

Bridging the Traditional and the Digital: Practices of Indonesia's Tarekat Qadiriyya and Naqsyabandiyya

Siswoyo Aris Munandar*

Department of Islamic Philosophy, STAI Sadra, Jakarta, Indonesia

Fahrurrozi

Department of Aqidah and Philosophy, Al-Azhar University, Cairo, Egypt

To cite this article with APA style:

Munandar, S.A. & Fahrurrozi. (2023). Bridging the Traditional and the Digital: Practices of Indonesia's Tarekat Qadiriyya and Naqsyabandiyya. *Journal of Asian Wisdom and Islamic Behavior*, 1(2), 79-93.

ARTICLE INFO

Submitted:
27 June 2023
Received:
28 June 2023
Revised:
29 August 2023
Accepted:
19 September 2023
Available online:
30 September 2023

ABSTRACT

Sufism is often regarded as a doctrine that demands individuals to abandon worldly life and live in simplicity. However, Tarekat Qadiriyya and Naqsyabandiyya differs because it plays an important role in developing social, economic, and digital aspects of Indonesian society. This Sufi order has made significant contributions in shaping a harmonious and tolerant society in Indonesia through their teachings that emphasize values of virtue and cooperation. The order also participates in economic development through various economic activities and utilize digital technology for disseminating their teachings in order to reach a wider audience. This research employed netnography as a qualitative research method and Siberian Media Analysis as a data analysis technique. The study was conducted on the official social media accounts of Tarekat Qadiriyya and Naqsyabandiyya on Instagram and the TQNNews.com website. The research findings indicate that the order has successfully utilized digital technology to expand the reach of their teachings and reach a larger audience. The order has an official website and active social media accounts to disseminate their teachings and promote the activities conducted by the orders. Furthermore, Tarekat Qadiriyya and Naqsyabandiyya has also created a mobile application to facilitate access to information about the orders, including TQN News, TQNMart.com, and other media as their community platforms.

Keywords: TQN, Socio-Economy, Digital Age, Urban Sufism.

Introduction

Sufism is an internal and essential dimension of Islamic teaching. Accordingly, Sufism offers spiritual insight and dimension pertaining to meanings of religious life. In today's fast-paced world, where spiritual values are often overlooked, Sufism's presence is most crucial in guiding society towards a state of tranquillity and serenity. Its significance is particularly emphasized as contemporary society is heavily influenced by materialistic perspectives that prioritize material possessions. Consequently, Sufism serves as a viable option for individuals in the modern era seeking to delve deeper into their comprehension of divine teachings (Amin, 2014; Nur, 2014).

Even so, some Muslims tend to overlook the practice of Sufism, which is frequently associated with tarekat organizations. Nevertheless, tasawuf and tarekat have never truly vanished, despite

*Corresponding author: siswoyoaris31@gmail.com

having to deal with conflicts and being subjected to radical purges throughout their history, particularly since the mid-19th century given the rise of the Wahhabi movement (Kalsum, 2019; Simuh, 2001).

Sufism and tarekat have not only managed to survive and adapt, but have also expanded significantly, becoming indicative of cultural proliferation. Different regions where they spread have exhibited diverse manifestations of tasawuf and tarekat (Simuh, 2019). However, scholars from the Hambali school of thought, such as Ibn Taimiyah, have criticized tarekat tasawuf and philosophical tasawuf. They contend that these practices raise concerns regarding faith, monotheism, and worship, which are perceived as violating the principles of *Shari'a (bid'ah)*. Consequently, Ibn Taimiyah employed the term "prescribed Sufism" to describe an approach that adheres to the teachings of the Quran, Hadith (Sunnah), and the spiritual practices of the early generations of Islam, both epistemologically and methodologically (Mujib & Helmy, 2020; Sefriyanti & Arif, 2022; Supriadi, 2017).

In Indonesia, the Ghazali-style tasawuf tradition, which emphasizes asceticism and renounces worldly possessions, has a significant number of followers (Mubarok, 2022; Saktullah, 2020). Hence, many often see Sufism as a teaching of faith that promotes a life of frugality and poverty. Many theories suggest that the majority of those responsible for spreading Islam in Indonesia adhered to al-Ghazali's tasawuf. Nevertheless, there are also philosophical Sufi styles, such as beachism and *wahdatul wujud*, which were developed by several figures including Hamzah Fansuri and Siti Jenar in Java (Abdul Hadi WM, 1995; Ni'am, 2017b; Wahab, 2015).

A great deal of people often considers Sufism an unconventional teaching of faith that endorses a life of frugality and poverty. However, a thorough and in-depth study of Sufism reveals that it is a discipline that lays the foundation for various precise sciences, including economics, literature, philosophy, social sciences, politics, military tactics, medicine, and more. For instance, Sheikh Abdul Qadir Jailani demonstrated mastery in multiple fields such as economics, astronomy, and medicine. Additionally, in the realm of military affairs, Haji Bektash (from the Bektasiya order) established a specialized troop called the Janissaries for the Ottoman Empire, which ultimately played a pivotal role in the conquest of Constantinople (Muhtar, 2021; Sangadji, 2023).

This paper examines the advancement of Sufism in Indonesia, also known as the Archipelago (*Nusantara*), and highlights its ability to adapt to the changing times. The research focuses on the sustainable spiritual progress Sufism achieved in the modern era by looking at Tarekat Qadiriyya and Naqsyabandiyya (TQN) activities throughout the Indonesian archipelago. It is noteworthy that this community has transcended the confines of classical traditions and found innovative approaches to advancing both science and spiritual practices in the contemporary era (Baidhawi, 2020; Usman, 2019).

