts from an Interview with KH. Imam Jazuli, Head of the Bina Insan Mulia Islamic Boarding School).

This statement demonstrates that entrepreneurship is understood as part of the character-building process of students, aligned with the educational goals of Islamic boarding schools, namely to produce graduates capable of independently serving the community. The Director of Islamic Boarding School Programs echoed this sentiment, explaining that all educational activities are directed at developing competencies relevant to community needs. Furthermore, Dr. H. Ferry Muhammadsyah Siregar added:

> *"We view entrepreneurship as more than just trading skills. What's more important is developing an independent mindset, the courage to take initiative, the ability to solve problems, and the readiness to adapt to change. We integrate these values into all educational activities at the Islamic boarding school."* (Excerpts from an Interview with Dr. H. Ferry Muhammadsyah Siregar, Program Director of the Bina Insan Mulia Islamic Boarding School).

Based on the interview, it is understood that the development of an entrepreneurial spirit stems from the core values of Islamic boarding school life, which emphasize self-reliance. Students living apart from their families encourage them to take responsibility for their daily activities independently. This environment indirectly fosters character traits such as discipline, responsibility, decision-making skills, and the courage to face challenges. These values serve as the primary foundation for developing entrepreneurial character because they are closely related to the characteristics of an entrepreneur: independence, self-confidence, and the courage to take risks.

However, the research also shows that the developed character of independence has not been fully reflected in alumni's career choices in the entrepreneurial field. Most alumni still prefer to work as educators, preachers, or community leaders rather than as entrepreneurs. This situation is influenced by a strong orientation towards religious devotion and the underdevelopment of an entrepreneurial culture as a primary career choice within Islamic boarding schools. These findings suggest that developing an entrepreneurial character requires the support of a more structured educational system so that students' entrepreneurial potential can develop optimally.

In response to this situation, Bina Insan Mulia Islamic Boarding School integrates entrepreneurship education into various formal and non-formal educational programs. This integration is not realized through a separate subject, but through various activities that provide hands-on learning experiences. This approach allows students to gain both knowledge and practical experience in developing entrepreneurial skills.

The research identified several forms of entrepreneurship education implementation at Bina Insan Mulia Islamic Boarding School. First, soft skills development through learning activities, dormitory development, student organizations, and various leadership activities. This program aims to develop communication, collaboration, discipline, leadership, creativity, and problem-solving skills, which are essential competencies in the world of entrepreneurship. Observations show that developing soft skills is a crucial part of fostering an entrepreneurial spirit.

The Director of the Islamic Boarding School Program explained,

> *"Today's working world is no longer limited to relying solely on knowledge. Students must be able to communicate, collaborate, lead teams, think creatively, and solve problems. We train all of these skills through organizations and various Islamic boarding school activities."* (Excerpts from an Interview with Dr. H. Ferry Muhammadsyah Siregar, Program Director of the Bina Insan Mulia Islamic Boarding School).

Second, cinematography training is provided to strengthen students' digital competencies. This program is implemented in collaboration with the Indonesian Muslim Arts and Culture Institute (LESBUMI) and aims to improve media literacy, creativity, and digital content production skills. In addition to improving technical skills, this training also encourages the development of innovative thinking, creativity, and the courage to create business opportunities in the creative industries. The cinematography training program is one of the Islamic boarding school's innovations in developing students' digital competencies.

KH. Imam Jazuli stated,

> *"Today, preaching is not only done through the pulpit. Students must also be able to preach through digital media. Therefore, we collaborate with various parties to equip them with media production skills and identify opportunities in the creative economy."* (Excerpts from an Interview with KH. Imam Jazuli, Head of the Bina Insan Mulia Islamic Boarding School).

The Islamic Boarding School Program Director added,

> *"This training isn't just about learning how to make videos. What we want to foster is creativity, the ability to identify opportunities, and the courage to produce works of economic value."* (Excerpts from an Interview with Dr. H. Ferry

Muhammadsyah Siregar, Program Director of the Bina Insan Mulia Islamic Boarding School).

Third, the implementation of educational tours as a contextual learning medium. These activities not only serve as recreational facilities but also serve as a means to broaden horizons, improve observation skills, build social networks, and provide learning experiences that contribute to the development of an entrepreneurial mindset.

