
ABAH ANOM'S VISIONARY LEADERSHIP TRAIL: HARMONY BETWEEN TRADITION AND INNOVATION

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Abstract

Abah Anom, a charismatic leader and inspiring spiritual figure, has made a major contribution in creating harmony between tradition and innovation in society. As the caretaker of an influential Islamic boarding school in Indonesia, Abah Anom is known for his visionary leadership that adheres to traditional Islamic values while opening up space for renewal and progress. This study aims to uncover the traces of Abah Anom's visionary leadership that is able to integrate elements of Islamic tradition with innovation, especially in the fields of education, spirituality, and social. Through a literature study approach and narrative analysis, this study highlights how Abah Anom strengthens the role of Islamic boarding schools as educational centers that not only focus on religious teachings, but also character development, skills, and critical thinking in facing the challenges of the times. The results of this study indicate that Abah Anom's leadership is an exemplary model in maintaining noble values while remaining relevant in the modern era, providing a profound influence on the community and enriching perspectives in the study of contemporary Islamic leadership.

Keyword: *Visionary Leadership; Abah Anom; Traditional Islamic Values; Innovation in Islamic Education; Balancing Tradition and Modernity*

A. INTRODUCTION

Leadership own a very important role important in to form structure social And dynamics society , good in context public traditional both modern and modern. In public traditional , leadership often of a nature cultural And lean on inherited values hereditary . Leader in public traditional , such as head ethnic group or figure custom , usually respected Because his wisdom in guard harmony social , preserving tradition , and solve conflict . Leadership is setting a perceived direction, getting people to align themselves toward it, and giving them the power to achieve it in planned ways. [1]They considered as guard values culture , which is in charge For ensure balance between individual And community , as well as between man with nature . Leadership in context This more nature collective And connected with need For guard identity And continuity life public .

On the side other , in modern society , leadership the more influenced by development technology , global economy , and structure more social complex . Leader in modern society does not only responsible answer to preservation culture And tradition , but also demanded For capable adapt with change fast And face more challenges global in nature . In line with Robbins' opinion " Visionary leadership is the ability to create and articulate a realistic, credible, attractive vision of the future for an organization or organizational unit that grows out of and improves upon the present." [2]. KH Shohibul Wafa Tajul Arifin or often called Abah Anom was born on January 1, 1915 in Kampung Godebag/Suryalaya, Tanjungkerta Village, Pager ageung District, Tasikmalaya Regency. Abah Anom is the son of Sheikh H. Abdullah Mubarak Bin Nur Muhammad. Abah Anom is a figure who never tires of seeking knowledge, both religious knowledge and science. Abah Anom is a leader who has broad insight, strong faith and piety, sufficient experience, a persistent, steadfast and brave fighter. [3]He provides the Concept harmony between tradition And innovation in leadership emphasize importance guard balance between old values that have been tested with the application of new creative ideas . Tradition give stable foundation And clear direction , which can inspiring trust and a sense of security in a organization . Inherited values from generation to generation This often rooted on experience collective And wisdom of the past , which

became reference in taking decision . In in practice , harmony between tradition And innovation No only about merge two different elements , but also about understand How both of them each other complete . A visionary leader capable see potential in adapt tradition with technology And method new , without sacrifice identity or existing core values . They can bring fresh ideas that encourage progress , while still guard elements the wisdom that has been proven effective . Abah Anom with his various disciplines of knowledge including Sufism and Sufism is able to rehabilitate mental damage and form a strong resistance through strengthening faith and piety with the practice of the Qadiriyyah Naqsabandiyah Order [4].

Objective study This is For know draft Father Anom merge tradition And innovation in leadership and leadership models Father Anom who can made into reference For future leaders .

