Entrepreneurial Leadership and Organizational Resilience in Islamic Philanthropy: A Case Study of LAZISNU Doro, Indonesia

Muhammad Mufid[1]*, Misbah Zulfa Elizabeth [2]
[1]Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
[2]Universitas Islam Negeri Walisongo Semarang, Indonesia
* *corresponding author*: m.mufid@uingusdur.ac.id

ABSTRACT*:*

The effectiveness of an organization's work program often hinges on the leader's capacity to manage and direct the organization. This study examines the entrepreneurial leadership demonstrated by LAZISNU in the Doro District in its efforts to enhance organizational independence. A qualitative descriptive case study approach was employed, with data collected using triangulation of data sources, methods, and theories to ensure the validity and reliability of the findings. The analysis reveals that LAZISNU Doro, Pekalongan, Indonesia exhibits an entrepreneurially oriented leadership model, characterized by proactively fostering organizational commitment through the alignment of vision and mission to cultivate a positive work culture; implementing innovative and collaborative programs by leveraging social influence from community leaders and women's religious organizations (Muslimat and Fatayat Nahdlatul Ulama) to enhance productivity; taking strategic risks through partnerships that support community services and member skill development; and upholding organizational integrity and religious values to build public trust. These findings contribute to the empirical literature on religious organizational development, confirming that modern entrepreneurial principles are not only applicable to for-profit ventures but are also instrumental in the success of non-profit organizations. The case of LAZISNU Doro illustrates how effective leadership in non-profit settings can serve as a catalyst for community empowerment and socio-economic transformation.

ABSTRAK:

Efektivitas program kerja organisasi sangat bergantung pada kapasitas pemimpin dalam mengelola dan mengarahkan organisasi. Penelitian ini

mengkaji kepemimpinan kewirausahaan yang ditunjukkan oleh LAZISNU di Kecamatan Doro dalam upaya meningkatkan kemandirian organisasi. Pendekatan studi kasus deskriptif kualitatif digunakan dalam penelitian ini, dengan pengumpulan data melalui triangulasi sumber, metode, dan teori untuk menjamin validitas serta reliabilitas temuan. Hasil analisis menunjukkan bahwa LAZISNU Doro, Pekalongan, Indonesia menerapkan model kepemimpinan berorientasi kewirausahaan, yang tercermin dalam berbagai aspek: secara proaktif membangun komitmen organisasi melalui penyelarasan visi dan misi guna membentuk budaya kerja yang positif; melaksanakan inovasi program kerja kolaboratif dengan memanfaatkan pengaruh sosial dari tokoh masyarakat dan organisasi perempuan keagamaan (Muslimat dan Fatayat Nahdlatul Ulama) untuk meningkatkan produktivitas; mengambil risiko strategis melalui kemitraan untuk mendukung layanan masyarakat dan pengembangan keterampilan anggota; serta menjunjung integritas dan nilai-nilai religius dalam membangun kepercayaan publik. Temuan ini memberikan kontribusi pada pengembangan literatur empiris tentang organisasi keagamaan, serta menegaskan bahwa prinsip kewirausahaan modern tidak hanya relevan bagi organisasi profit, tetapi juga menjadi faktor kunci dalam keberhasilan organisasi nirlaba. Keberhasilan LAZISNU Doro dalam mendorong pertumbuhan ekonomi masyarakat dan menciptakan lapangan kerja menunjukkan dampak sosial dan ekonomi yang signifikan, dengan implikasi bahwa kepemimpinan yang efektif dalam organisasi nirlaba dapat menjadi agen perubahan dalam upaya pemberdayaan masyarakat.

Kata kunci: Inovasi, Kepemimpinan Kewirausahaan, Kolaborasi, Kemitraan Strategis, Organisasi Berbasis Keagamaan.

INTRODUCTION

The ability to manage an organization is the main task of leadership. How financial management goes cannot be separated from how a leader manages the organization. The role of leaders in organizations is very dominant and is at the organization's core (Ferine et al., 2021). Yang (Yang et al., 2023) It has significant implications for organizational management performance, which is influenced by factors from the leadership role. (Luedi, 2022)Leaders provide psychological security regarding the rules and work programs. Moreover, in social organizations, the community holds hope for the community to provide services or empowerment to the community (Firth, 2021). The contribution made by community social organizations to the community has a positive impact in the form of trust and community participation in maintaining and preserving the community's social organizations (Bourdieu et al., 2019).

NU CARE-LAZISNU DIY demonstrates how professionally managed Islamic philanthropy, particularly ZIS (Zakat, Infaq, and Sadaqah), can serve as a sustainable alternative for financing education among underprivileged communities in Indonesia(Dinana et al., 2021). This model reflects how effective leadership can direct financial management to meet social needs and enhance community empowerment. However, in reality, many organizational leaders ignore how the activity program is carried out. Disorganization and dysfunction occur due to a lack of adaptation to the dynamics of social change and a lack of ability to carry out social roles (https://www.kompasiana.com/windaadisya/). Promoting entrepreneurship is necessary in organizations, considering the need for more concern and awareness of organizational leaders in carrying out the mandate and functions of the organization. Social entrepreneurs exploit social opportunities to overcome social problems (Hogenstijn & Cuypers, 2023). Poor organizational management results in the abandonment of planned activity programs. Social responsibility is needed as organizations are part of society itself, and program strategies and missions are balanced with the realities of society (Keränen et al., 2023). Such as the absence of cooperation between members, which results in goals not being achieved, the lack of leadership ability to analyze and take mature strategies according to target goals, the unpreparedness of organizational management related to work programs or activities, such as expressions of searching for appropriate funding sources or procuring proposals that are administratively the results cannot be predicted (https://www.kompasiana.com/rinta833). The lack of community social ties gives rise to community distrust in the existence of organizations, significantly if social problems increase, such as cases of poverty, unemployment, the decline in the quality of life of people who are vulnerable to criminal acts, so that all of these things result in a lack of optimizing community participation in community social organizations (https:// www.gramedia.com/literacy/).

