

Altruistic Leadership And The Sustainability Of Economic Empowerment Program In Community Training Centers Of Islamic Boarding Schools In East Java

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ABSTRACT

Altruistic leadership is a leadership style that places others at the center of attention. Within the context of Islamic Boarding Schools (IBS), this leadership style can inspire students and community peoples to actively contribute to the success of the BLKPP program. This article aims to explore the altruistic behavior of Kiai and reveal the impact on sustaining the BLKPP. This research is field research using a qualitative approach. Data collection was conducted through interviews, observations, and documentation at six BLKPP in four regions: Kediri, Blitar, Jombang, and Trenggalek. This paper finds three altruistic behaviors from Kiai that contribute to the progress of BLKPP, namely; prioritizing the interests of the community and students for their own benefit, donating their assets for the advancement of the BLKPP, and providing mentoring and empowerment in the form of business consultations and opening up marketing access. This altruistic behavior is able to maintain the existence of the BLKPP in two ways: create a productive and prosocial work atmosphere and increase the motivation of students and the community to contribute to the success of the BLKPP program. These findings highlight the importance of adopting an altruistic leadership style for IBS leaders to ensure the sustainability of the BLKPP management program specifically, and to drive IBS generally.

Keywords: Altruistic Leadership, BLKPP, Economic Empowerment, Sustainability

INTRODUCTION

The ratification of Presidential Regulation Number 18 of 2026 concerning the Directorate General of Islamic Boarding Schools (IBS) underscores the significant role these institutions play in national development, necessitating a dedicated directorate to enable them to contribute more effectively to the nation (Ikhsan, 2026). This regulation reinforces earlier policies that its position as key cross-ministerial partners in community economic empowerment. Through the Ministry of Social Affairs, IBS serve as strategic partners in social empowerment programs, institutional strengthening, and the distribution of social assistance to students and the institutions themselves. Through the Ministry of Manpower, IBS act as central agents in community economic empowerment; a flagship initiative in this regard is the establishment of Community-Based Vocational Training Centers for IBS (BLKPP) (Ministry of Manpower, 2023). Through the Ministry of Basic and Secondary Education, IBS play an active role in enhancing educational quality, achieving diploma equivalency, developing curricula, and integrating technology and character values (Firdaus, 2026). Within a broader legal framework, IBS are supported by Law Number 18 concerning IBS, which affirms that these institutions are not merely centers for religious learning but also hubs for community economic empowerment.

Positioning IBS as the focal point for community economic empowerment is well-founded. Beyond the fact that IBS represent Indonesia's oldest educational system—possessing deep roots in society (Dhofier, 2011) and a continuously growing presence (Mutia, 2022)—they have also historically proven their effectiveness in successfully implementing community economic empowerment programs. Empirically, several IBS have successfully empowered the community economically. Several IBS in Indonesia have developed effective entrepreneurship systems and succeeded in increasing the independence of the IBS and empowering the community economically (Anggadwita et al., 2021). IBS Al-Ittifaq has successfully empowered the community through the development of the agribusiness sector, specifically vegetables and fruits (Arifin, 2018; Fauroni, 2019). IBS Sidogiri has empowered the community economically in the financial sector (Azizah, 2018; Busyairi, 2017; Fauroni, 2019; Kutsiyah, 2020). Several IBS in East Java have successfully implemented programs “One Pesantren One Product” (OPOP) and impacted on improving the welfare of IBS (Amalia et al., 2024; Mahfud, 2021). Regarding BLKPP itself, the evaluation results of this program indicate that the existence of BLKPP provides significant benefits for improving the quality and competence of students, alumni, and the community (Maftuchan, 2020).