Tarekat Qadiriyya and Naqsyabandiyya in Indonesia has exhibited remarkable resilience in its ability to continually evolve and reinvent itself to meet the challenges of the present era. In doing so, it upholds its traditional values while embracing renewal and adaptation within the dynamic social, political, and cultural contexts. Consequently, this particular tarekat has made significant contributions to the spiritual and scientific development of Indonesia.

Methods

The netnographic method was the approach used in this qualitative study to understand culture and social systems in cyberspace. This method employs observation techniques and the active participation of researchers in virtual communities. In this study, a specific analysis technique called AMS (Cyber Media Analysis) was utilized, encompassing four levels: media space level, media document level, media object level, and experience level. The data sources for this study comprise primary and secondary data. The data collection techniques employed include interviews and observation. The data analysis techniques employed in this study include

data reduction, data presentation, and drawing conclusions. The research was conducted on the Instagram account and official website of Sufism practitioners (tarekat) (Muntu et al., 2021; Toni, 2022).

The Advent of Sufism in Indonesia Down Through the Ages

Sufism represents the profoundest dimension of Islam, focusing on the purification of the senses and the soul in order to attain closeness to Allah. The movement of personal tasawuf arises from a natural awakening of the heart and constitutes the core of Sufism teachings (Huda, 2007; Ni'am, 2017a). In the 8th century, Arab Muslims and Islamic traders ventured to Indonesia to establish trade relations with the indigenous population. The discovery of tombstones bearing Islamic names, such as Fatimah bint Maimun in Leran Gresik and Malikus Saleh in Sumatra, in the 13th century corroborates the presence of Islam in Indonesia, albeit prior to the formation of a cohesive Muslim community. The emergence of a new Muslim community took place from the 13th to the 17th century, during which time tasawuf or Sufis exerted a significant influence within the Islamic world. It was during this period that the impact of Sufism helped lay the foundations of Islam in Indonesia, becoming a crucial element for its subsequent success (Gunaryo, 2001).

In the 13th century, the Islamic world encountered setbacks in the realms of politics, military affairs, and intellectual pursuits. Throughout this period Sufi movements emerged as a means to uphold the religious spirit and essence of Muslims. Sufis introduced the tasawuf movement to Southeast Asia, including Indonesia, as well as the interior regions of Africa. The tasawuf movement exerted a profound influence, shaping the structure of local Sufi communities and facilitating the spread of Islam in Indonesia. The propagation of Islam in Indonesia primarily revolved around Sufism, particularly tarekat as a practical manifestation of Sufism (Gunaryo, 2001). According to Martin Van Bruinessen, the process of Islamization in Indonesia commenced when Sufism emerged as the prevailing intellectual current within the Islamic world. Distinguished Sufi thinkers such as Ibn 'Arabī and al-Gazālī greatly influenced the first generation of Muslim writers in Indonesia, the majority of whom were affiliated with a tarekat (Bruinessen, 2015).

Prior to the arrival of Islam in Indonesia, the indigenous population already embraced spiritual concepts such as spirit worship and the Hindu-Buddhist religious traditions introduced by Indian traders. However, Islam emerged as the dominant religion in Indonesia during the Islamic period, which commenced between the 13th and 17th centuries. At the time, the Sufism movement played a significant role in sustaining the spiritual and religious fervor of Muslims who were facing a decline. Sufis from the Middle East brought the tasawuf movement to Southeast Asia and Indonesia. The successful conversion to Islam in Indonesia can be attributed to the efforts made by Sufis who established the framework of local Sufi communities. According to Martin Van Bruinessen, the propagation of Islam in Indonesia indicates Sufism features, particularly in its practical aspect, namely the tarekat. Additionally, Sufism in Indonesia has undergone dynamic changes over time, adapting to the evolving socio-cultural landscape (Bruinessen, 2015; Iiril Admizal & Arki Auliahadi, 2020, p. 17).

Sufism, particularly the teachings of al-Gazālī, is believed to have made its way into Indonesia during the 16th century. During this period, there were explanations of al-Gazālī's book *Ihyā' 'Ulūm al-Dīn* in the form of Javanese literature. Similarly, the teachings of Ibn 'Arabī had also reached Indonesia in the 16th century. This period witnessed a religious conflict between Siti Jenar and Sunan Kalijaga regarding the concept of *manunggaling kawulo gusti* (union with the divine). Siti Jenar emphasized the importance of inner spiritual processing, while Sunan Kalijaga focused on the practical application of Javanese people's daily lives (Chodjim, 2011).

Sunan Kalijaga is renowned in the story of his life as a creator of Javanese songs, which are sung during the commemoration of the Prophet's birthday known as Grebeg Mulud. Additionally, the annual *sekaten* (*Syahādātain*) ceremony is held to invite Javanese people to embrace Islam.

The songs composed by Sunan Kalijaga convey the teachings of Sufism. However, throughout this century, there were variations in people's understanding of Sufism. The followers of Ibn 'Arabī's teachings or the concept of *manunggaling kawulo gusti* did not proliferate within Islamic boarding schools, but had developed within Javanese literature instead. On the other hand, in Aceh, this understanding emerged within Sufi-influenced Islamic boarding schools as a direct result of the influence from Indian Sufis, particularly from Gujarat (Simuh, 2001).

