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INNOVATIVE LEADERSHIP OF KIAI IN ISLAMIC BOARDING SCHOOL EDUCATION MANAGEMENT: A CASE STUDY OF SURYALAYA ISLAMIC BOARDING SCHOOL

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ABSTRACTS

Suryalaya Islamic Boarding School is a Sufism-based Islamic boarding school, as the leader of Sufism Mursyid Tarekat Qodiriyah Naqsyabandiyah. This study produces an innovative Sufism-based leadership model that integrates spiritual, social, and institutional dimensions in Islamic boarding school education management. Through a descriptive qualitative approach, this study reveals that the Leadership Innovation Management of KH Ahmad Shohibul Wafa Tajul Arifin at Suryalaya Islamic Boarding School is very beneficial for the needs of the wider community, As a result, KH Ahmad Shohibul Wafa Tajul Arifin as the caretaker of Suryalaya Islamic Boarding School has made many innovations, especially in community education in the form of Talqin Dzikir policies, organizational forums, Riyadhoh, Healing mental illness/Psychotherapy for drug addicts and cadre formation.

A. INTRODUCTION

Leadership is a crucial factor in any organization. The strength and quality of a leader will guide the organization toward achieving its goals. Leaders at various levels and hierarchies, based on their abilities and authority, are the driving force and motivator for all components of the organization. The success or failure of an organization is largely determined by leadership. The noble saying that it is the leader who is responsible for the failure of a project is a saying that places the leadership's position in an organization as paramount (Sayyi, 2017).

As a place of religious education, Islamic boarding schools (pesantren) have a clear social basis, as they are integrated with the community, making them a model of community-based education. They were established on the initiative of the Muslim community, with the primary goal of educating the younger generation to understand and practice Islamic teachings (Alba et al., 2020).

Islamic boarding schools (pesantren) are the most ideal Islamic education system for cultivating a spirit of Islamism among Muslims. Their influence in this regard is undoubtedly profound and significantly different from Islamic education in other formal or non-formal settings. The significance of Islamic boarding schools as educational institutions that indoctrinate the spirit of Islamism can be seen in the

beauty of peaceful Islamic boarding school life, the culture of students reciting the Koran, humility toward religious teachers (ustadz) and religious leaders (kyai), discipline, interactions among students, sacred teachings from Islamic texts (kitab kuning), and Islamic doctrines related to faith and morals. These are all essential for strengthening the foundations of Islam and faith within oneself and maintaining the integrity of Islam within the nation and state, in line with the vision and mission of Islamic boarding schools, especially in this modern era of globalization (Kusuma, 2019).

Sufi leadership is leadership based on Sufi teachings, a branch of Islamic knowledge that emphasizes the search for spiritual meaning and self-awareness. Sufi values that can be a strong foundation for a leader include steadfastness in facing trials, politeness in communication, and courage in making decisions. Sufism is an effort to approach the Creator that operates within the realm of feeling, esotericism, (*zauq*) and heart (*heart*). Sufi is a term for practitioners of Sufism who emphasize a direct and profound approach to God through purification of the heart, remembrance of God, contemplation, and love for Him (Kusuma, 2019). Although there are many studies on the leadership of kiai (Islamic boarding schools) and pesantren (Islamic boarding schools), research analyzing innovative Sufism-based leadership within the framework of educational management is still very limited. This study fills this gap.

Abah Anom was born on Friday, January 1, 1915 in Suryalaya Tasikmalaya, the fifth son of Pangensa Abah Sepuh (Mursyid, and Founder of the Suryalaya Tasikmalaya Islamic Boarding School) Abah Anom is a cleric, waliyullah, and mursyid of the Qadiriyyah Naqsyabandiyah order. He is known as a figure who is ascetic, pious, and has charisma. Some of the special qualities that people tell about Abah Anom include being able to read minds, likes to give advice and prayers to guests, always providing food for guests, always providing rice for students at his Islamic boarding school. Abah Anom died on September 5, 2011 (coinciding with the anniversary of the Suryalaya Islamic boarding school) at the age of 96 due to heart disease (Kusuma, 2019).

On September 5, 1905, the Suryalaya Islamic boarding school was established, led by Abdullah Mubarak bin Nur Muhammad's father (Abah Sepuh). In 1956, Abah Anom led the Islamic boarding school after his father died. This charismatic cleric made many innovations in implementing Islamic education in society, both in education and in organizational structures (Ma'mun, 2018). Suryalaya Islamic Boarding School is one of the Islamic Boarding Schools that is famous for the Qodiriyyah Naqsabandiyah Order, as one of the centers of education and development of the Order, Suryalaya Islamic Boarding School prioritizes the vision of fostering faithful and pious people, who are not only intellectually and emotionally intelligent, but also spiritually intelligent. Through intellectual intelligence, a person will obtain the truth at the level of 'ilmul yaqin, with emotional intelligence, humans will achieve the truth of 'ainul yaqin, while spiritual intelligence, leads humans to the truth *close to the truth* (Alfariz & Taftazani, 2020).

