



The Role Of The Kiai In Qolbu Management For Internalizing Islamic Religious Education Values Among Santri Undergoing Mental Rehabilitation At Al-Baroah Islamic Boarding School, Muaro Jambi

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ABSTRACT

This study examines the role of the Kiai in Qolbu Management for internalizing Islamic Religious Education (PAI) values among santri undergoing mental rehabilitation at Al-Baroah Islamic Boarding School, Muaro Jambi. Using a qualitative instrumental case-study design, data were gathered via participant observation, semi-structured in-depth interviews, and institutional documentation, then analyzed through interactive data analysis with source and method triangulation. The findings reveal an integrative guidance pattern conceptualized analytically in this study as “Integrative Active Spiritual Therapy”—an educational construct combining physical riyadhoh and productive work, structured worship habituation, specific spiritual practices, personal-dialogic guidance, and Qur’anic religious support. These practices foster the internalization of aqidah, worship, and akhlaq values through modeling, habituation, concrete experience, dialogue, and environmental structuring. Informants reported observable improvements in emotional regulation, worship discipline, social interaction, and spiritual awareness. While sustained by a quiet environment and institutional experience, the program faced constraints such as fluctuating emotional states, limited operational funding, and damaged facilities, which were adaptively mitigated through structured daytime routines, gardening, sports, and hadrah. Crucially, these findings reflect religious-educational and spiritual guidance and should not be construed as clinical therapy or a replacement for professional mental-health care..

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Introduction

Islamic boarding schools (pesantren) occupy a distinctive position in Indonesian Islamic education because teaching, worship, moral formation, social interaction, and daily discipline are integrated within a residential environment. The Kiai traditionally functions not only as an instructor of religious knowledge but also as an institutional leader, moral exemplar, and spiritual guide. This educational ecology makes pesantren capable of organizing learning beyond formal lessons and embedding values through repeated practices and everyday relationships (Dhofier, 1982; Madjid, 1997; Geertz, 1960). Such

characteristics become particularly relevant when pesantren serve learners who need intensive, individualized guidance rather than conventional classroom instruction alone.

Mental-health problems constitute a complex social and educational concern. Indonesian health data have repeatedly shown that mental and emotional problems require sustained attention, while stigma may delay help-seeking and complicate social reintegration (Kementerian Kesehatan Republik Indonesia, 2018). From an Islamic educational perspective, the response to psychological vulnerability should preserve human dignity and combine moral, social, spiritual, and – when required – professional health support. Classical and contemporary Islamic educational literature also emphasizes that religious formation concerns cognition, affect, habit, and conduct rather than knowledge transmission alone (Ali, 1981; Zakiah Daradjat, 1982; Hasan Langgulung, 1992).

Spirituality may function as a meaningful coping and meaning-making resource for some individuals, particularly when interventions respect the person's beliefs and are integrated responsibly with other forms of support (Pargament, 2013; M. Subandi, 2025). In this context, religious practices in a pesantren can provide routine, belonging, symbolic meaning, and opportunities for reflection. However, spiritual guidance should not be conflated with clinical diagnosis or treated automatically as a replacement for psychiatric or psychological services. The present study therefore examines the religious-educational contribution of pesantren practices while maintaining a clear distinction between spiritual formation and claims of clinical therapeutic effectiveness.

Within Islamic thought, the concept of *qolbu* (*qalb*, the heart) refers to more than a physical organ. It denotes an inner dimension related to awareness, faith, moral orientation, intention, and the capacity to receive and internalize values. Al-Ghazali's discussion of the heart, self-discipline, remembrance, repentance, vigilance, and self-evaluation situates moral transformation within a sustained process of *tazkiyat al-nafs* (purification of the self) (Al-Ghazali, n.d.). Ibn Qayyim al-Jauziyyah similarly discusses spiritual maladies and practices such as repentance, *dhikr*, contemplation, and *muhasabah* as part of moral-spiritual cultivation (Ibnu Qayyim al-Jauziyyah, 2000). The prophetic tradition that links the condition of the heart with the quality of human conduct further gives *qolbu* a central place in Islamic ethical reflection (Al-Bukhari, n.d.).

In this thesis, *Qolbu Management* is operationalized as a systematic educational effort to help santri recognize and reduce negative tendencies, regulate emotional and behavioral responses, cultivate worship routines, conduct self-reflection, form commendable character, and internalize Islamic values. The concept draws on the practical language of managing the heart popularized by Gymnastiar (2002) while remaining connected to broader traditions of *tazkiyat al-nafs* and Islamic moral education (Shihab, 2007; Syafii Mufid, 2010). Its educational significance lies in the movement from knowing religious values to experiencing, habituating, and embodying them in daily conduct.

The *Kiai* is particularly important in this process because pesantren education depends heavily on relational authority and modeling. Santri learn from what the *Kiai* teaches, but also from how the *Kiai* speaks, organizes routines, responds to conflict, accompanies individuals, and structures the environment. Religious education therefore becomes a lived process in which explanation, example, habituation, dialogue, discipline, and communal practice reinforce one another. This understanding is consistent with Islamic teaching approaches that emphasize guidance, practice, repetition, and character formation rather than verbal instruction alone (Muhammad Abdul Qadir Ahmad, 2008; Hamzah B. Uno, 2014; Syafruddin Nurdin & Adriantoni, 2016).

