



SUFISTIC DA'WAH IN THE DIGITAL ERA AND THE ERA OF COVID-19

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Abstract

Sufism has been considered as teaching that contains tuberculosis (superstition, bid'ah and churafat). Socially, Sufism teaches life as an obstacle to the development and progress of the times so it is not surprising that Al-Ghazali is responsible for the backwardness and decline of Muslims. The accusations and criticisms of Sufism are often unfounded. These accusations and criticisms usually come from groups who do not understand Sufism comprehensively and do not see it from the Sufi perspective itself. As its nature and existence are often misunderstood and belittled. Internet technology, the economy of capitalism, the strengthening of the role of the state in people's lives have shifted the practice of kebatinan teachings. Sufi as a practice of life has never been relevant to today's life, the loss of the modern world has indeed covered all aspects of human life, but it will not stop some efforts to interact in spiritual life. Therefore, the author here is very interested in discussing: how is Sufistic da'wah in the digital era? How can the tarekat be able to use technology as a medium of da'wah? This researcher uses a descriptive approach. The descriptive approach can produce data in the form of a description of words either written or spoken form people and behaviors that can be observed by researchers. According to Candra Malik, today's Sufis do not need to always wear a robe, wear a turban, and hide from the public. Therefore, at this time the Sufis can no longer be detected through the way they dress or the ability to use information technology. Therefore, Sufism actors use social media to preach Sufi teachings of Sufism such as Sufi Humor, tasawufonline.com, and Podcasts belonging to TQN practitioner Pontren Suryalaya.

Keywords: Sufism, Digital Era, Sufistic Da'wah

A. INTRODUCTION

In the mystical history of Islam, a Sufi is he who follows the path of Allah, has high morals, has a bright soul and is wise (Al-Ghazali's opinion quoted in Abu al-Wafa at-Taftazani), this group, based on history, has always been seen as an expert. worship, likes

to be alone and meditate in remote places or what is often referred to as *Uzlah* and *Khawlat* behavior,¹ and stay away from worldly things that are seen as going to keep them away from Allah. As the Prophet after carrying out his spiritual experience at *Hiro'* did not stop there, but he still kept seclusion and *zuhud* in his daily life,² in the sense of keeping away from worldly covetousness: *hub al-dunya, hub al-jah*. So it is not as understood by most people so far, that Sufism is synonymous with *Nyepi*, isolating oneself from human association (*'uzlah*) forever. Seclusion can mean to concentrate, to focus on one's *Khaliq*. From the results of seclusion, it is implemented in the form of good deeds for the benefit of the world and the hereafter.

These accusations and criticisms of Sufism are often unfounded. These accusations and criticisms usually come from groups who do not understand Sufism comprehensively and do not see it from the Sufi perspective itself. As such, its nature and existence are often misunderstood and belittled. Theologically, the teachings of Sufism by some groups, especially the modernist-oriented groups are seen as teachings that do not come from Islamic teachings so that their adherents can become polytheists. It is considered teaching that contains TBC (*tahayul, bid'ah dan churafat*). Socially, Sufism which teaches ascetic life is an obstacle to the development and progress of the times, so it is not surprising that Al-Ghazali is seen as responsible for the backwardness and decline of Muslims. However, theologically, Sufism has a strong doctrinal basis in the Qur'an and al-Sunnah and according to Nurcholish Madjid, Sufism has stronger roots in the Qur'an than the Shari'ah. Sufism which is considered a symbol of dullness and passivity is also an over-generalization conclusion, because in many cases in the Muslim world Sufis and *tarekat* followers played an active role in the struggle against the colonialists. In Indonesia, some *tarekat* are community groups that the Dutch colonial government feared because of their "rebellion" movements.³

Admittedly or not, nowadays a Sufi is seen as strange by the surrounding environment because the Sufi path always looks different and inversely proportional to the trends that develop in today's society. From the way of clothing, food and the content of the conversation which is always not far from divine/*ukhrawi* matters. When we see

¹Mahdi, "Urgensi Akhlak Tasawuf Dalam Kehidupan Masyarakat Modern", Jurnal Edueksos Vol I No 1, Januari-Juni 2012, p. 149-163, see also, Permadi, *Pengantar Ilmu Tasawuf*, (Jakarta: Rineka Cipta, Cet.2, 2004), p. 34.

² Solihin dan Rosihan Anwar, *Ilmu Tasawuf*, (Bandung: Pustaka Setia, 2008), p. 62.

³ Nurcholish Madjid, "Tasawuf Sebagai Inti Keberagamaan" in *Pesantren* vol. 2 no. 3, 1985.



human life today is very different from the way humans lived 5-15 centuries ago, current technological developments change all the ways humans start interacting to a sparkly or hedonic lifestyle. It is this change in behavior that makes pessimism towards efforts to take the mystical, lonely, and anti-hedonism path of Sufiism.⁴ Nowadays we are more often sitting in front of the computer or walking in the mall than making pilgrimages to sacred graves or solitude in dark and stuffy places.

Internet technology, the capitalist economy, and the strengthening of the role of the state in people's lives have shifted the practice of *kebatinan* teachings. Sufi as a practice of life has never lost its relevance to today's life, the modern world has indeed covered all aspects of human life, but it has not stopped the efforts of some people to interact in spiritual life.⁵ The author argues that "Sufism is like water, the water will follow its container, if the container is red then the water will also look red, if the container is blue then the water will look blue, as well as Sufism which will always follow its era and will not be left behind. will not be a science that is considered a setback". Therefore, the writer here is very interested in discussing: how is Sufistic da'wah in the digital era? How can the tarekat be able to use technology as a medium of da'wah?