B. LITERATURE REVIEW

2.1 Theory Leadership Visionary

According to George Terry in his book "Principles of Management" defines leadership as a relationship in which one person, namely the leader, influences other parties to work together voluntarily in an effort to carry out related tasks to achieve what the leader wants. [5] A broader understanding is expressed by Carter V. Good that: leadership is nothing other than mental readiness that is manifested in the form of a person's ability to provide guidance, direct and organize and control others so that they do something, the readiness and ability of the leader to play a role as an interpreter or disseminator of explanations about interests, interests, desires, ideals or goals desired to be achieved by a group or individual. [6] While Muhammad Al-Suaidan, Thariq understands leadership as: an effort to move humans to achieve certain goals, both worldly and hereafter in accordance with Islamic values and law.[7]

"Leadership is defined as an influence process affecting the interpretation of events for followers, the choice of objectives for the group or organization, the organization of work activities to accomplish the objectives, the motivation of followers to achieve the objectives, the maintenance of cooperative relationships and teamwork, and the enlistment of support and cooperation from people outside the group or organization' [8]

2.2 Abah Anom's Leadership

For the people of West Java, Abah Anom is a cleric, ajengan and mursyid. However, his influence extends not only to the land of Pasundan. In fact, many call him a wali who has many charisma. During his life, Abah Anom was not just an ordinary cleric. Abah Anom is the nickname of a cleric whose full name is KH Ahmad Shohibul Wafa Tajul Arifin who was born in Suryalaya, Tasikmalaya, January 1, 1915. He was a fighter during the revolution, as well as a mursyid of the tarekat. His students are spread across various corners of the country, Muslim scholar, Asep Salahudin tells the profile of Abah Anom in the book Pangersa Abah Anom: Phenomenal Wali Abad 21 dan Ajarnya [9] Abah Anom As a mursyid of the tarekat and also an elderly cleric who is a place of shelter for restless souls, he becomes a place of shelter for those who are often trapped in the dark alleys of problems and long for answers and a way out. Why not, almost every day, Pondok Suralaya in Tasikmalaya, where he has devoted his life, is always visited by various people (Sowan) to ask for advice, complain about their problems or simply seek blessings. [10] Learned from many Islamic boarding schools, became a Mursyid Tarekat. He himself was the fifth son of Shaykh Abdullah bin Nur Muhammad, founder of the Suryalaya Islamic Boarding School, from a mother named Hj Juhriyah. From childhood, he was taught by his parents and a number of kiai and in 1930.

Abah Anom began his journey to study Islamic religion more specifically. He studied Islamic jurisprudence from a famous kiai in several Islamic boarding schools such as Cicariang Islamic Boarding School, Jambudipa Islamic Boarding School and Gentur Islamic Boarding School, Cianjur, which at that time was taught by Ajengan Syatibi, then in Cireungas Islamic Boarding School, Cimelati Sukabumi, to Mecca to study religion more deeply. That long track record is what made Abah Anom known to be fluent in speaking about religion. Starting from everyday issues of society such as the science of the Qur'an, Hadith, Fiqh, science of tools, problems of kalam to Sufism. This last thing made him one of the respected mursyid of the Sufism order in the

archipelago. He became the mursyid of the Qadiriyyah Naqsabandiniyyah order which has many followers in Indonesia. Many of those who come are people who are considered by society as 'trash', for example, drug users who want to recover. Abah Anom entrusted these drug users who wanted to recover to local residents and he continued to monitor them, and of course continued to recite the Koran to them in the so-called Inabah huts. After devoting his whole life to the people, this figure was called I by him on September 5 2011 at the age of 96 years. His grave is at the Suryalaya Islamic Boarding School, Tasikmalaya, and is now visited by many Muslims in Indonesia throughout the year. Evidence of his figure and influence is still great today as one of the great murshids from the land of Sunda.

C. METHODOLOGY STUDY

• Approach Study

Methods used in study This is study library , which allows researcher For utilise various literature Good from primary sources and secondary , including journals , books , and documents historical , use to obtain comprehensive understanding . [11]

For understand perspective public and the followers Father Anom , research This use approach phenomenology And ethnography . Approach phenomenology allow researcher For dig experience subjective of followers in to penetrate teachings Father Anom who doesn't only put forward spiritual aspect , but also balance in face changing times. As explained by Creswell, phenomenology aiming For understand the " essence " experience " from individual or group related a phenomenon [12]

Temporary that , ethnography used For explore tradition And culture community built by Abah Anom And How tradition the still maintained And adapted in life modern society . According to Spradley Entography focus is pattern behavior , language , and trust public certain [13]