Al-Baroah Islamic Boarding School in Kasang Pudak Village, Kumpeh Ulu District, Muaro Jambi, presents a distinctive case because it combines conventional Islamic

educational practices with special guidance for santri who experience psychological, behavioral, social, spiritual, or substance-related problems. The institution has historically provided religious and social rehabilitation services and was formally designated as an *Institusi Penerima Wajib Lapor (IPWL)* for substance-abuse reporting and rehabilitation in 2015, although the formal program ceased in 2018 because of operational funding constraints. In the current setting, religious guidance, physical activity, productive work, worship habituation, and personalized supervision are organized within the same residential environment.

Previous studies reviewed in the thesis have addressed spiritual therapy in pesantren rehabilitation, psychosocial-spiritual approaches, spiritual guidance and mental health, institutional spiritual management, and psychospiritual development. Nevertheless, the thesis identifies a more specific gap: insufficient explanation of how the Kiai's religious authority is translated into concrete Qolbu Management practices, how those practices are used to internalize PAI values, and how the process is experienced within a mental-rehabilitation pesantren context. The novelty is therefore not a claim that spiritual practices independently cure mental disorders, but an analysis of the Kiai-qolbu-PAI relationship within an institutional process of religious education and rehabilitation.

Accordingly, this study aims to: (1) identify and describe the strategies and methods used by the Kiai to implement Qolbu Management in internalizing Islamic Religious Education values; (2) analyze how this implementation is associated with perceived behavioral, spiritual, and rehabilitation-related changes among participating santri; and (3) identify supporting and inhibiting factors that shape the implementation of the program. By focusing on process, relationships, routines, and the educational environment, the study contributes to a more contextual understanding of Islamic education for vulnerable learners without making clinical claims beyond the qualitative evidence available.

Conceptual Framework and Source-Based Literature Synthesis

The thesis situates the Kiai within a long pesantren tradition in which religious authority is inseparable from educational, moral, cultural, and institutional responsibility. Classical descriptions of pesantren emphasize the Kiai as a central element of the institution and the pesantren as a total social-educational environment rather than merely a school building (Dhofier, 1982, 2011; Madjid, 1997; Geertz, 1960; Mastuhu, 1994; Wahid, 2001). This broader view also accords with the source thesis's use of Islamic educational literature that emphasizes guidance, modeling, structured learning, and educator responsibility (Ali, 1981; Muhammad Abdul Qadir Ahmad, 2008; Hamzah B. Uno, 2014; Syafruddin Nurdin & Adriantoni, 2016; Mulyasa, 2025). In the present case, these perspectives help explain why the Kiai's influence appears not only in formal religious lessons but in routines, discipline, supervision, communication, and the organization of daily life.

The conceptual basis of Qolbu Management in the thesis draws from Islamic discussions of qalb, tazkiyat al-nafs, muhasabah, riyadhoh, remembrance, and moral reform. The heart is treated as a dynamic inner locus of awareness, faith, intention, and ethical orientation, a formulation that is consistent with al-Ghazali's spiritual psychology and subsequent scholarly interpretations of his concept of qalb (Al-Ghazali, n.d.; Jalil, 2016; Agustini, 2021). The source also links purification of the self and spiritual discipline with the works of Ibn Qayyim, Sa'id Hawwa, and contemporary Qolbu Management literature (Ibnu Qayyim al-Jauziyyah, 2000; Hawwa, 1992, 2000; Gymnastiar, 2002, 2006; Shihab, 2007; Mumtahanah, 2024). This framework does not function in the thesis as a clinical diagnostic theory; it is a normative-educational framework for interpreting changes in worship habits, self-reflection, emotional regulation, and akhlaq.

Qur'anic and devotional sources in the thesis reinforce the religious worldview within which the pesantren interprets Qolbu Management. The hadith concerning the heart is used as a foundational ethical reference (Al-Bukhari, n.d.), while Qur'anic reflection and tafsir are represented through the Qur'an translations and exegetical or devotional works cited in the thesis (Departemen Agama RI, 2008-2009; Ahmad bin Muhammad Showi al Maliki al Kholwati, 1416 H; Muhammad Ali Ash Shobuniy, 1414 H; Ahsin Sakho Muhammad, 2017; Abu Umar Abdillah, 2025). Other works cited in the source address worship, adab, dhikr, salawat, spiritual companionship, and riyadhoh (Abdul Qadir al Jaelani, 2016; Muhammad Nawawial Jawi, 2012; Muhyiddin Zakaria Bin Syarofin Nawawi ad Dimisyqy, n.d.; Nisaul Kamilah, 2023a, 2023b; Yusuf bin Ismail an Nabhany, 2018). These references are retained because they contextualize practices that appear directly in the field findings, especially dhikr, manaqib, salawat, wirid, and structured religious habituation.

