



**Greeting the Soul through *Dhikr*:
The Sufi Da'wah Practice of the Qadiriyyah
Naqsyabandiyah Order in an Indonesia's Pluralistic City**

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Abstract: This study aims to comprehensively examine the Sufi da'wah practices of the Qadiriyyah Naqsyabandiyah Order (QNO) in the pluralistic city of Salatiga, Indonesia, through historical, genealogical, ritual, and congregational motivation analysis, as well as the contribution of QNO's Sufi da'wah practices in building harmony and social cohesion in a pluralistic society. This study employed a sequential exploratory research design. First, a bibliometric analysis of Scopus-indexed publications was conducted using Bibliometric in RStudio to systematically identify research trends, thematic evolution, and existing knowledge gaps. These findings informed the subsequent qualitative phenomenological investigation, which examined the lived experiences, ritual practices, and social roles of the QNO in Salatiga. The results show that QNO has a strategic position in shaping the spiritual and social dynamics of the Islamic boarding school (*pesantren*) community. The transmission of spiritual authority (mursyidship) occurs through a process of strong sanad legitimation, marked by the appointment of KH. Maslikhuddin Yazid as mursyid who has received the blessing of his teacher and the continuity of tradition. QNO's Sufi da'wah practices are reflected in the rituals of *dhikr*, *suluk*, *sewelasan*, and *haul*, which serve to strengthen inner discipline and social cohesion among the congregation. The motivation of the congregation to follow QNO stems from repeated social interactions, spiritual encouragement and awareness of the afterlife, family influence, the desire to improve worship, and peer support. Another finding is that the contribution of QNO's Sufi da'wah practices to social harmony fosters inclusive spirituality through *dhikr*, *sewelasan*, and *haul*, which strengthen the community's togetherness, discipline, and solidarity.

Keywords: Greet the Soul, *dhikr*, Sufi Da'wah, Tarekat Qadiriyyah Naqsyabandiyah, Pluralism

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Introduction

INDONESIA, as a country with a high level of social, cultural, and religious plurality, presents complex challenges for Islamic preaching practices, especially in urban areas characterized by identity heterogeneity, the dynamics of modernity, and the potential for social friction. In this context, the Qadiriyyah Naqsyabandiyah Order (QNO) has emerged as one of the Sufi traditions capable of dynamically adapting to the realities of a pluralistic urban society. QNO da'wah does not focus solely on the transmission of normative doctrines, but emphasizes inner transformation through the practice of *dhikr* as a means of addressing the soul and fostering spiritual peace, which in turn serves as an ethical foundation for building social tolerance and reducing the tendency toward religious radicalism in urban public spaces.¹

Through the internalization of the values of mahabbah, moderation, and love, QNO teachings are intertwined with local cultural practices, thus forming a down-to-earth, inclusive, and contextual model of da'wah.² In addition to serving as an individual spiritual path, QNO has also developed as a socio-religious system that shapes peaceful patterns of Islam through a network of Islamic boarding schools as centers for the transmission of teachings and religious character building.³ The values promoted by this order are in line with the spirit of Islam Nusantara, which emphasizes balance, harmony, and tolerance in social life, making QNO relevant and significant in building a

¹ M. Ahmad et al., "The Sufi Order against Religious Radicalism in Indonesia," *HTS Teologiese Studies / Theological Studies* (Department of Family Law, Faculty of Syariah, Institut Agama Islam Negeri (IAIN) Pekalongan, Pekalongan, Indonesia) 77, no. 4 (2021), <https://doi.org/10.4102/hts.v77i4.6417>.

² A. W. Hasyim, "Al-Tariqah al-Naqshabandiyah al-Khālidīyah fī Cianjur, Jawa al-Gharbiyah: Ta'ālimuhā wa tuqūshuhā wa tatawwurātuhā," *Studia Islamika* A27, no. 2 (2020): 343–84, <https://doi.org/10.36712/sdi.v27i2.14757>.

³ R. Rubaidi et al., "Resisting the Surge of Salafism Among Malay and Javanese Muslims: The Dynamics of the Tarekat Naqshbandiya and Qadiriya Wa Naqshbandiya in Promoting Peaceful Islam in Riau Sumatera," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* (UIN Sunan Ampel Surabaya, Indonesia) 13, no. 1 (2023): 1–31, <https://doi.org/10.15642/teosofi.2023.13.1.1-31>.

moderate face of Islamic da'wah in the midst of Indonesia's pluralistic cities.⁴

In the context of pluralistic cities, the existence of QNO shows how Sufi da'wah is capable of fostering inclusive spirituality and embracing social diversity. Sufi practices such as *dhikr*, *suluk*, and moral guidance are not only directed at strengthening the vertical relationship with God, but also at forming social ethics that reinforce mutual respect between groups.⁵ Thus, QNO's Sufi da'wah appears as a model of cultural da'wah that fosters inner peace while strengthening social cohesion amid religious and cultural plurality.

This phenomenon can be purposively observed from the role of the Sunan Giri Salatiga Islamic boarding school as a center for QNO spiritual guidance, which demonstrates the continuity of Sufi teachings in daily da'wah practices. Although some Islamic boarding schools have not been able to preserve these Sufi values,⁶ through rituals of spiritual purification, congregational *dhikr*, and structured moral guidance, Islamic boarding schools can develop a pattern of da'wah that emphasizes inner transformation as the foundation for the formation of social piety.⁷ This approach places spirituality as the basis for strengthening social ethics and harmony in a pluralistic society.⁸

The successful internalization of Sufi values in QNO is also supported by its ability to adapt Sufi teachings to the local cultural

⁴ Saude et al., "Contributions of Tarekat towards Islam Nusantara Preservation (Study of Qadiriyyah Tarekat in Palu City)," *IOP Conference Series: Earth and Environmental Science* 175, no. 1 (2018), <https://doi.org/10.1088/1755-1315/175/1/012182>.

⁵ Saude et al., "Contributions of Tarekat towards Islam Nusantara Preservation (Study of Qadiriyyah Tarekat in Palu City)."

⁶ Achmad Muhlis et al., "The Demise of Sufi Values in Islamic Educational Institution: Bullying in Madurese Pesantrens," *Ulumuna* 29, no. 1 (June 2025): 71–101, <https://doi.org/10.20414/ujis.v29i1.1071>.

⁷ I. Rosidi and T. Antin, "Ritual and Sprituality: The Tradition of the Tariqah Naqshabandiyah Khalidiyyah Jalaliyyah in Indonesia," *Afkar* (Faculty of Dakwah & Communications, Universitas Islam Negeri Sultan Syarif Kasim Riau, Riau, Pekanbaru, 28293, Indonesia) 26, no. 1 (2024): 191–218, <https://doi.org/10.22452/afkar.vol26no1.6>.

⁸ Ahmad et al., "The Sufi Order against Religious Radicalism in Indonesia."

context through Malay texts and Javanese literature. This cultural adaptation makes Sufi teachings more communicative and easily accepted by people from diverse cultural backgrounds.⁹ A similar tradition can also be seen in the development of Sufism in the archipelago, which combines theosophical teachings with Javanese cultural symbols, thereby enriching the treasure trove of Indonesian Sufism.¹⁰

In addition to serving as a means of spiritual guidance, QNO also plays a strategic role in strengthening moderate Islam amid rising religious radicalism. In several Malay regions, the practice of tarekat has proven to be able to maintain social cohesion and promote peaceful da'wah that is in harmony with the cultural identity of the local community.¹¹ This role is reinforced through the internalization of the values of tawassuth and social ethics that are consistently taught in Islamic educational environments.¹²

In QNO, *dhikr* is the core activity encompassing spiritual, psychological, and social dimensions. Spiritually, *dhikr* serves as a means of purifying the soul through stages of inner transformation oriented towards the formation of a whole personality.¹³ In a social

⁹ A. Maulani and M. Holil, "Malay Text Reception among Sufi Orders in West Java: A Study on Wawacan Layang Siti Hasanah," *Kemanusiaan* (Faculty of Adab and Humanities, UIN Syarif Hidayatullah, Jakarta, Indonesia) 29, no. 2 (2022): 99–120, <https://doi.org/10.21315/kajh2022.29.2.5>.

¹⁰ F. Mufid and A. H. Mohad, "Indigenous Theosophy in Indonesia: Conception and Meaning of Mystical Philosophy in the Naqshabandiyah Al Mrikiyah Text," *Qudus International Journal of Islamic Studies* (Institut Agama Islam Negeri, Kudus, Indonesia) 10, no. 2 (2022): 357–80, <https://doi.org/10.21043/qijis.v10i2.16415>.

¹¹ Rubaidi et al., "Resisting the Surge of Salafism Among Malay and Javanese Muslims: The Dynamics of the Tarekat Naqshbandiya and Qadiriya Wa Naqshbandiya in Promoting Peaceful Islam in Riau Sumatera."

