

Visionary Da'wah Strategies of Kiai in Empowering Students as Independent Millennial Farmers

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Abstract

The research in the kiai visionary da'wah strategy is how to take an innovative approach in mobilizing and realizing students to become independent millennial farmers. The lack of studies that examine the integration of da'wah with agricultural economic empowerment among students is one of the gaps in this study. There have been few studies that have explored the role of kiai as an agent of change in addressing the challenges of modern agribusiness today. This research is important for providing an applicable strategic model. The concrete strategies carried out by kiai in realizing millennial farmer students include: *first*, through the integration of the pesantren curriculum with skills. *Second*, vocational training programs. *Third*, partnership programs with external parties. In addition, kiai also implements a *learning by doing model* so that students are able to implement agricultural science practically. Theoretically, this research contributes to the development of contemporary da'wah theory that integrates spiritual values with agribusiness-based economic empowerment. This study can broaden the understanding that kiai are not only spiritual guides, but also agents of social and economic change. On the other hand, this research also enriches the literature on the visionary da'wah of kiai by emphasizing the aspect of economic independence of students to the needs of the millennial generation in the modern era. Meanwhile, this research can serve as a reference for Islamic boarding schools in designing agriculture-based student empowerment programs aimed at promoting economic independence.

Keywords

Islamic Boarding School; Da'wah Strategy; Visionary Kiai; Millennial Farmers

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1. INTRODUCTION

Islamic boarding schools hold a strategic position as educational institutions that possess moral and spiritual authority within the community. With a large number of Islamic boarding schools and a widespread presence in rural areas, these institutions can serve as a driving force for agricultural transformation based on Islamic values. This position enables pesantren to integrate da'wah values into learning agricultural skills for students, thereby forming the character of millennial farmers who are religious, independent, and environmentally friendly (Hanif Hanif et al., 2023). Islamic boarding schools have become institutions that significantly contribute to and play a vital role in imparting life values oriented towards religious aspects, character development, morality, discipline, and personal independence. Broadly speaking, the typology of Islamic boarding schools is divided into two



categories: traditional Islamic boarding schools and modern Islamic boarding schools. These two typologies have their own characteristics or characteristics. Traditional Islamic Boarding Schools Focus More on teaching the Book of *Turost* (yellow book) and the tradition of classical Islamic science, always maintaining the peculiarities and traditions that have been practiced for a long time. Meanwhile, modern Islamic boarding schools focus on integrating the religious curriculum with the general curriculum. As an educational institution that has been in existence for a long time, it is not surprising that Islamic boarding schools have considerable influence in maintaining this tradition (Zaki, 2022).

As a traditional Islamic educational institution, Islamic boarding schools have played an important role in spreading Islamic religious values and educating generations of Muslims (Aminullah, 2018). Although pesantren has been known as a place of learning in exploring religion, the development of the times demands a transformation in the approach and sustainability of pesantren as a non-formal educational institution, without abandoning existing traditions (Fanny Zakkiyah, Rasdi Eko Siswoyo, and Achmad Rifai, 2023). Additionally, this educational institution has the potential to cultivate exceptional individuals. On the other hand, the role of Islamic boarding schools in fostering social and cultural resilience within the community is significant. This proves that Islamic boarding schools are not only a center for the development of religious teachings, but also a center for social and da'wah (Srianahayu, 2024). Pesantren also contributes to social development and community welfare, becoming a forum to strengthen solidarity among residents within the pesantren environment (Taufiq, 2023).

Islamic boarding schools, as Islamic religious educational institutions, play a pivotal role in uniting and promoting two key aspects of people's lives: da'wah and entrepreneurship (Hidayat et al., 2024). In addition to serving as a center for religious learning, Islamic boarding schools also provide a forum for the practical application of Islamic values in daily activities (Hikmah, 2021). The focus on Islamic da'wah and the development of economic independence in Islamic boarding schools provides a strong foundation for students to face modern challenges, making their existence relevant and responsive to the needs of the community, namely as an institution that not only instills spiritual values but also supports the economic development of the community holistically (Aminullah, 2018). Generally, Islamic boarding schools have focused more on teaching religious education than equipping students with practical *skills*. This has an impact on the potential and achievements of graduates who mostly focus on becoming teachers, both in formal educational institutions and in non-formal institutions, for example, becoming early teachers (in pesantren or in TPQ). Meanwhile, the current world development requires graduates to be able to compete in developing themselves in the world of entrepreneurship so that they can be independent.