The internalization of PAI values is treated as a gradual movement from knowledge toward acceptance, habituation, and conduct. This orientation is consistent with Islamic educational literature cited in the thesis on aqidah, worship, akhlaq, value internalization, and character formation (Ramayulis, 2005, 2006; Ahmad Tafsir, 2006, 2007; Muhaimin, 1996, 2005, 2006; Abdul Majid & Dian Andayani, 2004, 2011; Idris, 2017; Tambak et al., 2020; Rodhiyana, 2022; Abdullah Nashih Ulwan, 1991; Quthb, 1993). The thesis therefore interprets repeated prayer, dhikr, work, social interaction, and personalized guidance not simply as activities but as media through which values may become increasingly embodied in everyday behavior.

The rehabilitation context requires a broader human-development perspective. The source thesis uses mental-health and psychology-of-religion literature to frame vulnerability, spiritual support, and the need to maintain a distinction between religious guidance and professional clinical care (Hasan Langgulung, 1992; Zakiah Daradjat, 1982; Kementerian Kesehatan Republik Indonesia, 2018; Pargament, 2013; M. Subandi, 2025). It also invokes a holistic view of rehabilitation and education in which physical, emotional, social, intellectual, and spiritual dimensions may interact (World Health Organization, 2024; UNESCO, 2024; Uci Sanusi & Rudi Ahmad Suryadi, 2018). Human dignity remains central: scriptural commentaries used in the thesis stress the honor of the human person regardless of condition (al-Zuhayli, 1991; al-Qurtubi, 1964). These perspectives support an inclusive educational reading of the case while preventing religious observations from being overstated as medical evidence.

Operationally, the thesis converts the broad concept of Qolbu Management into six analytical dimensions: self-purification, self-reflection, self/emotional control, worship habituation and closeness to Allah, akhlaq formation, and value internalization. This operationalization is important because it prevents any religious activity from automatically being labeled Qolbu Management; an activity is analyzed as such only when it can be linked to the development of the heart, self-control, reflection, worship, character, or internalization of values. The dimensions summarized below are adapted directly from the thesis conceptual framework and are used to organize the interpretation of field data.

Table 1. Operational Dimensions and Indicators of Qolbu Management Adapted from the Thesis

Dimension	Operational Indicators in the Thesis	Principal Source Concepts
Tazkiyat al-Nafs / self-purification	Awareness of mistakes; willingness to improve; repentance; reducing negative habits and dispositions	Al-Ghazali; Hawwa; Qolbu Management literature
Muhasabah / self-reflection	Evaluating actions; recognizing shortcomings; accepting guidance; understanding consequences	Al-Ghazali; Zulkifli (2018)
Self and emotional control	Restraining anger and impulsive responses; responding more calmly; accepting direction; regulating behavior	Al-Ghazali; Hawwa

Dimension	Operational Indicators in the Thesis	Principal Source Concepts
Worship habituation and closeness to Allah	Prayer, dhikr, Qur'anic recitation, istighosah, salawat, and other repeated religious practices	Al-Ghazali; al-Nawawi; al-Nabhany
Akhlaq formation	Patience, honesty, discipline, respect, responsibility, care, cooperation, and social conduct	Majid & Andayani; Tambak et al.
Value internalization	Religious values move from verbal knowledge toward personal awareness, habituation, and action	Muhaimin; Idris; Rodhiyana

Method

This research employed a qualitative approach with an instrumental case-study design. Al-Baroah Islamic Boarding School was selected as a bounded case through which to understand the broader phenomenon of how a Kiai's role is enacted through Qolbu Management to internalize PAI values among santri participating in a mental-rehabilitation program. Qualitative inquiry was appropriate because the research sought contextual meanings, experiences, interactions, and processes rather than experimental effects or statistical generalization (Moleong, 2017; Sugiono, 2023). The case-study orientation also enabled the religious, social, institutional, and everyday dimensions of rehabilitation to be examined as an interconnected whole.

The study was conducted at Pondok Pesantren Al-Baroah, Jalan Maar Putih, RT 34, Kasang Puduk Village, Kumpeh Ulu District, Muaro Jambi. The Kiai/pengasuh served as a key informant because of his central responsibility for religious guidance and program direction. Santri informants were selected purposively according to direct experience of the program, willingness to participate, ability to communicate according to their condition, and involvement in Qolbu Management and PAI habituation. The thesis identifies 20 rehabilitation santri as the contextual target group; this figure was not treated as meaning that all 20 were necessarily interviewed in depth. Selected santri, pesantren administrators, and assistants were included as needed until the information was considered sufficiently rich and recurrent.

Data were collected through participant observation, semi-structured in-depth interviews, and documentation. Observation focused on Kiai-santri interaction, physical and productive activity, worship routines, dhikr and other spiritual practices, social behavior, and the use of pesantren spaces. Semi-structured interviewing allowed the researcher to follow a common interview guide while exploring informants' experiences in greater depth (Seidman, 2000). Documentation included institutional profiles, schedules, program records, administrative documents, and other available materials that could corroborate observations and interviews. The combination of these sources was intended to build a contextual account rather than rely on a single perspective (Bogdan & Biklen, 2007; Arikunto, 2010).

Data analysis followed the interactive logic of Miles and Huberman (1994): data reduction, data display, and conclusion drawing/verification. Interview transcripts, field notes, and documentary evidence were coded and grouped around the Kiai's roles, dimensions of Qolbu Management, internalization of PAI values, perceived changes, and supporting or inhibiting conditions. Analysis began during data collection and continued iteratively so that emerging categories could guide subsequent observation and interviewing. Credibility was supported through source and method triangulation, persistent observation, and member checking, consistent with qualitative trustworthiness principles (Lincoln & Guba, 1985; Moleong, 2017).