D. RESULTS AND DISCUSSION

Introduction Father Anom And Footsteps Leadership

KH Shohibul Wafa Tajul Arifin or often called Abah Anom was born on January 1, 1915 in Godebag/Suryalaya Village, Tanjungkerta Village, Pager ageung District, Tasikmalaya Regency. Abah Anom was the son of Sheikh H. Abdullah Mubarak Bin Nur Muhammad and his mother named Hj. Juhriyah (second wife of Abah Sepuh). Abah Anom received general education at the Dutch Elementary School (Vervoleg School) from 1923 to 1929 in Ciamis, then he attended the Madrasah Tsanawiyah from 1929 to 1931 in Ciawi, Tasikmalaya Regency, then studied religion at the Cicariang Islamic Boarding School in Cianjur Regency, then studied at the Cireungas Islamic Boarding School in the Cimelati area of Sukabumi Regency (specifically for the science of Hikmat, Tarekat science, and martial arts), then studied again at the Citengah-panjalu Islamic Boarding School in Ciamis Regency. Abah Anom is a figure who never tires of seeking knowledge, both religious knowledge and science. [14]

When he was 35 years old, Abah Anom helped his father to guide the pesantren. This age was relatively anom (young) to lead a pesantren and a Sufi order. At that time Abah Sepuh, his father, was more than a hundred years old, an age that from any point of view was considered sepuh (old). So the terms Anom and Sepuh are commonly used to distinguish these two leaders.

Sheikh Shohibul Wafa Tajul Arifin (Abah Anom) is a figure who has made great contributions in the fields of religion, education, economy, and health. When Abah Anom led the Suryalaya Islamic Boarding School, he not only developed formal education to balance the need for knowledge for humans. The more the Suryalaya Islamic Boarding School developed, the more people knew about the Suryalaya Islamic Boarding School, starting from people from other regions and even from abroad. Through the Suryalaya Islamic Boarding School, Abah Anom devoted all his dedication to developing religious education and formal education at the Islamic boarding school.

Abah Anom is believed by his followers because he has charisma and supernatural powers, like many stories of his followers who are strange and mystical, as is common about the strange powers possessed by other tarekat teachers. Psychosociologically, this charismatic power can indeed influence people, both individually and en masse, without involving rational dimensions. It is more based on the

spirit of religious emotion that grows slowly due to the process of internalizing values into the behavior he plays, so that many people come without knowing the time just to meet and get their own psychological satisfaction.

Leadership Visionary Father Anom

KH Ahmad Shohibul Wafa Tajul Arifin, who is known as Father Anom, is a figure Sufi from Order Qadiriyyah waw Naqsyabandiyah which is influential in Indonesia. Its leadership often considered as example leadership capable visionary blend tradition Islam is rich with relevant innovation For face challenge contemporary. Traces his leadership show how importance guard tradition And spirituality, at the same time adapt with development of the times for advance people. [16]

Abah Anom's vision and mission are based on efforts to form a religious, prosperous, and educated society. He is determined to build a community that is not only obedient to religious teachings, but also productive in the economic, social, and educational fields. Through the order he leads, Abah Anom seeks to educate his students and followers to apply religious teachings comprehensively, from strengthening relationships with God to playing an active role in the community [17]. His mission is heavily influenced by the Islamic concept that emphasizes obedience to Allah SWT and following the footsteps of the Prophet in all aspects of life. Through this, he invites his followers to live a balanced life between worldly and afterlife affairs, while developing their potential to become individuals who are useful to others.

Abah Anom strongly emphasizes the implementation of traditional values, such as mutual cooperation, role models, and spirituality in his community. The value of mutual cooperation is evident in various activities that involve all levels of society in solving various social problems, such as the construction of public facilities, empowerment of the local economy, and assistance for the poor. This approach shows how traditional values remain relevant as a basis for building community solidarity.

The exemplary values shown by Abah Anom also become a role model for his followers. He not only gives advice, but also directly involved in various social activities, ranging from education to poverty alleviation. Thus, Abah Anom is considered a leader who not only talks but also practices the values he teaches, thus becoming an inspiration for the younger generation [18].