In addressing the community's various existing challenges, Islamic boarding schools must also provide a more applicable and contextual da'wah strategy. In addition, da'wah strategies in this context need to be developed thematically to address the needs of the community, especially the pesantren community. In the delivery of da'wah materials, it must also be adjusted to the communication style of millennial students, which tends to be visual, interactive, and technology-based (Khairani et al., 2025). The integration of the Islamic boarding school curriculum and modern entrepreneurship is an important effort to be implemented. This is part of the da'wah strategy *bill hal* (da'wah with real actions), for example, by holding training based on Islamic boarding school gardens, hydroponics, or maybe organic farming. This type of program can also be implemented through da'wah laboratories and entrepreneurial practices (Reka Gunawan & Abdul Muhid, 2022). Students are not only *Stuart* but also able to possess entrepreneurial skills and understand digital-based marketing management (Akbar et al., 2023). Da'wah utilizing this concept is significantly more effective in shaping students to be more

productive and have a positive social impact (Azwar, 2024).

One of the Islamic boarding schools that stands out in terms of teaching entrepreneurial skills is the Fathul Ulum Jombang Islamic Boarding School. In addition to learning about religion, students are also taught how to become pioneers in fields such as agriculture. The students were molded into a group of millennial farmer students in line with the vision implemented by the caregiver of the boarding school, kiai (Jalil, 2020). This idea finally surpasses the tradition of pesantren, as explained above. This Islamic boarding school has long been known as an institution that integrates religious knowledge with economic independence. The young generation must have the ability to contribute to economic development (Afif, Febriati, and Dwi Widyastuti, 2022). One of them has been initiated by the Fathul Ulum Jombang Islamic boarding school, which created a group of millennial farmer students (interview, 2024). This is one of the most concrete steps in addressing the complexity of modern society (Mufasirul Bayani, 2024). Not only do we produce quality agricultural products, but we also strive to become a pioneer in developing modern agricultural technology based on Islamic values (Putra, Saparudin, and Habiburrahman, 2024). However, the various challenges faced are quite large, for example, limited access to technology, low productivity, and a lack of understanding of environmentally friendly and sustainable agricultural practices.

The visionary idea of kiai is expected to enable millennial farmer students to develop a productive and independent mindset. This program aims to raise and develop an entrepreneurial spirit among students. Thus, the students can have a different orientation towards formal work in the community. This aligns with the vision of the kiai of the Fathul Ulum Jombang Islamic Boarding School, which aims to cultivate a generation of skilled and capable students to face increasingly complex and diverse economic challenges.

2. METHODS

This study uses descriptive qualitative (Mulyana, 2006), which focuses on an in-depth understanding of the da'wah strategy and visionary ideas of kiai, as well as various matters related to the millennial farmer student program at the Fathul Ulum Jombang Islamic boarding school. Additionally, the approach in this study employs an exploratory economic theology framework (Ramzy et al., 2024). This approach aims to integrate theological principles with the study of the sustainable economy of the ummah (Ramzy et al., 2024). This approach attempts not to separate religion from the worldly, but rather to view entrepreneurial activities as part of a broader sphere influenced by religious and ethical values.