Because the study involved santri in a rehabilitation setting, research ethics were treated as integral to the design. Participation was voluntary and based on informed consent; informants could decline questions or withdraw. Personal and mental-health information

was handled cautiously, and the researcher did not position herself as a clinician or make diagnoses beyond available professional documentation. In this article, the local expression *santri mbeling* is treated only as a contextual term used within the *pesantren* and not as a diagnostic label. Claims concerning spiritual causation, healing, or clinical effectiveness are likewise reported as institutional or participant interpretations where relevant, not as independently verified medical conclusions.

The source thesis also draws on broader methodology references to support data collection, reporting, and methodological differentiation. General research-method texts are used to reinforce systematic observation, interviewing, documentation, and academic reporting (Eni Yuniarti, 2025; Zamroni et al., 2026), while the study's qualitative logic remains distinct from educational design-and-development research (M. Rusdi, 2019). This distinction is retained here so the article does not imply that an educational product or intervention model was experimentally developed or validated; the 'Integrative Active Spiritual Therapy' label is an analytical synthesis of qualitative field findings rather than a tested R&D product.

Results and Discussion

1. Institutional Setting and the Rehabilitation-Education Environment

Al-Baroah is located at the edge of Kasang Puduk Village in a relatively quiet area away from heavy traffic and dense public activity. Field data describe this environment as conducive to structured guidance because it reduces external stimulation and allows routines to be organized within a contained residential setting. The physical environment consists of a mosque, hall, residential areas, a special dormitory area for rehabilitation *santri*, sports space, gardens, and open areas. Rather than functioning as neutral infrastructure, these spaces are incorporated into the educational and rehabilitation process.

The mosque serves as the central site for five daily congregational prayers and collective religious habituation. The hall is used for limited religious learning, advice, and practices such as *manaqib*. Sports areas support regular physical activity and social interaction, while gardens and open spaces support cleaning, gardening, maintenance, and other productive tasks. This distribution of functions shows that religious education is embedded across the *pesantren* environment rather than confined to a classroom or formal lesson.

Table 2. Educational and Rehabilitation Functions of the Al-Baroah Environment

Space/Facility	Observed Function	Educational-Rehabilitation Meaning
Mosque	Five daily congregational prayers, Qur'anic cues, collective worship	Worship discipline, religious habituation, spiritual routine
Hall	Mana'ib, limited religious study, advice and group activities	Religious knowledge, motivation, collective spiritual guidance
Dormitory	Daily living, supervision, rest, regulation of daytime routines	Self-management, discipline, safety, reduction of prolonged isolation
Sports field/open area	Exercise and scheduled physical activities	Physical activation, social interaction, channeling energy into structured activity
Garden/work areas	Gardening, cleaning, carrying materials, simple productive tasks	Responsibility, cooperation, patience, work habits, <i>riyadhoh</i> through action

2. The Kiai's Qolbu Management Pattern: "Integrative Active Spiritual Therapy"

The central empirical finding is an integrative guidance pattern that combines physical activity, worship habituation, spiritual practice, and close interpersonal accompaniment. The thesis names this pattern "Integrative Active Spiritual Therapy" as an analytical term formulated by the researcher to describe what was found in the field. The term should

therefore be read as a descriptive educational construct, not as a standardized clinical therapy. Its core characteristic is the simultaneous organization of body, routine, social interaction, worship, and spiritual reflection within daily pesantren life.

The first component is active movement and physical *riyadhoh*. Santri were directed to perform manageable daily tasks such as cutting firewood, helping in the kitchen, carrying bricks, sand, or cement, gardening, and completing other available work. Pesantren personnel explained that prolonged inactivity could lead some santri to withdraw or remain absorbed in unproductive thought. Physical work was therefore used to redirect attention, encourage movement, restore participation in shared activity, and rebuild responsibility. Field observations also indicate that these activities required santri to follow instructions, complete tasks, cooperate, and maintain simple routines.

The second component is structured worship habituation. Guidance did not begin from an assumption that every santri could immediately perform worship independently. Instead, it proceeded gradually: wudu, prayer recitations, prayer movements, participation in congregational prayer, and increasingly regular adherence to worship times. Qur'anic recitation was played through the loudspeaker approximately 30 minutes before the call to prayer as an auditory cue for preparation. At iqamah, santri were encouraged to go to the mosque and organize the prayer rows. This pattern transformed worship from an occasional instruction into a repeated temporal structure in daily life.

The third component consists of specific spiritual practices. The field material records *dhikr*, *istighosah*, *wirid*, *salawat*, *Manaqib* of Shaykh Abdul Qadir al-Jailani, Ratib al-Haddad, and Wasilah Qubro Al Baroah. These practices were understood by the pesantren as means of *tazkiyat al-nafs*, remembrance of God, emotional calming, and strengthening *tawhid*. Their form is consistent with the broader Islamic traditions of remembrance, prayer, ethical self-discipline, and spiritual companionship discussed in classical and devotional literature (Al-Ghazali, n.d.; Ibnu Qayyim al-Jauziyyah, 2000; Muhyiddin Zakaria Bin Syarofin Nawawi ad Dimisyqy, n.d.; Yusuf bin Ismail an Nabhany, 2018). In this article, however, their significance is analyzed as religious practice and educational support rather than proof of biomedical efficacy.