¹² M. Akil, A. Darmawangsa, and M. Hasibuddin, "The Jurisprudence of Religious Moderation: Strengthening Al-Wathanniyah Values at the Intersection of Islam and Nationality," *Jurnal IUS Kajian Hukum Dan Keadilan* (Universitas Muslim Indonesia, Indonesia) 12, no. 2 (2024): 300–314, <https://doi.org/10.29303/ius.v12i2.1410>.

¹³ M. A. Subandi, L. Chizanah, and S. Subhan, "Psychotherapeutic Dimensions of an Islamic-Sufi-Based Rehabilitation Center: A Case Study," *Culture, Medicine and Psychiatry* 46, no. 2 (2022): 582–601, <https://doi.org/10.1007/s11013-021-09738-1>.

context, the practice of *dhikr* also acts as a medium for strengthening collective identity and community solidarity, thereby contributing to the preservation of peaceful Sufi traditions.¹⁴

To identify research gaps and establish the study's novelty, it is necessary to highlight the differences in Sufi da'wah practices across various countries. In Indonesia, Sufism appears more innovative and urban through *dhikr* gatherings that are popular among urban youth,¹⁵ adopted by Muhammadiyah as an ethical value,¹⁶ and the development of the concept of eco-Sufism.¹⁷ In Morocco, Sufism tends to be more political, featuring state-sponsored Sufi festivals¹⁸ and trance rituals.¹⁹ In Senegal, Sufism is

¹⁴ St. Aminah, H. Said, and A. Nurkidam, "The Existence and Islamic Orientation of Jam'iyah Khalwatiyahsyekh Yusuf Al-Makassariy," *International Journal of Innovation, Creativity and Change* 10, no. 11 (2020): 244–58.

¹⁵ A. Z. Arifin, "Re-Energising Recognised Sufi Orders in Indonesia," *RIMA: Review of Indonesian and Malaysian Affairs* (Sociology Department, Faculty of Social and Humanity Sciences, UINSunan Kalijaga, Yogyakarta, Indonesia) 46, no. 2 (2012): 77–104; A. Zamhari, "Socio-Structural Innovations in Indonesia's Urban Sufism: The Case Study of the Majelis Dzikir and Shalawat Nurul Mustafa," *Journal of Indonesian Islam* (UIN Maulana Malik Ibrahim, Malang, Indonesia) 7, no. 1 (2013): 119–44, <https://doi.org/10.15642/JIIS.2013.7.1.119-144>.

¹⁶ A. Muttaqin, U. Hamsah, and R. H. Abror, "Muhammadiyah, Sufism, and the Quest for 'Authentic' Islamic Spirituality," *Indonesian Journal of Islam and Muslim Societies* (UIN Sunan Kalijaga, Yogyakarta, Indonesia) 13, no. 1 (2023): 199–226, <https://doi.org/10.18326/ijims.v13i1.199-226>.

¹⁷ U. Amri, "'Trees Pray for Humanity': Eco-Sufism, Nonhuman Agency, and Environmental Ethical Practice in Indonesia," *Worldviews: Environment, Culture, Religion* (Creighton University, 6216, Omaha, NE, United States) 29, no. 3 (2025): 195–222, <https://doi.org/10.1163/15685357-02903005>.

¹⁸ Emilio Spadola and Alice Catanzaro, "Sufism and Moroccan Political Culture: From the Theatrics of Domination to Neoliberal Development; [Soufisme et Culture Politique Marocaine: De La Théâtralité de La Domination Au Développement Néolibéral]," *Hesperis-Tamuda* 55, no. 3 (2020): 81–101; J. C. Thibdeau, "SUFU FESTIVALS IN CONTEMPORARY MOROCCO: Authorizing and Performing Folk Religiosities," in *Living Folk Religions* (University of Rochester, United States: Taylor and Francis, 2023), 145–59, <https://doi.org/10.4324/9781003257462-12>; J. C. Thibdeau, *Sufism in Morocco's Religious Politics: Refractions of Piety and Ihsān*, in *Sufism in Morocco's Religious Politics: Refractions of Piety and Ihsan* (Department of Religion and Classics, University of Rochester, United States: Taylor and Francis, 2023), <https://doi.org/10.4324/9781003386193>.

dominated by major orders such as the Tijaniya, which influence socio-political life,²⁰ and utilize electronic media and mbàllax music to promote tolerance.²¹ In Turkey, Sufism emphasizes artistic and cultural aspects through the cem ritual and religious music,²² as well as the practice of visiting Sufi shrines.²³ In Pakistan, Sufism centers on Sufi shrines as sites of ritual and the formation of national identity.²⁴ In India, Sufism through the

¹⁹ B. F. Bartel, "The Power of Musical Aesthetics Ritual and Emotion in Contemporary Moroccan Sufism," *Anthropology of the Middle East* (Federal University of Piaui (PPGAnt/UFPI), Brazil) 19, no. 1 (2024): 8–24, <https://doi.org/10.3167/ame.2024.190102>.

²⁰ L. A. Villalón, "Senegal," *African Studies Review* (Center for African Studies, University of Florida, United States) 47, no. 2 (2004): 61–71, <https://doi.org/10.1017/S0002020600030869>.

²¹ B. Buggenhagen, "Islam and the Media of Devotion in and out of Senegal," *Visual Anthropology Review* (Department of Anthropology, Indiana University, Bloomington, IN, United States) 26, no. 2 (2010): 81–95, <https://doi.org/10.1111/j.1548-7458.2010.01069.x>; S. Camara, "Youssou N'dour: I Bring What I Love (2008) as a Window into the Frictions between Islam and Popular Music in Senegal," *Journal of African Cultural Studies* (Department of African, African American, and Diaspora Studies, The University of North Carolina at Chapel Hill, Chapel Hill, NC, United States) 32, no. 3 (2020): 286–301, <https://doi.org/10.1080/13696815.2019.1664897>.

²² E. Çizmeçi, *Performing Post-Tariqa Sufism: Making Sacred Space with Mevlevi and Rifai Zikir in Turkey*, in *Performing Post-Tariqa Sufism: Making Sacred Space with Mevlevi and Rifai Zikir in Turkey* (Taylor and Francis, 2023), <https://doi.org/10.4324/9781003118589>; M. DEMİRCİ, "Turkish Religious Music in the Funeral Ceremonies of Sufi Orders †," *Religions* (Department of Islamic History and Arts, Division of Turkish Religious Music, Istanbul University, Istanbul, 34452, Turkey) 16, no. 12 (2025), <https://doi.org/10.3390/rel16121578>; S. Tamay, "Cultural, verbal and musical analysis of four works in 'deyiş' form by Ali ekber Çiçek," *Türk Kültürü ve Hacı Bektas Veli - Arastirma Dergisi* (Ardahan Üniversitesi, Güzel Sanatlar Fakültesi Türk Müziği Temel Bilimler Bölümü, Turkey), no. 93 (2020): 207–21, <https://doi.org/10.34189/hbv.93.008>.

²³ S. K. Akçapar and S. T. Jassal, "Sites of Power and Resistance or Melting Pots? A Gendered Understanding of Islam through Sufi Shrines in Turkey," *Contemporary Review of the Middle East* 1, no. 1 (2014): 95–110, <https://doi.org/10.1177/2347798913518466>.

²⁴ A. Philippon, "The 'urs of the Patron Saint of Lahore: National Popular Festival and Sacred Union between the Pakistani State and Society?," *Social Compass* (Institute of Political Science, Aix-en-Provence, France) 59, no. 3 (2012): 289–97, <https://doi.org/10.1177/0037768612449714>; F. M. Pirani et al., "'I Will Accept Whatever Is Meant for Us. I Wait for That - Day and Night': The Search

Chishtiyya order emphasizes interfaith harmony and cultural syncretism.²⁵ In Egypt, Sufism takes on a historical-political character with unique practices such as *dawsa*.²⁶ Thus, the distinctiveness of QNO in Indonesia lies in its ability to respond to the challenges of urbanization and pluralism in a country known for its multiculturalism.

Accordingly, this study adopts a two-stage sequential research design. The first stage employs bibliometric mapping using the Bibliometrix package in RStudio to systematically identify publication trends, thematic developments, intellectual structures, and unresolved research gaps within global scholarship on Sufism and Sufi orders. The second stage builds upon these findings through a qualitative phenomenological investigation of the Qadiriyyah Naqsyabandiyah Order (QNO) in Salatiga, Indonesia, examining its historical development, organizational structure, ritual practices, congregants' motivations, and contributions to social harmony in a pluralistic urban society. By integrating bibliometric mapping with qualitative inquiry, this study establishes its novelty through objective evidence while providing an in-depth understanding of the empirical phenomenon.