In the 17th century, Aceh witnessed the emergence of several prominent Sufi figures who played a significant role in advancing Islamic scholarship in Indonesia. Notable individuals among them included Hamzah Fansuri, Shams al-Din al-Sumatrani, Abd Rauf al-Sinkili, Nur al-Din ar-Raniri, Yusuf al-Makassari, and others. Hamzah Fansuri (d. 1630 AD) emerged as a prolific scholar, particularly known for his writings on Sufism in the Malay literary language. During his travels to the Middle East, Hamzah Fansuri had the opportunity to meet renowned Sufi figures and formulated the concept of Sufism known as *wujūdiyyāt*. This concept, influenced by the teachings of *waḥdatul wujūd* by Ibn 'Arabī, emphasized the belief that there is no existence except Allah. The concept gained rapid popularity in Aceh, largely due to the patronage it received from Sultan al-Din ar-Riyat Syah. Hamzah Fansuri authored numerous works on Sufism, including *Asrār al-'Arifīn fī Bayani 'Ilmi al-Sulūk wa al-Tauḥīd*, *Syarb al-'Asyiqīn*, and *al-Muhtadi*. In addition to his expertise in Sufism, Hamzah Fansuri showcased his skills as a prolific poet and often penned treatises on Sufism in prose. The contributions Hamzah Fansuri and other Sufi figures made during the 17th century were instrumental in advancing Sufi teachings and enriching the Islamic intellectual tradition in Aceh and Indonesia as a whole (Abdul Hadi WM, 1995, 1995; Ni'am, 2017b)

Shams al-Din al-Sumatrani (d. 1630 AD), a disciple of Hamzah Fansuri, played a crucial role in further developing his teacher's teachings, specifically concerning the concept of the seventh dignity. This teaching finds its origins in the book *Tuhfah al-Mursālah ilā Rūḥī an-Nabī* by Muhammad Ibn Faḍīlah, a Sufi scholar from Gujarat who died in 1620. Shams al-Din al-Sumatrani adopted the *tajali* concept of Ibn 'Arabī and applied it to the concept of the seven dignities. The rationale behind this concept leads to the idea of *manunggaling kawulo gusti* (union with the divine). Similar to Hamzah Fansuri, Shams al-Din al-Sumatrani received support from the authorities of his time, allowing his ideas to flourish in the Aceh region. Additionally, the concept gained endorsement from the Mataram kings, which led to its flourishing in Java as well. The teachings of Shams al-Din al-Sumatrani, influenced by the concepts of Ibn 'Arabī and Muhammad Ibn Faḍīlah, became integral to the Sufi tradition in Aceh and Java. Given the support of the authorities and their wider dissemination, these teachings made a significant impact on the development and understanding of Sufism in the region (Simuh, 2001).

When Nur al-Din ar-Raniri assumed the position of mufti under Sultan Iskandar Tsanni, a debate arose regarding the concepts of Sufism presented by Hamza Fansuri's *wujūdiyyāt* teachings and Sayms al-Din ar-Raniri's concept of the seven dignities. Ar-Raniri, an orthodox Sufi figure in the Rifāiyyah order who succeeded his grandfather Muhammad al-Aidarus, considered the understanding of *wujūdiyyāt* and the seven dignities to be deviant and heretical. However, Abd al-Rauf al-Sinkili, a prominent Sufi figure, skillfully mediated this debate by incorporating traditional beliefs and practices. He further developed his own understanding and teachings, which were disseminated by his students such as Burhanuddin, Muhyi Pamijahan, and Daud al-Pattani. Another significant figure, Yusuf al-Makassari, successfully integrated the teachings of al-Gazālī and Ibn 'Arabī within his own approach to tasawuf. The contributions made by Abd al-Rauf al-Sinkili and his disciples played a crucial role in reconciling and harmonizing different perspectives within Sufism, fostering mutual understanding and cooperation. Their efforts not only preserved the rich spiritual heritage but also facilitated the transmission and development of Sufi knowledge in the region (Abdillah, 2011; Auliahadi & Oktavia, 2019).

In the book titled *Zubdat al-Asrār*, the author extensively cites opinions from prominent

Sufi figures, including al-Gazālī, Ibn ‘Arabī, al-Bagdādī, and Ibn at-Ṭāillah. In this volume, the author provides explanations of concepts such as *waḥdatul wujūd* (the unity of existence) and *insān al-kāmil* (the perfect human being), while infusing his tasawuf teachings with neo-Sufism characteristics. Azyumardi Azra, as quoted by Ali M. Abdillah, referred to Sufis who reconcile the teachings of Ibn ‘Arabī and al-Gazālī as neo-Sufis. Neo-Sufism represents a renewed form of Sufism that places emphasis on morals, self-control, and avoidance of deviant Sufi practices. During the early 19th century, Sufism experienced a significant shift as it transitioned from a practice primarily embraced by the spiritual elite to a mass movement among Muslims. This transformation allowed a broader range of individuals to benefit from Sufism’s teachings and contributed to a deeper spiritual connection within the wider Muslim community (Abdillah, 2011).