In order to realize this vision, Suryalaya Islamic Boarding School carries out its mission, namely amar ma'ruf nahi munkar, namely: carrying out calls and invitations, both verbally and in writing, as well as in action (*da'wah bil hal*) to all people to believe

in and practice the teachings of Islam as best as possible, and to educate citizens to be aware of and fulfill their duties and obligations in various aspects of life, such as social, cultural, economic, and defense and security (Alfariz & Taftazani, 2020).

Suryalaya Islamic Boarding School is a Sufism-based Islamic boarding school which practices the teachings of the Qodiriyah Naqsyabandiyah Order. In the *Tanbih* it is explained "*kAmi is a place for people to ask about the Qodiriyah Naqsyabandiyah order, offering it sincerely and honestly*". In its implementation, the followers (ikhwan) are taught and always prioritize dhikr as a way of approaching the Creator and as a method of healing the soul and heart of Sheikh KH Ahmad Shohibulwafa Tajul Arifin (Abah Anom), the leader of the Pondok and Mursyid TQN, has played a role in various fields, including education, the environment, and community development. For his success, Abah Anom has received various international awards. "*Distinguished Service Awards*" (IFNGO On Drug Abuse) for Inabah psychotherapy treatment, the Indonesian Presidential Award in the form of the Setya Lencana for Social Service, and the Kaltaparu Environmental Award and other provincial awards (Alfariz & Taftazani, 2020). Although numerous studies on kiai and Islamic boarding school leadership are available, research analyzing Sufism-based innovative leadership within an educational management framework is still very limited. This study fills this gap.

B. METHOD

This study uses a descriptive qualitative approach to understand the implementation of Innovative Leadership Management that has been carried out by KH Ahmad Shohibulwafa Tajul Arifin (Abah Anom) at the Suryalaya Islamic Boarding School. Data were collected through in-depth interviews with the leaders of the Suryalaya Islamic Boarding School and senior students of the Suryalaya Islamic Boarding School, direct observation, and documentation studies in the form of works and other research results (Rahman, 2025). Data analysis was carried out descriptively with a thematic approach, through reduction, presentation, and drawing conclusions. Data validity was carried out through source triangulation, *peer debriefing*, and *member check*. Research procedures include instrument preparation, data collection, parallel analysis, and drawing conclusions based on relevant findings (Dewi & SH, 2025).

C. LITERATUR REVIEW

1. Innovation

Innovation is one of the factors that supports a leader's success in their leadership. In today's era of globalization, changes in communication media, information, transportation, and so on occur so rapidly, therefore every organization desperately needs leaders who are able to think creatively and innovatively, so that the organization can adapt to current conditions. Innovative leaders are those who dare to take risks by constantly creating new things, always think positively towards their followers and treat followers with full trust so that they can realize their creative potential to the maximum (Rahmawati, 2023).

An innovative leader has the ability to leverage existing ideas and transform them into new solutions. Innovative leaders don't create innovation themselves, but they are effective at leading creative people and encouraging those around them to

generate new ideas. Innovative leadership is the process of fostering innovation by developing an innovation-friendly culture and establishing strategic direction that guides and builds trust among employees in innovation (Agusta, 2021).

2. Kyai

A Kyai is a person who possesses religious knowledge (Islam) plus good deeds and morals in accordance with his knowledge. According to Saiful Akhyar Lubis, "A Kyai is a central figure in an Islamic boarding school, the progress and decline of an Islamic boarding school is determined by the authority and charisma of the Kyai. Therefore, it is not uncommon for the Kyai of an Islamic boarding school to die, and the reputation of that Islamic boarding school declines because the Kyai who replaces him is not as popular as the Kyai who has passed away." The term Kyai is very popular among the santri community (Puadi, 2024).

The Kyai is a central element in the life of Islamic boarding schools, not only because the Kyai is the main supporter of the continuity of the educational system in Islamic boarding schools, but also because the Kyai's figure is a reflection of the values that live within the santri community environment. The position and influence of the Kyai lies in the virtues that the Kyai possesses personally, namely mastery and depth of religious knowledge, piety reflected in his daily attitudes and behavior that also reflect the values that are alive and are characteristic of Islamic boarding schools such as sincerity, humility, and an orientation towards the afterlife to achieve riyadhah (Suryana, 2021).