This research will try to explain Sufistic da'wah in the digital era, an era where the people are "literate" in transportation and information technology. Da'wah, amid a rational, mathematical society and with sophisticated equipment. An overview of the praxis of Sufistic da'wah that can be applied in the context of digital society, this research also leads to how virtual da'wah activities become a means of conveying Islamic da'wah messages or Sufistic da'wah. This shows the role of the subject of da'wah in answering the problems and opportunities of da'wah in the digital era. Preaching by utilizing various

4 Amsal Bakhtiar, *Tasawuf dan Gerakan Tarekat*, (Bandung: Angkasa 2003), p. 96.

5 Sufism needs to be socialized in modern life, especially in the world of education today, there are at least three goals that are considered important, namely: *First*, Save humanity from conditions of confusion due to the loss of spiritual values, *Second*, Introduce literature or understanding of the esoteric aspects (mysticism) of Islam, both to the Islamic community who are starting to forget it and to non-Islamic people, especially to the western society. *Third*, the esoteric aspect of Islam, namely Sufism, which is the heart of Islamic teachings so that if this area is dry and does not pulse, then dry other aspects of Islamic teachings. The essence of Sufism is to gain a direct and conscious relationship with God, so that a person feels consciously in His presence. Furthermore, the teachings will overcome the attitude of stress experienced by humans. The materialistic and hedonistic attitudes that are rampant in modern life can be overcome by applying the concept of *zuhud*, which is essentially an attitude that does not want to be enslaved or trapped by temporary worldly influences. If this attitude is not stable, then he will not dare to use all means to achieve the goal, because the goal to be achieved in Sufism is towards God, then the method must be taken in a way that is pleasing to God. Herdian Kertayasa, Alfyan Syach, Rini Novianti Yusuf, Asep Supriatna, "Peran Tarekat Sufi Serta Relevansinya Terhadap Pendidikan Islam Modern", *Edukatif: Jurnal Ilmu Pendidikan* Vol. 3, No. 2, 2021, p. 549 - 561

virtual spaces, to convey Sufistic da'wah messages creatively, innovatively, without geographical space and time limits.

B. Methods

This research is included in the type of library research, namely research that aims to collect data from literature searches and studies through various primary data sources and several secondary data sources.⁶ In this study, the author uses a qualitative method. According to Lexy J. Moloeng qualitative research is research that intends to understand the phenomena of what is experienced by research subjects such as behavior, perceptions, motivations, actions and others, holistically and by means of descriptions in the form of words and language, at a time. special contexts that are natural and by utilizing various natural methods.⁷ The researcher used a descriptive qualitative approach. The descriptive qualitative approach can produce descriptive data in the form of words either written or spoken from people and behaviors that can be observed by researchers. Data collection is done by citing data sources in the form of primary data and secondary data. The primary data sources relate to the literature on the sciences of Sufism and see the setting of the social conditions of society and its various problems. The secondary data sources were obtained from several writings by the reviewers of Sufism and the results of Sufism practitioners in the field in alleviating various problems and providing various solutions to the general public.

C. Finding and Discussion

1. Da'wah Sufism in the Digital Age

Most people define Sufism as a branch of science in Islam that teaches mystical things, strange things, strange things and superstitious things. In fact, if studied thoroughly and in-depth, Sufism is a science that "gives birth" to the exact sciences/logic that we know in modern times such as economics, literature, philosophy, medicine, social politics, military, medicine, mathematics, physics, biology, astronomy, navigation, and so on. Why is that? if examined from the figures who spread the science of Sufism, it turns out that they were scientists at the time when the Muslims achieved a glorious civilization, and that also became the forerunner of the progress of modern civilization today. people who

⁶ Sudarwan Denim, *Metodologi penelitian kualitatif* (Bandung:Alfa Beta,2005), p.51

⁷ J.Moelong Lexy, *Metode Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya, 2005) p. 45, and Eriyanto, *Analisis isi pengantar metodologi untuk penelitian ilmu komunikasi dan ilmu-ilmu lainnya* (Jakarta: Kencana, 2011) p.59.11



possess and spread knowledge of Sufism are known as Sufis. Very well-known Sufi figures include Sheikh Abdul Qadir Jailani with the Qadiriyyah order, Maulana Jalaluddin Rumi with the Maulawiyah order which is also known as the rotating dervish congregation, Junaid al Baghdadi, Abu Yazid al Bustami, Sana'i judge, al Gazali, Muammad bin Musa al-Khwarizmi or al-Khwarizmi (studied with Jakfar Siddiq, one of the grandchildren of the Prophet) who created the book *al-jabar*, and many other Sufi figures.

Technology and globalization in addition to bringing benefits to humans also bring dangers. Technology and globalization are Western products in which the concept of separation from morality is veiled. Their concept departs from distrust of the transcendental and supernatural, so that their civilization leads to the worship of material, secular. Success and success are measured by material values, so that humans begin to distance themselves from what is considered irrational, but then they fall into the worship of reason, farthest from religion and God. Whereas worship of reason will not lead to peace in life, like an empty glass for someone who is thirsty and thirsty, who does not quench his thirst.⁸ We believe that the Sufi path is a very noble path, but on the other hand we have to be honest that today's technological developments make the world look sparkling and very dear to miss.

Popular culture or technological advances is activity that is being carried out or favored by the majority of people today. It can be said that an activity becomes popular seen from the uniqueness and attractiveness of the activity. In addition, popular culture can be interpreted as forms of social behavior and about how mass production items are used.⁹ In this case, we can see how people consume objects that have been offered by popular cultures, such as instant communication without face to face, namely Youtube. facebook, email, twitter and others. In addition, the culture of looking for a source through the internet, because it is more efficient, has no space and time limits, can be accessed by the wider community. Likewise with the Facebook network media has now become a popular medium in communicating various things about personal self and

⁸Meutia Farida, "Perkembangan Pemikiran Tasawuf Dan Implementasinya Di Era Modern", *Jurnal Substantia*, Vol 12, No. 1, 2011, p. 105-114.