On the other hand, looking at data in the field, Pekalongan Regency is an industrial area characterized by skills and expertise, which requires a change in the organization's perspective in dealing with community demands (https://dpmptsp.pekalongankab.go.id/). Accurate leadership that can mobilize society and change people's mindsets is challenging for organizational leaders. Change requires increasing awareness and calling for sustainable solutions to social problems, demanding adaptation to environmental changes (Upadhyay et al., 2023). What needs to be considered is how the dynamics of societal development bring about a series of effects of social change that require improvements in living standards and survival skills. Differences in household income contribute to social stratification and influence happiness and social stability (Silva et al., 2022). Building an entrepreneurial pattern is very important as a trigger for people's enthusiasm to think, be broad-minded, and

develop solutions to social problems that are always linked to economic problems (Ramírez-Montoya et al., 2021).

There are several empirical studies related to leadership in Pekalongan Regency, including charismatic leadership in pesantren (non-formal educational institutions) by Ana (Ana, 2023), which shows that kiai as leaders have depth and breadth of knowledge, have good morals, so that santri (students) give trust to guide. This affects the optimization of leadership, but according to Ta'rifin, regeneration is needed to anticipate the death of the kiai to manage the pesantren sustainably (Ta'rifin & Halid, 2021). As for the focus on entrepreneurship by Mufid (Mufid & Asnalia, 2020), which focuses on how pesantren, as Islamic scientific studies institutions, have a variety of student business unit developments. However, this study is still limited to the establishment of business units in pesantren that have not been linked to the optimization of kiai entrepreneurship management. Another study was conducted by Anggraeni (Anggraeni & Shobirin, 2024), which displays the role of kiai in shaping the independent and entrepreneurial spirit of santri with discipline, habituation of commendable attitudes, and involvement in pesantren cooperative units. this has not explained the steps to actively build santri entrepreneurship.

From previous research, researchers have not found a form of leadership in community social organizations, even though direct interaction with community dynamics is a social organization. Given the lack of studies on entrepreneurial leadership of community social organizations, this research is very important as an exploration effort, considering that social change, and community demands in industrial society require responsiveness and adaptiveness to the socio-economic development of the community. In the context of the reality of social organizations, the identification of social opportunities, the development of operational models of funding and sustainable income, and creative management of resources are less touched, so the program is not even running effectively. This research offers potential solutions for organizational resilience and independence to overcome these real problems.

This research seeks to bridge the gap by specifically examining how the characteristics and practices of LAZISNU Doro's entrepreneurial leadership in building organizational resilience and independence amid the dynamics of social and economic change. The search was carried out concerning how the leadership convinced the internal LAZISNU in the idea of the work program. What strategies did LAZISNU leaders use in responding to the dynamics of community development? What are the approaches to the realization of sustainable work programs? And finally, what steps are taken to build public trust? The results of the research are expected to make significant theoretical

and practical contributions to the development of stronger and more sustainable community social organizations.

METHODS

This research uses qualitative methods and a descriptive case study approach. To understand complex phenomena in real-life contexts. This research explores data related to basic and actual phenomena related to the leadership of LAZISNU Doro (Williams, 2021). Doro is an administrative sub-district within the Pekalongan Regency of Central Java Province, Indonesia. The main focus of descriptive case studies is to provide a comprehensive understanding of the dynamics, processes, and interactions that occur in a particular situation (Hefferon & Gil-Rodriguez, 2011). Thus, this approach allows researchers to explore how a LAZISNU leader identifies the strategies used in dealing with the dynamics of community social development, analyzes opportunities and challenges in providing community services, and parses the management of effective and sustainable work programs.

Furthermore, the use of triangulation techniques in collecting and analyzing data (Huberman & Miles, 2002) is an approach to increase the validity and reliability of research results. In this case, data triangulation (Bans-Akutey & Tiimub, 2021) is used by involving various sources of information to examine the same phenomenon through informant data from both management and members of the organization, the surrounding community consisting of community leaders, LAZISNU program beneficiaries, residents who interact directly with LAZISNU and written documents including activity reports, meeting minutes, organizational vision and mission and publications are efforts to verify the consistency of findings as well as a reflection of LAZISNU's leadership patterns. The data was obtained through triangulation of methods with the first step of observation to see firsthand the real practice of leadership and continued to conduct in-depth interviews, both structured and unstructured, to explore the perspectives of informants in depth (Donkoh, 2023). After the data was collected, the researcher conducted theoretical triangulation, comparing the research findings with various relevant leadership theory perspectives. Through this combination of triangulation elements, the researcher can achieve a more comprehensive and accurate understanding of the phenomenon, and the research results have a firmer methodological foundation and more reliable findings.