3. Educational Management

Educational management is a combination of two words that have one meaning: management and education. In a narrow sense, management comes from the word "to manage," which means to regulate. Stoner explains that management is a process of planning, organizing, directing, and supervising the efforts of organizational members and the use of organizational resources in order to achieve predetermined organizational goals. Meanwhile, the definition of education can be understood from two directions, namely education in the broad sense and education in the narrow sense. In a broad view, education is defined as all learning experiences that occur in all environments and throughout life. The period of education in this broad sense lasts a lifetime, at any time as long as there is environmental influence. Meanwhile, the definition of education in the narrow sense is teaching conducted in schools as formal institutions (Tumanggor, 2021).

Based on the understanding of management and education above, it can be concluded that educational management is a series of activities in the form of a process of managing collaborative efforts by a group of people who are members of an educational organization to achieve previously determined educational goals effectively and efficiently.

D. RESULT AND DISCUSSION

RESULT

Based on our research, Abah Anom has made numerous innovations in various fields, so we will limit or prioritize our focus to Islamic education. We will categorize these innovations into policies that will make the core teachings of Islamic education easily accepted by the public, including:

1. Spiritual Innovation (Talqin Dzikir)

The Qodiyah Naqsyabandiyah Sufi Order of Suryalaya Islamic Boarding School is a teaching that has a lineage to the Prophet Muhammad SAW and its authenticity can be recognized through the Jam'iyyah Ahli Tarekat Mutabaroh Nahdlatul Ulama (JATMAN) organization. Talqin dhikr is the first step for a student to learn from his teacher in the form of bay'at or the declaration of the sentence laa ilaha illallah and is also taught the kafiyyat of how to practice it (Kusuma, 2019).

In the generation of Mursyid Sheikh Abdullah Mubarak bin Nur Muhammad (Abah Sepuh), the father of KH Ahmad Shohibulwafa Tajul Arifin, Talqin Dzikir was carried out when a student was deemed worthy of receiving it by carrying out various riyadhoh or worship exercises, after the student succeeded, talqin was given. Under the leadership of KH Ahmad Shohibulwafa Tajul Arifin (Abah Anom), Talqin Dzikir was given as widely and as easily as possible (Somantri & Dahwadin, 2019).

Talqin is an Arabic word meaning "to instruct" and can also refer to direction, dictation, and suggestion. This meaning aligns with the concept of "ta'lim," which in education means teaching, instilling, and providing instruction through repetition. Talqin is often used with the word "baiat," which means "to pledge." *agreement* or it could also mean a *pledge of allegiance* (Somantri & Dahwadin, 2019).

Likewise, Sheikh Ahmad Naqsyabandi stated that the Talqin and its chain must fulfill the condition of being connected to the Prophet Muhammad (peace be upon him). Therefore, the Qodiyya Naqsyabandi Order in Suryalaya has a Talqin representative as a person who has the right to provide Talqin with a chain of knowledge recognized as reaching back to the Prophet Muhammad (peace be upon him). The purpose of this zikir talqin is as a means or effort to open the first gate of the spiritual layer within oneself. In accordance with what Sheikh Abdul Qadir al-Jilani believes, that the highest level of enlightenment can be achieved through sincere repentance and through Talqin (SAEPUDIN, 2023).

The results of the observations that researchers conducted Talqin Dzikir are given every day after the Fajr Prayer and after Friday Prayer. If there are guests who want Talqin, they just go to meet the Talqin representative who has been appointed by Mursyid KH Ahmad Shohibul Wafa Tajul Arifin (Abah Anom) to represent carrying out talqin dzikir, meaning that the ease of practicing the teachings of TQN is open as widely as possible in the context of human religious education which in the view of Sufism, the heart is the key to human goodness or badness, so the practice of dzikir that has been talqin as a tool or way to educate the heart in a valid hadith of the Prophet Muhammad SAW said:

وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

"Know that in every human body there is a lump of flesh, if that lump of flesh is good then the whole body is good, but if that lump of flesh is damaged then the whole body is damaged, know that it is the heart. (HR Bukhari & Muslim)

إِنَّ لِكُلِّ شَيْءٍ صِفَالَةً وَصِفَالَةُ الْقُلُوبِ ذِكْرُ اللَّهِ

"Indeed, everything has a cleaning tool and to clean the heart is by doing dhikrullah." (Narrated by Al-Bayhaqi).

2. Spiritual innovation based on Islamic Boarding School (Riyadhoh)

In the TQN Suryalaya Riyadhoh curriculum, it is given equally or in general/main riyadoh, meaning that after talqin, the ikhwan is required to practice daily amaliah in the form of dhikr 165x after prayer, weekly amaliah of dhikr khataman and monthly amaliah namely manakib. This is the main and main curriculum that must be practiced besides that if the ikhwan has other interests, special problems then the ikhwan is also given special riyadoh but the riyadoh is as a support for the main riyadoh meaning the main thing is the main Riyadhoh (Suradji et al., 2023).