⁹Graeme Burton, *Media and Popular Culture*, (Yogyakarta: Jalasutra, 2012), p. 39.

social circumstances to others. Facebook has become a self-presentation medium for its account users through the messages they convey to other fellow Facebook users.¹⁰

As about 100 Sufi scholars and education practitioners from various countries attended the discussion with the theme 'The Role of the Order in Facing the Challenges of the Times.' The discussion held at the Malaysian University of Technology was a series of activities after the inauguration of the *Pertubuhan Tarekat Muktabar Malaysia* (PERTAMA) at the Putrajaya Great Mosque of Malaysia yesterday. Chief Student Expert *Ahlith Thariqah al-Mu'tabarah an-Nahdliyyah* (MATAN) Dr. Hamdani Muin who was at the location said that the participants who attended were scholars from various countries such as Indonesia, Turkey, Canada, Brunei Darussalam, Yemen, Egypt, Sudan and Syria.¹¹ They discussed how to develop tarekat to be more involved in the challenges of today's world. In the discussion there are at least three roles that need to be carried out by the tarekat. First as an educator, how the values and practices of Sufism can be implemented in the world of education. Second as an integrator. The *tarekat* needs to have a wide network across fields because the challenge of resolving conflicts today is trust communication. The last is the role as a reformer. The *tarekat* must be able to work with various parties to make changes.¹²

The rise of the study of worship in the internet world makes people who are related to religion appear, such as celebrity clerics, online recitations to the field of religious government appear online. This page shows that the online world is very attractive to many people, because they know that the masses or the goals they are doing will be conveyed more here. One example of this religious activity in Indonesia is the online fatwa. People when experiencing spiritual anxiety, can quickly ask the "kyai google", they will quickly get an answer from various angles, so that spiritual anxiety can be.¹³ Online recitation is also lively seen in the internet world. One example is in 2015 to be exact on

¹⁰ Novi Adi Puspitaningrum, *Produksi Pesan Melalui Situs Jejaring Sosial Facebook sebagai Media Penyajian Diri*, Thesis Submitted Diajukan pada Fakultas Ilmu Sosial dan Ilmu Politik Universitas Diponegoro Semarang, 2013, p. 1.

¹¹The speaker who was asked to give the presentation was Prof. Dr. Wan Mohd Nor Wan Daud, Shaykh Abd. Kareem bin Said Khadaled, Prof. Dr. Muhammad Zainiy Uthman, Shaykh Rohimuddin al-Bantani, Prof. Dr. Madya, as well as Dr. Wan Suhaimi Wan Abdullah.

¹² <https://tqnnews.com/ini-tiga-peran-tarekat-dalam-diskusi-di-universitas-technology-malaysia/>, (accessed January 12, 2022)

¹³Nadirsyah Hosen, *Fatwa Online di Indoensia: Dari Shopping Fatwa Hingga Meng-google Kiai*, in Greg Fealy dan Sally White, *Ustadz Seleb, Bisnis Moral dan Fatwa Online: Ragam Ekspresi Islam Kontemporer Indonesia*, (Jakarta: Komunitas Bambu 2002)



October 14, 2015 - November 20, 2015 an Ulil Abshar Abdalla conducted an online study of the book *al-Hikam* from the first *maqalah* to the fiftieth *maqalah*. As with other online religious activities, many netizens commented and asked questions in this virtual recitation. Therefore, now there are many studies of Sufism on social media, especially the internet.¹⁴

With the existence of social media, da'wah messages can reach all levels of society. Almost everyone has social media ranging from children to the elderly. Currently, there are various kinds of social media, one of which is YouTube. Youtube can be used as a means to indict in the current era.¹⁵ Therefore, it is not surprising that currently many preachers are using social media such as: *First*, Reading Poetry. Eveline Ramadhini's podcast is unique. He reads poetry, short stories, stories and stories with the nuances of Sufism. The listeners will be transported into the realm of the story Eveline is telling. This is its power of calming. Many inspirational stories, ranging from family, to the story of the prophet. You can also listen to the reading of the works of great scholars such as Gus Mus and Cak Nun. *Second*, Nuralwala is an online and offline educational institution. This institution is engaged in educating Sufism or the esoteric (inner) dimension of Islam, and as much as possible promoting a love-oriented vision of Islam as an alternative perspective in religion (Islam) that is in line with Islamic culture in Indonesia. At Nuralwala you can find studies submitted by Haidar Bagir and Husain Heriyanto. The study presented on the thoughts of Cak Nur, Ibn 'Arabi, Al-Hikam. Presented concisely and clearly. *Third*, Sufism Perspective. We need to thank Reza Ravasia. His podcast contains collections, studies, da'wah and reviews submitted by KH. Said Aqil Siradj, Gus Baha, Dr. Fahrudin Faiz, Agus Mustofa, KH. Buya Syakur Yasin MA. We can find studies and life philosophies of great people in the Sufism Perspective Podcast. The content is quite diverse and very interesting.

2. Malik's Sufistic Da'wah on Social Media

Don't imagine white robes, this one Sufi is different. He has long hair, likes to wear jeans, and carries an Ipad wherever he goes. His name is @candramalik, he is 34 years

¹⁴Jazilus Sakhok, Siswoyo Aris Munandar, and Ibtisaamatin Ladzidah, "Tasawuf dan Budaya Populer: Studi atas Pengajian *online* Kitab *Al-Hikam* di Facebook oleh Ulil Abshar Abdillah", *Esoterik: Jurnal Akhlak dan Tasawuf*, Vol. 5, No. 2, 2019, p. 387-412.