A fourth element is personal-dialogic accompaniment. The Kiai and pesantren personnel did not rely only on collective sermons. Informal conversation took place in rooms, gardens, and other everyday settings, sometimes continuing late into the evening. Selected santri reported that casual conversation made it easier to speak about family problems and personal feelings because advice was received after a sense of comfort had been established. This indicates that the interpersonal relationship itself became part of the educational process: the Kiai functioned not simply as a lecturer, but as an accessible guide whose presence and communication helped create a psychologically safer route into religious advice.

The fifth element is Qur'anic religious support, including recitation and *ruqyah syar'iyah* as practiced in the pesantren. The thesis records the use of Al-Fatihah and selected passages of Al-Baqarah (2-5, 163-164, 255, and 284-286) in a religious framework of *syifa*, faith, *tawhid*, and *tawakkul*. These practices are important for understanding the pesantren's worldview, but the qualitative evidence does not establish a clinical causal effect. Their empirically supported role in this study is that they form part of the religious environment, are used by the Kiai in spiritual guidance, and are interpreted by participants as meaningful during rehabilitation.

Table 3. Components of the Integrative Qolbu Management Pattern Observed in the Study

Component	Concrete Practices	Primary Educational Function	Evidence Basis
Physical riyadhoh	Cutting firewood; kitchen help; carrying building materials; gardening; simple work	Activation, responsibility, cooperation, discipline, reduced passivity	Observation; Kiai/ustadz/santri interviews
Structured worship habituation	Wudu guidance; prayer recitations/movements; five daily congregational prayers; Qur'anic cue before adhan	Gradual worship competence, time discipline, repeated religious routine	Observation; ustadz and santri interviews
Spiritual practices	Dhikr, istighosah, wirid, salawat, manaqib, Ratib al-Haddad, Wasilah Qubro	Remembrance, tazkiyat al-nafs, tawhid-oriented reflection	Observation; interviews; pesantren practice
Personal-dialogic guidance	Informal face-to-face conversation, room/garden visits, individualized advice	Trust, openness, person-centered religious guidance	Kiai and santri interviews
Qur'anic religious support	Tadarus and selected ruqyah syar'iyah passages	Faith, tawakkul, religious meaning and spiritual support	Interviews and religious practice

3. Internalization of PAI Values and Perceived Changes

The internalization of PAI values occurred gradually through the interaction of instruction, habituation, modeling, experience, and relationship. Aqidah values were reinforced through Qur'anic recitation, dhikr, prayer, and guidance that directed santri toward reliance on Allah. Worship values were embedded through repeated practice, particularly the stepwise guidance of wudu and prayer and the daily rhythm of congregational worship. Akhlaq values were cultivated through expectations of patience, respect, responsibility, cooperation, self-control, cleanliness, and compliance with shared routines. Thus, value education did not remain at the level of knowing religious rules; it was situated within activities that required the values to be practiced.

Field narratives indicate perceived changes in several domains. Selected santri described becoming more accustomed to congregational prayer after initially requiring reminders, feeling calmer after repeated worship and dhikr, finding it easier to control themselves, and feeling more spiritually connected. The Kiai and personnel also observed changes in discipline, participation, social interaction, and the ability to accept direction. These changes should be interpreted as qualitative perceptions and observations within the program, not as quantified treatment outcomes. The research did not employ pretest-posttest clinical instruments, control groups, or standardized psychiatric measures.

The coding structure developed in the thesis illustrates how concrete field statements were connected to analytical categories. Dhikr after prayer was categorized as the Kiai's spiritual guidance; pausing and reciting istighfar during anger was connected with emotional self-control; more regular congregational prayer was associated with worship habituation; remembering daily mistakes before sleep was read as muhasabah; improved respect and reduced irritability were linked with akhlaq internalization; the Kiai's patient speech was treated as modeling; and reported closeness to Allah after dhikr was interpreted as strengthened spiritual awareness.

Table 4. Examples of Field Evidence and Analytical Coding Used in the Thesis

Field Evidence (translated)	Code	Analytical Category / Interpretation
"After every prayer, santri are directed to recite dhikr together."	PKS-01	Kiai as spiritual guide; direct spiritual direction
"When we are angry, we are told to stay quiet and recite istighfar."	MQ-01	Qolbu Management; emotional/behavioral self-control
"Now I attend congregational prayer more regularly."	MQ-02	Qolbu Management; worship habituation

Field Evidence (translated)	Code	Analytical Category / Interpretation
"Before sleeping we are asked to remember the mistakes made that day."	MQ-03	Qolbu Management; muhasabah/self-evaluation
"I respect my friends more now and do not get angry as easily."	IPAI-01	PAI value internalization; observable akhlaq-related behavior
"The Kiai always shows us how to speak patiently."	PKT-01	Kiai as role model; modeling as value learning
"I feel closer to Allah after joining dhikr."	KSP-01	Qolbu Management; strengthened spiritual awareness

4. Supporting Factors, Inhibiting Factors, and Adaptive Responses

Implementation was strengthened by environmental and institutional conditions. The relatively secluded geographic location enabled the pesantren to organize a quiet, contained daily routine, while the institution's long experience with vulnerable populations provided practical knowledge for supervision and religious guidance. Historical recognition as an IPWL from 2015 to 2018 also indicates that the pesantren had previously operated within a more formal rehabilitation partnership structure before returning to largely independent management.