In general, there are 4 forms of Riyadhoh carried out by 14 Subjects, namely:

a. General Riyadhoh of TQN Brothers This Riyadhoh is in the form of general practices carried out by TQN Brothers, namely Jahar dhikr, Khofi dhikr, Khataman, Manakiban, Shalawat Bani Hasyim.

b. Special Riyadhoh for the TQN Ikhwan, as written in the Ibadah book. This Riyadhoh consists of obligatory prayers, voluntary Rawatib prayers, and other voluntary prayers performed over 100 rak'ahs in one day and night. All Riyadhoh activities begin at 2 a.m. with waking up at night and performing a ritual bath of repentance.

c. Special Riyadhoh This is in the form of practices requested by the student or assigned by the teacher to the student. The purpose of this type of Riyadhoh is to train the body and soul. The Riyadhoh practiced by the informant are: (1) Night Bath, (2) Kamanusaan Bath, (3) Kamalaekatan Bath, (4) Monday Fast, (5) Thursday Fast, (6) Kifarat Fast, (7) Qonaat Fast, (8) Nyampeu, (9) Niis, (10) Melek, (11) Tolak Bala, (12) Dawaamul Zakat, (13) Dawaamul Shodaqoh, (14) Saefi (Hizbul Yemen).

Riyadhoh is an assignment that is tailored to the uniqueness of the student. This type of Riyadhoh is given by the teacher to the student by considering the uniqueness of the student and to train the student to improve in certain good characters so that there is less opportunity to display bad characters. Riyadhoh in the form of this assignment includes: (1) Teaching, (2) Carrying out Da'wah, (3) Carrying out Publishing, (4) Making Guide Books, (5) Helping Abah Anom with domestic tasks, (6) Receiving guests, entertaining guests, serving the needs of guests (7) Developing the Inabah Youth Home, (8) Developing the Inabah Bina Lanjut, (9) Monitoring the seeds growing and bearing fruit, (10) Apologizing to everyone met, (11) Giving lectures to people who have gone astray about the theme of Mother, (12) Asking permission from teachers who are anti-tarikat to get permission to study tarikat (13) Preaching in places that are anti-tarikat.

3. Social innovation (community organizations)

Several organizational forums were formed in order to maintain, preserve and practice the teachings of TQN in society so that these forums can be direct tools in organizing society in realizing Islamic education in society without discrimination, including:

a. The Qodiriyah Naqsyabandiyah Order's Da'wah Institution

Founded in 2016, LDTQN has various representatives at home and abroad, starting from international representatives, provincial, district/city and sub-district, this organization replaced the previous organization, namely the Suryalaya Serba Bakti Foundation, which previously also had various branches, but the form of LDTQN was considered more effective and efficient in organizing and implementing teachings in the community. LDTQN functions by securing, preserving, and practicing the teachings of TQN Suryalaya both in amaliyah and congregational development (Syafa'at & Abas, 2020).

The first Sheikh Mursyid of the Qodiriyah Naqsyabandiyah (TQN) Order of the Suryalaya Islamic Boarding School was Sheikh Abdullah Mubarak bin Nur Muhammad (Abah Sepuh). This Abah Sepuh was the founder of the TQN of the Suryalaya Islamic Boarding School. Initially, the Qodiriyah Naqsyabandiyah Order (TQN) of the Suryalaya Islamic Boarding School was socialized by Abah Sepuh secretly, only to his family and closest people. Only then was socialization carried out to the surrounding community and began to other areas. In addition to lectures, socialization by Abah Sepuh was also carried out by approaching silat schools (*but po*) especially those in West Java (Syafa'at & Abas, 2020).

Abah Sepuh is also known as a figure who greatly assisted the Indonesian National Armed Forces (TNI) in fighting for and maintaining the independence of the Republic of Indonesia. Therefore, it is not surprising that many TNI members became practitioners of the Qodiriyah Naqsyabandiyah (TQN) Order at the Suryalaya Islamic Boarding School. This is also likely what led to the Qodiriyah Naqsyabandiyah (TQN) Order at the Suryalaya Islamic Boarding School later (when the country was ruled by the militaristic New Order) receiving many benefits from the government (Kodir, 2020).

After Abah Sepuh began to become ill, the Mursyid of the Qodiriyah Naqsyabandiyah (TQN) Tarekat of the Suryalaya Islamic Boarding School was handed over in 1953 to his son, Sheikh Ahmad Shohibul Wafa Tajul Arifin, better known as Abah Anom. The main task of Abah Anom as Sheikh Mursyid of the TQN of the Suryalaya Islamic Boarding School is to explain the purpose of human life from the perspective of the Qodiriyah Naqsyabandiyah (TQN) Tarekat, then guide humans to achieve the path that will make humans happy in this world and the hereafter through the Qodiriyah Naqsyabandiyah (TQN) Tarekat method of the Suryalaya Islamic Boarding School (Kodir, 2020).