In terms of the the first stage, data were retrieved from the Scopus database through a search process conducted on January 22, 2026, with a publication range of 1978–2026 and a search

for Healing at a Muslim Shrine in Pakistan," *Mental Health, Religion and Culture* (School of Health and Social Sciences, Middlesex University, Enfield, United Kingdom) 11, no. 4 (2008): 375–86, <https://doi.org/10.1080/13674670701482695>.

²⁵ B. Auer, "The Origins and Evolution of Sufi Communities in South Asia Revisited," *Journal of Sufi Studies* (Université de Lausanne, Switzerland) 8, no. 1 (2020): 30–49, <https://doi.org/10.1163/22105956-12341314>; A. Saniotis, "Attaining the Mystical Body: Indian Sufi Ascetic Practices," *Australian Journal of Anthropology (The)* (School of Medical Sciences, University of Adelaide, Australia) 23, no. 1 (2012): 65–83, <https://doi.org/10.1111/j.1757-6547.2012.00165.x>.

²⁶ R. Chih, *Sufism in Ottoman Egypt: Circulation, Renewal and Authority in the Seventeenth and Eighteenth Centuries*, in *Sufism in Ottoman Egypt: Circulation, Renewal and Authority in the Seventeenth and Eighteenth Centuries* (Centre National de la Recherche Scientifique, Center for Turkish, Ottoman, Balkan and Central Asian Studies, École des Hautes études en Sciences Sociales, France: Taylor and Francis, 2019), <https://doi.org/10.4324/9780429027352>; M. Hatina, "Religious Culture Contested: The Sufi Ritual of *Dawsa* in Nineteenth-Century Cairo," *Welt Des Islams* 47, no. 1 (2007): 33–62, <https://doi.org/10.1163/157006007780331499>.

focused on the Articles, Abstract, and Keywords columns using a combination of the keywords “Sufism” AND “Sufi order”. Next, filtering was carried out by applying a series of criteria with English as the language of publication, resulting in 199 documents that were deemed relevant to the focus of this study, namely the practice of QNO Sufi da'wah in pluralistic Indonesia. The following analyses present the publication landscape and identify the research gap that informed the subsequent qualitative investigation.

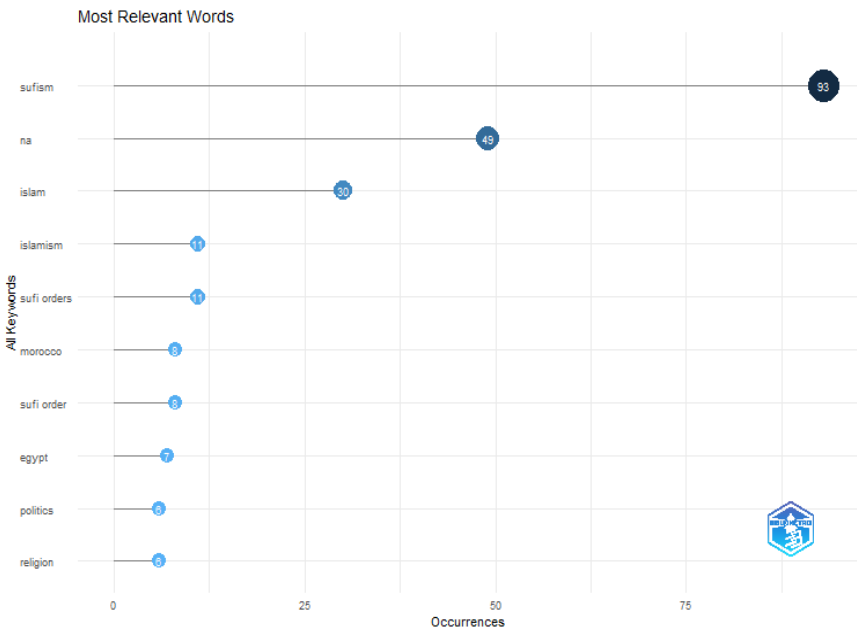


Figure 1. Most Relevant Words Analysis Generated Using RStudio

The most relevant words visualization shows the dominance of "Sufism" (93), "Na" (49), and "Islam" (39), while terms such as "Islamism," "Sufi orders," "politics," and locations like "Morocco" and "Egypt" appear only 1–3 times. This reflects a significant gap: Sufism is discussed theoretically, detached from pluralistic urban life and social-spiritual da'wah practices in diverse communities like Salatiga. The novelty of this research lies in examining QNO's Sufi da'wah practices in an Indonesian pluralistic city through a more contextual and in-depth approach.

The treemap visualization shows the thematic dominance of Sufism, Islam, and Sufi orders (particularly the Qadiriyya, Naqshbandiyya, and Chishtiyya) in North Africa, South Asia, and the Middle East. In contrast, contextual and practical themes such as Indonesia, local spirituality, da’wah, social relations, and pluralism receive only a small share. This indicates a research gap, particularly regarding the connection between Sufism and the plural, urban, and multicultural contemporary social contexts in Southeast Asia. An analysis of trend topics in bibliometrics is needed to strengthen this argument.

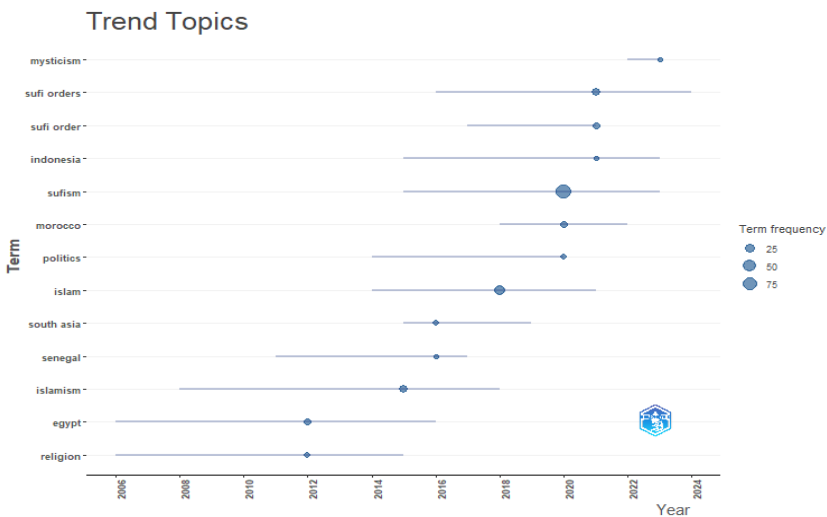


Figure 4. Visualization of RStudio Trend Topics Analysis

The visualization of trending topics reveals the consistent dominance of the terms “Sufism,” “Sufi orders,” and “Islam,” with a geographical focus on North Africa, the Middle East, and South Asia, and their connections to politics and Islamism. Meanwhile, the term “Indonesia” appears only sporadically, while “da’wah,” “urban social issues,” and “pluralism” have not yet become major trends. This indicates a gap between the global discourse on Sufism and empirical studies of specific contexts, particularly in pluralistic and multicultural societies. This argument is supported by results from a bibliometric analysis conducted in RStudio.

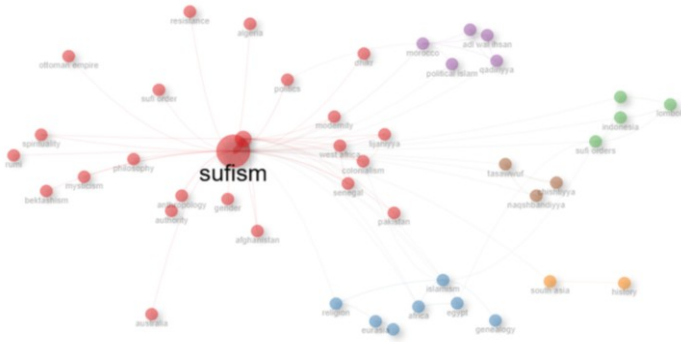


Figure 5. Visualization of RStudio Co-Occurrences Diachronic Network Analysis

The conceptual network map positions Sufism as a central node connected to mysticism, spirituality, philosophy, politics, colonialism, and the regions of Africa, the Middle East, and South Asia. This indicates the dominance of theoretical, historical, and geopolitical discourses over Sufism. In contrast, Indonesia and local regions such as Lombok are positioned on the periphery with weak connections and minimal links to practical issues such as da’wah, urban social dynamics, and pluralism. This configuration underscores the gap between the global literature on Sufism and actual practices in pluralistic societies, particularly in Salatiga. Additional visualizations are presented to further substantiate this gap.