FINDINGS AND DISCUSSION

FINDINGS

LAZISNU (https://nucare.id/sekilas_nu) is a non-profit institution in Indonesia's social religious organization, Nadhlatul Ulama (NU) to serve the community by building community independence and welfare. By optimizing *zakat, infaq*, alms funds, and community social funds, we provide opportunities to raise the social dignity of the community. LAZISNU was founded in 2004 as an NU philanthropic institution by the mandate of the 31st NU Congress at the Haji Donohudan Dormitory, Boyolali, Central Java. The existence of LAZISNU is formally stated in the Decree of the Minister of Religion of the Republic of Indonesia No. 65 of 2005 to collect *zakat* funds. *Infaq* and alms to the broader community. In its development, in 2023, LAZISNU will have services in 29 countries, 34 provinces, and 376 district and city levels.

About the Pekalongan Regency area, as revealed by the Regent of Pekalongan Regency (https://jatengprov.go.id/beritaregion/bupati-melaunching-upzis-LAZISNU-kabupaten-pekalongan/), the latest data has a population of around 896 thousand. Capable. The government's contribution at all levels is only around 20 percent, this leaves 80 percent which requires community participation, especially community social organizations, not to mention primary needs such as education and health. Regarding this matter, LAZISNU in the Pekalongan Regency area has management in 19 sub-district points, as stated by Jahidin, chairman of LAZISNU, Pekalongan Regency.

According to the LAZISNU Pekalongan Regency Branch Manager data, the 19 sub-district LAZISNU have yet to show significant results. One thing that shows the optimization of LAZISNU at the sub-district level is that the Doro area sees the phenomenon of optimizing LAZISNU doro in carrying out work programs. Researcher observations and documentation of activities from the LAZISNU Doro work program include providing educational scholarship funds, house renovations for underprivileged people, free circumcisions, social compensation for natural disasters, death compensation, distribution of sacrificial animals (https://LAZISNUdoro.blogspot.com/).

This reflects the leadership capacity of LAZISNU Doro in serving the community. Rozi, one of the administrators, explained that the initial implementation of the work program was not easy; however, the chairman consistently emphasized that LAZISNU belongs to NU and ultimately to the

community. The first thing the chairman did was convince internally, starting from Rais Syuriah MWCNU and its staff, the Chairman of Tanfidhiyah to build commitment. Together, we are khodimul ummah, serving the community and must provide benefits. LAZISNU Doro leaders think and act strategically in starting the work program by building commitment and resilience and providing motivation to build internal awareness while inviting Rois Syuriah as the policymaker and Tanfidhiyah as the implementer. This is an effort to bridge and control, direct NU at the village level as expressed by the community that in socialization activities for the LAZISNU work program, Doro invited or was accompanied by MWCNU officials to direct, motivate, ensured that the management of LAZISNU in the distribution of funds was given for social benefits.

Equalizing the perception of vision and mission and actively seeking opportunities shows a proactive attitude in directing the organization and responding to community needs. This success is inseparable from the effective communication of LAZISNU leaders to explain systematically, direct that LAZISNU belongs to us together, motivate and inspire so that every member and even the board above (MWC NU) understands the purpose of the organization, so that active participation is built. Direct involvement fosters a sense of ownership and responsibility, which ultimately encourages a proactive attitude of feeling valued and having a role to contribute.

LAZISNU Doro leadership displays a progressive, creative, open spirit, an attitude of creating opportunities to carry out the work program. For this reason, the steps taken by the leader of LAZISNU Doro, as stated by Ulin Nuha as chairman of LAZISNU Doro, revealed that to carry out the work program by paying attention to the dynamics of the development of life in the Doro Community, map influential figures or members of the NU organization who are close to the community. Mapping human resource potential, on the one hand, strengthening the LAZISNU work program; on the other hand, it forms community involvement in managing and taking joint responsibility for the LAZISNU Doro work program

LAZISNU Secretary Azis said that zakat, infaq and alms activities had been running in society before LAZISNU existed, it took a lot of work for LAZISNU to give the public trust to distribute wealth through LAZISNU Doro. For this reason, it involves community leaders, Banom NU, namely Muslimat and Fatayat, which have a base of women to build targeted communication and

coordination. NU Fatayat and Muslimat are NU autonomous bodies—a religious community organization filled with NU mothers or women. Fatayat and Muslimat NU are active in fighting for women's rights and national ideals. Meanwhile, a public figure is a term that has developed in society and is aimed at individuals who influence the dynamics of society. Both have a good influence on social life. How is the routine agenda of the NU Fatayat and Muslimat held once a week so that harmonious communication can be established? At the same time, community figures are central in conveying aspirations and communicating with the village government. This is an adequate opportunity to place both of them in the management of LAZISNU.

The Doro community assesses that the LAZISNU Doro alms donation movement, which Fatayat and Muslimat NU run, is running well. The alms movement of 500 rupiahs per day with a small amount but sustainable every day, each person shows large amounts of results. The enthusiastic community also realized that the infaq movement was to carry out needs-based work programs and services to the community.

The practice of exploring potential opportunities by involving religious leaders and women shows an innovative effort in identifying community needs and designing relevant programs. The involvement, although voluntary, is systematically recorded and written down, starting from filling in personal identities, filling out integrity facts, mapping the placement area, weekly income data, monitoring if there are obstacles, monthly meetings and being given appreciation funds to replace accommodation.