¹⁵Akhmad Rofiq Kafabih, "Pesan Dakwah Syekh Ali Jaber Dalam Podcast Channel Youtube Deddy Corbuzier (Analisis Semiotika Charles Sanders Peirce)", *Thesis Submitted to Universitas Islam Negeri Sunan Ampel*, 2021, p. 4.

old. He declared himself a Twitter Sufi. His followers on social networks are more than 30 thousand. His series of Tweets, especially at night via #FatwaRindu and #Seucap is liked by his followers. Indonesia is a country that is crazy about Twitter. At the end of 2012, the French research institute Semiocast revealed that Jakarta is the city with the highest traffic of Twitter conversations in the world, beating New York, Tokyo, London, and Sao Paolo next. The sixth highest in the world is: Bandung, which beat Paris and Los Angeles. Said Candra Malik to Deutsche Welle. *"Through Twitter, I can convey the message of Sufism in a more open, egalitarian, and debatable way for anyone without any barriers, it fits perfectly with the soul of Sufism which always opens up space for dialogue. When I declared myself a Sufi on Twitter, I was actually deconstructing Sufism to show that Sufism is very close and amid society"*

Modern Sufis, according to Candra Malik, do not need to always wear a robe, wear a turban, and hide from the public. Therefore, at this time the Sufis can no longer be detected through the way they dress or the ability to use information technology. Whether we realize it or not, at this time we can see a Sufi wearing a Korpri shirt while driving a Mitsubishi car and using Wifi to deepen his knowledge of using an Xiaomi cellphone while working with a Mini iMac computer accompanied by a portion of KFC chicken and a glass of Pepsi branded drink. Now it's just a matter of how we can accept a reality like this.¹⁶

Candra Malik has a Sufism boarding school in Solo. He also teaches Sufi classes in big cities: Jakarta, Bandung, Yogya, Surabaya to Bali. He claimed to have 3,500 students and ten percent of them have Hindu, Buddhist, Catholic, Christian and Javanese beliefs. The trend of Sufism became more and more widespread after spiritual drought also occurred in the Hindu and Buddhist worlds, as stated by Sayyed Hosein Nasr that many falsifications and silencing of traditions originating from this religion, furthermore, the rituals even developed into a tired and boring hobby.¹⁷ This situation increasingly places Sufism in the top row as a science whose existence is increasingly being sought after. Regardless of their intentions whether as seekers of knowledge to reach God, or even looking for loopholes to destroy the teachings of Sufism itself and kill the existence of God.

¹⁶Achmad Teguh Wibowo "Jalan Sufi Di Era Teknologi Saat Ini", <https://w3.uinsby.ac.id/jalan-sufi-di-era-teknologi-saat-ini/>, (accessed January 12, 2022)

¹⁷Sayyid Husein Nasr. *Living Sufisme*. Terj. Abdul Hadi WM. (Jakarta: Pustaka Firdaus, 2000), p. vii.



Sufism teaches about love of peace, compassion, about how to respect humanity. A Sufi always tries to understand that human existence comes from their respective beliefs without forcing which one is more correct. During the fasting month of 2012, Candra Malik released the album Sufi song "Samudera Cinta", he also filled the Ramadhan program on one television station. In several concerts, Candra Malik involved the church choir. Twitter or music is more effective for spreading Sufism in modern society. If you only stop at the recitation or mosque, the peace-loving idea will not be able to reach a wider circle.¹⁸

In 2016 Candra Malik created the Coklat TV YouTube channel, a discourse produced by Prie GS and Candra Malik in the Sufi Humor program 'Caring for blessings' aired by Coklat TV. One of the reasons behind the search for information related to the form of discourse conducted by Prie GS and Candra Malik is because Prie GS is one of the Senior Journalists and is now more inclined to become a cultural observer and Candra Malik as a Sufi and well-known writer. So that the discourses that are produced should be in the form of intellectual discourse so that the interlocutor can be more open-minded in dealing with various forms of social discourse. Sufi Humor, the event which was asked by Djarum Chocolate, is an oasis for Prie GS and Candra Malik. Prie GS and Candra Malik were met naturally and almost by chance by MetroTV on the Humor Sahur program several years ago. Prie GS revealed the formation of Sufi Humor on Facebook, namely: *"This event is a good practice of Chairil Anwar's suggestion, once means then dies. Only once was Humor Sahur held but apparently he never really died. There are those who take care of it, at least in memory. There are those who preserve it through YouTube, who knows, and then someone who deletes it from YouTube as well, who knows. There are committees who try to bring us together on a public stage. Secretly, Djarum, especially Djarum Brown, has empathized with this event since Hunor Sahur was born. There was only Djarum's attempt to revive this event until then YouTube became a way out. This happy joke is born again: Sufi Humor"*.

Based on the transcript of the Sufi Humor Merwat blessing, the discourse is included in the dramatic discourse. Dramatic discourse is a discourse in the form of a conversation between speakers, this discourse as much as possible to avoid narrations

¹⁸<https://www.dw.com/id/sufism-menangkal-ekstrimisme/a-16499356>, (accessed January 12, 2022)

made by speakers. The dramatic form can be proven by the conversations between Prie GS and Candra Malik. The Humor Sahur event is an event favored by the people, but especially those who enjoy it. There were also many who cursed Prie GS and Candra Malik, because Candra Malik claimed to be a Sufi. It's not really a confession. Indeed, after being hidden for eighteen years, no one knew that Candra Malik was a Sufi, then there was a call from nature. More precisely call the television studio program.¹⁹

As of 2022, COKLAT TV: Humor Sufi has produced 187 videos and has around 61,600 subscribers, inviting famous figures such as; Cak Lontog, Gus Ulil Abshar Abdalla, Sujiwo Tejo, Father Aloysius Budi Purnomo, and many others from various religions and even musicians. COKLAT TV: Humor Sufi has been watched by 62,948,775 people so far and every month this Chanel is growing with the characteristics of "Guyon" through YouTube ChocolateTV, through that way Prie GS and Candra Malik can talk to various teachers who are guests on ChocolateTV. As Prie GS said, "*Candra Malik humbled himself completely in this event to appear smarter than him and this is not an easy sacrifice*".