Data collection in this study employs three techniques: field observation, in-depth interviews, and document analysis (Laine, 2000). Direct observation was carried out at the Fathul Ulum Diwek Islamic Boarding School in Jombang in early June 2025. Researchers are directly involved in the field to collect the data needed in the research process. The informants in this study include the caregiver of the boarding school, namely KH. Ahmad Habibul Amin, Mrs. Nyai Binti Musyarofah, the person in charge of the boarding school, namely Ustad Samsi, Ustad Salman's senior students, and the students who were given the responsibility of managing *the greenhouse*, namely Ustad Syaifuddin, the administrator or manager of BUMP (Islamic Boarding School-Owned Enterprise), and also the pesantren community who are directly involved. Several data analyses were carried out simultaneously, namely (1) Data condensation: The researcher consolidates, simplifies and focuses data by discarding less relevant data, (2) Data display: The researcher explains and presents data in the form of tables or descriptions related to the implementation of the kiai visionary idea program activities in forming a group of millennial

farmer students at the Fathul Ulum Jombang Islamic boarding school, (3) Concluding.

Data validity techniques include (1) Triangulation techniques consisting of: source triangulation, method triangulation, time triangulation, and (2) Member Check technique. This technique involves obtaining feedback from informants about the various interpretations of the researcher regarding the data that has been collected. The researcher conducted follow-up interviews with all informants to clarify and deepen the data collected in the field. After that, the researcher presented the data obtained through the findings and continued with a joint discussion with the Islamic boarding school.

3. FINDINGS AND DISCUSSION

3.1. Da'wah Strategy in the Islamic Boarding School Community

Currently, the concept of da'wah strategy emphasizes the applicative aspect more than the theoretical aspect. Although the theoretical aspect is still widely implemented in various da'wah activities. Most people, especially those in Islamic boarding schools and rural communities, still prefer to follow routine recitations, such as those found in mosques or at taklim ceremonies. This is similar to what happens in Islamic boarding schools in Indonesia. Pesantren, which is incidentally a non-formal educational institution *concerned* with the study of religious science, must immediately integrate religious studies with the existing social reality.

In line with what is theorized by M. Amin Abdullah (Abdullah, 2021), it is understood that to comprehend the complexity of the phenomena of life that humans face and live cannot stand alone without cooperation, mutual need, and mutual correction across the disciplines of science. Therefore, the idea of scientific integration and interconnection is essential for breaking the monodisciplinary, linear scientific approach. In a journal article written by Aidil Ridwan (Daulay & Salminawati, 2022) that it is important to integrate religious science and science (science). At the same time, Islamic boarding schools, while preserving their traditional traditions, have also provided a 'new space' as a form of affirmation or response to changes and guidance of the times.

The establishment of the Fathul Ulum Islamic Boarding School in the Diwek Jombang area marks the long-awaited birth of a boarding school that has been overdue. Around the 2013s, this cottage came to provide a different color from cottages in general. For example, if you browse several Islamic boarding schools in the Kediri Jombang District. There are still many Islamic boarding schools that remain on a special path, '*Crack it in a nutshell*'. Among the popular ones are the Darul Ulum Jombang Islamic Boarding School (Anggun Tyanarwati Putri, 2014), Al Madinah Boarding School Jombang (Noviana et al., 2023), and Sabila et al. (2024). There are still a few others. The author initially speculated that the Fathul Ulum Islamic boarding school was just another boarding school, not much different from others. Starting from hearing stories from several colleagues who provided testimonials about the cottage, this cottage employs a unique da'wah strategy that involves all aspects, and the author then explores this in the mass media related to it.

3.2. Kiai's Leadership and Visionary Ideas

In general, leadership can be interpreted as the ability and attitude to influence others to achieve a desired goal. A social process that relates to individuals or groups so that they influence each other to achieve common goals (Zuhri, 2018). In leadership, there are various forms, behavioral characteristics, interaction patterns, role relationships, influence, and administrative work (Winoto, Arifin, and Putra, 2022). Leadership can also be interpreted as a power to move and influence others (Fauzi, 2006). The results of data in the field can be shown through the following interviews: Kiai

often says that if we want to preach in the community, people will believe more that we are economically successful. Therefore, if you want to invite people to pray *dhuha*, for example, it will be more effective if we appear prosperous and useful (Interview with Ustad Salman). This statement aligns with Kiai Amin's assertion that a leader must provide students with resources to enable them to become effective students in the future.