Through various sources, study which focuses on the BLKPP, is divided into two parts. First, a community service research study. This study utilizes BLKPP as the location for community service. This community service research was conducted in collaboration with BLKPP management and academics. Wicaksono, in his community service, used BLKPP Al-Ittihad Malang as the subject of the service. He provided videography training to students and reported that through the teaching model, Project Based Learning (PBL) training was effective (Wicaksono & Nugroho, 2021). Similarly, Azhari, in his community service research at the Nailul Muna API BLKPP Magelang, demonstrated that graphic design training was effective with a high level of consistent attendance. This was due to the encouragement from participants due to the ongoing pandemic (Azhari et al., 2022).

Second, studies that view BLKPP as an evaluative subject. Several such studies, for example, were conducted by Mardiyah. In her research, she found that the implementation of BLKPP program was quite optimal. However, there were several inhibiting factors, the most fundamental of which was a lack of participant interest (Mardiyah, 2022). Using the same perspective, Lutfi stated that the English learning and teaching models or strategies taught at BLKPP were in accordance with ideal learning models (Lutfi, 2020). A fairly serious evaluative study was conducted by the Initiative Team. This team was officially appointed by the Ministry of Manpower to comprehensively evaluate the performance of BLKPP. The research, in the form of an evaluation report for the 2017 and 2018 BLKPP cohorts, successfully mapped the performance of BLKPP into four types: type A (Very Good), B (Good), C (Poor), and D (Very Poor), each with its own various indicators. Of the 125 BLKPPs spread across Indonesia, there are BLKPPs that fall into categories C and D. Most BLKPPs fall into Type B and a small portion into Type A. These results indicate that overall the BLKPP program can be considered quite successful (Maftuchan, 2020). Another study conducted by Nurohman found that BLKPPs that can run their empowerment programs are BLKPP that adopt non-computer schemes such as welding, food processing, convection, and so on (Nurohman et al., 2024).

The studies above show that the existence of BLKPP provides many benefits for IBS. In this case, IBS are able to adapt and play a strategic role not only as a place to deepen religious knowledge but also as an agent of community empowerment. However, none of these studies have examined BLKPP from the perspective of its guardians. One study examined several factors that can maintain the sustainability of economic empowerment programs in IBS. The study, conducted by Nurohman, found three factors that determine the sustainability of

BLKKP's role: the charisma of Kiai, alumni involvement, and external collaboration (Nurohman & Himmati, 2025). Kiai's charisma, in their findings, serves as a source for other factors. Because Kiai's charisma emerges and binds all students, alumni, and the surrounding community. Although the study examined the role of Kiai in terms of his charisma, there is actually one aspect that is interesting to study and has not been discussed in previous studies: Kiai's altruistic leadership style. This leadership style is actually very real in the field. Because Kiai consistently sacrificed their lives, bodies, energy, time, and possessions for others—their students and the surrounding community. This sincere spirit of sacrifice in creating benefits and prosperity for others has not been widely studied. Through this gap, this paper examines the altruistic leadership of Kiai in managing IBS, particularly in advancing BLKKP.

Leadership Concept

Leadership can be understood as a person's ability to influence others. This ability causes others to behave as desired. According to Terry, leadership is the activity of influencing others to work sincerely in order to achieve common goals (Terry, 2019). Leadership determines the success or failure of an organization. Because leadership is the backbone of an organization's progress. A person's success in leadership depends on the leader's leadership style. A leader's behavior and leadership model have implications for the attitudes of those being led. This subordinate behavior ultimately determines performance (Shahzad et al., 2010).

Altruistic Leadership

Altruism can be defined as the willingness to sacrifice for others. This is manifested in the form of helpful behavior (Avolio & Locke, 2002). In Islam, altruistic behavior is strongly encouraged. Islam teaches that the goodness of life is determined by the extent to which a person provide benefits to others. "*The best people are those who provide many benefits to others.*". From this, it is clear that Islam does not teach people to be self-centered or egoistic. In Islam, the term altruism is equivalent to "itsar," which means prioritizing the interests of others over one's own. A person is said to have a personality "itsar" in daily life when one is able to see the needs and interests of others as more important than one's own personal interests (Al Usaimin, 2002).