3. Malik's Sufistic Da'wah in The Pandemic Era

a. Sufistic Da'wah Sheikh Akbar Muhammad Faturrahman

The Covid-19 pandemic has changed the world. We may not know how the world will be after the pandemic is over, but many things have changed in our daily lives. It is very likely that this change will last forever. All human activities involving digital technology continue to occur and continue to increase. During the pandemic we feel its effectiveness. Meetings that usually take up a lot of time can end more quickly. It even involves meeting participants from far apart regions. Space and time are not a barrier. The dhikr assembly, scientific studies, other practices are conducted online and will continue. Many tasks can be completed from home. Moreover, with the support of internet speeds that reach the fifth generation (5G). The Internet of Things (IoT) is easily realized.

The digital world is moving so fast. Change goes by that fast too. This also has an impact on the growing world of education. No doubt, students and students are also part of the impact of the times. As Maryam said when she was a speaker in the inaugural discussion at the 2019 Annual International Conference of Islamic Studies (AICIS) at the

¹⁹ Lisda Muhammad 'Afiif, Retno Winarni, and Muhammad Rohmadi, "Indak Tanggapan Dalam Gelar Wicara Video "Coklat Kita Humor Sufi", *Ramah: Jurnal Kajian Bahasa*, Vol. 10, No. 1, 2021, p. 86-100.



Mercure Batavia Hotel, Jakarta, the reason is that if good characters do not accompany humans in digital progress, the negative impact will certainly be dangerous. He gave an example of someone who did a digital bank theft with a very large amount of assets taken. Therefore, Maryam stated that Sufi or Sufism is an alternative in counteracting negative characters while at the same time increasing the positive character of students in the midst of globalization that flows so fast in this digital era. Not just an opinion, Maryam applied her opinion directly by doing istighasah every month with the entire academic community of IAIN Ponorogo.²⁰

The Covid-19 pandemic is able to accelerate the adoption of digital da'wah services. At first many people were forced to, now they are used to it. The tarekat will develop massively if its da'wah activists are able to take advantage of the development of information and communication technology. Tarekat Al-Idrisiyah collaborated with a national television to fill an Islamic da'wah program. Ustadz Faqih as the Head of the Al-Idrisiyah Tarekat Da'wah Division said that the true Islamic da'wah in the media is very important, seeing the face of Islam today has been damaged because of the actions of Muslims themselves. Suparto, who is a producer on national television, brought several crews to visit the Al-Idrisiyah Islamic Boarding School, Tasikmalaya. The host's friendly welcome made the crew feel right at home, they feel they are in a place that is not foreign to them, said Suparto. So comfortable was this meeting that Suparto made a statement that this meeting was truly God's destiny, he and his crew did not expect to be at the Al-Idrisiyah Islamic Boarding School, for the crew he led this was the most distant place they had ever visited for a television program. Through the 131st National Qini event and program programs during Qini, as well as Sheikh Muhammad Fathurahman's da'wah schedule which is very dense and interconnected. Seeing the hectic schedule of Sheikh Muhammad Fathurahman's da'wah. Finally, the right time that might be done is after the Sheikh returns from his da'wah safari from Malaysia and before the Qini implementation, the shooting process is determined.

²⁰Syakir NF, "Tasawuf Bekal Mahasiswa di Era Digital". <https://www.nu.or.id/nasional/tasawuf-bekal-mahasiswa-di-era-digital-Wv3S0>, (accessed January 12, 2022).

Besides that Sheikh Muhammad Fathurahman's da'wah spreads its wings by creating a youtube channel "Idrisiyyah Order" with 61,500 subscribers and 1,400 videos and 5,910,142 views. Sheikh Muhammad Fathurahman tries to give Sufism teachings in daily life to create a conducive and moral environment. One of them is the concept of takhalli, which is to keep away from everything that can make him far from Allah. Or it can be interpreted as emptying or cleansing oneself of despicable qualities. Such as *hubb ad-dunya* (love of the world), greed, *ujub*, *riya*, *takabbur*, *hasud*, *sumah* and so on.²¹ Extreme Sufi groups believe that worldly life is really a "killer poison" for the survival of Sufi ideals. Therefore, worldly desires must be turned off from humans so that they are free to walk to achieve true pleasure.²² The main way to achieve success in performing takhalli is to stay away from disobedience in all its forms and try to eliminate the whispers of deceitful lust.²³

Furthermore, the Tahalli concept is an effort to fill or adorn oneself by getting used to commendable attitudes, behavior and morals or getting used to good traits and actions and cleaning from despicable behavior and traits.²⁴ This concept is a continuation of the takhalli concept, the stages of tahalli, carried out by the Sufis after the soul has been emptied of bad morals. At the tahalli stage, the Sufis try to make every behavior always run on religious provisions, both "outside" and "internal" obligations. What is meant by external aspects are formal obligations, such as prayer, fasting, and hajj, while internal aspects such as faith, obedience, and love of God. The function of this concept is as a means to cleanse the soul from mental illness.²⁵

And the last one is, Tajalli. For the consolidation and deepening of the material that has been passed in the tahalli phase, the next series of moral education is the tajalli

²¹M. Amin Syukur, *Tasawuf Kontekstual*, (Yogyakarta: Pustaka Pelajar, 2012), p. 2.

²² Sokhi Huda, *Tasawuf Aktual*, (Yogyakarta: LkiS, 2008), p. 53-54. See also Ismail Hasan, "Tasawuf: Jalan Rumpil Menuju Tuhan", *An-Nuha*, Vol. 1, No. 1, 2014, p.59.