In practice, these tasks are usually carried out in the form of lectures, teaching scriptures, dialogues, guiding riyadhoh, writing books/scriptures, and by providing examples of behavior.

The basic concept of transcendental communication sources in Islamic boarding schools Suryalaya Tasikmalaya, besides being based on the Quran and hadith, is also based on Tanbih and the string of pearls which refers to the purpose of TQN. Tanbih and the string of pearls containing founder's will Islamic boarding school Suryalaya as guidelines for life and behavioral guidelines (good morals) for all members of the Islamic Boarding School in an effort to create people who are pure in body and soul.

KH. A. Shohibulwafa Tajul 'Arifin put forward three basic principles for the development of tariqah, namely: *Close, going to Mardhatillah*, Achieving love and enlightenment for Allah SWT. These three principles are derived from the prayer "*What Does God Say About Mahabbataka Wa Ma'rifataka*" (O my Lord! I only mean You and Your pleasure I seek. Give I have the ability to love You and understand You).

b. Young Generation of Suryalaya Islamic Boarding School (GMPS)

Similar to LDTQN, the Young Generation of Suryalaya Islamic Boarding School (GMPS) has various branches in the Province, Regency/City and District. GMPS is part of the implementation of amaliyah and the development of congregations needed in terms of public works, community social services and others needed in organizing amaliah in community assemblies. The Young Generation of Suryalaya Islamic Boarding School (GMPS) is an independent organization established in 2019 which contains young members who are ready to serve the mursyid in their environment (Kodir, 2020).

The Ikhwan of the Qodiriyah Naqsyabandiyah (TQN) Order of the Suryalaya Islamic Boarding School generally strongly believe that the Qodiriyah Naqsyabandiyah (TQN) Order of the Suryalaya Islamic Boarding School is a method of worship by cleansing the heart which will lead them to obtain true happiness in this world and in the hereafter.

Therefore, they generally invite their relatives to practice the Qodiriyah Naqsyabandiyah (TQN) Order at the Suryalaya Islamic Boarding School. Furthermore, this is driven by an awareness of the Islamic obligation to carry out da'wah for every Muslim. Da'wah here means inviting others, especially relatives, to goodness. This invitation is not only carried out by the Ikhwan Tarekat Qodiriyah Naqsyabandiyah at the Suryalaya Islamic Boarding School to relatives, but they generally also invite their friends in ways that suit their respective abilities (Asror et al., 2017).

c. Mrs. Bela

The Qadiriyyah wa Naqysabandiyah Order has an organization involved in the Philanthropy movement, namely "Ibu Bella" is the name of the organization of the mothers of the Qadiriyyah wa Naqysabandiyah Order of the Suryalaya Islamic Boarding School, Tasikmalaya, West Java, Indonesia. "Bella" is an acronym/abbreviation of

BERES LAKU LAMPAH (According to Abah Anom). (Suradji et al., 2023). This organization was founded on September 6, 1966 by one of the TQN sisters named Hj. Ika Rahman with the blessing of Abah Anom. The activities of this organization initially helped Abah's affairs, especially when the brothers and sisters from various regions came to visit the Suryalaya Islamic Boarding School.

Starting from this activity, other brothers then participated in carrying out activities, especially social and educational activities. The IBU BELLA organization is primarily engaged in the social sector, activities that have been and are currently carried out include providing assistance to orphans and the elderly / carrying out baby shaving during Manaqib, mass circumcisions / giving Eid gifts to officers *cleaning service* (Kodir, 2020).

4. Therapeutic innovation (*inabah*)

In 1971, the Suryalaya Islamic boarding school assisted the government program (Bakolak Inpres No. 6 of 1971) in overcoming drugs and juvenile delinquency through the Qodiriyah Naqsyabandiyah Tarekat worship to return drug addicted teenagers to the right path. This program was inaugurated or institutionalized in 1980 with the name Inabah Youth Boarding School. Currently, there are 31 boarding schools, 9 of which are located abroad (Khoirunnisa et al., 2023).

In 1981-1989, approximately 10 years of trial period according to research by Prof. Dr. Emo Kastama, this method showed satisfactory results, because 93.1% of 5845 patients were successfully cured. After 28 years of journey in January 2009, an award was given to Sheikh KH Ahmad Shohibul Wafa Tajul Arifin (Abah Anom) for the success of Inabah in obtaining the award. "*Distinguished Service Award*" from IFNGO On Drug Abuse, an international organization that focuses on narcotics problems (Syaripulloh, 2020).