Altruism is somewhat difficult to discern because it is related to motives and outcomes. However, it can be traced through motives and goals. Batson distinguishes between altruism and egoism in terms of goals. If the primary goal is to improve the well-being of others, then the motivation is altruistic. However, if the primary goal is to improve one's own well-being, even if others benefit, then the motivation is considered egoistic (Batson et al., 1991).

An altruistic attitude is very important for a leader. A leader who is selfless, has greater empathy, and is more helpful to subordinates can increase employee motivation and performance (Abdillah et al., 2020). Leadership attitudes such as helping, cooperation, charity, and empowering others are key to organizational progress (Kanungo & Mendonca, 1996). A leader's altruistic behavior is crucial for several reasons. When a leader assesses their organizational environment, they need to be open and sensitive to others and demonstrate concern for the well-being of the organization and its members. When a leader formulates a shared vision, they need to ensure that it reflects the perspectives of others and fulfills their aspirations. When a leader implements strategies to realize the vision, they need to engage in role-modeling and make sacrifices for the good of the organization (Kanungo & Mendonca, 1996).

Altruistic leaders are people-focused and have a strong concern for the needs of their subordinates, and are willing to sacrifice their own interests to help them (Abdillah et al., 2020). This type of leadership is characterized by leaders putting the interests of their subordinates above their own, demonstrating empathy, generosity, and a willingness to help and support their subordinates selflessly (Barbuto et al., 2006).

Altruistic leaders motivate not only through instructions or targets, but also through exemplary attitudes and humanitarian values. Altruistic leadership has a significant influence in reducing negative behaviors such as withholding knowledge (information) and increasing positive relationships within the organization by triggering positive emotions and the quality of leader-subordinate relationships. Positive emotions generated by leaders' actions also influence prosocial behavior and foster happiness at work (Salas-vallina et al., 2018). Positive emotions have the effect of broadening an individual's thoughts and actions, ultimately building personal resources such as empathy, social connectedness, and the drive to help others. In an organizational context, employees experiencing positive emotions tend to be more likely to initiate assistance to coworkers, become friendlier, and demonstrate cooperative behavior (Fredrickson, 2001).

Economic Empowerment

Community empowerment is an effort to uplift the dignity and status of the underprivileged, enabling them to break free from the traps of poverty and underdevelopment (Suharto, 2014). It assists the beneficiaries—specifically the destitute and the poor—in gaining the capacity to make decisions and determine the actions necessary to improve their quality of life and economic well-being (Istan, 2017). Empowerment is both a process and a goal. As a process, it involves activities designed to strengthen vulnerable groups within society, including the poor. As a goal, it represents the outcome of social change wherein the community possesses the agency, power, and capability to meet its own needs across all aspects of life, voice its aspirations, secure employment, participate in social activities, and independently fulfill its life obligations (Nurjamilah, 2016). In IBS context, community empowerment refers to a process of societal change spearheaded by IBS through its empowerment programs. Consequently, this empowerment process extends beyond IBS community itself to include the residents of the surrounding areas. In this article, the community economic empowerment program is implemented by IBS through the programs and functions of the BLKPP.

Sustainability Concept

Sustainability refers to the capacity to endure or continue over time. The term originated in studies concerning the renewal of natural resources (Meutia & Ismail, 2012). Within the context of business studies, sustainability is understood as the effort to prevent the depletion of natural and physical resources, ensuring their long-term availability in alignment with desired objectives. In this study, sustainability is interpreted as IBS endeavor to maintain its ongoing community economic empowerment process—specifically through the BLKPP program—by maximizing available resources. Key factors in this sustainability include Kiai, alumni, and community people.

In this study, the sustainability of BLKPP is understood not merely as the continuation of administrative training programs, but as an institutional social process underpinned by Kiai leadership, alumni, and community people. The interaction among these three factors fosters a collaborative, sustainable dynamic that enables BLKPP to grow and carry out economic empowerment in a sustainable manner.