It is said that Daud ibn Abdullah ibn Idris al-Faṭani introduced the Sammaniyah order and Ismail ibn Abdullah al-Khālidi al-Minangkabawi led the movement of the Naqsabandiyyah Khālidiyyah order in Minangkabau. Ismail’s students, such as Raja Ali ibn Yamtuan Muda Raja Ja’far and Raja Ali Haji, practiced the Naqsabandiyyah Khālidiyyah and Mazhariyyah orders. Sri Mulyati, in a quote by Martin Van Bruinessen, revealed that in the 1850s, the Naqsyabandiyya order, which was introduced by Ismail ibn Abdullah from Mecca, became a socio-religious force in Indonesia for the first time. (Sri Mulyati, 2006). In the 19th century, the growth of Sufi orders (*tarekat*) in Indonesia was associated with the increasing number of Muslims performing the Hajj pilgrimage. Upon returning from Makkah, many people joined specific tarekat and obtained *ijazah* (authorization) to teach the spiritual practices of their respective tarekat. Some tarekat that entered Indonesia in the late 19th and early 20th centuries included Qādiriyyah wa Naqsabandiyah and Naqsabandiyah Khālidiyyah.

The growth of tarekat in Indonesia continued throughout the 20th century. Among the popular tarekat were Qādiriyyah wa Naqsabandiyah, Naqsabandiyah Khālidiyyah, and Syāziliyyah. Qādiriyyah wa Naqsabandiyah had many followers in Madura and West Java, as prominent scholars like Sulaiman Zuhdi appointed three khalifahs as leaders of the tarekat. The khalifahship of Naqsabandiyah Khālidiyyah was passed down by renowned scholars such as Kiai Mansur Popongan of Klaten, his grandson Kiai Salman Dahlawi of Popongan, Klaten, as well as their disciples like Kiai Arwani Amin of Kudus, Kiai Abdullah Salam of Kajen, and Kiai Hafidh of Rembang. Syāziliyyah tarekat was introduced to Indonesia by scholars like Kiai Abdul Malik of Purwokerto and Kiai Muhammad Dalhar Watucongol. The growth of tarekat in Indonesia has continued until the present day, with many people still practicing the spiritual rituals of various tarekat (Kalsum, 2019; Ulum, 2020).

Urban Sufism and Socio-Economic Dynamics of Tarekat Qadiriyya and Naqsyabandiyya

Throughout history, tarekat or Sufism have managed to endure and remain relevant amidst the ever-expanding global world. Despite having orthodox teachings, tarekat have demonstrated their role not only in enhancing spiritual religious practices but also in fostering dynamic life developments. For instance, they played a significant role in expelling imperialism in Indonesia through the efforts made by the Wali Songo and tarekat leaders, liberating people from oppressive regimes in Sudan, North Africa, Libya, and elsewhere, as well as addressing social, political, and economic empowerment issues. While exclusive and personal practices are still found among certain Sufi tarekat, it cannot be denied that tarekat play an important role in life’s dynamics and are not solely for highly personal or exclusive purposes. Therefore, the notion that tarekat or Sufism are responsible for the decline of Islam and its followers is not entirely substantiated (Ni’am, 2017a).

Gus Dur, also known as KH. Abdurrahman Wahid, was a figure of social Sufism. He is recognized as a visionary who revitalized Islamic thinking, advocated for minority rights, and served as the

4th President of the Republic of Indonesia. Gus Dur's thoughts and struggles were grounded in the welfare of humanity. He encouraged Islamic boarding schools to develop their economies and participate in programs aimed at empowering the Muslim community economically. Gus Dur also championed the idea of indigenous Islam, which means Islam should be able to integrate with local culture. Moreover, he fought for social justice, democracy, and brotherhood. Therefore, Gus Dur is considered one of the figures of social Sufism (Ferdinand, 2023).

Urban Sufism is an emerging phenomenon that reflects the intersection of spirituality, culture, and socio-economic dynamics in urban environments. It represents a contemporary manifestation of Sufi practices within the context of bustling cities and their diverse social fabric. This modern expression of Sufism embraces the principles of spirituality, inner awakening, and self-realization, while also recognizing the importance of engaging with the socio-economic challenges of urban life. One of the key aspects of urban Sufism is its emphasis on social and economic justice. Sufi teachings promote compassion, empathy, and the pursuit of social welfare. Urban Sufis actively engage in addressing poverty, inequality, and other socio-economic issues that affect urban communities. They strive to uplift the marginalized, empower the disadvantaged, and create a more equitable society.

Urban Sufism encourages its followers to integrate spiritual practices with active involvement in the economic sphere. It recognizes the need to balance material well-being with spiritual growth. Urban Sufis often engage in entrepreneurial activities, social enterprises, and community development initiatives that promote sustainable livelihoods and economic empowerment. By combining their spiritual values with economic endeavors, they seek to foster inclusive growth and enhance the overall well-being of urban dwellers. Furthermore, urban Sufism emphasizes the importance of ethical business practices and responsible economic conduct. It promotes fair trade, environmental sustainability, and the ethical treatment of workers.

Urban Sufis strive to create economic systems that prioritize the welfare of all stakeholders, including employees, consumers, and the environment. They advocate for economic models that prioritize social impact, mindful consumption, and the preservation of natural resources. In summary, urban Sufism intertwines spirituality with the socio-economic realities of urban life. It promotes social justice, economic empowerment, and ethical conduct in economic endeavors. By embracing the principles of Sufism within the urban context, it seeks to create a more compassionate, inclusive, and sustainable society. Urban Sufism stands as a powerful force for positive change, fostering spiritual enlightenment alongside socio-economic progress.