The Inabah curriculum is also taught to the brothers in general, meaning there is no difference in the curriculum, only that Inabah is used as a center of concentration for addicts and juvenile delinquents so that recovery can be directly monitored considering that they are not yet able to be reminders for themselves.

Suryalaya Islamic Boarding School (PP) in Tasikmalaya, West Java, offers an integrated rehabilitation solution for drug addicts, with quite impressive achievements. This integrated rehabilitation requires the active participation of the government, family, and community. PP Suryalaya believes that drug addicts require Islamic spiritual guidance to help them return to the path of Allah. This approach utilizes an Islamic approach, incorporating the science of Islamic Sufism, known as the Tharekat Qodiriyah Naqsobandiyah. Therefore, it is interesting to examine the existence of PP Suryalaya, particularly its involvement in the rehabilitation process for drug addicts, particularly regarding strategies, methods, and techniques for raising awareness and coaching NAPZA (Narcotics, Psychotropics, and Other Dangerous Drugs) victims (Nurhamzah et al., 2023).

In recent years, the juvenile delinquency that has the greatest potential to threaten the nation's future, especially the continuation of a normal and cultured life, is drug abuse. In fact, in many countries, both developed and developing, drug abuse is a crucial issue that requires special handling through various methodologies and strategies (Alhamuddin, 2016).

Moreover, in Indonesia, amidst ongoing moral degradation, drug abuse rates are on the rise. This phenomenon is affecting not only those from the upper middle class but also the lower middle class.

The social symptoms and dangers posed by drug abuse today are not only a social issue but also an acute national problem. Nearly 90% of drug abuse victims in Indonesia are adolescents, and in addition to being users, they are also dealers, potentially contributing to the even greater destruction of this nation.

The concept of Inabah is a term that comes from Arabic, namely *Anaba, Yanibu*, which means to return. This term is also used in the Quran, namely in Surah Luqman (31 verse 15; Surah Al-Shura (42 verse 10). In the literature of Islamic Sufism studies, the term Inabah is also known, which means returning to Allah. The meaning is to return people from behavior that always opposes the will of Allah or sin, to behavior that is in accordance with the will of Allah or obedient behavior. This term was developed by Abah Anom as a concept for treating victims of drug abuse, as well as a concept for treating delinquent teenagers in various forms of spiritual illness (Hasan & Samsudin, 2020).

Inabah, as a method, both theoretically and practically, is based on the Qur'an, hadith, and the *ijtihad* of scholars. Victims of drug abuse, related to juvenile delinquency, and various forms of spiritual illness, are considered sinners because they have committed sins. In Islam, sinners must immediately repent and ask for forgiveness from Allah. Etymologically, repentance means returning from sin to obedience to the commands of Allah and His Messenger. In Islamic terminology, repentance is abandoning evil, accompanied by a feeling of regret for committing it, and accompanied by a strong intention to leave it forever. In the world of Sufism, repentance means regretting what has passed and continuing to do all that is holy. Repentance, as the initial process of caring for children fostered at Inabah, is theoretically based on the Qur'an, hadith, and *ijtihad* (Enjang & Rustandi, 2022).

The causes of drunkenness are anything that can cause loss of consciousness, whether eaten, drunk, smoked, or injected. In fact, the leader of the Suryalaya Islamic Boarding School, KH Zaenal Abidin Anwar, expanded the understanding of drunkenness to include drunkenness with wealth, drunkenness with power, drunkenness with rank, and drunkenness with love. To address drug abuse cases, there are three therapies carried out at Pondok Inabah. First, bathing (bathing for repentance), second, praying (*salat*), and third, *dhikr* (remembrance of God). These three activities are carried out daily by those suffering from drug addiction (Neha, 1995).

In the initial stage of counseling, when a child is handed over by his/her parents for counseling and awareness, the counselor first interviews both the parents and the child. This correspondence is intended to determine the extent of the child's involvement in drug abuse, their dependence, and the types of drugs used. The next step is a bathing of the child, known as a "bath of repentance," which aims to provide suggestions for repentance and reduce the level of dependence. Furthermore, if the level of dependence is still high, the child is given tamarind water mixed with brown sugar and young coconut water (duwegan). This is intended to reduce the drug radiation in the body and reduce dependence, thereby hopefully removing the toxins from the body.

After the repentance bath, the students were taken to Abah Anom in the morning to learn Islamic Sufism through the Talqin Dhikr, namely the Jahar and Khofi Dhikr. After the Talqin Dhikr, the students were taken back to Pondok Inabah to undergo the development process according to the programmed curriculum (Baidhawi, 2020).

The duration of the mentoring program is adjusted based on the child's level of dependency. For the first category, or Two Dimensions, the mentoring period is 40-90 days. For the second category, or Five Dimensions, the mentoring period is 1-2 years. Funding is entirely the responsibility of the parents of the mentored child, with the amount depending on their individual financial means.