The useful principle that students should be useful and not be a burden on society is the main foundation of this idea. This philosophy is manifested in real life through the Millennial Farmer Santri program, where students not only learn theory but also engage directly in the management of cottage agricultural land. To ensure sustainability, Islamic boarding schools form Islamic Boarding School-Owned Enterprises (BUMP) as a forum for crop management. Through BUMP, students are trained to implement managerial practices, ranging from capital recording and distribution to marketing. This scheme shows that pesantren not only educate students as farmers, but also prepare them to become *social* entrepreneurs whose orientation is not only personal gain, but also social benefit. In the context of this transformation, the visionary idea of a kiai is an important key. A kiai is no longer enough to be understood as a religious teacher alone, but also a community leader who determines the direction and strategy of the Islamic boarding school. Concept *visionary leadership*, as explained {Formatting Citation}, emphasizes that a visionary leader can look ahead, anticipate change, and create a strategic direction that gives collective energy to their community.

The integration of religious science and world science became a strong foundation for this visionary idea. Kiai Amin emphasized that the struggle of religion does not have to be limited to formal paths, such as teaching or preaching from the pulpit, but can also be realized through productive professions, including farming, livestock, or entrepreneurship. This aligns with Qomar's (2018) thinking on integrative Islamic education, which combines *'ulum ad-diniyyah* (religious science) and *'ulum ad-dunyawiyyah* (worldly science). In line with what Azumardi Azra put forward (Azra, 2012), it is emphasized that contemporary Islamic education is required to produce a generation that can play a dual role, namely as both a moral agent and a social agent. In fact, from the perspective of Islamic work ethics, Ali (2005) explains that worldly activities, such as farming or trading, are worthy of worship if done with the right intentions. Thus, this idea of integration is not just a pragmatic innovation, but is rooted in the principles of Islam itself.

The selection of the agricultural sector as the focus of student empowerment is also a very strategic move. Agriculture is a sector closely tied to the community, relatively stable, and offering large market opportunities. However, for the younger generation, farming is often considered "uncool" and traditional. Therefore, modernization is key to attracting millennial students who want to get involved. This aligns with the report (FAO, 2020), which highlights the importance of regenerating young farmers in developing countries through technological innovations and modern agricultural systems. In Indonesia, the Ministry of Agriculture also launched the Millennial Farmers program in 2022 to encourage young people to enter the agricultural sector (Director General of PSP, 2022). Thus, the concept of the Millennial Farmer Santri, implemented by Fathul Ulum, is not only relevant locally but also in line with national and global development agendas related to food security.

In addition to the economic aspect, pesantren also play an important role in maintaining local social and cultural identity (Husen and Husni, 2025). As a community-based educational institution, pesantren are often the center for the preservation of religious traditions as well as the culture of the archipelago. Islamic boarding schools, such as Tebuireng and Gontor, for example, not only

contribute to formal education but also preserve the archipelago's Islamic cultural heritage in the form of art, language, and local traditions. Similarly, the Ndalem Wongsorogo Islamic Boarding School in Kendal emphasizes culture-based learning as part of its character formation program for students (Faza'i, 2021). The same principle was also emphasized at the Fathul Ulum Islamic Boarding School, where Kiai Amin stressed the importance of upholding pesantren traditions, including respect for kiai, community ethics, and the preservation of local art and culture, as the moral foundation for students (Scotland, 2024).

However, this transformation also faces challenges. Maintaining a balance between religious and scientific traditions and modern economic orientations is not always easy. There is a risk that some students are more focused on business activities than on deepening the book, or conversely, resistance from those who still view agriculture as a purely worldly affair. Other challenges are limited resources, fluctuations in market prices, and a lack of access to modern technology. This situation requires adaptive kiai leadership, so that pesantren maintain their spiritual spirit while stepping into economic empowerment. This criticism demonstrates that Kiai Amin's visionary ideas are not only a success but also a dynamic process that necessitates continuous evaluation.