BLKPP

Community Vocational Training Centers (BLKK) are vocational training facilities established by religious institutions such as IBS (pesantren), seminaries, dhammasekha, pasraman, and other communities (Kemenaker, 2023). IBS BLKK (BLKKP) is a vocational training unit established within IBS that aims to improve the skills of male and female students in preparation for entering the workforce. BLKKP is a unique entity due to its existence within the IBS environment. This institution cannot be equated with general business development institutions. However, BLKKP is still strongly managed traditionally because this institution places the caretaker or Kiai as the sole primary policy maker. On the other hand, alumni involvement is crucial in the development of this vocational training institution. External collaboration with business and government institutions is also key not only to the success of BLKKP but also to the level of sustainability ensuring that BLKKP becomes the estuary of community empowerment as envisioned by the government (Nurohman & Himmati, 2025).

RESEARCH METHOD

This research is field research with a qualitative approach. The qualitative approach has the following characteristics: (1) it is carried out in a natural setting as a direct data source and the researcher as a key instrument, (2) descriptive, that is, describing a particular situation, (3) paying more attention to the process than to the results or products, (4) the data analysis tends to be inductive and (5) the design is temporary (Koencoro, 2003). This research took place in four regions with seven BLKKP, namely; BLKKP Bustanul Muta'allimin and BLKKP al-Muhsin in Blitar, BLKKP Istishlahul Faroj and BLKKP Riyadhatus Syariah Bisyarlah in Trenggalek, BLKKP al-Zaytun and BLKKP Subulus Salam in Kediri, and BLKKP Fathul Uloom in Jombang.

Data collection techniques were conducted through interviews with 12 individuals, including BLKKP administrators, IBS administrators, training participants, training alumni, and the surrounding community. Data collection was also conducted using observation and documentation techniques. Data analysis is the process of interpreting data to provide meaning, explain patterns or categories, and identify relationships between various concepts. Data analysis was conducted following the flow proposed by Miles and Huberman: data reduction, data presentation, and drawing conclusions or verification (Miles & Huberman, 1994). To test the validity of the data, this study used a triangulation model by searching for comparative data outside the existing data (Usman & Akbar, 2003). Triangulation was conducted by cross-checking data sources and data collection techniques.

RESULT AND DISCUSSION

Condition of BLKKP in South East Java

As a flagship government program for the economic empowerment of IBS, BLKKP studied here has a similar profile. BLKKP were established because the IBS administrators and their teams proposed to the government that BLKKP be established at their schools. After administrative selection and a field survey were deemed feasible, several BLKKP were established, with varying construction periods and majors chosen.

Two BLKKP in Trenggalek, al-Zaytun and Subulus Salam, were established in 2022 and 2021, respectively. Both have only conducted training once with 16 alumni. Al-Zaytun majored in sewing or fashion design, while Subulus Salam majored in natural product processing. Two BLKKP in Blitar, Bustanul Muta'allimin and al-Muhsin, were established in 2019 and 2018, respectively. BLKKP Bustanul Muta'allimin has only conducted training once with 16 alumni. Meanwhile, BLKKP al-Muhsin has conducted training 13 times with 208 alumni. BLKKP Bustanul Muta'allimin majored in pond management and BLKKP al-Muhsin majored in welding (*welding*). Two BLKKP in

Kediri, Istishlahul Faroj and Riyadhatus Syariah Bisyarlah, were established in 2020 and 2022. Istishkahul Faroj has conducted training four times with 64 alumni. Riyadhatus Syariah Bisyarlah has only conducted training once with 16 alumni. BLKKP Istishlahul Faroj majored in agricultural processing, while BLKKP Riyadhatus Syariah Bisyarlah majored in fashion design. BLKKP Fathul Ulum in Jombang was established in 2019 and has conducted training seven times with 112 alumni. The major chosen is convection.