Tarekat Qadiriyya and Naqsyabandiyya is one of the Sufism orders with a long history in Indonesia. This order was brought by scholars coming from the Middle East in the 18th and 19th centuries. It is known for its teachings encompassing Sufism and mysticism, aiming to attain purity of the heart and devotion to Allah SWT. Socially, Tarekat Qadiriyya and Naqsyabandiyya plays a significant role in shaping a harmonious and tolerant society in Indonesia. It teaches values such as simplicity, humility, and mutual respect among human beings. The members of this order are also actively involved in social activities such as fundraising for natural disasters, community empowerment, and assisting those in need. The presence of Tarekat Qadiriyya and Naqsyabandiyya also helps enhance unity among Muslims in Indonesia as it welcomes anyone to join regardless of their social, ethnic, or religious background (Fuhaidah, 2018).

In terms of the economy, Tarekat Qadiriyya and Naqsyabandiyya also makes significant contributions to the Indonesian economy. Many members of this order are entrepreneurs and traders actively participating in Indonesia's economic development. Moreover, the order engages in economic activities that benefit the local community, such as providing microcredit, business capital assistance, and entrepreneurship training. Through these initiatives, Tarekat Qadiriyya and Naqsyabandiyya contributes to the welfare of the surrounding community and strengthens the overall economy of Indonesia (Pharisees, 2021).

In Surah Al-Maidah, it is stated that justice, social justice, and piety are closely related. “Don’t let your hatred of a people encourage you to act unfairly. Be fair. Because fairness is closer to piety. And fear Allah, indeed, Allah knows what you do” (QS. Al-Maidah: 8). In the verse “*fal ya’budu rabbahadzal bait*”, “worship” means studying and practicing mysticism. When we study and practice Sufism, and the social goals of the tarekat are achieved, namely being free from deficiencies and fears, then we are conducting worship. Economics and politics are the two most fundamental social aspects for humans. Therefore, in Surah Quraish, we are reminded to worship God, the owner of the house of the *Kaaba*. These sincere practices will give rise to *sufiah amaliyah*. How can we see God in worship, how can we feel seen by God in worship? In other words, politics and economics have their rulers. Why are economic and political rulers unjust? Because they do not study and meditate. Therefore, economic and political problems can be overcome by implementing tarekat (Ferdinan, 2023; Mardani, 2019).

According to KH. Wahfiudin Sakam, Deputy Talqin Pangersa Abah Anom, he has paid attention to the development of Islamic Economics in Indonesia since the 1980s. Initially, the term “Islam” was not allowed to be used, so it was replaced with the term “Sharia”. This development began in London as a world financial center, and today London is strengthening its position as a center for Islamic business and finance in Europe. Islamic Economic Studies began to spread in Indonesia in the early 1980s at IPB (Bogor Institute of Agriculture) because agricultural economy was heavily affected by usury. In the early 1990s, Islamic Economics began to enter the formal financial sector along with the development of ICMI, and then the name changed to Sharia Economics, according to the Dompot Dhuafa Sharia Supervisory Board.

At first, Bank Muamalat was founded as a forerunner in the development of Islamic banks, as well as BMT (*Baytul Mal wat Tamwil*) which later turned into a Sharia Cooperative and was replaced by BPRS (Sharia People’s Financing Bank). Subsequently, the Islamic Economy expanded into other financial industries such as insurance, pawnshops, multi-finance, and pension funds. In early 2020, the Islamic Economy began to enter the real sector through various Sharia Hospitals that were starting to develop. This phenomenon is expected to become a momentum for the growth of the Islamic Economy in Indonesia. Kiai Wahfi also invited tarekat activists to continue studying and developing Islamic economics. According to the Board of Experts at the LDTQN Pontren Suryalaya, we should not oppose the enforcement of Islamic Sharia because the world is waiting for Sharia Economics to build a more just and humane economy.

Kiai Wahfi stated that socialist-communist economy and capitalist-liberalist economy had proven to be unsuccessful in creating humane justice and prosperity. Although in its development, Islamic Economics has focused on the financial sector such as Islamic banking, Islamic insurance, Islamic pawnshops, and Islamic multi-finance, currently Islamic Economics has spread to the real sector. In addition, the economics of Sufism is an economic concept that involves elements of sharia, monotheism, and ihsan, which are characteristics that distinguish it from other community economic activities.

TQNNews, a news and information site about congregations in Indonesia, saw the pandemic as an opportunity to improve the quality and quantity of digital preaching, including online business. Currently, around 9.4 million MSMEs have been digitized. The Indonesian Ministry of Cooperatives and SMEs targeted that by the end of 2020, the number of MSMEs that have gone digital would reach 10 million. The Covid-19 pandemic had accelerated digital transformation in all sectors of life, especially in the economic sector. Even though many businesses had been affected to the point of closing, many new businesses emerged maximizing the use of online or information technology.

TQN brethren who own businesses must strengthen their digital aspects, while new entrepreneurs must also make optimal use of digital technology. As of current, the information technology-based online economy plays an important role in business continuity. TQNMart, which was introduced by KH. Wahfiudin Sakam and TQN members, has garnered positive responses

from business people marketing their products online. Within a week, 30 entrepreneurs had joined TQNMart and 11 business partners had been registered. Meanwhile, others are still preparing data and information about their products. Joining TQNMart is quite easy, simply by clicking “REGISTER” on the tqnmart.com website, filling out the form, and submitting it.