Fourth, the management of the Islamic boarding school's canteen and mini-market, which serve as entrepreneurship laboratories. Through these business units, students gain experience in business management, customer service, administration, marketing, and financial management. The use of electronic payment systems implemented by the Islamic boarding school also serves as a learning medium for the use of digital technology in business activities. The canteen and mini-market function as entrepreneurship laboratories for students.

According to the Program Director,

*"We involve students in the management of the business units. They learn to serve customers, manage inventory, prepare financial reports, and even use digital payment systems. All of this provides real-world experience that they would not have gained from theory alone."* (Excerpts from an Interview with Dr. H. Ferry Muhammadsyah Siregar, Program Director of the Bina Insan Mulia Islamic Boarding School).

Fifth, the implementation of internship and Industrial Work Practice (Prakerin) programs at various agencies and companies. This program provides students with the opportunity to learn about professional work culture, expand their networks, and develop skills relevant to the needs of the industrial world. One example of this is the Industrial Internship Program at Trans7, which provides students with experience in the broadcasting and creative media industry. These findings demonstrate that Islamic boarding schools strive to broaden their students' career orientation without diminishing their Islamic identity. The internship program serves as a medium to introduce students to a professional work culture. The Islamic boarding school's Program Director explained:

*"Through the internship program, students learn how the industrial world works. They understand professional standards, work discipline, communication, and organizational culture, which will be very useful when they return to society."* (Excerpts from an Interview with Dr. H. Ferry Muhammadsyah Siregar, Program Director of the Bina Insan Mulia Islamic Boarding School)

Furthermore, KH. Imam Jazuli added:

*"We want students to have extensive experience. They retain their identity as Islamic boarding school students, but are also able to adapt to the developments in the modern workplace."* (Excerpts from an Interview with KH. Imam Jazuli, Head of the Bina Insan Mulia Islamic Boarding School).

In addition to strengthening technical competencies, the development of an entrepreneurial spirit is also based on the internalization of Islamic values through the example of the Prophet Muhammad (peace be upon him). Values such as honesty (ṣidq), trustworthiness, professionalism, responsibility, and hard work are integrated into various educational activities as the foundation of Islamic business ethics. Thus, the entrepreneurship developed at the Bina Insan Mulia Islamic Boarding School is not

only oriented towards achieving economic profit, but also towards character building and social responsibility.

Overall, the research results show that the Bina Insan Mulia Islamic Boarding School education system has implemented comprehensive entrepreneurship education through the integration of religious education, character building, soft skills development, skills training, practice-based learning experiences, and the internalization of Islamic values. This educational model demonstrates that the formation of an entrepreneurial spirit is not carried out through conceptual learning alone, but through a process of habituation, direct experience, and role models that take place continuously in the life of the Islamic boarding school. These findings indicate that the integration of religious education with the development of entrepreneurial competencies has the potential to produce graduates who are not only spiritually profound, but also independent, innovative, adaptive, and ready to contribute to the social and economic development of the community.

**Analysis/Discussion (1000-1500 words)**

Research results indicate that education at Pondok Pesantren Bina Insan Mulia fosters leadership and entrepreneurship through an integrated educational ecosystem. These two competencies are not cultivated through standalone programs but rather through the interconnectedness of religious education, character building, student organizations, dormitory life, social activities, skills development, business units, internships, and experiences outside the pesantren (Islamic boarding school). Thus, the pesantren functions not merely as a site for transmitting religious knowledge but also as a continuous learning environment encompassing formal and non-formal activities as well as daily life.

The findings regarding leadership can be explained through Kolb's experiential learning theory. From this perspective, learning emerges through concrete experience, reflection, conceptualization, and re-application in real-world situations (Kolb, 1984; Morris, 2020). This pattern is evident in the students' experiences participating in student organizations, scouting, deliberative forums, and social activities. Research on leadership program development in pesantren settings by Fitriani et al. (2026) also confirms that students do not simply receive knowledge about leadership; rather, they directly encounter situations demanding decision-making, communication, coordination, problem-solving, and accountability. Consequently, leadership is shaped through a process of "learning by doing" rather than solely through conceptual instruction.