In subsequent developments, these BLKKPs were required to become self-sufficient. They had to cover training costs, equipment maintenance, and other operational costs. Most BLKKPs were unable to survive, ultimately becoming mere IBS infrastructure converted into offices, Koran study rooms, or guest rooms. However, some BLKKPs were able to maintain their function as training centers and driving forces for the economic empowerment of IBS. In this regard, BLKKPs were able to not only prepare qualified human resources but also become production facilities that give incentives for IBS. In Nurohman's research, the sustainability of BLKKP management is not only due to the appropriateness of the chosen major, namely non-computer majors, such as: welding, convection, natural product processing, culinary arts, automotive, pond management, and so on (Nurohman et al., 2024), but also due to other factors such as; the charisma of Kiai, alumni involvement, and external collaboration (Nurohman & Himmati, 2025).

In addition to the aforementioned factors, leadership in the management of the BLKKP is a crucial factor. In the context of IBS, leadership is inherently inherent in the charisma of the leader. However, this charisma is further enhanced when Kiai personally exhibits a spirit of altruism. This behavior focuses on doing good to others without expecting anything in return. Altruistic behavior by Kiai or leader is a necessity in the eyes of the community, as the community constantly observes it in various situations and circumstances. If altruistic behavior is inherent and has become a part of the leader's personality, the community will respect and obey them wholeheartedly. Therefore, the community always awaits the leader's first action before carrying out an order. If this first action creates a positive impression in the form of altruistic behavior, the community will almost certainly follow and carry out the command.

Kiai's Altruistic Behavior

In this study, IBS administrators implemented an altruistic leadership model that garnered sympathy from the students and the surrounding community. This altruistic leadership model has enabled the BLKKP to develop further. Some of these altruistic leadership behaviors include:

1. Prioritizing society over oneself

Selfless behavior, or prioritizing the interests of the community over one's own, was found when BLKKPs were about to be established. Several BLKKPs studied were found to have been motivated by fulfilling community aspirations, as was the case with BLKKP Azzaytun.

"The BLKKP was founded because of the community's wishes, especially those of widows living near IBS. I heard their wishes. They wanted IBS to have a training institution that would teach them skills so they could have something to do and earn an income." (Results of Interview with Kiai of IBS Azzaytun Trenggalek, July 30, 2023).

According to Kiai, their aspirations weren't limited to the establishment of the BLKKP; the community also directly requested the department he was developing, namely fashion design. At the time, IBS had

planned to choose a multimedia department. However, because the Kiai prioritized community involvement, the fashion design department was ultimately chosen.

"They want fashion, not multimedia, as IBS wants. Yes, I realize that the benefit of society is far more important than myself and IBS." (Results of Interview with Kiai of IBS Azzaytun Trenggalek, July 30, 2023).

The interview above demonstrates that Kiai is very close to the community. Through this closeness, Kiai is able to absorb the community's desires. He is even willing to sacrifice his personal interests for the benefit of the community. (Interview with Manager of BLKKP Azzaytun Trenggalek, July 30, 2023).

2. Sacrificing wealth without expecting anything in return

Another altruistic behavior is giving away material possessions without expecting anything in return. This can be seen in almost all IBS administrators assisting BLKKP. For example, interviews with administrator of BLKKP Subulus Salam, Trenggalek, and Bustanul Muta'allimin, Blitar, were conducted.

"Kiai fully supports the presence of this BLKKP, he handed over 3 hectares of land to be planted with various productive crops for the development of the BLKKP." (Results of Interview with Manager of BLKKP Subulus Salam Trenggalek, August 1, 2023).

"Kiai invited the BLKKP Manager to use his private fish ponds, which consist of 6 ponds, for the purposes of fish breeding and rearing." (Results of Interview with Manager of BLKKP Bustanul Muta'allimin Blitar, August 21, 2023).