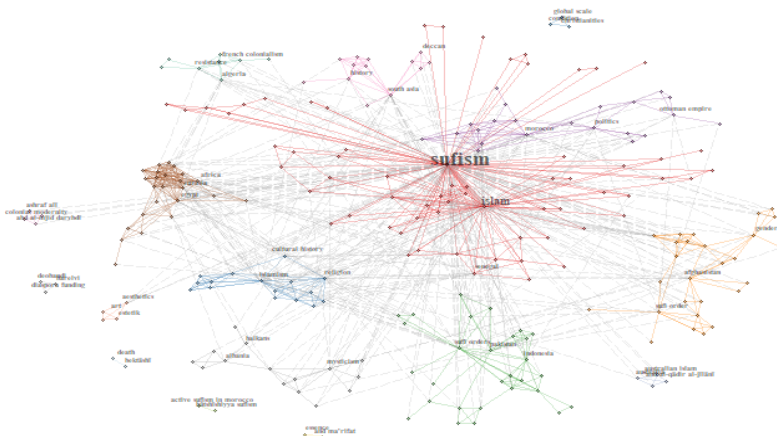


Figure 6. Visualization of RStudio Keyword Co-Occurrences Analysis

The keyword co-occurrence map reveals Sufism as a central node strongly connected to clusters of Islam, mysticism, spirituality, history, and culture, reflecting the dominance of normative-philosophical and historical approaches. However, the network also reveals thematic fragmentation: Sufism remains separated from contemporary socio-religious practices such as da'wah, cross-identity relations, social pluralism, and urban contexts. The absence of direct links between Sufism and these practical keywords underscores the gap between theoretical discourse and implementation in heterogeneous social spaces, reinforcing the urgency of this research.

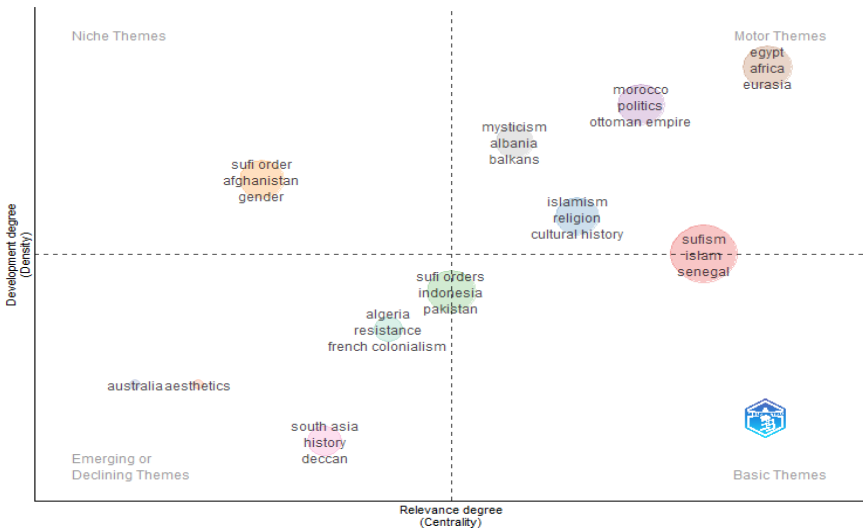


Figure 7. RStudio Thematic Map Analysis Visualization

The thematic map above, which represents core themes (Sufism–Islam–Senegal, politics–Ottoman Empire), indicates well-established research in history, geopolitics, and East/Central Africa. Niche themes (Sufi orders–Afghanistan–gender) are in-depth but fragmented. Basic/emerging themes (Sufi orders–Indonesia–Pakistan) position Indonesia as peripheral, not yet connected to contemporary practical issues such as Sufi da'wah in pluralistic cities, particularly QNO in Salatiga.

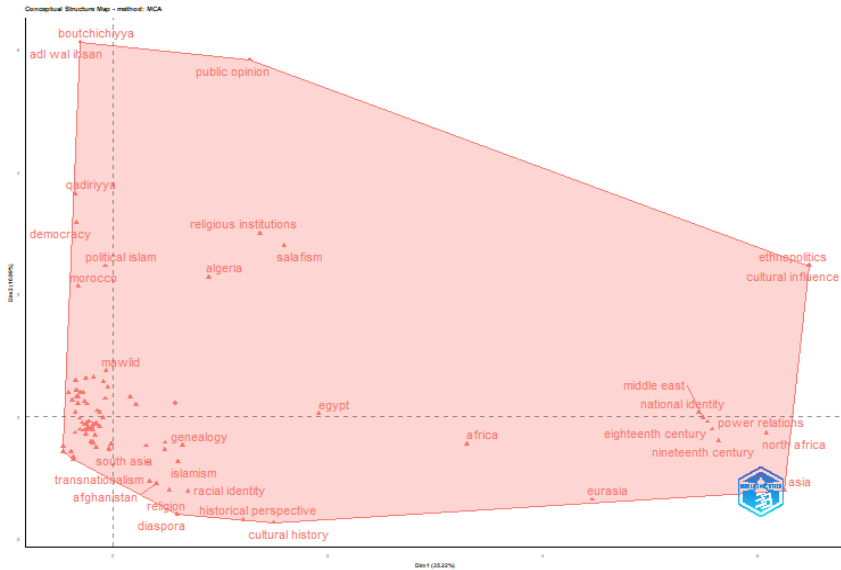


Figure 8. Visualization of RStudio Factorial Analysis Word Map

The MCA-based Conceptual Structure Map shows that Sufi order keywords are strongly associated with political Islam, democracy, and North Africa, the Middle East, and South Asia, reflecting a dominance of religion-state and ethnopolitical studies. Everyday Sufi practices, contemporary da'wah, pluralism, and modern urban contexts remain underrepresented, revealing a significant gap in existing research.

Based on this gap, the novelty of this research lies in focusing on the Sufi da'wah practices of the Qadiriyyah Naqsyabandiyah Order (QNO) in the pluralistic city of Salatiga, Indonesia. Rather than positioning the order merely as a historical or political-cultural entity, this study examines QNO as a da'wah subject that actively builds social relations, negotiates identities, and promotes harmony in heterogeneous urban spaces, thereby broadening the horizon of Sufism studies by integrating da'wah praxis, social pluralism, and the local Indonesian context not yet mapped in the global MCA conceptual structure.

QNO's da'wah approach emphasizing mahabbah, moderation, and social reconciliation, has developed into a model combining spiritual depth with social sensitivity, keeping QNO relevant amid complex urban dynamics and contributing to a peaceful and

inclusive face of Islam in Indonesia.²⁷ Despite growing scholarly interest, empirical research specifically examining Sufism in pluralistic urban spaces where Muslim and Christian communities coexist intensely remains limited, confirming the substantive gap this study seeks to address.

This confirms a substantive empirical gap, not merely a narrative void, but a lack of field research that directly places the order within the context of social and religious pluralism. A number of previous studies have discussed the contribution of QNO in shaping moderate Islam,²⁸ its role in curbing the expansion of Salafism through community-based da'wah,²⁹ the strengthening of social ethics in Naqsyabandiyah practices in South Sulawesi,³⁰ and the role of Malay and Javanese texts in the transmission of Sufi teachings.³¹ Other studies highlight the function of the *ṣalawāt* ritual in the formation of spirituality,³² the role of culture-based da'wah in Islamic education,³³ the dynamics

²⁷ R. Y. Wardani and M. N. Fadlan, "Al-Hadāthah al-Islāmīyah al-mutaghayyirah: Suwar li al-sūfiyah al-hadarīyah fī Indonesia wa Pakistan," *Studia Islamika* 28, no. 3 (2021): 637–75, <https://doi.org/10.36712/sdi.v28i3.17453>.

²⁸ Z. Hidayat and M. Syahrul, "Indonesian Sufi in Malay World: A Preliminary Exploration with Reference to Tariqa Naqshbandiyya-Khalidiyya Babussalam (TNKB)," *Journal of Indonesian Islam* (UIN Sumatera Utara, Medan, Indonesia) 11, no. 1 (2017): 201–22, <https://doi.org/10.15642/JIIS.2017.11.1.201-222>.

²⁹ Rubaidi et al., "Resisting the Surge of Salafism Among Malay and Javanese Muslims: The Dynamics of the Tarekat Naqshbandiya and Qadiriya Wa Naqshbandiya in Promoting Peaceful Islam in Riau Sumatera."

³⁰ H. Hadarah and A. Gani, "The Implementation of Tariqa Naqshbandiyah's Sufism Values in South Celebes," *Journal of Social Studies Education Research* (Faculty of Tarbiyah, Institut Agama Islam Negeri Syekh Abdurrahman Siddik (IAIN SAS), Bangkabelitung, Indonesia) 10, no. 2 (2019): 243–69.

³¹ Maulani and Holil, "Malay Text Reception among Sufi Orders in West Java: A Study on Wawacan Layang Siti Hasanah."

³² T. Işık, "Chanting *Ṣalawāt* as a Form of Self-Cultivation," *Religions* (Berlin Institute for Islamic Theology, Humboldt-Universität zu Berlin, Berlin, 10099, Germany) 16, no. 9 (2025), <https://doi.org/10.3390/rel16091104>.