Chart 1. Village Income Mapping for a Semester I
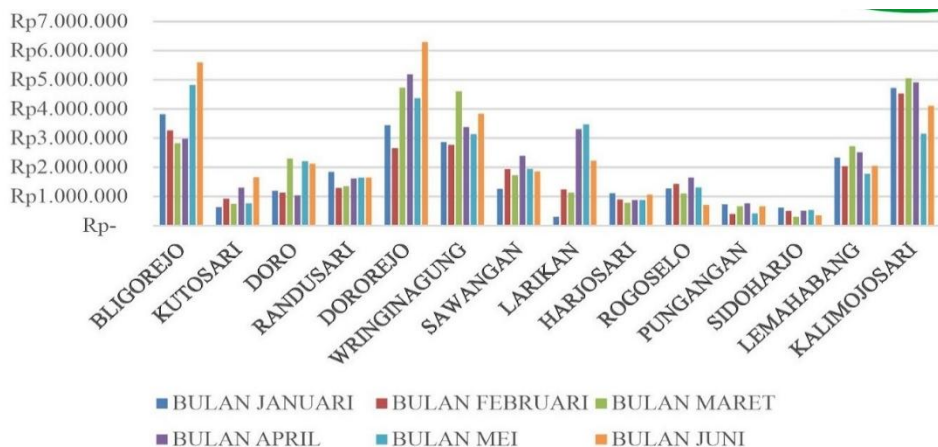
The Chart 1 illustrates monthly financial data (January to June) for several districts, showing variations in revenue or expenditure levels across different locations. Among the districts, Doro demonstrates relatively low and stable financial figures across all six months compared to other regions. There is no significant fluctuation in its monthly data, indicating consistent financial performance without notable increases or decreases. In contrast, other districts such as Wringinrejo and Sawangan exhibit sharp spikes in certain months, reflecting more dynamic financial activity. This stability in Doro may suggest either a steady economic environment or limited financial operations within the observed period.

Looking at the LAZISNU Doro leadership model pattern, it is significant in being able to carry out its work program. As an institution, LAZISNU Doro can carry out its duties of providing social services to the community. However, talking about social problems is, of course, of a more enormous scope, starting from the need for food and clothing to education and health, which need to rely more on social income. For this reason, LAZISNU Doro's leadership has taken the steps to collaborate with various parties. LAZISNU Doro's leadership policy of building various collaborations has provided satisfactory results. The need for underprivileged people to have their children circumcised, which costs money, LAZISNU Doro appeared in collaborate with health clinics to offer a solution to the "Free circumcision per week for two children" program. In the same vein, LAZISNU collaborates with the government to provide "livable housing" assistance to people who lack it. Providing training in both arts and skills for community residents.

Collaborating with various parties and entering into strategic partnerships can involve an element of risk-taking, especially if significant resources are involved or service areas are involved. Differences in goals and values, or priorities, can lead to conflicts of interest, hampering policy-making. Other risks in internal management are the possibility of resource imbalance or resource dependence, lack of supervisory control, the influence of public perception, and unequal contribution roles, reducing the effectiveness of partnership collaboration and even damaging LAZISNU Doro's reputation. For this reason, the leadership of LAZISNU Ulin Nuha in managing risks conducts identification screening and clarity of agreements, always trying to

communicate, coordinate, and periodically monitor as well as diversification of diverse collaboration and imaging networks.

From these activities, the Doro community has a good relationship with the Doro LAZISNU. This is not only due to the quantitative basis of the majority of the Doro Community in the religious practice model of the majority of NU residents, but also how the LAZISNU leadership in carrying out work programs provides a good example. The community assesses that Laizsnu Doro's leadership in social activities is always involved, agrees with religious activities, has a spiritual personality, is polite, not arrogant, and blends in with the community. LAZISNU Doro leadership shows its integrity to the community; there are no social strata barriers in carrying out work programs, and displaying good moral ethics when interacting socially fosters trust in the community. The community participates in maintaining and preserving the existence of LAZISNU. In major religious activities such as the Eid al-Adha holiday with the distribution of sacrificial meat, the Eid al-Fitr holiday with the distribution of *zakat fitrah* and zakat mal, in *santunan anak yatim* activities, *khitanan massal*, *pengajian umum,* the community appreciates it by including part of the LAZISNU Doro program.

DISCUSSION

Based on research findings in data mining, LAZISNU Doro shows that running the program uses an entrepreneurial pattern in providing services to the community. With various demands and needs, the chairman of LAZISNU does not show stagnation or burden but instead takes an attitude of optimizing collaborative performance that is productive and sustainable. Entrepreneurship is realized in the form of actions and processes that can change people's mindsets and provide views to the wider community, and the community environment is accepting, motivated, and has emotional ties (Frese & Gielnik, 2023). Think broadly and creatively map societal opportunities and challenges (Wardoyo et al., 2023). Able to increase innovation while building sustainable organizational performance (Somwethee et al., 2023). This conceptualization is visually represented in Figure 1, which maps the entrepreneur-oriented leadership model adopted by LAZISNU Doro. At the core of this model is proactiveness, which drives key traits such as integrity, ethical conduct, and empathy toward society, as well as organizational actions like aligning vision and mission, fostering a positive work culture, and ensuring shared

responsibility. These elements are operationalized through collaborative leadership, risk-taking, and strategic partnerships, enabling LAZISNU Doro to bridge societal needs and institutional goals.

Figure 1. Entrepreneur-oriented leadership in social services

In the theoretical context, LAZISNU Doro's leadership approaches the entrepreneurial orientation pattern. A leadership style that shows attitudes and actions to create excellence through innovation, proactivity, and risk-taking is part of entrepreneurial orientation leadership (Wales et al., 2013). Proactive strategic measures, willingness to take on projects with uncertain risks, and pursuit of innovation in a competitive market are three simultaneous components of the strategic characteristics of sustainable enterprises in today's era (Anderson et al., 2015).