²³According to Sufis, disobedience is divided into two; Outward and inner disobedience. Birth sins are all despicable traits that are carried out by birth members such as hands, mouth, and eyes. Inner disobedience is all despicable qualities that are strengthened by the inner member, namely the heart. Al-Ghazali mentions *muhlikaat*, namely all human behavior that can lead to destruction, and also as an insult (*raziilah*). Envy (*al-hasad*) for example, it is an act of the heart called Al-Ghazali with *Razilah al-hasad* (envy of humiliation). Anger (*al-ghadab*) is called *raziilah al-ghadab* (angry humiliation) and so on. See, Artani Hasbi, "Hakikat Kebenaran Mengkaji Tasawuf Akhlaki-Akhlak Kenabian", *Misykat*, Vol. 1, No. 2, 2016, p. 63. See also, Sugianto, "Manajemen Stres Dalam Perspektif Tasawuf", *Al-Idarah: Jurnal Kependidikan Islam*, Vol. 8, Nol. 1, 2018, p.161,

²⁴ Labib Muzaki Shobir, "Tasawuf Enterpreneurship: Membangun Etika Kewirausahaan Berbasis Prophetic Intelligence", *AN-NISBAH*, Vol. 03, No. 02, 2017, p. 425.

²⁵Muzakkir, *Tasawuf: Pemikiran, Ajaran, dan Relevansinya Dalam kehidupan*, (Medan: Perdana Publishing, 2018), p.126.



phase. The word *tajalli* means the revelation of the unseen *nur*. So that the results that have been obtained by the soul and the organs of the body – which have been filled with pearls of morality and are accustomed to doing noble deeds – do not diminish, the sense of divinity needs to be further lived. Habits that are carried out with optimum awareness and a deep sense of love will naturally grow a sense of longing for Him.²⁶ After going through two concepts namely *takhalli* and *tahalli*, then a person will get *nur* or light from His Lord, even more than that. He will feel comfortable and far from spiritual emptiness, because his life is always guided by the Almighty.

In the context of strengthening and deepening the modules that have been passed in the *tahalli* phase, until the learning series is perfected in the *tajalli* phase. This word means the revelation of *Nur Ghaib* for the heart. If the soul is filled with pearls of moral character and the organs of the body are accustomed to carrying out noble deeds, so that the results obtained do not decrease, it requires an appreciation of the sense of divinity. A routine that is carried out with optimal understanding and a deep sense of love, will increase the sense of longing for Him, the Sufis agree that to reach the level of opportunity for the sanctity of the soul there is only one way, namely: love for Allah *swt* and deepen that love. With the purity of this soul, only then will the path open to reach God.²⁷

The positive side of the Sufistic or Sufism approach is a moderate understanding of Islam, as well as a form of *da'wah* that puts forward *qaul karim* (noble words), *qaulma'ruf* (kind words), *qaul maysur* (appropriate words), *qaul layyin* (weak words). gentle), *qaul baligh* (words that leave scars on the soul), and *qaul tsaqil* (quality words) as mandated in the Qur'an.²⁸ Another concept offered is *zuhud*, which means freeing oneself from material or worldly interests. In this context, the application of the concept of *zuhud* becomes very relevant considering the human condition in this era which is so materialistic.²⁹ Perhaps, it

²⁶ Rima Ronika, "Corak Ajaran Tasawuf Dalam Pêpali Ki Agêng Selo Ditinjau Dari Perspektif Hermeneutik Friedrich Daniel Ernst Schleiermacher," *Jurnal filsafat dan pemikiran islam*, Vol. 19, No. 2, 2019. See also, Khoirul Anwar, "Konsep Dakwah Masyarakat Multikultural Dengan Meneladani Ajaran Al-Qusyairi Dalam Tasawuf Akhlaqi", *Al-Ittishol: Jurnal Komunikasi dan Penyiaran Islam*, Vol. 2, No. 1, 2021, p. 52.

²⁷ Haidar Putra Daulay, Zaini Dahlan, Chairul Azmi Lubis, "Takhalli, Tahalli Dan Tajalli", *PANDAWA: Jurnal Pendidikan dan Dakwah*, Vol. 3, No. 3, 2021, p. 348-365

²⁸ Said Aqil Siraj, *Dialog Taasawuf Kiai Said: Akidah, Tasawuf dan Relasi Antarumat Beragama*, (Sidoarjo: Khalista, 2012), p. 75.

²⁹ Muhammad Hafion, "Zuhud Dalam Ajaran Tasawuf", *HISBAH: Jurnal Bimbingan Konseling dan Dakwah Islam*, Vol. 14, No. 1, 2017, p. 88.

should be emphasized that this concept, may be more meaningful to eliminate excessive love in the world. For this era, there is no need to argue that Sufism has a very important role in treating the problems that are befalling society. cleanse the heart and mind. With the power of the blade of Sufism, then maybe it's time for us to start building a clearer communication model, without bringing back the frills of fleeting lustful interests.

The concept of *zuhud* is very important for economic prosperity, including agribusiness, a *zahid* must feel fulfilled and then take enough material from the world, *zuhud* in agribusiness activities must be based on Allah SWT. The principle according to Sheikh Akbar Muhammad Faturrahman is how the students and the people there can do agribusiness in accordance with the provisions of the Islamic religion and do not betray Islamic law. The *zuhud* motif developed in the Idrisiyyah congregation is how the proceeds from the sale are then marketed at the "qini mart" so that it becomes useful. Sheikh Akbar Muhammad Faturrahman said: "I don't want to cultivate excessive wealth for my own personal needs, it is better that the results of marketing agribusiness are first for the needs of the congregation, second, prospering the countryside with agribusiness really makes me feel grateful to feel at ease with what I give them." Therefore, the smooth running of the "qini mart" trading business there is very prosperous because the assets are not assumed to be for personal use but are distributed back to those who really need it.