The method for raising awareness or counseling drug abuse victims is a comprehensive curriculum package implemented strictly and intensively over a specific period. The method employed is a divine approach, consisting of a repentance bath (bath), obligatory and recommended prayers (salat), dhikr (remembrance of God), and fasting.

5. Cadre innovation

In order to produce successor cadres, Abah Anom has built various educational facilities, both non-formal Islamic boarding school education and formal education, both elementary, middle, Islamic junior high, Islamic senior high, high school, vocational high school and universities, namely the Latifah Mubarakiyah Islamic Institute and the Latifah Mubarakiyah College of Economics. Abah Anom implemented a program called Upgrading in the 1970s which was intended for the general congregation, namely a training to improve amaliah and scientific knowledge and in this program Abah Anom carried out advanced talqin, namely talqin 7 latifah with the hope that by implementing upgrading it could improve knowledge both in amaliah and scientifically (Kodir, 2020).

By seeing the various seriousness of Abah Anom's leadership innovations, Abah Anom has maximized his efforts so that the community can get good and effective Islamic education that is aimed at the core of the problems of every human being, namely those in the heart (heart disease) with the practice of the tarekat, it is not surprising that Abah Anom has achieved various awards as well as his followers who are spread across various corners of the world, namely Malaysia, Singapore, Thailand, Australia, Egypt and the largest in Indonesia, now there are

around 15 million Ikhwan who practice the teachings of the Qodiriyah Naqsyabandiyah Tarekat of the Suryalaya Islamic Boarding School.

DISCUSSION

Based on our research, Abah Anom has made numerous innovations in various fields, so we've limited or prioritized our focus to Islamic education. We've divided these innovations into policies that ensure the core teachings of Islamic education are easily accepted by the public, including:

1. Spiritual Innovation (Talqin Dzikir)

The results of the observations that researchers conducted Talqin Dzikir are given every day after the Fajr Prayer and after Friday Prayer. If there are guests who want Talqin, they just go to meet the Talqin representative who has been appointed by Mursyid KH Ahmad Shohibul Wafa Tajul Arifin (Abah Anom) to represent carrying out talqin dzikir, meaning that the ease of practicing the teachings of TQN is open as widely as possible in the context of human religious education which in the view of Sufism, the heart is the key to human goodness or badness, so the dzikir practice that has been talqin is a tool or way to educate the heart.

This statement is true and illustrates the essence of the ease of practicing the teachings of the Qodiriyah Naqsyabandiyah (TQN) Order at the Suryalaya Islamic Boarding School. The deputy talqin appointed by the Mursyid (KH Ahmad Shohibul Wafa Tajul Arifin/Abah Anom) is the legitimate extension of the dhikr mentalqin. Although performed by a deputy, the mentalqin remains Abah Anom, the Mursyid, in its literal sense.

The following is an explanation of the concept of talqin dhikr:

- **Ease of Practice (Babul Irsyad):**The talqin dhikr at TQN Suryalaya is designed to be easily accessible to anyone who wants to dhikr (remember Allah) and improve themselves, so they don't always have to meet directly with the Mursyid at the Suryalaya Islamic Boarding School.

- **Wasilah Talqin Representative:**The Talqin representative acts as *wasilah* (intermediary) to embed sentence *there is no god but Allah* into the student's spirituality (both physically and *state* and *secret*) according to the chain of transmission that connects to Abah Anom.

- **Heart as Key:**In line with the Sufi perspective, the practice of dhikr (recitation of God) focuses on cleansing the heart. The heart is the king that governs human behavior; if the heart is good, good deeds will flow, while a dirty heart will corrupt morals.

- **Practice of Dhikr:**Talqin is the gateway to starting dhikr practices which aim to drive away negligence (*suddenly*) from remembering Allah, and spiritually binding the student with the Murshid to the Prophet Muhammad SAW.

Therefore, meeting a talqin representative is a legitimate and easy way to start religious education through the amaliah dhikr TQN Suryalaya.

2. Spiritual innovation based on Islamic Boarding School (Riyadhoh)

In the TQN Suryalaya Riyadhoh curriculum, it is given equally or in general/main riyadoh, meaning that after talqin, the ikhwan is required to practice daily amaliah in the form of dhikr 165x after prayer, weekly amaliah dhikr khataman and monthly amaliah namely manakib. This is the main and main curriculum that must be practiced besides that if the ikhwan has other interests, special problems then the ikhwan is also given special riyadoh but the riyadoh is as a support for the main riyadoh meaning the main thing is the main Riyadhoh.

This statement is true. In the Qadiriyyah Naqsyabandiyah (TQN) Order of the Suryalaya Islamic Boarding School, there is a fundamental structure of riyadhah (spiritual training) for every ikhwan/akhwat (follower) after receiving talqin dhikr from the Mursyid.