These findings align with Sessa et al. (2017), who identify student organizations as a crucial environment for leadership learning. Organizational experience enables students to develop competencies through interaction, the assumption of responsibility, and engagement with real-world issues. Research on leadership in pesantren by Kintara & Arlina, (2025) further demonstrates that the formation of leadership character is linked to organizational involvement, role modeling, discipline, training, task assignments, and habituation. The findings at Bina Insan Mulia reinforce these results while also expanding upon them by showing that leadership experiences extend beyond the internal pesantren environment. Homestays, academic visits, national dialogues, political education, and the Bina Insan Mulia School of Politics

broaden the experiences of students and alumni, extending them into the realms of social engagement and public leadership.

Another key characteristic is that leadership at Bina Insan Mulia is not viewed merely as the ability to manage an organization. Instead, leadership is regarded as a trust demanding integrity, responsibility, discipline, service, and social concern. The values of *ṣiddīq* (truthfulness), *amānah* (trustworthiness), *tablīgh* (communicating the message), and *faṭānah* (wisdom/intelligence)—along with the exemplary conduct of the pesantren leaders and the principles of *Ing Ngarsa Sung Tulada* (leading by example), *Ing Madya Mangun Karsa* (building spirit from the midst), and *Tut Wuri Handayani* (supporting from behind)—serve as the moral foundation for this process. Consequently, the leadership competencies developed are holistic in nature, integrating spiritual, moral, intellectual, social, and managerial dimensions. These findings indicate that leadership within the pesantren context is directed not only at the ability to influence or manage others but also at the capacity to exercise leadership as a form of responsibility and service (Akbar et al., 2026).

A similar pattern is observed in entrepreneurship education. At Bina Insan Mulia, entrepreneurship is not understood solely as the ability to establish and manage a business, but as a character trait encompassing independence, initiative, creativity, opportunity recognition, problem-solving, adaptability, and the courage to assume responsibility. The pesantren environment serves as the initial setting for shaping this character, as students become accustomed to managing personal responsibilities independently (Khamid & Hadi, 2025). Thus, entrepreneurship evolves as part of the character-building process rather than merely as an economic competency.

These findings align with the concept of experiential learning in entrepreneurship education. A study by Motta & Galina (2023) demonstrates that experience-based learning can foster entrepreneurial competencies, as these skills require experience, interaction, reflection, and concrete action. This perspective explains the relevance of various practices at Bina Insan Mulia, such as business unit management, cinematography training, educational activities, internships, and practical work experience. Students have the opportunity to encounter situations that mirror real-world conditions, ensuring that entrepreneurship education goes beyond mere conceptual understanding to become a practical experience.

The management of the pesantren canteen and minimarket serves as the most concrete example of this mechanism. These business units function as entrepreneurship laboratories, as students engage in activities ranging from customer service, inventory management, and financial administration to marketing and the use of digital payment systems. This demonstrates that the pesantren environment provides an authentic space for students to develop economic competencies alongside social and managerial skills (Ridwan et al., 2024). These findings align with research by (Hakim et al., 2025) on pesantren entrepreneurship, which indicates that integrating religious education with business practices fosters self-reliance and entrepreneurial capabilities. Thus, real-world experience acts as the link connecting knowledge, skills, and entrepreneurial character.

However, this study indicates that developing entrepreneurial character does not automatically result in a career orientation toward entrepreneurship. Although students have developed independence, creativity, problem-solving skills, and adaptability, their career choices remain influenced by the values of religious and social

service inherent in the pesantren environment. These findings underscore that fostering entrepreneurial character must be accompanied by the strengthening of career orientations that take into account the students' values, aspirations, and social contexts.

These findings are significant because entrepreneurship education should not be measured solely by the number of graduates who become entrepreneurs. Consistent with this, research findings (Ibrahim et al., 2026) suggest that through classroom learning combined with hands-on entrepreneurial practice, santri gain experiences that foster independent thinking, a positive mindset, a sense of responsibility, and financial independence. The findings demonstrate that integrating Islamic values with entrepreneurship education serves as a strategic approach for pesantren to mold students who are independent, possess an Islamic character, and are adaptable to contemporary socio-economic demands. Therefore, within the context of Bina Insan Mulia, entrepreneurship education can be understood as an effort to build life capacities that enable graduates to be independent, creative, adaptable, and productive, regardless of the professions they ultimately choose. From this perspective, an educator, *da'i* (preacher), or community leader can still leverage entrepreneurial character in fulfilling their professional and social roles.