³³ N. Imtihan and W. K. A. B. W. Mokhtar, "Culture-Based Dakwah and Education Values: A Study of TGH. M. Najamuddin Makmun's Work," *Ulumuna* (Universitas Islam Negeri Mataram, Indonesia) 28, no. 1 (2024): 108–35, <https://doi.org/10.20414/ujis.v28i1.702>.

of tarekat rituals in Cianjur,³⁴ and the spiritual expression of tarekat in various communities in Indonesia.³⁵ In addition, contemporary perspectives on the revitalization of Sufi values are also examined through an analysis of Emha Ainun Najib's thoughts in the context of modern society.³⁶

However, these studies still leave a number of research gaps that this research attempts to investigate: (1) the history of QNO development in Islamic boarding schools with pluralistic communities; (2) the management structure and mursyid lineage supporting QNO sustainability; (3) QNO ritual practices as Sufi da'wah building inclusive spirituality; (4) congregants' motivations for following QNO spirituality; and (5) QNO's contribution to harmony and social cohesion in a pluralistic society.

To lay a setting, the Sunan Giri Islamic Boarding School, located at Jl. Argowilis No. 15–16, Ledok, Argomulyo, Salatiga is purposively chosen because it serves as both the QNO dissemination center and the mursyid's permanent residence, enabling intensive and continuous naturalistic observation unlike branch locations in Semarang, Sumatra, Boyolali, and Kendal.

Data collection spanned a full year (January–December 2021) using three complementary methods. First, non-participant observation focused on three core rituals: *Dhikr*, Sewelasan, and Haul Sheikh Abdul Qadir Jailani. Second, semi-structured interviews were conducted with 12 informants selected through purposive sampling, comprising the mursyid KH. Maslikhuddin Yazid, an advisor, senior members, administrators, and six ordinary congregants from diverse backgrounds including farmers, entrepreneurs, teachers, and housewives, with each

³⁴ Hasyim, "Al-Tariqah al-Naqshabandiyah al-Khālidīyah fī Cianjur, Jawa al-Gharbīyah: Ta'ālimuhā wa tuqūsubhā wa tatawwurātuhā."

³⁵ Rosidi and Antin, "Ritual and Sprituality: The Tradition of the Tariqah Naqshabandiyah Khalidiyyah Jalaliyyah in Indonesia."

³⁶ R. Robingatun, F. Astuti, and A. Wasik, "Sufism Revisited: A Comprehensive Analysis of Emha Ainun Najib's Philosophical Contributions to Modern Society," *Journal of Islamic Thought and Civilization* (Ushuluddin Da'wah Faculty, Institut Agama Islam Negeri Kediri, Indonesia) 14, no. 1 (2024): 352–71, <https://doi.org/10.32350/jitc.141.21>.

interview lasting 60–120 minutes. Third, documentary study supplemented data through internal records, teaching texts, and photo and video documentation.

Data analysis followed the Miles and Huberman interactive model through data reduction, presentation, and conclusion drawing, combined with Braun and Clarke's reflective thematic analysis across six systematic phases. Data validity was ensured through source triangulation comparing information from the mursyid, administrators, and congregants, methodological triangulation comparing interviews with field observations, researcher reflexivity through a daily reflection journal, and member checking by returning preliminary findings to informants for confirmation.

The History of the Development of the Qadiriyyah Naqsyabandiyah Order in Islamic Boarding Schools with a Pluralistic Society

The history of the development of the Qadiriyyah Naqsyabandiyah Order (QNO) at Sunan Giri Islamic Boarding School in Salatiga should be understood within the broader role of Islamic boarding schools in Indonesia's pluralistic society. As educational and religious institutions, Islamic boarding schools contribute to fostering tolerance, inclusivity, and social harmony through both formal learning and everyday interactions.³⁷ In this context, the transmission of a tarekat represents not only a spiritual process but also a contribution to strengthening social cohesion within diverse communities.

The development of QNO at Sunan Giri began when KH. Muhammad Mansur granted *ijazah kemursyidan* to six students.³⁸ Among them was KH Maslikhuddin Yazid, who took the bai'at in 1992-1993 and completed five years of intensive spiritual training

³⁷ M. Amri, A. Afifuddin, and S. Z. Bin-Tahir, "Religious Pluralism of the Indonesian Traditional Islamic Education Institutions," *Journal of Social Sciences Research* 4, no. 12 (2018): 446–50, <https://doi.org/10.32861/jssr.412.446.450>.

³⁸ Zuhadi Irfan, *Interview with as Secretary of the Qodiriyyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Kalibening, May 7, 2021, Salatiga City.* (Salatiga, 2021).

before receiving his *ijazah* in 1997,³⁹ his process reflects the Sufi tradition in which spiritual authority is transmitted through seniority, spiritual maturity, and continuity of the order.⁴⁰ KH. Maslikhuddin initially showed reluctance to accept the mandate, and family discussions even recommended declining it.⁴¹ This illustrates how spiritual decisions within Islamic boarding schools are often shaped through both personal reflection and social considerations.⁴² Only after performing *istikharah* and receiving the blessing of KH. Ali Shodiq Uman did he formally accept the *ijazah kemursyidan*.⁴³

This approval reaffirmed the spiritual authority structure of the order while preserving the scholarly,⁴⁴ and spiritual legitimacy of the kiai within a changing social context.⁴⁵ Following the death of KH. Muhammad Mansur, several organizational changes took place, including the division of the haul of Sheikh Abdul Qadir Jailani into two locations. Since 2012, the main commemoration has been centered at KH. Maslikhuddin's residence, reflecting the collective management of the tarekat community.⁴⁶

³⁹ A. M. Iqbal, N. Ahmad, and A. Suhartini, "Implications of the Tijaniyah Order for Islamic Education at Zawiyah Islamic Boarding School," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 1 (2023): 72–87, <https://doi.org/10.31538/nzh.v6i1.2467>.

⁴⁰ Maslikhuddin Yazid, *Interview with as Mursyid of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 5, 2021, Salatiga City*. (Salatiga, 2021).

⁴¹ P. Sukowati et al., "Kiai Leadership Model in the Development Strategy of the Participants," *International Journal of Recent Technology and Engineering* 8, no. 2 Special Issue (2019): 579–86.

⁴² D. M. Ahmad, "The Dynamics of the Pondok Pesantren: An Islamic Educational Institution in Indonesia," in *Currents of Encounter* (Brill Academic Publishers, 2012), 43:63–74.

⁴³ Irfan, *Interview with as Secretary of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Kalibening, May 7, 2021, Salatiga City*.

⁴⁴ Ahmad, "The Dynamics of the Pondok Pesantren: An Islamic Educational Institution in Indonesia."

⁴⁵ Yazid, *Interview with as Mursyid of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 5, 2021, Salatiga City*.

⁴⁶ Irfan, *Interview with as Secretary of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Kalibening, May 7, 2021, Salatiga City*.

Since its introduction to Sunan Giri in 1992, QNO has expanded to more than one thousand members from regions such as Semarang, Sumatra, Boyolali, and Kendal.⁴⁷ This growth demonstrates the role of the Islamic boarding school as an important spiritual center that supports social harmony through inclusive religious networks.⁴⁸ The establishment of QNO branches in South Sumatra and Central Java further indicates how the tarekat has evolved into a wider social network that promotes solidarity and community support.⁴⁹ Overall, the history of QNO at Sunan Giri illustrates the interaction between spiritual transmission, kiai leadership, and institutional adaptation, confirming the continuing relevance of Islamic boarding schools in contemporary society.

Management Structure and Mursyid Lineage in Supporting the Sustainability of QNO and Sufi Da'wah

Management and lineage in QNO are two fundamental pillars supporting the quality of education, spirituality, and organizational sustainability. Effective and structured management practices improve institutional governance and strengthen Islamic boarding schools in guiding the community.⁵⁰ While ethical values, justice, and accountability keep QNO relevant amid social dynamics. Transformational leadership based on rahmah deepens the emotional bond between mursyid and

⁴⁷ Yazid, *Interview with as Mursyid of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 5, 2021, Salatiga City.*

⁴⁸ Amri, Afifuddin, and Bin-Tahir, "Religious Pluralism of the Indonesian Traditional Islamic Education Institutions."

⁴⁹ R. A. S. Siregar et al., "Islamic Boarding School Cooperatives as an Instrument for Empowering the Community's Economy: Analysis of Islamic Economic Law," *Nurani* 25, no. 1 (2025): 323–43, <https://doi.org/10.19109/nurani.v25i1.27698>.