The following are the details of the general/main riyadhah curriculum:

- Daily Practice (Tree Dhikr): The Ikhwan are required to perform Jahar (loud) and Khafi (inward) dhikr 165 times after every obligatory prayer.
- Weekly Practice (Khataman): Carrying out the Khataman practice, which is dhikr along with a series of tawasul, istighfar, tahlil, and prayer.
- Monthly Practice (Manakib): Attending or holding a manakiban, namely the reading of the biography (manaqib) of Sheikh Abdul Qadir Al-Jailani ra. as the founder of the Qadiriyyah Order and a form of tawasul to him.

In addition to the three main practices, TQN Suryalaya also recognizes special or additional practices given by the Mursyid based on the needs or "special problems" faced by the ikhwan (for example if there is a special desire or a certain situation), but the practice of dhikr 165x and manakib is the main foundation that must be maintained consistently.

3. Social innovation (community organizations)

Several organizational forums were formed in order to maintain, preserve and practice the teachings of TQN in society so that these forums can be direct tools in organizing the community in realizing Islamic education in society without discrimination. The establishment of this foundation was driven by suggestions from national figures, such as H. Sewaka (former Governor of West Java) and Iwa Kusuma Sumantri (former Minister of Defense of the Republic of Indonesia), so that Islamic boarding schools would be more structured in contributing to the country.

With this forum, Abah Anom wants to ensure that the teachings *Healthy, Born Well, Inner* (physical and spiritual health) can be widely disseminated and accepted by modern society. This foundation was established to assist Abah Anom in disseminating the teachings of TQN in a more organized manner, not only in Suryalaya but also throughout Indonesia and abroad.

4. Therapeutic innovation (*inaba*)

Inabah has proven to be an effective rehabilitation alternative, prioritizing a holistic approach. *Sufi healing* to overcome the problem of drug addiction.

- High Success Rate: Based on studies, this method has successfully returned the majority of drug victims to normalcy and social life.
- Holistic Rehabilitation: Improving unstable souls, weak characters, and destructive behavior.
- Recognized: This method has received appreciation from the BNN, the Indonesian government, and awards. *Distinguished Service Awards* from *IFNGO on Drug Abuse*.

5. Cadre innovation

Here are the main reasons behind Abah Anom's cadre innovation:

- Rehabilitation for Mental and Moral Damage (Pondok Inabah): The most prominent innovation was the establishment of the Inabah Youth Center. This was established in response to the needs of the community, particularly youth, affected by drug abuse, juvenile delinquency, and moral decay. Abah Anom initiated a rehabilitation method based on spirituality, Sufism, and TQN practices to restore their mental health.
- Adapting to the Needs of the Times: Abah Anom was very consistent and sensitive to current developments. He implemented innovations in cadre formation so that the congregation would not only be understood in traditional ways but also be able to address modern challenges.
- Strengthening Da'wah through Organizations (Serba Bakti Foundation): Since 1961, Abah Anom has established the Serba Bakti Foundation and formal educational institutions (from kindergarten to university/IAILM). This aims to ensure more structured, organized, and broad-reaching cadre development, extending beyond Islamic boarding schools.
- Spiritual Transformation and Development Ethics: This innovation makes TQN a "neo-Sufism" that actively engages in dialogue with society, the state, and modernity. Sufism is no longer confined to the mosque, but is actualized in social practices and character education.
- Widespread Dissemination through Wakilin Talqin: Abah Anom increased the number of talqin representatives (representatives for taking oath) spread across 35 regions, even as far as Singapore, to make it easier for the public to follow the TQN.

Through this innovation, Abah Anom transformed traditional Islamic boarding schools into modern centers for rehabilitation, education, and da'wah that still adhere to Salafiyah teachings.

E. CONCLUSION

Innovative leadership of Islamic Boarding Schools needs to be carried out, so that the approach to Islamic teaching values in society can be relevant to the development of the times. As KH Ahmad Shohibul Wafa Tajul Arifin (Abah Anom) explained that we can make it easier for someone to become a good human being before Allah SWT starting with the innovation of Talqin Dzikir, Community

organization forums, Riyadhoh, Healing of mental illness / Psychotherapy and cadre formation.

The old ways in the Tarekat make it a challenge for society to follow Islamic teachings, now people want something instant even Abah Anom wrote various books that are very thin but have extensive content. Therefore, understanding that the general public is lazy to read thick books, a gentle way of preaching that prioritizes giving something / generous attitude to the community can be done, so that people do not hesitate or stay away because of the various cultural diversity that the community has to learn Islam through the innovation of KH Ahmad Shohibul Wafa Tajul Arifin (Abah Anom).

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