Covin's research results reveal that entrepreneurial leadership positively impacts performance, growth, and the creation of added value for organizations (Covin & Wales, 2012). Entrepreneurial leadership is essential for overcoming social problems beyond predictions (Weaver, 2023). Furthermore, a shared commitment was built and triggered a social entrepreneurial movement (Aquino et al., 2018). For this reason, the first step for the chairman of LAZISNU Doro in realizing the entrepreneurial pattern is to build a joint commitment within the NU organization that LAZISNU is an effort to welcome organizational independence, with the appearance of a new perspective that has so far been separate and limited according to each institution. Equalize the perception and frequency for LAZISNU members and all PCNU (district level NU

leaders) management, especially the MWCNU (NU leaders at sub-district level), as the position overseeing LAZISNU and equating this in the form of a vision and mission and LAZISNU management goals and objectives. The vision, mission, and goals become a solid foundation in the organization and collaboratively bring shared responsibility (Keränen et al., 2023). Shared commitment is rooted in emotional relationships within the organization that align with the values adhered to, giving rise to a shared desire to work together as a responsibility to achieve goals (Soelistya, 2024). Organizational commitment has a direct effect on performance; organizational commitment functions as a mediator of performance effectiveness (Irnawati & Nuryani, 2023).

Commitment is a reflection of a member's dedication to the organization, where the individual actively contributes to achieving the organization's vision and mission. Member loyalty is reflected by prioritizing organizational goals above personal interests (Imron & Fatkhu Diniyah, 2021). Commitment to the actualization of LAZISNU Doro's vision, mission, and goals is not limited to LAZISNU members who are actively involved. Still, the commitment of all NU Regional Leadership Management (MWCNU), especially Rais Syuriah as the policyholder for the direction of NU's movement, and the Chair of Tanfidhiyah as the policy implementer, both according to the regulations Organizations are Kiai figures who have a critical position in the social dynamics of society. Kiai is the community's spiritual guide (Yani et al., 2022). Kiai has authority and wisdom, so the community trusts them in all matters, including morals, education, economics, and local traditions (Sauri et al., 2022). How to convey the vision and mission, goals, and objectives to all management is a good form of communication to get support. In research conducted by Northouse, the significance of communication regarding work programs is the primary attitude of successful leaders (Northouse, 2019).

Furthermore, the leadership of LAZISNU Doro paid attention to the organizations that were developing in the Doro Community, how the women, in this case, the NU Muslimat, had stronger emotional ties so that it was not uncommon to find various recitation activities and other activities spearheaded by the NU Muslimat. Farida said the NU Muslimat was significant in building internal social harmony (Farida, 2019). NU Muslims have social capital and loyalty to the community (Hafiz & Sungaidi, 2021). In line with Singh's research, women have unique traditional knowledge, skills, and experiences in increasing community resilience and adapting to development (Singh et al., 2022). On the

other hand, community leaders take part in many community activities. Community leaders are informal leaders of society who are not elected but have influence (Martiskainen, 2017). Religious figures are channelers of aspirations at the Village Government level and participate in deliberations and discussions on village programs (Hidayatulloh & Yani, 2021). Community figures play a role in conflict resolution between community members (Gajah et al., 2022). Seeing strategic opportunities, LAZISNU leaders involve NU Muslims and community leaders who have a solid influence to take part in carrying out work programs in the form of services to the community through collaboration, sharing authority, ideas, and thoughts to provide services to the community through the LAZISNU Doro work program.

Collaboration between LAZISNU Doro and social religious organizations and community leaders contributes to opening up opportunities and taking the direction of creative innovation in developing work programs, especially in providing benefits to the community. In line with Yada research, collaborative leadership provides a collective mindset, broad participation, sharing and innovation of knowledge and experience, oriented towards shared goals (Yada & Jäppinen, 2022). Collaborative program planning brings out diverse perspectives that can produce better program opportunities (Pearce & Conger, 2002). Joint involvement provides space for joint assessment (Bunjak et al., 2022). Collaboration creates a sense of mutual respect so that there is a bond of shared responsibility and a tendency to improve performance (Carson et al., 2007). Collaboration within an organization better supports achieving growth and contributes to achieving success (Andriani & Istan, 2024).

The complexity of the urgent needs for underprivileged people, both in terms of physical health and primary needs such as having a livable house, getting access to education both religious and formal education, in terms of difficulty getting a job, in terms of industrial society which requires skills, to The leader of LAZISNU Doro took partnership action. Establishing good cooperation with the government, health clinics, non-governmental organizations, training places or skills courses, home industry, and even with academics and motivators in providing services to the community. As Archer revealed, to be successful in the current environment, institutional leaders must be able to build connections with other institutions to handle conflict and share control (Archer & Cameron, 2013). In a social context, having a common goal increases the effectiveness of building cooperation (Waltré et al., 2023). Wallace stated that to maintain social

stability, a strategic foundation with a partnership route is needed (Wallace, 2004). Similar results were also revealed by Arslan in his research, showing that collaborative networks strengthen the success of institutions (Arslan et al., 2022). Collaboration is part of the efficient role between institutions, which brings benefits to each institution and society in general (Harala et al., 2023).