The interviews above reveal the sacrifices made by Kiai in supporting the BLKKP. Kiai not only served as mentors or supervisors, providing advice and suggestions, but also voluntarily donated their assets without expecting anything in return for the advancement of the BLKKP.

3. Providing business assistance and empowerment

Kiai's altruistic behavior is also evident in the provision of dedicated time for students and the community to discuss their business challenges. In some IBS, this is called "Ngaji Ekonomi" (Results of Observation at BLKKP Raudhatus Syariah Bisyarlah, Trenggalek, 2023). In these forums, community members and alumni with businesses not only listen to economic-themed study groups but also provide a platform to express their concerns about their business challenges.

"Every Wednesday night, Kiai sets aside time to provide special religious studies on economic issues, for participants who are students and alumni who are starting businesses, and the surrounding community" (Results of Interview with Manager of BLKKP Fathul Ulum Jombang, August 14, 2023).

The interview above explains that Kiai provided mentoring through advice and counseling in an economic study forum. In this forum, the community and alumni of BLKKP training could share the challenges they faced. This forum was crucial in maintaining the community's enthusiasm for business. Kiai not only provides advice and solutions but also acts as empowering actors. This is evident in the fact that the position of Head of BLKKP in East Java is almost exclusively held by senior students, not Kiai's

children. Meanwhile, Kiai himself holds a position within the organizational structure as a Supervisor. This organizational structure clearly demonstrates the ongoing empowerment process undertaken by Kiai. Kiai does not appoint his children as Head of the BLKPP, but instead appoints others so that the students can participate in development of BLKPP. (Results of Documentation at BLKPP, August 10, 2023).

Empowerment is also carried out by Kiai in the form of helping to open up market share and finding buyers, private and government institutions. Due to the Kiai's agility and extensive network, BLKPP has become not only a training center but also a production house.

"BLKPP has become a production unit. Almost every month, we receive orders from government offices, private companies, and even individuals, requesting tables, chairs, cupboards, and other products." (Results of Interview with Manager of BLKPP Al-Muhsin Blitar, August 21, 2023).

Kiai empowerment, starting with providing training, mentoring through business consultations, and opening markets and seeking orders, constitutes a comprehensive empowerment model. In leadership perspective, this model also strengthens Kiai's leadership style as an altruistic leadership style.

Altruistic Leadership of Kiai

Leadership behaviour demonstrated by Kiai in the form of deciding the establishment of BLKPP and determining majors according to the wishes of the community, sacrificing assets by providing full use of land and ponds, and helping alumni and the community in business development through training and marketing is a reflection of altruistic leadership behaviour. Altruistic leadership has characteristics including; a love of helping others, a desire to always sacrifice for the benefit of others, and all behaviours directed at providing benefits or advantages to others without expecting external rewards (Kanungo & Mendonca, 1996). Altruistic leaders focus on people and have a strong concern for the needs of subordinates and have a desire to sacrifice self-interest to help subordinates (Abdillah et al., 2020).

Altruistic leaders sometimes blend into the community or their subordinates, positioning themselves as equal partners with their subordinates. This method allows leaders to directly understand and listen to what their subordinates or the community desire. This is evident in Kiai's behavior above. Kiai's closeness to the community allows him to capture the innermost desires of his people, including their desires, especially those of widows, for special skills that could become their livelihoods. A leader's ability to understand the community's innermost desires and manifest them through caring actions is a hallmark of altruistic leadership. Altruistic leadership is built on closeness, genuine concern, and care for the feelings of their subordinates (Kanungo & Mendonca, 1996).