At the same time, the program faced substantial constraints. Emotional conditions among santri could fluctuate, including sudden outbursts that required close supervision. The end of the IPWL program in 2018 created an operational funding deficit, and the absence of permanent donors limited continuity of facilities and support. Field documentation also records damaged dormitory or toilet components and the discontinuation of some nutritional support. These conditions demonstrate that the sustainability of religious-educational rehabilitation depends not only on the commitment of the Kiai but also on institutional resources, safe facilities, personnel, and external partnerships.

The pesantren responded adaptively by reorganizing daily life and converting available resources into educational media. Rooms were closed during parts of the daytime to discourage prolonged isolation, while gardening, fish farming, scheduled sports, work tasks, and hadrah were used to provide structure and participation. Hadrah in particular gave selected santri concrete roles as musicians or backing vocalists, creating a form of religious recreation, group discipline, and emotional expression. Rather than indicating a standardized clinical technique, this reflects adaptive pedagogy: the use of culturally familiar, available activities to sustain participation and reinforce religious-social routines.

Table 5. Supporting and Inhibiting Factors Identified in the Field

Category	Field Finding	Source/Implication
Support	Quiet location at the edge of Kasang Puduk Village, relatively isolated from crowds and traffic	Observation; supports a more controlled and calm routine
Support	Historical Ministry of Social Affairs recognition as IPWL through Letter No. 16/Kemensos/RS-Set-RS/KS.02/32015 (4 March 2015)	Institutional document; indicates prior formal rehabilitation experience
Barrier	Fluctuating emotional states, including sudden aggressive outbursts among some santri	Interviews/observation; requires flexible supervision and safety management
Barrier	IPWL program ended in 2018 because of operating-cost constraints and lack of permanent donors	Administrator interview/documentation; limits program sustainability
Barrier	Damaged or limited dormitory/toilet facilities and discontinued nutritional support	Facility observation; affects safety and service continuity

Category	Field Finding	Source/Implication
Adaptive response	Daytime room closure plus gardening, fish farming, sports, productive work, and hadrah	Transforms available resources into structured educational and expressive activities

Discussion

The Kiai as Educator, Spiritual Guide, Caregiver, and Role Model

The findings show that the Kiai's role is multidimensional. Kiai Asmu'i functions simultaneously as educator, spiritual guide, caregiver, supervisor, and role model. This pattern is consistent with the historical position of the Kiai in pesantren as a center of knowledge, moral authority, and community leadership (Dhofier, 1982; Geertz, 1960). Yet the rehabilitation context extends the ordinary instructional role because santri may not be ready to receive collective religious teaching in the same way as conventional students. Guidance must therefore be adjusted to individual readiness, emotional condition, communicative ability, and daily participation.

This adjustment produces a shift from teacher-centered religious instruction toward person-centered religious guidance. The Kiai does not wait for all santri to become ready for formal lessons; he enters their everyday spaces, speaks informally, observes behavior, and provides advice within an existing relationship. The educational relationship itself becomes an instrument of value formation. Such a pattern resonates with the broader pesantren tradition in which moral formation occurs through proximity, example, and repeated interaction, not merely the transmission of propositions (Madjid, 1997; Syafii Mufid, 2010). For vulnerable learners, relational stability can be especially important because trust may precede the acceptance of correction or religious instruction.

The Kiai's modeling also makes PAI visible in behavior. Patience, calm speech, care, worship discipline, and social responsibility are not presented only as concepts but as actions available for observation. This is educationally significant because internalization requires movement from external guidance toward personal acceptance and practice. Islamic educational texts in the thesis emphasize that instruction, habituation, and example are mutually reinforcing mechanisms for character formation (Muhammad Abdul Qadir Ahmad, 2008; Hamzah B. Uno, 2014).

Qolbu Management as an Educational Process of Tazkiyat, Habituation, and Self-Regulation

Qolbu Management in Al-Baroah is not reducible to dhikr or one ritual. It operates as a broader process involving self-purification, reflection, worship habituation, self-control, and akhlaq formation. This is consistent with the thesis's theoretical framing of the qolbu as a dynamic inner center that can be influenced by knowledge, habit, environment, and spiritual practice. Al-Ghazali's discussion of the spiritual heart and the gradual discipline of the self provides a conceptual vocabulary for reading the observed processes of repentance, muhasabah, restraint, and the cultivation of commendable qualities (Al-Ghazali, n.d.). Ibn Qayyim al-Jauziyyah (2000) likewise connects moral-spiritual health with sustained remembrance, reflection, and resistance to destructive tendencies.