⁵⁰ S. Romlah, A. F. Hamzah, and M. Makhzunyah, "Qudwatuna as a Leadership Model in Education Quality Development," *Munaddhomah* (Institut Agama Islam Nahdlatul Ulama' Bangil, Indonesia) 6, no. 3 (2025): 404–19, <https://doi.org/10.31538/munaddhomah.v6i3.1871>; Y. Rahtikawatie, S. Chalim, and T. Ratnasih, "Investigating The Role of Religious Leadership at Indonesia's Islamic Boarding Schools in The Sustainability of School Management," *Eurasian Journal of Educational Research* (Universitas Islam Sunan Gunung Djati Bandung, Indonesia) 2021, no. 96 (2021): 51–65, <https://doi.org/10.14689/ejer.2021.96.4>.

congregation,⁵¹ and social activities such as collective *dhikr*, community service, and character education strengthen solidarity in a pluralistic society.⁵²

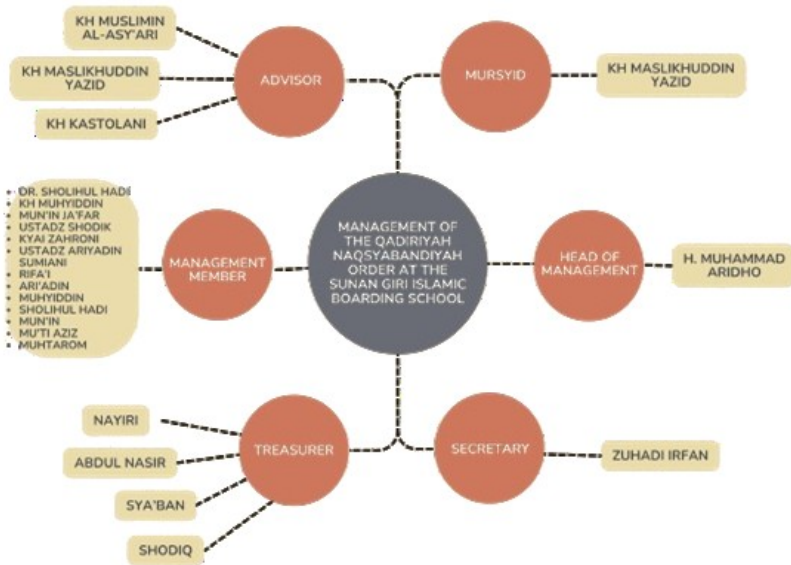


Figure 9. Management Structure of the QNO at Sunan Giri Islamic Boarding School

QNO Sunan Giri's leadership has passed through several figures since the early 1980s, from H. Abdul Mu'ti, KH. Muslimin Al-Asy'ari, Jamadi, KH. Zumroni, and H. Misri, to H. Muhammad Aridho, who currently holds the position.⁵³ Meanwhile, the

⁵¹ P. K. Noufal and S. M. Thacharupadikkal, "Sustainable Model of Organizational Management in the Perspectives of Islam: A Study Based on Jamaat-E-Islami Hind," *Purushartha* 5, no. 1 (2012): 110–24; J. Jasni et al., "Exploring Transformational Leadership Dimensions through the 'Rahmah' Practices: A Qualitative Study among Leaders in Waqf Institutions in Malaysia," *Journal of Islamic Accounting and Business Research*, 2025, 1–25, <https://doi.org/10.1108/JIABR-10-2023-0358>.

⁵² M. Sabiq, "Social Integration and Religious Spirituality: The Case of Tharîqah Khalwatiyah Samman in Maros Regency," *Miqot: Jurnal Ilmu-Ilmu Keislaman* 49, no. 2 (2025): 469–92, <https://doi.org/10.30821/miqot.v49i2.1433>.

⁵³ Muhammad Aridho, *Interview with as Chairman of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Kalibening, May 6, 2021, Salatiga City.* (Salatiga, 2021); Irfan, *Interview with as Secretary of the Qodiriyah*



Figure 10. Genealogy of Mursyid QNO Sunan Giri Islamic Boarding School⁵⁴

mursyid genealogy ensures the legitimacy and continuity of Sufi teachings through mastery of sharia, tazkiyah al-nafs, and *ijazah kemursyidan*,⁵⁵ playing a vital role in Sufi practices and spiritual

Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Kalibening, May 7, 2021, Salatiga City.

⁵⁴ Source: Researchers' analysis

⁵⁵ M. Akmansyah, A. Mujahid, and T. S. I. Khedr, "The Essence of Mursyid Teachers in Sufism Spiritual Education in the Framework of Maqāṣid Al-Syarī'ah:

authority.⁵⁶ Together, strong governance and a well-preserved genealogy form a solid foundation for QNO's sustainability in a multicultural society.⁵⁷

The genealogy of QNO Sunan Giri mursyid reflects the continuity of spiritual transmission preserved across generations, legitimizing the scientific sanad and spiritual authority of the mursyid and followers. Rooted in authentic classical Sufi heritage, this genealogy affirms that the teachings developed at Sunan Giri remain relevant in contemporary spiritual guidance, serving as the main pillar that preserves the purity of the order's practices inherited from predecessors.

The Ritual Practices of the Qadiriyyah Naqsyabandiyah Order as a Form of Sufi Da'wah in Building Inclusive and Moderate Spirituality

Dhikr Ritual

The practice of *dhikr* in QNO Islamic boarding school Sunan Giri is not only an instrument of worship, but also an emotional bridge that connects students with the spiritual chain of the order. According to KH. Maslikhuddin Yazid,

“The Qadiriyyah *dhikr* practice involves reciting ‘La ilaha illallah’ 165 times, while the Naqshbandiyah *dhikr* practice involves reciting ‘Allah’ 700 times after each obligatory prayer.”⁵⁸

According to the testimony of the congregation, the structure of *dhikr* at QNO begins with hadrah, followed by *dhikr* jahr, *dhikr*

The Perspectives of Indonesian Scholars,” *El-Usrah* 8, no. 1 (2025): 50–71, <https://doi.org/10.22373/6m127a63>.

⁵⁶ K. Rajab, “Methodology of Islamic Psychotherapy in Islamic Boarding School Suryalaya Tasik Malaya,” *Indonesian Journal of Islam and Muslim Societies* (State Islamic University, Indonesia) 4, no. 2 (2014): 257–89, <https://doi.org/10.18326/ijims.v4i2.257-289>; Iqbal, Ahmad, and Suhartini, “Implications of the Tijaniyyah Order for Islamic Education at Zawiyah Islamic Boarding School.”

⁵⁷ Aridho, *Interview with as Chairman of the Qodiriyyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Kalibening, May 6, 2021, Salatiga City.*; Irfan, *Interview with as Secretary of the Qodiriyyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Kalibening, May 7, 2021, Salatiga City.*

⁵⁸ Yazid, *Interview with as Mursyid of the Qodiriyyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 5, 2021, Salatiga City.*

khafi, and closes again with hadrah.⁵⁹ This ritual process reflects that *dhikr* is not merely an individual ritual, but rather a Sufi pedagogy that instills discipline, inner readiness, and a sense of togetherness in the community.

Sewelasan Ritual

The sewelasan ritual in the QNO tradition is a warm spiritual learning space, where students feel close to their mursyid. According to KH. Maslikhuddin Yazid,

“The Sewelasan ritual is held every month on the 11th according to the Javanese calendar, beginning after the Zuhr prayer and continuing until the Asr prayer. The event begins with an opening ceremony, followed by the recitation of the Qur’an, the reading of the Manaqib (the book Nurul Burhan), the recitation of the Khotaman or Tahdzibul Adzkar, and the Tahlilan. The event also includes a religious sermon (mauidah) and concludes with a prayer.”⁶⁰

Sewelasan is held every 11th day of the Javanese month, comprising Qur'an recitation, Manaqib Nurul Burhan, khataman Tahdzibul Adzkar, tahlil, mauidhoh hasanah, and prayers.⁶¹ Its rotating location fosters social closeness and strengthens congregants' sense of belonging, while preserving the order's collective memory and providing spiritual guidance in an inclusive atmosphere.⁶² Thus, sewelasan functions as a vital socio-

⁵⁹ Muzayana, *Interview with as a Member of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 9, 2021, Salatiga City* (Salatiga, 2021); Siti Rohmah, *Interview with as a Member of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 8, 2021, Salatiga City*. (Salatiga, 2021); Maqfiah, *Interview with as a Member of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 8, 2021, Salatiga City* (Salatiga, 2021); Irfan, *Interview with as Secretary of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Kalibening, May 7, 2021, Salatiga City*.

⁶⁰ Yazid, *Interview with as Mursyid of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 5, 2021, Salatiga City*.

⁶¹ Muhammad Ali, *Interview with as a Member of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 7, 2021, Salatiga City*. (Salatiga, 2021).

⁶² Maqfiah, *Interview with as a Member of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 8, 2021, Salatiga City*;

spiritual mechanism keeping QNO's tradition alive within a diverse society.