The altruistic leadership model is able to maintain the empowerment function of IBS for the economy of IBS and the community through BLKPP. Community empowerment that emphasizes the existence of full awareness of the community to change to be more powerful, better, and more advanced (Lewin, 1951), with the presence of Kiai figures who provide good examples, provide various sacrifices without expecting anything in return, and provide sincere concern, this empowerment process which generally takes a long time becomes more effective and optimal. The community or subordinates are automatically moved massively to follow something similar to what Kiai does and finally together make changes for the better. Togetherness is the key to the occurrence of social and economic transformation in society more quickly and optimally (Burnes, 2004).

The Impact of Altruistic Leadership on the Development of BLKKP

Altruistic leadership has provided two things in maintaining the existence of BLKKP as an impact. First, altruistic leadership creates a productive and prosocial work environment. The altruistic leadership of Kiai who mingles with students and the community and demonstrates helpful behaviour can improve harmonious relations between IBS and the surrounding community. This is the ideal of IBS's responsibility to its community. This creates a relaxed atmosphere and can reduce tensions between the caretaker, students, and the community, allowing everyone to exchange information, experiences, and knowledge. The empathy, helpfulness, and selfless behaviour demonstrated by a leader serve as an example for those in the community to always prioritize the values of social solidarity over material things (Michalova et al., 2024). A work environment where everyone opens up in a friendly manner can increase prosocial attitudes among students and the community on the one hand, and boost productivity on the other. Altruistic leaders trigger positive emotions in students and the community, which in turn strengthen the intention and actions to help fellow students and community members, ultimately contributing to the success of IBS's or organization's programs (Asti, 2022).

Second, altruistic leadership fosters motivation to continuously improve performance. When leaders demonstrate concern, sincerity, and support for their subordinates, it increases employee morale, dedication, and focus in carrying out their duties (Abdillah et al., 2020). According to Wang, positive emotions trigger employee motivation at work due to the interpersonal influence between leaders and employees. This influence generates high work enthusiasm, which ultimately produces good work results. When students and the community feel happy, confident, and optimistic, they are more open to fully supporting the leadership's policies and the goals of IBS or organization (Wang et al., 2024). Several studies confirm this. As Habibie found, altruistic leadership is a powerful variable that has a significant influence on improving employee performance. With a helpful attitude, empathy, and selfless sacrifice exemplified by leaders, employees are motivated to exceed company work achievements in accordance with their authority and responsibilities to achieve company goals (Habibie et al., 2025). In the context of IBS, the level of relevance becomes greater because the students and the community have a relationship that is built not on a work contract but on a patronage bond that allows the students and the community to demonstrate a much greater spirit of performance.

CONCLUSION AND RECOMENDATION

The altruistic leadership style of Kiai in assisting the management of BLKKP in the Southern part of East Java in particular, provides an important contribution to the sustainability and progress of BLKKP. The results of this study indicate that in the management of BLKKP, Kiai have demonstrated altruistic behaviour in the form of; good attitudes and behaviour, prioritizing others, not being selfish, helping to contribute thoughts, energy, and property, as well as helping to provide mentoring and carry out the empowerment process. This study also found that this altruistic behaviour is able to create a productive and prosocial work atmosphere. In addition, it can also increase the work spirit of students, alumni, and the community in their involvement in the success of the BLKKP program. This altruistic leadership style is able to create closeness between leaders and subordinates, create a moderate dialogue space between the two, increase enthusiasm and performance, provide the right direction in the form of good examples, and create a more prosocial atmosphere between members; students, alumni, and the community.

This study makes a theoretical contribution by reinforcing the theory of altruistic leadership. The findings demonstrate that altruistic leadership theory gains deeper significance when applied within the IBS. Because, the figure of the Kiai already holds a deeply ingrained place in the hearts of the students and community people. When this leadership persona is manifested through altruistic behaviour, the level of engagement among student and people intensifies. These findings also recommend that Kiai of IBSs adopt this leadership style more frequently in all areas, particularly in fostering the sustainability of the BLKPP program. Furthermore, this study opens avenues for future research into external aspects, such as ecological, social, and political, related to the Kiai's altruistic leadership style.

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