The structured routine of prayer is particularly important because it links religious meaning with behavioral regularity. A santri may initially participate because an ustadz reminds him, later prepare when hearing the Qur'anic cue, and eventually recognize the prayer time and join with less direct prompting. This pattern demonstrates how repeated practice can move from externally regulated behavior toward a more stable personal routine. Gymnastiar's formulation of Qolbu Management emphasizes self-recognition and self-control, while Shihab (2007) emphasizes the ethical-spiritual significance of cultivating

the inner life. The field findings provide a concrete institutional example of how these ideas can be translated into daily educational structure.

Dhikr, salawat, manaqib, and other devotional practices also function as repeated forms of religious attention. The thesis bibliography includes devotional and classical works that situate remembrance, prayer, and spiritual companionship within Islamic religious life (Abdul Qadir al Jaelani, 2016; Muhyiddin Zakaria Bin Syarofin Nawawi ad Dimisyqy, n.d.; Yusuf bin Ismail an Nabhany, 2018). Their role in this case should be understood within that spiritual-educational tradition. The study supports the conclusion that these practices are meaningful to participants and are intentionally integrated into guidance; it does not establish that a particular recitation produces a clinically measurable psychiatric effect.

Physical Activity and Productive Work as Unconventional PAI Pedagogy

One of the more distinctive findings is the use of physical and productive activity as part of religious-educational guidance. Cutting wood, carrying materials, gardening, cleaning, sports, and similar activities might appear separate from PAI when PAI is defined narrowly as classroom teaching. Within Al-Baroah, however, these activities are interpreted as riyadhoh and become opportunities to practice responsibility, patience, cooperation, order, and self-discipline. They therefore represent education through action: values are embodied in tasks that have immediate social and practical consequences.

This observation expands the pedagogical meaning of Islamic religious education. Curriculum and learning do not operate only through explicit subject matter; they also operate through routines, tasks, expectations, and the organization of the environment (Syafuruddin Nurdin & Adriantoni, 2016). Active participation may be especially useful for santri who find prolonged verbal or abstract instruction difficult. In that sense, the pesantren combines tarbiyah al-nafs, or the cultivation of the self, with a practical tarbiyah al-'amal in which conduct is shaped through useful work. The finding does not imply that physical work is a clinical treatment; rather, it identifies its educational use within a structured rehabilitation environment.

Hadrah provides a related example. As a familiar religious art form, it offers rhythm, group roles, repetition, cooperation, and expressive participation. Giving a santri a role as a musician or backing vocalist can strengthen inclusion and structure without requiring complex verbal instruction. This is consistent with the broader premise that Islamic education can employ multiple media and experiences to support learning and participation, provided the activities remain purposeful and connected to educational values (Muhammad Abdul Qadir Ahmad, 2008; Hamzah B. Uno, 2014).

Internalization of PAI Values through Modeling, Habituation, Experience, Dialogue, and Environment

The study identifies five mutually reinforcing mechanisms of value internalization: modeling, habituation, direct experience, dialogue, and environment. Modeling allows santri to observe values in the Kiai and personnel; habituation repeatedly connects values to worship and routine; experience places responsibility and cooperation in concrete tasks; dialogue makes guidance responsive to personal problems; and the environment provides constant cues that organize behavior. The combination is important because PAI values—aqidah, worship, akhlaq, and social responsibility—are unlikely to become stable dispositions when they remain only verbal knowledge.

The pesantren environment therefore functions as a hidden curriculum. The mosque teaches temporal order and worship; the hall supports collective religious learning; the dormitory teaches daily discipline; the garden and work areas teach responsibility; the sports field supports movement and social interaction; and hadrah teaches coordinated

group participation. This means that santri continue to encounter educational messages outside explicit lessons. The finding reinforces the pesantren's traditional strength as a total educational environment while also showing how that environment can be adapted for santri with diverse needs (Dhofier, 1982; Madjid, 1997).

From a mental-health perspective, the qualitative reports of reduced anxiety, greater calmness, improved self-control, discipline, confidence, and spiritual closeness are meaningful but must be interpreted with methodological restraint. Qualitative case-study evidence can explain processes and participant meanings but cannot by itself establish clinical efficacy. Spiritually integrated support may complement broader care when it respects beliefs and the limits of competence (Pargament, 2013; M. Subandi, 2025). Accordingly, Al-Baroah's religious program is most defensibly described as spiritual, moral, social, and educational guidance that may support rehabilitation, not as a proven substitute for psychiatric or psychological treatment.

Institutional Constraints, Adaptive Pedagogy, and Future Development

The barriers identified in this study demonstrate that educational quality depends on institutional capacity. Emotional fluctuations require safe facilities and adequate supervision; damaged infrastructure can increase risk; and limited operational funding restricts the consistency of services. The cessation of the formal IPWL partnership in 2018 illustrates how a program may have strong religious commitment yet remain vulnerable when funding and external support are unstable. Sustainable rehabilitation education therefore requires not only charismatic leadership but also planning, financing, personnel development, facility maintenance, and collaboration with health and social-service institutions.

At the same time, the pesantren's response illustrates adaptive pedagogy. When formal resources were limited, available spaces and activities were reorganized: daytime routines were tightened, rooms were not allowed to become sites of prolonged isolation, and gardens, sports, work, fish farming, and religious arts were used as educational media. Such adaptation is consistent with the flexible character of pesantren education, but flexibility should be accompanied by written guidance, safety standards, documentation, and referral pathways so that individual adjustments do not depend entirely on tacit experience.