This idea has relevance to national policy. The Ministry of Religious Affairs, through the *Islamic Boarding School Roadmap 2020–2045*, emphasizes the importance of strengthening the function of Islamic boarding schools as centers for community empowerment, skill development, and economic independence. Islamic boarding schools are no longer positioned only as religious educational institutions, but also as agents of the nation's socio-economic development. With the Millennial Farmer Santri program, the Fathul Ulum Islamic Boarding School has practically brought this vision to life, making the pesantren a living laboratory that supports the agenda of independence and food security (Ministry of Religion, 2022).

From the description above, it can be concluded that Kiai Ahmad Habibul Amin's visionary idea represents a transformation of the pesantren from a traditional institution to a transformative one. The old paradigm that measures the success of students from the status of clerics has been shifted to a new paradigm, namely, students as independent, productive, and useful individuals. Through the Millennial Farmer Santri program, the Fathul Ulum Jombang Islamic Boarding School not only produces religious experts, but also gives birth to agents of socio-economic change that are relevant to the demands of the times. This model has the potential to be replicated in other Islamic boarding schools as a strategy to build a generation of students who are empowered, *useful*, and ready to face the future with a balance between spirituality and economic independence.

3.3. The Concept of Transformational Leadership in Islamic Boarding Schools

The concept of transformational leadership is currently a trend widely applied by various institutions, including Islamic boarding schools. This concept is commonly known as *smart integrated leadership* (Ikhsan Huzali and Muhammad Sidiq Purnomo, 2024). This concept also refers to the changes and renewals experienced by educational institutions and Islamic boarding schools in response to the problems and challenges of the modern era (Purnomo 2016). In this context, transformational leadership leads to the characteristics of a charismatic leader (prioritizing a sense of trust, integrity and morality) (Srianahayu, 2024). The concrete strategies used by kiai in realizing the transformation of millennial students in Islamic boarding schools include:

- a. Implementing the integration of the pesantren curriculum with skills

In the process, the implementation of this program involves many parties. Starting

from the kiai as the main initiator, the ustadz who guides the technical activities, to the students who are directly involved in farming activities. In fact, the surrounding community is also involved, in order to the pesantren does not run alone, but grows as a center for mutual empowerment.

b. Conducting vocational training

This training program is designed to provide education and practical skills development, with a specific focus on the skills required in the workplace. This program aims to provide support to individuals (in this case, students) with expertise in a specific field. With an applicative and practice-based learning method, students are expected to be able to enter the workforce directly. Ustadz Syaifuddin is one of the senior students trusted by the kiai to manage *the greenhouse* at the Fathul Ulum Islamic Boarding School in Jombang. In the interview, he shared the story of his personal journey, which was full of dynamics, as well as revealing how the pesantren managed modern greenhouse-based agriculture as part of the *Millennial Farmer Santri* program. (Interview)

c. Partnership program with external parties

This program has yielded tangible results. Some students who have graduated have proven successful in opening agricultural businesses in their respective areas, bringing the skills gained from the pesantren to their environment. This success does not stand alone, but is also supported by a network of cooperation between Islamic boarding schools and various parties. Bank Indonesia, Gadjah Mada University, and CSR of large companies such as Astra have established partnerships with the Fathul Ulum Islamic Boarding School. To expand the program's scope, Kiai Amin is actively establishing partnerships with various parties. Pondok has collaborated with Bank Indonesia on community empowerment programs in the agricultural sector, where pesantren serve as technical implementers in the field. In addition, cooperation with Gadjah Mada University has also been undertaken, with a focus on training and developing cultivation methods.