The Haul Ritual of Sheikh Abdul Qadir Jailani

The ritual of Sheikh Abdul Qadir Jailani's haul is the peak of spirituality in the QNO network, combining historical respect with the depth of the congregation's inner feelings. According to KH. Maslikhuddin Yazid,

“The haul is a commemoration of the passing of Sheikh Abdul Qadir Jailani. The purpose of holding the haul is to recount his life story, offer prayers, and remember the contributions of Sheikh Abdul Qadir Jailani and others whose passing is being commemorated.”⁶³

The ritual process includes the recitation of *manaqib*, *sholawat thoriqiyah*, *khataman Tahdzibul Adzkar*, recitation, and prayer.⁶⁴ The ritual creates an atmosphere of emotion, gratitude, and togetherness, making the haul not just a commemoration, but a moment to renew the spiritual commitment of the congregation.

Motivation of Congregants to Follow the Spiritual Qadiriyyah Naqsyabandiyah Order in a Pluralistic Society

To understand the motivations of worshippers for participating in QNO rituals within a pluralistic society, it is important to recognize that their reasons are multifaceted: namely, personal, spiritual, and influenced by the social context. Some of these motivations are outlined below.

Motivation through Social Interaction and Gradual Involvement

For some members, the process of participating in QNO rituals is not an instant decision, but a journey that grows slowly through closeness with the *mursyid* and the community. According to Muhammad Aridho,

Muzayana, *Interview with as a Member of the Qodiriyyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 9, 2021, Salatiga City.*

⁶³ Yazid, *Interview with as Mursyid of the Qodiriyyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 5, 2021, Salatiga City.*

⁶⁴ Ali, *Interview with as a Member of the Qodiriyyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 7, 2021, Salatiga City.*

“In previous years, Abah would often say, ‘After Zuhr prayer, come to the house to take the oath together with your friends.’ I would then reply, ‘Insha’Allah, Abah,’ but I didn’t show up. This went on for several years. Then Abah said, ‘Among your friends, why are you so hard to get to come?’ ‘Now, what’s important is that you just join the gatherings of the leaders.’ Every month on the eleventh, a religious study session is held. Before the session, the leaders hold a meeting or consultation, and I was invited to attend. Several years later, I finally agreed to participate and was initiated as a follower of the Qadiriyyah Naqshbandiyah Order at the Sunan Giri Islamic Boarding School.”⁶⁵

This story shows that when someone feels accepted without pressure and is given space to grow, spiritual motivation can grow in a more sincere, trusting, and sustainable way.

Eschatological Spiritual Motivation and Getting Prepared for the Afterlife

For other followers, the urge to join QNO stems from a search for inner peace and a deep desire to achieve salvation in the afterlife. According to informant Irfan,

“I was motivated after listening to the religious study session. At that time, the discussion emphasized that it is deeply regrettable and detrimental for a Muslim to die in a state of *su’ul khotimah* or without uttering the phrase ‘*la ilaha illallah*.’ Additionally, I often chatted with Mbah Abdul Nasir and Mr. Mosholin Shodiq, and then began participating in the order’s initiation.”⁶⁶

For many followers, family is a source of strength and inspiration in beginning their tarekat journey. According to informant Muhammad Ali, he joined QNO because of the loving encouragement of his wife, who believed that worshipping together with a *mursyid* would bring him peace of mind. As stated in the interview,

“I received motivation from my family. Previously, it was my wife who urged me to join the tarekat because I was getting older, and in her view, if

⁶⁵ Aridho, *Interview with as Chairman of the Qodiriyyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Kalibening, May 6, 2021, Salatiga City.*

⁶⁶ Irfan, Zuhadi. *Interview by the author. Secretary of the Qadiriyyah Naqsyabandiyah Order, Sunan Giri Islamic Boarding School, Salatiga, May 7, 2021.*

one performs wirid or *dhikr* under the guidance of a teacher, the results will be more effective and solid."⁶⁷

Similarly, informant Siti Rohmah chose to be initiated after being invited by her family after returning from the Hajj, a spiritual moment that strengthened her gratitude and her desire to be closer to Allah.⁶⁸ These stories confirm that religious decisions are often born from the bonds of family love, which serve as a gentle guide.

Motivation for Personal Worship Improvement

Some congregants come to QNO with a desire to improve their worship. Informant Maqfiyah said that she took the oath after receiving guidance that the order could help her improve her prayers, which she felt were not yet perfect. As stated in the interview, informant Magfiyah said, "In the past, Abah told me, 'Come, take the initiation so your prayers can be perfect and proper, because so far your prayers haven't been correct or proper yet."⁶⁹ This encouragement reflects a person's inner need to feel closer to Allah through better worship, and shows how the order provides a comforting space for those who want to improve themselves with sincerity.

Peer Motivation and Social Environment

For others, motivation grew from a warm social environment and the influence of trusted figures, as experienced by informant Muzayana,

"Seeing my friends, I became interested in joining the tarekat. Additionally, my grandmother also suggested that I join the tarekat. Eventually, I took the oath along with four of my friends."⁷⁰

⁶⁷ Ali, *Interview with as a Member of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 7, 2021, Salatiga City.*

⁶⁸ Rohmah, *Interview with as a Member of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 8, 2021, Salatiga City.*

⁶⁹ Maqfiyah, *Interview with as a Member of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 8, 2021, Salatiga City.*

⁷⁰ Muzayana, *Interview with as a Member of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 9, 2021, Salatiga City.*

She was eventually initiated along with four of her friends, which made her spiritual journey feel lighter because she was traveling with those closest to her. This finding shows that when someone sees positive changes in those around them, it can be a gentle inspiration to follow a similar path.

The Contribution of Sufi Da'wah Practices of the Qadiriyyah Naqsyabandiyah Order in Building Harmony and Social Cohesion in a Pluralistic Society

The QNO's Sufi-based da'wah practices at the Sunan Giri Islamic Boarding School, through *dhikr*, *sewelasan*, and *haul*, can foster a peaceful, inclusive, and tolerant spirituality, thereby contributing significantly to building harmony and social cohesion in the pluralistic community of Salatiga. Therefore, the contributions of the QNO's Sufi-based da'wah practices are as follows:

QNO's Sufi da'wah builds inclusive spirituality in a pluralistic environment

QNO's Sufi da'wah operates through gentle ritual practices rather than verbal rhetoric,⁷¹ fostering inclusive spirituality by drawing the congregation toward tranquility, self-awareness, and spiritual purification rather than exclusive doctrines.⁷² In this context, informant Muzayana stated that,

"I joined the tarekat due to peer influence and my grandmother's advice. What makes me feel at home here are the teachings that soothe the heart, not harsh sermons that condemn other religions. My spiritual mentor advised, 'You don't need to hate neighbors of different faiths; just improve your own prayers.' That is what allows me to live peacefully in pluralistic Salatiga and not be easily provoked by issues of difference."⁷³

⁷¹ Ahmad et al., "The Sufi Order against Religious Radicalism in Indonesia."

⁷² Rubaidi et al., "Resisting the Surge of Salafism Among Malay and Javanese Muslims: The Dynamics of the Tarekat Naqshbandiya and Qadiriya Wa Naqshbandiya in Promoting Peaceful Islam in Riau Sumatera."

⁷³ Muzayana, *Interview with as a Member of the Qodiriyyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 9, 2021, Salatiga City.*

Dhikr as a mechanism for forming social cohesion and collective discipline

Congregational *dhikr* builds both personal spirituality and social cohesion among the congregation.⁷⁴ According to Zuhadi Irfan, “*dhikr* is an obligation that cannot be neglected. If any of us miss a *dhikr* session, we remind one another to make it up.”⁷⁵ The structured sequence of hadrah, *dhikr* jahr, *dhikr* khafi, and closing hadrah fosters unity and collective discipline, forming a strong solidarity network that contributes to internal harmony and tolerant social relations in a pluralistic society.

The Sewelasan ritual as a space for cross-social interaction that promotes harmony

The Sewelasan ritual is a manifestation of Sufi social praxis, where its itinerant implementation creates an inclusive meeting space that transcends family, village, and social background boundaries. According to informant Maqfiah,

“Sewelasan is held every eleventh day according to the Javanese calendar, at various locations. I met people from the village across the river whom I had not known before. We sat, ate, and prayed together without distinguishing between rich and poor. Even if there were non-Muslim neighbors, we still greeted them.”⁷⁶

These regular meetings increase familiarity and foster a sense of belonging among the congregation, while the emphasis on the values of loyalty, manners, and gentleness serves as a social soft skill that prevents interpersonal conflict. In pluralistic societies, the

⁷⁴ A. M. Abitolkha et al., “The Convergence of Sufism and Sharia: The Spiritual Basis of Family Resilience in Shiddiqiyah Congregation in Jombang, Indonesia,” *El-Ussrah* 8, no. 2 (2025): 678–700, <https://doi.org/10.22373/dvp86k16>.

⁷⁵ Irfan, *Interview with as Secretary of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Kalibening, May 7, 2021, Salatiga City*; Muzayana, *Interview with as a Member of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 9, 2021, Salatiga City*; Rohmah, *Interview with as a Member of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 8, 2021, Salatiga City*; Maqfiah, *Interview with as a Member of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 8, 2021, Salatiga City*.