Zuhud should be used as a strong defense to build oneself in order to avoid the glittering world, Agribusiness is the main livelihood sector in the Tarekat Idrisiyyah, but it is undeniable that the qualities of *zuhud* are taught as well. Because the congregation there cooperated with each other in droves to always get relevant results for mutual progress. And it is proven, when the nature of *zuhud* is embedded in the congregation and also the community, they also do not show an attractive appearance and do not show fantastic results from an agribusiness progress.³⁰ In addition to the Tarekat Al-Idrisiyyah which preaches through social media in the Covid-19 era, namely the Tarekat Qadiriyyah Naqsyabandiyah (TQN) which will be explained below;

b. Online Sufism and Sufism Podcasts as Media for Da'wah TQN

The world of Sufism education needs to develop an ODEL (Open Distance Electronic Learning) educational method with contextual enrichment of content according

³⁰ Achmad Muchtar, "Konsep Dagang Perspektif Tarekat Idrisiyyah (Studi Kasus Terhadap Qini Mart)", *Thesis*, Faculty of Ushuluddin UIN Sunan Gunung Djati Bandung, 2019.



to the times. Sufism is not only normative values, but needs to be implemented into useful practices for all beings. Online Sufism seeks to develop a Sufism ecosystem in the digital era. Hoping to be one of the solutions for the Ummah in understanding Islam that is *Kaffah*. Islamic learning platform through the latest technology that can be accessed easily. Facilitating you to learn Islam from the basics as a whole to build Islamic and adaptive leadership to build civilization. An advanced Islamic civilization is characterized by mastery of science and technology, the welfare of the people and a just political system and is supported by an understanding of Islam that is *rahmatan lil'alamin* intact and moderate.

To build a digital-based Islamic civilization, *tasawufonline.com* held the *Kaaffah* Islamic Study Program. This program is intended for all circles, especially the millennial and centennial generations who will be the foundation of Indonesia in the future. In a life that is surrounded by the development of technology and information, the teachings of Sufism are even more relevant. The problems of human life are born from the neglect of religious aspects in the form of *ihsan*. Modern Muslims only stop at the level of Islamic beliefs and rituals. The aspect of *ihsan* represented by Sufism is often marginalized. So that the mission of humanity does not become a spirit in religion.

The current wave of digitalization in every sector of life makes the millennial generation play a significant role. Their access to the digital world makes it easier for them to learn anything, including about Islam. Unfortunately, the motivation to study religion through cyberspace is more oriented towards *fiqh* issues. The millennial generation is more focused on searching for what is right and what is wrong, what is permissible and what is not, and what is lawful and what is unlawful. The simplification of religious teachings to the extent of right-wrong and *lawful-haram* brings them into a black-and-white way of religion. They understand religious teachings as a single form. Whereas, for us ordinary people, what we consider as religious teachings is nothing but an understanding of religion, not religion itself. [Arkoun](#) called *Taqdis al-Afkar al-diniyyah* (sacralization of religious thought) which is an obstacle to the progress of civilization.³¹

Presenting Sufism in the midst of such conditions at least opens awareness that tolerant behavior towards different people is a necessity. The assumption that the truth of

³¹Moch Iqbal, Betti Dian Wahyuni, "Integrasi Keilmuan Yang Rumit: Wacana Dan Praksis Integrasi Keilmuan Sain Dan Agama Di Ptkin", *Nuansa*, Vol. 8, No. 2, 2020, p. 168-175.

religion is single is automatically broken by the diversity of religious understandings. Without attitudes or morals in religion, religion will lose its vital elan as a carrier of love for the universe. The concepts in Sufism need to be introduced to the millennial generation so that the face of religion looks full of love. The concept of *mahabbah* by the Sufis, for example, can be used to explain how God teaches his servants who are also his caliphs on earth as creatures surrounded by love. In fact, the creation of this universe, according to Ibn Arabi, comes from the love (grace) of Allah.³² So it is strange that in managing the universe, humans turn their backs on the spirit of love. The story of the prophet Muhammad who was not angry and put forward *mahabbah* to his people when he was belittled, ridiculed, ostracized, even stoned and dirt was thrown at him is a clear example. The prophet's apostolic mission as moral perfection must be echoed again in the midst of silence and the absence of morality issues in our lives.

With Sufism, humans are not seen from the external aspect only. There is a spiritual side that must be considered. The failure of the West in advancing world civilization with the pace of technological development denies the role of religion, especially from the spiritual side. Aspects of 'material' for the West is the essence and core in advancing world civilization. As a result, as we can see, modernity brings serious human problems. This neglect is natural in the West. They have historically traumatic feelings towards religion. But in the context of Eastern civilization, Indonesia in particular, religion is the most basic driver and motivation in regulating human behavior. Therefore, if religion is positioned as a driver, then it should steer and direct people towards goodness (*ihsan*). the opposite, If religion is made by humans as a motivation to hurt, injure and even kill, then there is a serious problem in the position of religion as a source of goodness. So, it is time for humans to put religion as an inspiration for goodness (*ihsan*) and the radiance of *ihsan* is manifested by Sufism. So, it's time for the millennial generation to know the science of Sufism.³³

Online Sufism uses the latest technology to develop online learning. Can be used on PCs, laptops and smartphones. Learning materials in the form of videos and interesting

³²Zainiyah, "Konsep Cinta Ilahi Dalam Alquran (Studi Komparatif Kitab Tafsir Rahmat Min Al-Rahmān Min Kalām Ibn 'Arabī Karya Muḥammad Bin 'Arabī Dan Tafsir Al-Jīlānī Karya 'Abd Al-Qādir Al-Jīlānī)", Thesis Submitted for a Science Study Program Al-Qur'an and Tafsir UIN Sunan Ampel Surabaya, 2018.