Spirituality which is the main reference of Abah Anom's leadership is manifested through zikir, manaqib, and khotaman (DKM) activities. The spiritual values instilled by him are not only a tool to strengthen the relationship with God, but also strengthen social solidarity among community members, so that they can be more resilient in facing various challenges. [19]

Abah Anom or KH Ahmad Shohibul Wafatajul Arifin, has introduced innovations that play a major role in facing social, economic, and educational challenges in society. He is one of the leaders of the Suryalaya Islamic Boarding School who is well-known not only for his commitment in the spiritual field but also for his commitment in the field of community empowerment. He began leading the Suryalaya Islamic Boarding School in 1956. He is very concerned with the agricultural sector, as evidenced by the construction of irrigation for agriculture and water wheels for the first power plant in the area. In the 1950s and 1960s, which were times of food shortages, the Suryalaya Islamic Boarding School pioneered a rice self-sufficiency program to support national food security. Abah Anom then played a role as a pioneer in community economic empowerment through the Serba Seksama Suryalaya Islamic Boarding School foundation. Abah Anom also developed the Suryalaya Islamic Boarding School. [20]

Harmony between Tradition And Innovation

Harmony between tradition and innovation is an important foundation in building a society that is advanced and remains rooted in noble values. Many factors influence the success or failure of an organization in achieving its goals to adapt to environmental developments and maintain its existence [23]. Where most of these factors are influenced by the leader, both the inherent nature of the leader and the leadership style used in managing the organization. Tradition is a cultural heritage that has been embedded in people's lives, providing identity and values that serve as a guide in acting. Kimberly stated that "innovation in the public sector is assumed to be an effort to achieve a better state; the more innovative a government organization is, the higher the added value or benefits to society [24]. Often, these two things are considered contradictory, but in fact both can go hand in hand in a beautiful harmony.

In creating harmony between tradition and innovation, it is important to understand the essence of each tradition. Tradition is not just a routine, but also values and principles that contain local wisdom. This is in line with Uha's opinion that an effective leader in making changes and improvements in an

organization will pay attention to several things such as: Determining the right strategy, becoming a strong planner, as an effective motivator, becoming an objective and rational supervisor and assessor [25]. When these values are used as a basis, the innovations that emerge will not leave cultural roots, but instead strengthen and enrich the meaning of the tradition itself. For example, in the world of education, traditional teaching methods that emphasize the values of discipline and politeness can be combined with digital technology that provides wider access to information, so that a modern education system is formed but still rooted in noble values.

However, in today's digital era, education can no longer be completely separated from technology. For example, since the leadership of Abah Anom (1950), especially after the daily leadership of the Islamic Boarding School was handed over to him (1954) from his father Abah Sepuh, the development of the Suryalaya Islamic Boarding School has been increasingly rapid and growing. However, in the first ten years (1950-1960) it was still often disturbed by the security situation, so that visiting time for guests who wanted to learn TQN was very limited. Efforts to develop TQN, in addition to being in the Suryalaya Islamic Boarding School environment, were also carried out outside the Suryalaya Islamic Boarding School, namely through the representatives of the Talqin and the *Mubaligh*. This effort also functions to preserve the teachings contained in the principles of the TQN objectives. From year to year, the Suryalaya Islamic Boarding School has continued to develop in accordance with the demands of the times and the needs of the people [14]. The integration of technology in education based on local wisdom enables a more interactive, dynamic, and adaptive learning process to the needs of the times. For example, technology can be used to document folklore, traditional arts, or natural wisdom in digital form. Videos, educational applications, and virtual reality can be used to introduce and preserve local culture to students in an interesting and easy-to-understand way. In addition, technology also enables distance learning, where students from remote areas can access relevant local materials without having to be physically present.

E. CONCLUSION

Abah Anom's visionary leadership displays a harmonious balance between traditional Islamic values and the need for innovation in the modern era. Through an approach that integrates Islamic traditions with various forms of renewal, Abah Anom was able to transform the Islamic boarding school into an educational center that not only teaches religion but also develops the character, skills, and critical thinking of the students. His leadership is an example that maintaining noble values can go hand in hand with change without losing identity, making the Islamic boarding school relevant and competitive amidst the challenges of the times. Abah Anom's leadership model not only provides inspiration for his community, but also enriches the insight of contemporary Islamic leadership with a balanced perspective between progress and preservation of tradition.

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