According to Nugraha Romadhan, TQNMart is a unique integrated online business platform with the tagline “Integrated Online Business Network”. TQNMart facilitates TQN entrepreneurs to connect online in a directory with the hope of making a major contribution in advancing the people’s economy. Several TQN businesses that have joined TQNMart include Asri Development Group, Nasuha Food Market, Kaka Food Market, Fortuna Argatech, HATAM, Kanaya Cake and Cookies, EvZi Official Shop, Warung Al Wafi, Ika Store, Jepara Rivera Furniture, Surya Batik, and others.

In addition, there are eco printing course activities attended by TQN Pontren Suryalaya sisters who are members of Madinaa. This course is aimed at developing micro-economics and strengthening household economy by teaching how to create original and environmentally friendly plant-patterned fabrics. This eco printing course was held in the Madinaa room located in Kaliwedi Village, Kebasen District, Banyumas Regency, and is part of the Madinaa women’s empowerment program in collaboration with the LDTQN Working Group, Banyumas Regency (Saepula, 2023).



Figure 1:
TQN Preneur Economic Movement

TQN also introduced its economic teachings at Latifah Mubarokiyah College of Economics (STIELM) Suryalaya, which was established on September 5, 1999. STIELM is owned by TQN and is committed to advancing the people’s economy based on agriculture and small rural industry, as well as being a laboratory for developing populist economic institutions based on morality, faith, and piety. One of its visions and missions is to encourage the marketing of agricultural products, small rural industries, the people’s economy, and rural economic institutions/sharia banking. The curriculum developed by STIELM Suryalaya is, therefore, designed to teach economics that has Islamic and Sufism values as its basis.

Digital Religion: Digital in the Hands of Tarekat Qadiriyya and Naqsyabandiyya

Observing the difficult situation faced by Muslims as a result of inappropriate use of digital media, it is imperative for da’is to reconsider the method of da’wah employed by Prophet Muhammad, which involved correspondence through the same medium. In today’s

era, proficiency in utilizing digital media has become crucial for da'is. Although many da'is have already embraced digital media as a platform for da'wah, they still fall behind the anti-Islamic forces out there. Furthermore, there are digital media da'wah efforts from individuals with extremist ideologies that do not promote peace among Muslims but exacerbate tensions instead. Reviving da'wah through digital media with a Sufistic approach is, therefore, of utmost importance. Da'wah presented in a gentle, creative, and captivating manner is always anticipated by spiritually thirsty Muslims (Elmansyah, 2016).

In the current digital era, Tarekat Qadiriyya and Naqsyabandiyya has also utilized digital technology to expand its da'wah efforts. Through social media, the members of this Sufi order are able to disseminate the order's teachings to a wider audience. Additionally, the order has an official website that provides various information about the order, event schedules, and important announcements. In today's digital era, Tarekat Qadiriyya and Naqsyabandiyya has successfully reached out to more people and conveyed messages of goodness and tolerance to the Indonesian society.

Overall, the Qadiriyya and Naqsyabandiyya Sufi order has made significant contributions to Indonesian society in various aspects of life. Socially, the order has helped build a harmonious and tolerant community by teaching values of goodness and mutual respect among human beings. Economically, the tarekat has participated in Indonesia's economic development, with many of its members working as entrepreneurs and traders. The order also engages in economic activities that benefit the surrounding communities, such as providing microcredit and business capital assistance. In the current digital era, Tarekat Qadiriyya and Naqsyabandiyya utilizes digital technology to expand its da'wah efforts and reach a wider audience.

However, despite the positive contributions made by Tarekat Qadiriyya and Naqsyabandiyya to Indonesian society, there are several challenges that the order faces. One of the biggest challenges is radicalism, which has become an escalating issue in Indonesia. The order strives to counter radicalism by teaching values of goodness and tolerance, but there are still many groups that choose a radical path in their pursuit of religion.

Additionally, Tarekat Qadiriyya and Naqsyabandiyya faces challenges in developing itself in the digital era. Although the order has embraced digital technology, there are still areas that need improvement, such as enhancing the quality of da'wah content to make it more appealing and inspiring, as well as ensuring that the content disseminated is in line with the true teachings of Islam. In facing these challenges, Tarekat Qadiriyya and Naqsyabandiyya must continue to adapt to the changing times and strengthen its implemented strategies. This can be done by improving the quality of education and training for its members in imparting the order's teachings that are relevant to the current social, economic, and digital contexts. Furthermore, Tarekat Qadiriyya and Naqsyabandiyya should strengthen partnerships with the government and various stakeholders who share common vision and mission in building a harmonious and tolerant society in Indonesia.

Tarekat Qadiriyya and Naqsyabandiyya not only teaches the principles of Islam and Sufism but also utilizes media and digital technology to expand the reach of its da'wah and social activities. In utilizing media and digital technology, the order strives to keep up with ever-changing technological advancements. Tarekat Qadiriyya and Naqsyabandiyya also seeks to integrate Islamic values and its teachings into the produced content. This is aimed at ensuring that Islamic values and the teachings of the tarekat remain relevant amidst rapid technological developments. The utilization of media and digital technology can be seen in several examples, such as the creation of a mobile application that followers can download. This application contains religious studies, prayers, and information about the order's activities. By using this mobile application, followers of the order can have access to information and da'wah materials anytime and anywhere.

Additionally, there are livestreaming of lectures and events. The order frequently organizes lectures and events that are livestreamed through platforms such as YouTube and Facebook.