The community accepts the existence of LAZISNU and is involved in supporting all LAZISNU Doro work program activities because the leadership of LAZISNU Doro shows high integrity and concern in providing services and overcoming social problems. There are no social strata barriers, and by displaying good moral ethics, we can give enlightenment regarding religious issues, education, and economics to social community activities. In line with the results of research conducted by Gialamas, leadership is not what you do but the appearance of an attitude of integrity, creativity, and ethics beyond the personality of others so that the leadership attitude is embedded (Gialamas et al., 2020). Essential characteristics of effective leadership are having emotional intelligence and being able to manage personal emotions and the emotions of others by showing empathetic language, compassion, and care so that more harmonious relationships grow (Yue et al., 2023). Become a source of public assessment of a leader regarding the dominance of religious attitudes in carrying out religious commands (Asmuri et al., 2022).

Strong leadership commitment, skill in establishing communication with various parties, leadership integrity attitude, and sensitivity to social issues encourage member participation in implementing work programs and foster a healthy and sustainable organizational culture. Organizational culture becomes the main guideline for members which then creates behavioral patterns, and becomes an important factor in determining the organization's effectiveness (Mubarok & Machali, 2023). Leaders of similar organizations need to actively and continuously build a shared understanding and commitment that is not just a matter of socialization, but also creates space for dialogue and participation of members in formulating strategies to achieve goals. Furthermore, in exploring opportunities, it is important to have an in-depth understanding of local needs and potential, through responsive program mapping, while limited resources can be used through collaboration and smart partnerships, which can complement each other, both in terms of developing internal competencies and expanding the reach of community services. Another important thing is the community's acceptance of the organization's work program, for which it is

necessary to display integrity based on religious values in every aspect of the organization's operational management.

CONCLUSION

In a social organization that is in touch with the dynamics of community development, How is the ability to accurately identify running a work program by compiling innovative solutions to drive performance from top to bottom, leadership collaboration by seeing opportunities and social potential of other institutions or community leaders, Partnerships in social services with various institutions, empathy, and integrity in building the existence of LAZISNU, is a form of entrepreneurial leadership to resilient the LAZISNU Doro organization. This gives rise to appreciation and positive perceptions from the community. It builds a culture of social entrepreneurs in the community to develop skills and map adaptive opportunities and strategies so that they will be embedded and build the regeneration of sustainable work program cadres. The existence of LAZISNU Doro as a non-profit organization, a non-business entity with entrepreneurial leadership capabilities, driving the community economy and providing community jobs, could be an opportunity to become a for-profit organization to generate profits.

The limitations of this research through the case study approach only provide an overview of one entity, so the development of research is still open with a comparative study approach. Another limitation lies in the ability to generalize in general considering that the results obtained are bound by the social context of the community which has local potential and different needs, moreover, it is realized that the existence of supporting factors in collaboration and partnerships requires strategic adjustments. As for the internal context of the organization, the limitations in the management structure allow other organizations to have different structures to allow other leadership model patterns. However, the findings of this research can be used as a reference, foundation, inspiration, and conceptual framework for understanding entrepreneurial leadership in optimizing the independence of non-profit organizations.

REFERENCES

Ana, N. (2023). Charismatic Kyai Leadership and Educational Management in Mahir Watusalam Pekalongan Islamic Boarding School. 604–610.

Anderson, B. S., Kreiser, P. M., Kuratko, D. F., Hornsby, J. S., & Eshima, Y. (2015). Reconceptualizing entrepreneurial orientation. Strategic Management Journal, 36(10), 1579–1596. https://doi.org/10.1002/smj.2298

Andriani, I., & Istan, M. (2024). Enhancing Human Capital Development Among Non-Lecturer Educational Staff: Challenges and Leadership Solutions. 9, 81–97.

Anggraeni, M. N., & Shobirin, M. S. (2024). Peran Kepemimpinan Kyai dalam Pembentukan Jiwa Kemandirian dan Entrepreneurship Santri. Islamika, 6(1), 179–190. https://doi.org/10.36088/islamika.v6i1.4172

Aquino, R. S., Lück, M., & Schänzel, H. A. (2018). A conceptual framework of tourism social entrepreneurship for sustainable community development. Journal of Hospitality and Tourism Management, 37, 23–32.

Archer, D., & Cameron, A. (2013). Collaborative leadership: Building relationships, handling conflict, sharing control. Routledge.

Arslan, A., Ahokangas, P., Haapanen, L., Golgeci, I., Tarba, S. Y., & Bazel-Shoham, O. (2022). Generational differences in organizational leaders: An interpretive phenomenological analysis of work meaningfulness in the Nordic high-tech organizations. Technological Forecasting and Social Change, 180(April), 121717. https://doi.org/10.1016/j.techfore.2022.121717

Asmuri, A., Zakaria, G. A. N., Palawa, A. H., & Rahman, R. (2022). Religion, Leadership and School Principals; Symbolic Interactionism Perspective. AL-TANZIM: Jurnal Manajemen Pendidikan Islam, 6(4), 1126–1137. https://doi.org/10.33650/al-tanzim.v6i4.3823

Bans-Akutey, A., & Tiimub, B. M. (2021). Triangulation in Research. Academia Letters, September. https://doi.org/10.20935/al3392

Bourdieu, P., Coleman, J. S., & Coleman, Z. W. (2019). Social theory for a changing society. Routledge.