3.4. Fundings the Concept of Millennial Students

The Millennial Farmer Santri Program at the Fathul Ulum Islamic Boarding School in Jombang represents a breakthrough that bridges religious education with the socio-economic realities of the community. This program was born out of an urgent need so that pesantren not only produce qualified students in religious science, but also the younger generation who have competitiveness in the field of entrepreneurship, especially in the agricultural sector. By utilizing local potential while integrating religious values, this pesantren has transformed into a community-based empowerment center. Students are no longer placed just as recipients of knowledge, but as active actors involved in land management, pioneering businesses, and building independence.

The implementation of this program is carried out through *experiential learning*, which involves real-life experiences. (Kolb, 1984) emphasizing that an effective learning process does not only occur through knowledge transfer, but also direct experience in facing real problems. This model is reflected in the routine farming activities in Islamic boarding schools, such as land management practices, fertilization, and harvesting, which are carried out collectively. This activity instills in students an attitude of discipline, responsibility, and independence. At the same time, the element of spirituality is also strengthened through practices such as tirakat and sunnah fasting, so that students are not only technically strong but also mentally resilient.

Institutionally, the management of integrated agricultural programs is through Islamic Boarding School-Owned Enterprises (BUMP). This system ensures that every crop, whether from open land or *greenhouse*, is consolidated to make management more professional. The profit-sharing scheme applied is in line with the principle of justice in Islamic economics, where profits are not concentrated solely on the kiai or managers, but are also shared among students and institutions (Fauzi and Setiabudi, 2024). The "from cottage to cottage" model shows the typical social entrepreneurship pattern of pesantren, where the kiai fully bears the initial capital. At the same time, the proceeds are reused to strengthen the independence of the pesantren. This practice aligns with the concept of *social entrepreneurship*, which emphasizes the social purpose behind economic activity (Dees, 1998).

Apart from being an institutional model, crop yield management through Islamic Boarding School-owned enterprises (BUMP) can also be viewed within the framework of *Theology of Economics*, or what is often referred to as the solidarity economy. In this perspective, economic activities are not just an effort to make a profit, but a form of practicing Islamic values such as justice, togetherness, and usefulness (Humam and Hanif, 2024). With a fair profit-sharing scheme and a partnership pattern that embraces the surrounding community, pesantren emphasizes that economic efforts must be oriented towards collective welfare, not just the accumulation of individual capital. This model aligns with the principle of *Al-'Amal as-Shalih* in Islam, which holds that every worldly activity, including farming, is worthy of worship if it brings benefits to others (Suaidi, 2019).

In the practice of Millennial Farmer Santri, economic theology appears in the way the cottage places students and villagers not as competitors, but as partners. Community land that was previously unproductive was cultivated together. The Islamic boarding school accommodated the crops and then remanaged them through Islamic Boarding School-Owned Enterprises (BUMP) for the common good. This pattern shows the hallmarks of a solidarity economy: community-based, equitable, and socially oriented. From an Islamic perspective, this model aligns with the principles of *al-'adl* (justice) and *al-maslahah* (utility), where economic activity is not directed solely for personal gain, but for the collective welfare. In fact, his spirit aligns with the concept of *ukhuwah iqtishadiyah*, or economic brotherhood, which emphasizes collaboration and mutual strengthening among community members.

This practice is also consistent with the idea of *social entrepreneurship* (Dees, 1998), where economic innovation is always tied to social goals, not just profits. The partnership scheme developed by the pesantren produces a double benefit: the community gains more stable market access, while the pesantren secures a sustainable supply of materials to strengthen the student economy. This pattern also reflects *community-based development*, as explained by Chambers (1997), which emphasizes the active participation of communities in the development process. Furthermore, this solidarity economy pattern is in line with the direction of national policy. The Ministry of Religious Affairs, through *the 2020–2045 Islamic Boarding School Roadmap*, emphasizes the importance of Islamic boarding school economic independence based on local potential and community collaboration. Thus, the implementation of Millennial Farmer Students at the Fathul Ulum Islamic Boarding School not only reflects the visionary idea of kiai, but also becomes a real model of integrating Islamic economic theology with the national development agenda towards pesantren independence and food security.