The thesis therefore recommends systematic documentation of the Qolbu Management stages, improvement of residential and rehabilitation facilities, renewed government or institutional partnership, and stronger aftercare involving families and communities. Future research should also use mixed methods or longitudinal designs with clearly defined pre-, during-, and post-program measures of behavior, worship discipline, emotional regulation, psychological resilience, and social adaptation. Such designs could test whether the changes perceived qualitatively in this case are sustained over time and distinguish educational-spiritual contribution from clinical outcomes.

Qolbu Management, Value Internalization, and the Boundaries of Religious-Educational Claims

The findings become more intelligible when Qolbu Management is read as a pedagogical process of tazkiyah, habituation, and internalization rather than as a single religious technique. Classical and contemporary sources used in the thesis describe purification, muhasabah, self-control, and the cultivation of commendable character as interrelated rather than isolated processes (Al-Ghazali, n.d.; Ibnu Qayyim al-Jauziyyah, 2000; Hawwa, 1992, 2000; Gymnastiar, 2002, 2006; Zulkifli, 2018; Mumtahanah, 2024). In the Al-Baroah case, this conceptual sequence is visible in how worship routines, personal advice, productive activity, and social discipline are combined. The field evidence therefore

supports a process interpretation: santri are repeatedly exposed to conditions in which reflection, self-regulation, worship, and social conduct are practiced together.

PAI internalization in this case likewise exceeds the transfer of doctrinal information. The source literature emphasizes that Islamic values should be known, accepted, habituated, and ultimately reflected in conduct (Ramayulis, 2005, 2006; Ahmad Tafsir, 2006, 2007; Muhaimin, 1996, 2005, 2006; Abdul Majid & Dian Andayani, 2004, 2011; Idris, 2017; Tambak et al., 2020; Rodhiyana, 2022). This framework explains why the study treats improved prayer regularity, greater respect for others, increased responsibility, reduced irritability, and deeper spiritual awareness as evidence of an internalization process rather than merely of knowledge acquisition. At the same time, such qualitative indicators remain contextual and cannot be converted into standardized effect sizes without additional measurement.

The thesis's devotional references are also relevant insofar as they illuminate the religious meanings attached to field practices. Dhikr, salawat, manaqib, and wirid belong to a broader devotional vocabulary represented in the source bibliography (Abdul Qadir al Jaelani, 2016; Muhammad Nawawi al Jawi, 2012; Muhyiddin Zakaria Bin Syarofin Nawawi ad Dimisyqy, n.d.; Nisaul Kamilah, 2023a, 2023b; Yusuf bin Ismail an Nabhany, 2018). Their inclusion in the article does not establish clinical efficacy; it documents the religious-educational tradition through which participants understand the practices. This distinction is essential for preserving both the cultural integrity of the pesantren and the evidentiary limits of the research.

Finally, the rehabilitation findings should be interpreted within a dignity-centered and complementary-care framework. The mental-health literature in the source supports attention to psychological vulnerability, spiritual coping, and social reintegration (Hasan Langgulgung, 1992; Zakiah Daradjat, 1982; Kementerian Kesehatan Republik Indonesia, 2018; Pargament, 2013; M. Subandi, 2025), while international rehabilitation and holistic-education concepts emphasize functioning and multidimensional development (World Health Organization, 2024; UNESCO, 2024). The study therefore supports religious education as a potentially meaningful component of a wider rehabilitation ecology, but not as a basis for diagnosing disorders or replacing professional psychiatric and psychological services.

Conclusion

The study shows that the Kiai's role in Qolbu Management at Al-Baroah Islamic Boarding School is enacted through an integrated educational pattern rather than through doctrinal teaching alone. The researcher characterizes this pattern as "Integrative Active Spiritual Therapy," consisting primarily of physical riyadhoh and productive activity, structured worship habituation, specific spiritual practices, personal-dialogic guidance, and Qur'anic religious support. These practices operate within a residential pesantren environment in which the Kiai functions as educator, spiritual guide, caregiver, supervisor, and role model.

PAI values are internalized gradually through modeling, habituation, direct experience, dialogue, and environmental structure. The qualitative evidence indicates participant- and observer-perceived changes in worship discipline, emotional self-control, confidence, social interaction, responsibility, and spiritual awareness. The program is supported by the quiet institutional environment and the pesantren's accumulated experience, while fluctuating emotional conditions, operational funding limitations, and infrastructure constraints remain significant barriers. Adaptive use of productive work, gardening, sports, daytime

routine management, and hadrah demonstrates the pesantren's capacity to transform available resources into educational media.

The contribution of this case lies in showing how Islamic religious education can be adapted for vulnerable learners by linking knowledge, relationship, routine, activity, spirituality, and environment. At the same time, the evidence does not justify claims of clinical cure or treatment effectiveness. Spiritual and religious guidance should be positioned as educational and psychosocial-spiritual support that can complement professional mental-health services when such services are needed. Further research should document the model more systematically and examine its longer-term outcomes through mixed-method and longitudinal designs.

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