Bunjak, A., Bruch, H., & Černe, M. (2022). Context is key: The joint roles of transformational and shared leadership and management innovation in predicting employee IT innovation adoption. International Journal of Information Management, 66(February 2021). https://doi.org/10.1016/j.ijinfomgt.2022.102516

Carson, J. B., Tesluk, P. E., & Marrone, J. A. (2007). Shared leadership in teams: An investigation of antecedent conditions and performance. Academy of Management Journal, 50(5), 1217–1234. https://doi.org/10.2307/20159921

Covin, J. G., & Wales, W. J. (2012). The Measurement of Entrepreneurial Orientation. Entrepreneurship: Theory and Practice, 36(4), 677–702. https://doi.org/10.1111/j.1540-6520.2010.00432.x

Dinana, A., Rahman, A., & Arifin, Z. (2021). Nahdlatul 'Ulama's Philanthropy: The Aid For Strategy Education Financial. Manageria: Jurnal Manajemen Pendidikan Islam, 6(1), 1–16. https://doi.org/10.14421/manageria.2021.61-01

Donkoh, S. (2023). Application of triangulation in qualitative research. Journal of Applied Biotechnology & Bioengineering, 10(1), 6–9. https://doi.org/10.15406/jabb.2023.10.00319

Farida, U. (2019). Pembangunan Perdamaian (Studi Kasus Muslimat NU Jawa Tengah). Palastren, 11(1), 51–72.

Ferine, K. F., Aditia, R., Rahmadana, M. F., & Indri. (2021). An empirical study of leadership, organizational culture, conflict, and work ethic in determining work performance in Indonesia's education authority. Heliyon, 7(7), e07698. https://doi.org/10.1016/j.heliyon.2021.e07698

Firth, R. (2021). Essays on social organisation and values. Routledge.

Frese, M., & Gielnik, M. M. (2023). The Psychology of Entrepreneurship: Action and Process. Annual Review of Organizational Psychology and Organizational Behavior, 10, 137–164. https://doi.org/10.1146/annurev-orgpsych-120920-055646

Gajah, N., Arifana, A., Gajah, R. H., & Idris, F. (2022). Peranan Tokoh Masyarakat Dalam Resolusi Konflik Di Desa Pargumbangan Kecamatan Angkola Muaratais Kabupaten Tapanuli Selatan. Jurnal Ilmiah Muqoddimah: Jurnal Ilmu Sosial, Politik Dan Hummanioramaniora, 6(2), 608. https://doi.org/10.31604/jim.v6i2.2022.608-618

Gialamas, S., Grigoropoulos, J. E., Pelonis, P., & Cherif, A. H. (2020). How Can Manifesting Leadership Skills Infused with Ethos, Empathy, and Compassion Better Prepare Students to Assume Leadership Roles? International Journal of Progressive Education, 16(February), 2020. https://doi.org/10.29329/ijpe.2020.

Hafiz, A., & Sungaidi, M. (2021). Pemberdayaan Perempuan Kiprah Muslimat NU. Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan, 25(2), 194–208. https://doi.org/10.15408/dakwah.v25i2.23238

Harala, L., Alkki, L., Aarikka-Stenroos, L., Al-Najjar, A., & Malmqvist, T. (2023). Industrial ecosystem renewal towards circularity to achieve the benefits of reuse—Learning from circular construction. Journal of Cleaner Production, 389(December 2022), 135885. https://doi.org/10.1016/j.jclepro.2023.135885

Hefferon, K., & Gil-Rodriguez, E. (2011). Interpretative phenomenological analysis. Psychologist, 24(10), 756–759. https://doi.org/10.4324/9781315105246-7

Hidayatulloh, M. F., & Yani, M. T. (2021). Peran Tokoh Masyarakat Dalam Pembangunan Desa Di Desa Jogoroto Kecamatan Jogoroto Kabupaten Jombang. Kajian Moral Dan Kewarganegaraan, 10(3), 540–554. https://doi.org/10.26740/kmkn.v10n3.p540-554

Hogenstijn, M., & Cuypers, C. (2023). The effects of an education program on social and sustainable entrepreneurship for primary school children. International Journal of Educational Research Open, 5(February), 100266. https://doi.org/10.1016/j.ijedro.2023.100266

Huberman, M., & Miles, M. B. (2002). The qualitative researcher's companion. sage.

Imron, & Fatkhu Diniyah, L. (2021). Reviewing Teacher Performance: A Lesson From Junior High School Teachers. MANAGERIA: Jurnal Manajemen Pendidikan Islam, 6(1), 67–80. https://doi.org/10.14421/manageria.2021.61-05

Irnawati, W., & Nuryani, L. K. (2023). The Mediation Role of Organizational Commitment on the Influence of Participatory Leadership, Competence on Lecturer Performance. Al-Tanzim: Jurnal Manajemen Pendidikan Islam, 7(1), 260–273. https://doi.org/10.33650/al-tanzim.v7i1.4487

Keränen, A., Malmi, K., Nätti, S., & Ulkuniemi, P. (2023). Developing identity of conscientious business-to-business organizations through integrative leadership. Industrial Marketing Management, 109(February), 188–203. https://doi.org/10.1016/j.indmarman.2023.01.007

Luedi, M. M. (2022). Leadership in 2022: A perspective. Best Practice and Research: Clinical Anaesthesiology, 36(2), 229–235. https://doi.org/10.1016/j.bpa.2022.04.002

Martiskainen, M. (2017). The role of community leadership in the development of grassroots innovations. Environmental Innovation and Societal Transitions, 22, 78–89. https://doi.org/10.1016/j.eist.2016.05.002

Mubarok, Z. M., & Machali, I. (2023). Exploring The Interplay of Personality Dimensions and Organizational Culture on Organizational Citizenship Behavior. MANAGERIA: Jurnal Manajemen Pendidikan Islam, 8(1), 1–20. https://doi.org/10.14421/manageria.2023.81-01

Mufid, M., & Asnalia, R. (2020). Pesantren in Industrial Society: Leadership Patterns of Kiai Entrepreneur at Pesantren al-Fusha Pekalongan. Proceeding of ICONIE FTIK IAIN Pekalongan Eco-Pesantren:, 1189–1200.