The social effects of the program are also quite significant. The presence of pesantren is not only seen as a center for religious education, but also as an economic partner that provides direct

benefits to the community. The relationship between students and residents is increasingly intensified due to routine interaction in the agricultural process, crop distribution, and derivative production activities. This reinforces the function of pesantren as a space for social and cultural integration, a tradition that has been long established in the history of pesantren in Indonesia (Dhofier, 2011).

If drawn in a broader context, the implementation of Millennial Farmers is very relevant to national agricultural conditions. BPS data (2022) indicate that more than 60% of farmers in Indonesia are over 45 years old, with a low interest from the younger generation in entering this sector. (Ministry of Agriculture, 2022) In fact, it is said that farmer regeneration is one of the main challenges in maintaining food security. To address this issue, the government introduced the *Millennial Farmers* program, aiming to produce 2.5 million young farmers by 2024 (RRI, 2021). Thus, what the Fathul Ulum Islamic Boarding School does through this program aligns with the national policy, which aims to make the young generation a driving force for farmer regeneration and a pillar of food security.

When compared to other Islamic boarding schools, the Fathul Ulum Islamic Boarding School model has distinctive characteristics. The Sidogiri Islamic Boarding School in Pasuruan focuses on developing the microfinance sector through BMT, while the Nurul Iman Parung Islamic Boarding School in Bogor develops an integrated large-scale agribusiness system. There is also the Al-Anwar Islamic Boarding School in Sarang which focuses on student cooperatives as economic drivers. The Fathul Ulum Islamic Boarding School appears different by focusing on *the Farmer Student*, as well as incorporating the values of spirituality and modern management through BUMP. This distinction shows that pesantren can play not only a role in da'wah, but also serve as a community-based economic incubator (Rohmaniyah, 2020; Badruzzaman, 2009).

However, the implementation of the program is not free from challenges. Limited access to technology, differences in student character, and market fluctuations are obstacles that must be faced. In addition, there is a risk that an overly dominant economic orientation can potentially shift the main focus of pesantren as an institution, *tafaqquh fi al-din*. Contemporary literature on modern pesantren (Zarkasyi, 2020) emphasizes the need for a balance between spiritual orientation and economic orientation. The Fathul Ulum Islamic Boarding School demonstrates that this is possible, as book recitation activities and spiritual practices continue to coexist alongside the modernization of farming businesses.

Thus, the implementation of the Millennial Farmer Santri program at the Fathul Ulum Islamic Boarding School is a comprehensive form of empowerment. He touched on the economic, social, spiritual, as well as national policy dimensions. This program not only educates students to become independent, but also makes pesantren a development partner that contributes to food security and community empowerment. This model is noteworthy for its ability to strike a balance between tradition and modernity, spirituality and professionalism, as well as da'wah and economic empowerment.

4. CONCLUSION

Research on the Kiai visionary da'wah strategy in realizing millennial farmer students is an integrative effort between spiritual mentors, entrepreneurship education and agricultural innovation. This visionary da'wah approach makes pesantren a center for socio-economic transformation based on

religious values and economic independence. Collaborative efforts are also needed to expand the role of pesantren in building a generation of students who are adaptive to the times. In addition, this research makes a theoretical contribution to the development of contemporary da'wah theory by integrating the values of spirituality with agribusiness-based economic empowerment. This study also broadens the understanding of the role of the kiai not only as spiritual teachers, but also as agents of change (socio-economic field). On the other hand, the practical contribution of this study can serve as a reference for Islamic boarding schools to design and implement programs that empower agriculture-based students oriented towards economic independence. Kiai, as a policymaker can implement an applicative da'wah strategy through vocational training, partnership programs, and integrating the pesantren curriculum with skills. This emphasizes the importance of synergy between spirituality and economic empowerment in the development of pesantren-based da'wah. For the prospects, the development of a da'wah model based on the empowerment of the digital economy of pesantren can be explored widely so that it can expand the visionary da'wah kiai as a strategic step in realizing pesantren as a center for da'wah, education and sustainable agricultural innovation.

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