This allows followers who cannot physically attend to participate in these events and lectures remotely (Taufik & Taufik, 2021). Tarekat Qadiriyya and Naqsyabandiyya in Indonesia continues to experience rapid growth and development. In its progression, TQN not only teaches the principles of Islam and Sufism but also utilizes media and digital technology to expand the reach of its da'wah and social activities. The utilization of media and digital technology enables followers of TQN to access information and da'wah materials anytime and anywhere. Moreover, this demonstrates that TQN is capable of keeping up with the ever-changing technological advancements while maintaining the relevance of Islamic values and the teachings of the tarekat amidst rapid technological developments.



Figure 2:
TQN's Sufism Podcast

Digital Content Production. TQN also produces digital content, such as videos and podcasts, which are accessible through online platforms. These contents cover various topics, such as Islam, social life, and practical tips for daily living. They are also used for Sufi Da'wah, which is a form of da'wah closely related to the concept of tasawuf or Islamic spirituality. Practitioners of tasawuf engage in Sufi Da'wah, which has proven successful in Islamizing the Indonesian society, even those who were previously adherents of other religions. This success can be attributed to the distinctive methods and orientations of Sufi da'wah, namely the understanding of the essence (hakikat) and spiritual realization (makrifat). TQNNews.com is a news and information media specifically catered to the followers (ikhwan and akhwat) of TQN Pontren Suryalaya and the general public. They utilize social media platforms such as Facebook, Twitter, Instagram, and YouTube to deliver their contents. Established in 2015, TQNNews is a leading digital media platform for tasawuf in Indonesia.

Through various creative works, TQNNews presents contemporary tarekat contents to millions of netizens. This news portal, dedicated to tarekat and tasawuf issues throughout the archipelago, will soon form the TQN Pedia Community (Media Enthusiasts) as a platform for tarekat da'wah practitioners in the digital world to gather and collaborate with other communities. Tarekat da'wah in the digital world is crucial in line with the advancement of information technology. The active youth of TQN on social media hope to enhance their skills within the TQN Pedia community. TQN maintains active social media accounts on various platforms such as Facebook, Instagram, and YouTube. These social media channels are utilized to share da'wah contents, such as lectures and discussions. TQN also utilizes social media to communicate with its followers and address their inquiries.

In today's digital age, wherein connectivity and technology play a significant role in our life, religious organizations and movements have also adapted to harness the power of digital

platforms for spreading their teachings. One such example is the digitalization of tarekat da'wah, where tarekat orders leverage digital tools and platforms to extend their reach and promote spiritual teachings to a wider audience. This article explores the emergence of tarekat da'wah in the digital realm and its impact on disseminating spiritual knowledge.

Digitalizing tarekat da'wah: the advent of digital media has revolutionized the way religious messages are conveyed, allowing tarekat orders to transcend physical boundaries and reach individuals around the world. Tarekat da'wah in the digital sphere encompasses various strategies and initiatives aimed at engaging and enlightening the audience. Let's delve into some key aspects: *first*, online platforms and websites: tarekat orders have established official websites and online platforms to provide comprehensive information about their teachings, history, and activities. These platforms serve as virtual hubs for followers and seekers to access resources, articles, audio lectures, and videos related to tarekat teachings.

Second, social media presence: recognizing the immense influence of social media, tarekat orders actively maintain accounts on popular platforms like Facebook, Instagram, Twitter, and YouTube. They utilize these channels to share inspirational quotes, spiritual insights, reflections, and relevant contents that resonate with the digital-savvy audience. Social media also enables direct communication with followers, fostering engagement and addressing queries. *Third*, digital content production: tarekat da'wah incorporates the production of digital content, including videos, podcasts, and written materials. These resources delve into various aspects of tarekat teachings, such as spirituality, self-development, mindfulness, and the path towards divine unity. Through high-quality and thought-provoking content, tarekat orders aim to inspire and guide individuals on their spiritual journey.

Fourth, livestreaming and virtual events: to overcome physical limitations, tarekat da'wah embraces livestreaming technology for broadcasting lectures, sermons, and events in real-time. Followers can participate remotely, accessing the spiritual gatherings and receiving guidance from esteemed scholars and spiritual leaders. Virtual events also provide opportunities for interactive Q&A sessions and discussions, fostering a sense of community among followers. *Fifth*, mobile applications: tarekat orders have developed mobile applications, enabling users to conveniently access a range of spiritual resources, including Quranic recitations, prayers, daily reminders, and guided meditations. These applications serve as personal spiritual companions, assisting individuals in staying connected with their spiritual practices on the go.

Benefits and challenges: the digitalization of tarekat da'wah offers numerous benefits, including increased accessibility, a broader reach, and the ability to engage diverse audiences. It allows for continuous learning, facilitates connections between followers, and promotes a deeper understanding of tarekat teachings. However, challenges such as maintaining the authenticity of teachings, managing online interactions, and addressing the potential for misinterpretation or misinformation must be carefully addressed.

A YouTube channel that is on the rise and regularly posts content about TQN and Abah Aos is Employee of Allah. This channel was founded and personally coordinated by Muhammad Rais, or Kang Rais, a 36-year-old brother of Thoriqoh Qodiriyah Naqsyabandiyah PP Suryalaya Sirnarasa. Many Indonesians use Facebook every day, and the PPSS TQN brothers take advantage of this opportunity to secure, practice, and preserve the teachings of Thoriqoh Qodiriyah Naqsyabandiyah PP Suryalaya Sirnarasa. The PPSS TQN Ikhwan use various active Facebook Fanpages to broadcast the teachings of TQN PPSS, such as Abah Aos Special Assistant, Thoriqoh Qodiriyah Naqsyabandiyah PP Suryalaya, Abdurrahman Hakim Al Khoolish (Abah Jagat III), Jagat Arsy TV, Manqobah Abah Aos (Ma'a), and some other personal accounts (Ekayandra & Anwar, 2020).