³³ [Ahmad Umam Auji](https://bincangsyariah.com/kalam/ajaran-tasawuf-dan-kenapa-generasi-milenial-penting-mempelajarinya/), "Ajaran Tasawuf dan Kenapa Generasi Milenial Penting Mempelajarinya", <https://bincangsyariah.com/kalam/ajaran-tasawuf-dan-kenapa-generasi-milenial-penting-mempelajarinya/>, accessed January 12, 2022).



visual modules. User interface that is friendly and easy for anyone to use. Easily accessible anytime and anywhere and reach more people. Benefits of Online Sufism: *First*, flexible study time, access to class materials anytime and anywhere, *Second*, Topics according to needs and relate to life; *Third*, can be directly put into practice (applicative); *Fourth*, the material is structured and easy to understand; *Fifth*, complete modules with attractive visuals; *Sixth*, get a digital certificate. asawuf Online is guided by experienced mentors in maximizing the learning process: Ust. H. Abdul Latif (Founder of HATAM), Ust. H.Ust. Saepul Cerah_(Sufism Podcast Host).

There was an explosion of educational technology or education technology (edutech). The tarekat community needs to take advantage of this explosive momentum to enter into people's daily digital activities. The application of online learning accelerates the penetration of *da'wah*. We intercept the future with continuous innovation. A simple implementation that has been done by many *tarekat* communities is activating social media. Advice, the online study schedule is shared with the congregation through the social media they have created. Many have also developed websites as their *da'wah* portals.

For example, LDTQN DKI Jakarta, every week, Monday, holds an online *manaqib*. Every month held cross-country *manaqib*, with officers from various countries. Immediate intimacy with attachment in the virtual world is well established. Studies uploaded to various channels such as YouTube, Facebook and Instagram are growing rapidly. Even the TQN Center Jakarta in the early days of the pandemic created the TQNPreneur program. For almost 2 months 70 ikhwans and sisters who signed up for the program to print business people in an open-source learning platform, Moodle.

The tarekat *da'wah* does not only talk about the practice of dhikr, prayer and fasting. Furthermore, the tarekat actively contributes to solving the challenges of the ummah in terms of economy, politics, education and so on. Social media can be used to collect the scattered ones. For example TQN Egypt. After existing in social media, Indonesian students who have joined and who are interested in joining in Egypt are finally able to gather. Now, they have developed management and actively inform their activities.

Sufism podcast belongs to the largest tarekat media portal in Indonesia, TQNNews. This tarekat information and news portal in the archipelago has been successful in developing *da'wah* through various social media channels. TQNNews entered the world

of podcasts to reach and target the segment of young people aged 18 to 25 years. We can find inspirational and educative studies of Sufism regarding the deeds of the Suryalaya Islamic Boarding School TQN and its practice in everyday life. Delivered with fun and relaxed without compromising the essence. The Sufism podcast is among the most active and routinely fills in Sufism content from A to Z. It has produced 484 videos and has 36.8 thousand subscribers and has been watched by 3,006,218. Theological and Sufism are presented in a simple form and language. The TQN's YouTube channel consistently uploads its studies in the form of video according to their weekly schedule. For News & Information uploads every Monday, Wednesday, and Friday; Rihlah on Tuesday; Question and Answer session every Thursday; Study & Tausiyah on every Saturday; and Manaqib & Khatam every Sunday.³⁴

Podcast owned by TQN Pontren Suryalaya practitioner, Wahyudin Atta. This young Ustadz who is active in the TQN Jakarta Da'wah Institute is fairly creative in developing tarekat da'wah in urban areas. Apart from social media such as IG, FB and YouTube, Wahyudin is now entering the world of podcasts. The content contains studies of Sufism scholars such as KH. Wahfiudin Sakam, and KH. Zezen ZA Bazul Asyhab. You can also listen to reviews about the congregation's amaliah, especially TQN Pontren Suryalaya.

D. Conclusion

Most people define Sufism as a branch of science in Islam that teaches mystical things, strange things, strange things, and superstitious things. I studied thoroughly and in-depth, Sufism is a science that "gives birth" to the exact sciences/logic that we know in modern times such as economics, literature, philosophy, medicine, social politics, military, medicine, mathematics, physics, biology, astronomy, navigation, and so on. In this case, we can see how people consume objects that have been offered by popular cultures, such as instant communication without face to face, namely Youtube. facebook, email, twitter and others. In addition, the culture of looking for a source through the internet, because it is more efficient, has no space and time limits, can be accessed by the wider community. Likewise with the Facebook network media has now become a popular medium in communicating various things about personal self and social circumstances to others.

³⁴ Zulfan Taufik, Muhammad Taufik, "Mediated Tariqat Qādiriyyat wa Naqshabandiyyat in the Digital Era: An Ethnographic Overview", *ESSENSIA: Journal of Ushuluddin Sciences* Vol. 22, No. 1, 2021, p. 35-43.



As the da'wah of Sheikh Muhammad Fathurahman spread his wings by creating a youtube channel "Tarekat Idrisiyyah" with 61,500 subscribers and 1,400 videos and 5,910,142 views. Sheikh Muhammad Fathurahman tries to give Sufism teachings in daily life to create a conducive and moral environment. The Sufism podcast is among the most active and routinely fills in Sufism content from A to Z. It has produced 484 videos and has 36.8 thousand subscribers and has been watched by 3,006,218. Theological and Sufism are presented in a simple form and language. The TQN's YouTube channel consistently uploads its studies in the form of video according to their weekly schedule. For News & Information uploads every Monday, Wednesday, and Friday; Rihlah on Tuesday; Question and Answer session every Thursday; Study & Tausiyah every Saturday; and Manaqib & Khatam every Sunday.

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