Another distinctive feature of the Bina Insan Mulia model lies in the integration of Islamic values into entrepreneurship education. Values such as *ṣidq* (truthfulness), *amanah* (trustworthiness), professionalism, responsibility, and hard work form the ethical foundation of entrepreneurial activities. Consequently, entrepreneurship is not directed solely toward achieving economic profit but also toward cultivating behavior that is honest, responsible, and socially beneficial (Fahrurroziqin et al., 2026). This pattern aligns with studies on pesantren-based entrepreneurship, which position religious values as the foundation for developing economic self-reliance and social responsibility. In this context, entrepreneurship education serves as a form of values-based education that links economic competence with Islamic ethics.

When these two findings are analyzed together, it becomes evident that leadership and entrepreneurship develop through overlapping educational mechanisms. Student organizations, for instance, foster leadership through coordination, decision-making, and responsibility, while simultaneously cultivating entrepreneurial character through initiative, communication, creativity, collaboration, and problem-solving (Hastuti et al., 2025). Similarly, the management of business units and internship programs not only provides entrepreneurial experience but also demands discipline, communication, responsibility, and leadership capabilities. Therefore, these two competencies are best understood as mutually reinforcing within a single, experience-based educational process.

These findings also highlight the study's novelty. Previous research has largely treated leadership and entrepreneurship education in pesantren as distinct fields. In contrast, the case of Bina Insan Mulia demonstrates that both can be developed within the same educational ecosystem. Religious education, dormitory life, organizational activities, social engagement, business units, digital development, and professional practice serve as shared spaces for shaping both leadership capabilities and entrepreneurial character. In other words, this integration does not stem from the addition of two specific programs; rather, the entire pesantren environment is designed and functions as a learning space that fosters repeated experience, habituation, role modeling, responsibility, and reflection.

Based on this synthesis, the Bina Insan Mulia educational model can be understood as a holistic, experience-based, and Islamic-value-oriented pesantren model. Its holistic nature is reflected in the integration of spiritual, moral, intellectual, social, leadership, and skill-based aspects. Its experience-based nature is evident in student involvement in organizations, business units, internships, social activities, and professional environments. Meanwhile, its value-based character is demonstrated by the consistent instilling of trustworthiness, honesty, responsibility, hard work, and an orientation toward the common good. Thus, leadership and entrepreneurship are not the products of a specific program, but rather the result of an accumulation of educational experiences that unfold continuously. Consequently, future entrepreneurship development can be bolstered through post-education support, business incubation, alumni networks, market access, and mentoring, ensuring that established entrepreneurial traits evolve into sustainable economic activities. Such strengthening need not diminish the pesantren's religious orientation; rather, it can align values of self-reliance, service, and the common good with broader professional and economic opportunities.

Overall, this study demonstrates that the strength of the Bina Insan Mulia educational model lies in its ability to transform pesantren life into a comprehensive learning environment. Leadership is cultivated through experiences involving responsibility, organizational management, and service, while entrepreneurship is fostered through self-reliance, initiative, creativity, and engagement in real-world situations. Both are ultimately unified by Islamic values. These findings illustrate that pesantren education can integrate religious character building with the development of leadership and entrepreneurial capacities within a single, sustainable educational ecosystem.

## CONCLUSION

The findings indicate that the educational system at Bina Insan Mulia Islamic Boarding School contributes to the development of students' leadership and entrepreneurial spirit through an integrated combination of religious education, character formation, daily routines, exemplary conduct, organizational involvement, and practical life-skills activities. Rather than relying solely on classroom instruction, the boarding school embeds leadership and entrepreneurship values within students' everyday experiences, enabling them to develop discipline, responsibility, independence, cooperation, communication, decision-making, creativity, and basic business-management skills. The main contribution of this study lies in demonstrating how the pesantren educational environment can function as an integrated context for cultivating both leadership and entrepreneurial dispositions through the combination of religious and practical education. However, this study is limited by its focus on a single Islamic boarding school and its qualitative design, which captures the implementation of the educational system from the perspectives of selected informants but does not quantitatively assess its effectiveness or long-term outcomes. Therefore, the findings should be interpreted within the specific institutional and cultural context of Bina Insan Mulia, while future research could examine multiple pesantren using mixed-methods or longitudinal designs to further assess the effectiveness and sustainability of leadership and entrepreneurship development among students.

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