Northouse, P. G. (2019). Introduction to leadership: Concepts and practice. Sage Publications.

Pearce, C. L., & Conger, J. A. (2002). Shared leadership: Reframing the hows and whys of leadership. Sage Publications.

Ramírez-Montoya, M. S., Loaiza-Aguirre, M. I., Zúñiga-Ojeda, A., & Portuguez-Castro, M. (2021). Characterization of the teaching profile within the framework of education 4.0. Future Internet, 13(4), 1–17. https://doi.org/10.3390/fi13040091

Sauri, S., Gunara, S., & Cipta, F. (2022). Establishing the identity of insan kamil generation through music learning activities in pesantren. Heliyon, 8(7), e09958. https://doi.org/10.1016/j.heliyon.2022.e09958

Silva, P. M., Moutinho, V. F., & Moreira, A. C. (2022). Do social and economic factors affect the technical efficiency in entrepreneurship activities? Evidence from European countries using a two-stage DEA model. Socio-Economic Planning Sciences, 82(February). https://doi.org/10.1016/j.seps.2022.101314

Singh, P., Tabe, T., & Martin, T. (2022). The role of women in community resilience to climate change: A case study of an Indigenous Fijian community. Women's Studies International Forum, 90, 102550.

Soelistya, D. (2024). Investigating the Relationship between Transformational Leadership , Compensation , and Teacher Performance through Organizational Commitment in an Islamic Foundation Setting. 08(02), 377–391.

Somwethee, P., Aujirapongpan, S., & Ru-Zhue, J. (2023). The influence of entrepreneurial capability and innovation capability on sustainable organization performance: Evidence of community enterprise in Thailand. Journal of Open Innovation: Technology, Market, and Complexity, 9(2), 100082. https://doi.org/10.1016/j.joitmc.2023.100082

Ta'rifin, A., & Halid, A. (2021). Sustainability Of Pesantren In The Future : Study Of Charismatic Leadership of Kiai and Leadership Succession of Pesantren in Pekalongan. EDUKASIA ISLAMIKA, 6(1), 129–143.

Upadhyay, A., Balodi, K. C., Naz, F., Di Nardo, M., & Jraisat, L. (2023). Implementing industry 4.0 in the manufacturing sector: Circular economy as a societal solution. Computers and Industrial Engineering, 177(February), 109072. https://doi.org/10.1016/j.cie.2023.109072

Wales, W. J., Gupta, V. K., & Mousa, F. T. (2013). Empirical research on entrepreneurial orientation: An assessment and suggestions for future research. International Small Business Journal, 31(4), 357–383. https://doi.org/10.1177/0266242611418261

Wallace, R. (2004). Strategic partnerships: An entrepreneur's guide to joint ventures and alliances. Dearborn Trade Publishing.

Waltré, E., Dietz, B., & van Knippenberg, D. (2023). Leadership shaping social comparison to improve performance: A field experiment. Leadership Quarterly, 34(5), 101720. https://doi.org/10.1016/j.leaqua.2023.101720

Wardoyo, C., Narmaditya, B. S., Handayati, P., Fauzan, S., Prayitno, P. H., Sahid, S., & Wibowo, A. (2023). Determinant factors of entrepreneurial ideation among university students: A systematic literature review. Heliyon, 9(6), e17227. https://doi.org/10.1016/j.heliyon.2023.e17227

Weaver, R. L. (2023). The Impact of COVID-19 on the Social Enterprise Sector. Journal of Social Entrepreneurship, 14(2), 177–185. https://doi.org/10.1080/19420676.2020.1861476

Williams, H. (2021). The meaning of "Phenomenology": Qualitative and philosophical phenomenological research methods. Qualitative Report, 26(2), 366–385. https://doi.org/10.46743/2160-3715/2021.4587

Yada, T., & Jäppinen, A.-K. (2022). Principals' perceptions about collective competences in shared leadership contexts. Teaching and Teacher Education: Leadership and Professional Development, 1(October), 100012. https://doi.org/10.1016/j.tatelp.2022.100012

Yang, M., Al Mamun, A., & Salameh, A. A. (2023). Leadership, capability and performance: A study among private higher education institutions in Indonesia. Heliyon, 9(1), e13026. https://doi.org/10.1016/j.heliyon.2023.e13026

Yani, M. T., Mahfud, C., Rangga Sa'adillah, S. A. P., Bustami, M. R., Maskuri, & Taufiq, A. (2022). Advancing the discourse of Muslim politics in Indonesia: A study on political orientation of Kiai as religious elites in Nahdlatul Ulama. Heliyon, 8(12). https://doi.org/10.1016/j.heliyon.2022.e12218

Yue, C. A., Thelen, P. D., & Walden, J. (2023). How empathetic leadership communication mitigates employees' turnover intention during COVID-19-related organizational change. Management Decision, 61(5), 1413–1433. https://doi.org/10.1108/MD-01-2022-0011