The significance of digital literacy for citizens in creating national resilience in cyberspace is indubitable. Data from the Telematics Society Study shows that 62 percent of fake news dissemination takes place in text format, 26 percent in image format, and less than 1 percent in video format. Accordingly, the literacy of the Indonesians in selecting and sorting information

must always be improved. The government continues to encourage digital literacy education efforts to overcome the problem of hoaxes in cyberspace (Kominfo., 2023).

In January 2021, around 61.8% or 170 million Indonesians used social media, indicating the crucial role that social media play in the daily lives of the population. Consequently, Muslims need to pay attention to and oversee the use of social media as a good field of da'wah, so that Islamic da'wah can extend beyond places of worship and assemblies of knowledge. The Minister of Communication and Informatics, Rudiantara, stressed the importance of being smart in using technology and avoiding the spread of misleading information, and invited students and audience to share accurate and useful information and not disseminate messages containing names, backbiting or slander.

On the other hand, Abah Aos, an elder from the Jagad 'Arsy Islamic Boarding School, opened up the opportunity to establish a Millennial Islamic Boarding School which is aimed at instilling the millennial generation with religious, scientific character, entrepreneurial spirit, international outlook and care for the environment. This *pesantren* (Islamic boarding school) was founded by KH Budi Rahman Hakim and Hj. Siti Rahmaniah in an area of 3.1 hectares in Rawa Mekar Jaya Serpong, Tangerang City. It is hoped that through this collaboration, Millennial Islamic Boarding School students will not only memorize the Qur'an or get accepted into prominent universities at home and abroad, but they will also be able to master Arabic and English for everyday life and be ready to adapt and provide value benefits with positive contents in cyberspace(Kominfo., 2023).

In the hadith, the Prophet SAW stated that an honest and trustworthy trader will be placed with the prophets, shiddiq people, and those who died as martyrs on the Day of Resurrection. This shows the importance of maintaining honest and trustworthy principles in doing business or work. Although this hadith specifically refers to the trading profession, in a broader context, everyone must maintain integrity in their work. Especially when preaching in the digital world, preachers must ensure that they do not spread false, fake information or even hoaxes, and must always maintain the principles of honesty and trustworthiness. In addition, we need to remember that Rasulullah SAW was sent as a mercy or torch of compassion for all of Allah's creatures on this earth, not merely for Muslims (Sutisna, 2023).

As Muslims, we have a responsibility to continue the missionary journey of Rasulullah SAW by upholding the principles he bequeathed, including principles of honesty, trust, compassion, and being a role model for the people by living a virtuous life. In the past, the field of Islamic da'wah was limited to places of worship and assemblies of knowledge, but now the field of da'wah has expanded and even penetrated into the digital world such as social media. This is related to the fact that more than half of Indonesia's population today is actively using social media platforms (Sutisna, 2023).

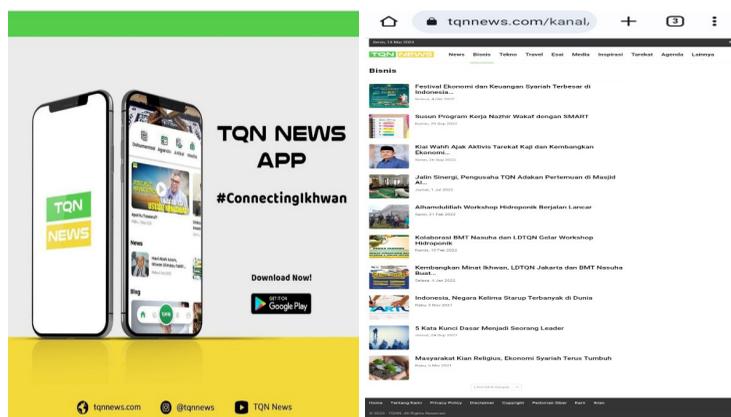


Figure 3:
TQNNews Mobile Application and Website

The development of digital technology and social media has had such a big impact on life, including also on the development of religion and belief. TQN is also not immune from this impact. TQN has developed itself in the digital and media era to expand the reach of da'wah and social activities. In addition to the use of social media, TQN also utilizes digital technology to expand the reach of da'wah activities. TQN has developed a mobile application to make it easier for users to access da'wah content. This application can be downloaded for free and a lot of content is available in the application. TQN also utilizes digital technology to carry out social activities. For example, TQN developed an online donation program to help people in need. This program can be accessed via TQN's official website and TQN's social media accounts.

Conclusion

Tarekat Qadiriyya and Naqsyabandiyya in Indonesia has made an important contribution to social, economic and digital development in Indonesia. This congregation has formed a harmonious and tolerant society in Indonesia by teaching good values such as mutual respect, helping others, and loving fellow human beings. This congregation is also active in Islamic social and philanthropic activities. In addition, many members of the order participate in the Indonesian economy, both as entrepreneurs and traders. This congregation engages in economic activities such as providing small business loans and business capital assistance to members and the surrounding community. In today's digital era, Tarekat Qadiriyya and Naqsyabandiyya also utilizes digital technology to develop its da'wah and reach more people. The tarekat has an official website and active social media accounts to spread its teachings and promote the activities carried out by its members. TQN has also developed a mobile application called TQNNews to make it easier for members and the public to access information about the order.

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