⁷⁶ Maqfiah, *Interview with as a Member of the Qodiriyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Krasak, May 8, 2021, Salatiga City*.

relational warmth built through rituals such as Sewelasan has been proven to build tolerance and solidarity,⁷⁷ reviving the values that form the foundation of social cohesion,⁷⁸ thus becoming an important social capital that strengthens cooperation, reduces prejudice, and creates an atmosphere of harmonious coexistence through collective emotional involvement that maintains social order.⁷⁹

Haul Sheikh Abdul Qadir Jailani as a shared identity and a bond of community solidarity

The commemoration serves as a culminating ritual that binds the collective memory of the congregation to one figure and one spiritual history. When the congregation gathers in an atmosphere of emotion, gratitude, and respect for Sheikh Abdul Qadir Jailani, a strong communal identity is formed.⁸⁰ According to informant Muhammad Aridho,

“Haul is the commemoration of the passing of Sheikh Abdul Qadir Jailani. Congregants from various regions, such as Salatiga, Semarang, Boyolali, Kendal, and even Sumatra, gather here. We recite his virtues, offer prayers, and reflect on his contributions. The atmosphere of emotion and gratitude makes our hearts feel as one. There is no sense of alienation among us because we share one teacher and one chain of transmission. Our identity as

⁷⁷ K. Widyatwati et al., “The Teachings of Character in Local Wisdom Study On: Labuhan Alit Parangkusumo Rituals,” *Review of International Geographical Education Online* 11, no. 3 (2021): 527–35, <https://doi.org/10.33403/rigeo.800517>; I. Gst Pt Bagus Suka Arjawa, “Meanings of the Involvement of the Muslim Community in the Rituals of the Hindu Community in Angantiga Village, Petang, Badung Regency,” *Jurnal Kajian Bali (Journal of Bali Studies)* 11, no. 1 (April 2021): 147, <https://doi.org/10.24843/JKB.2021.v11.i01.p09>.

⁷⁸ H. Hadawiah et al., “Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia,” *Human Arenas*, ahead of print, 2025, <https://doi.org/10.1007/s42087-025-00517-7>.

⁷⁹ E. Summers-Effler, “Ritual Theory,” in *Handbooks of Sociology and Social Research* (Springer Science and Business Media B.V., 2006), 135–54, https://doi.org/10.1007/978-0-387-30715-2_7.

⁸⁰ A. Nurcholih et al., “Building Religious Harmony and Tolerance: Social Da’wa by Sayyid Ahmad Bin Salim al Muhdlor,” *Ulumuna* 25, no. 2 (2021): 329–49, <https://doi.org/10.20414/ujs.v25i2.400>.

followers of QNO does not make us arrogant toward outsiders; rather, it makes us more humble.”⁸¹

QNO as a generator of spiritual social capital for a pluralistic society

The Qadiriyyah Naqsyabandiyah Order (QNO) is a vital generator of spiritual social capital in a pluralistic society. This capital is a combination of spiritual values, social networks, and religious habits that grow from core rituals such as *dhikr*, *sewelasan*, and *haul*. Values such as inner peace, humility, and social intimacy form the basis of peaceful relations. Conceptually, spiritual capital refers to religious values and practices that encourage social action for the common good,⁸² and functions as an asset that enhances collective capacity.⁸³ Meanwhile, social capital consists of networks, norms, and trust that facilitate coordination and cooperation within the community,⁸⁴ which are manifested through bonds within groups and bridges between groups that are crucial for social cohesion.⁸⁵

⁸¹ Aridho, *Interview with as Chairman of the Qodiriyyah Naqsyabandiyah Order at the Sunan Giri Islamic Boarding School, Kalibening, May 6, 2021, Salatiga City.*

⁸² O. Michael and F. Bernadette, *Spiritual Capital: Spirituality in Practice in Christian Perspective*, in *Spiritual Capital: Spirituality in Practice in Christian Perspective* (Ashgate Publishing Ltd, 2012); F. E. S. Montemaggi, “The Enchanting Dream of ‘Spiritual Capital,’” *Implicit Religion* 14, no. 1 (2011): 67–86, <https://doi.org/10.1558/imre.v14i1.67>; K. Sovak, “Spiritual Capital and Giftedness: Subsidiarity in Business,” in *Rethinking Subsidiarity: Multidisciplinary Reflections on the Catholic Social Tradition* (Springer Nature, 2024), 197–205, https://doi.org/10.1007/978-3-031-50143-2_12.

⁸³ B. Z. Alemayehu, P. Steffens, and S. R. Gordon, “The Formation and Role of Religious Social Capital in Driving Entrepreneurial Action,” *Journal of Business Venturing Insights* 20 (2023), <https://doi.org/10.1016/j.jbvi.2023.e00426>; A. Habisch, “Spiritual Capital,” in *Handbook on the Economics of Reciprocity and Social Enterprise* (Edward Elgar Publishing Ltd., 2013), 336–43, <https://doi.org/10.4337/9781849804745.00042>.

⁸⁴ S. E. Kerr, “Social Capital as a Determinant of Resilience,” in *Resilience: The Science of Adaptation to Climate Change* (Elsevier, 2018), 267–75, <https://doi.org/10.1016/B978-0-12-811891-7.00022-0>; R. T. Watson and S. K. Mathew, “Social Capital,” in *Management for Professionals*, Part F538 (Springer Nature, 2021), 183–95, https://doi.org/10.1007/978-981-33-6625-1_12.

⁸⁵ V. I. Tanyanyiwa, “Networks for Resilience: Role of Social Capital in Climate Change Adaptation in Chishawasha, Zimbabwe,” in *Handbook of Climate Change Management: Research, Leadership, Transformation* (Springer International Publishing, 2021), 6:4845–64, https://doi.org/10.1007/978-3-030-57281-5_82.

Through its preaching that emphasizes peace, tolerance, and respect for diversity,⁸⁶ QNO builds the spiritual capital of its followers. This spiritual capital is then crystallized through communal practices such as *dhikr*, which fosters a sense of unity and strengthens communal bonds,⁸⁷ thereby inspiring social action that is beneficial to the wider community.⁸⁸ This transformation strengthens bonds within the community and simultaneously bridges relationships with other groups. In a pluralistic context, this social-spiritual capital serves to reduce identity friction and strengthen social cohesion among citizens, thereby creating a solid foundation for interfaith harmony and inclusive community resilience.⁸⁹

Conclusion

Based on the above findings, it can be concluded that the existence of QNO at the Sunan Giri Islamic boarding school is not only related to spiritual practices, but also plays an important role in creating social harmony in a pluralistic society. The history of QNO's development shows how spiritual authority is transmitted through the mechanisms of genealogy, riyadhah, and the blessing of the teacher, all of which take place within the warm, dialogical, and morally considerate social space of the Islamic boarding school. The leadership of KH. Maslikhuddin Yazid is an example of how an ethos of humility, spiritual depth, and family

⁸⁶ U. M. T. Bin Abdul Wahid, "Fostering Unity and Resilience: A Reflection on the Role of Pergas and the Asatizah Community in Singapore," in *Serving with a Heart: Securing the Nation* (World Scientific Publishing Co., 2024), 73–93, https://doi.org/10.1142/9789811295041_0005; S. Jayadi, "Harmony in Diversity: Exploring Religiosity Cohesion Among Muslim, Hindu, and Buddhist Communities in North Lombok, Indonesia," *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 261–76, <https://doi.org/10.32350/jitc.151.15>.

⁸⁷ C. W. Ernst and B. B. Lawrence, *Sufi Martyrs of Love: The Chishti Order in South Asia and Beyond*, in *Sufi Martyrs of Love: The Chishti Order in South Asia and Beyond* (Palgrave Macmillan, 2016), <https://doi.org/10.1007/978-1-137-09581-7>.

⁸⁸ M. Dawson, "Churchgoers and the Fair Trade Town: An Analysis in Terms of Social and Spiritual Capital," *Theology* 125, no. 1 (2022): 19–26, <https://doi.org/10.1177/0040571X2111068156>.

⁸⁹ C. Morris, "'Look into the Book of Life': Muslim Musicians, Sufism and Postmodern Spirituality in Britain," *Social Compass* 63, no. 3 (2016): 389–404, <https://doi.org/10.1177/0037768616652333>.

deliberation shapes a Sufi leadership character that is not oriented towards power, but towards the welfare of the people.

The management structure of QNO, which has evolved over time, confirms that the sustainability of a tarekat is not only supported by spiritual dimensions, but also by adaptive, collaborative governance that is capable of responding to social challenges. The preserved lineage of mursyids demonstrates the strong legitimacy of the Sufi tradition, while also serving as the foundation for strengthening the moral authority of the mursyid in guiding the congregation. The practices of *dhikr*, *sewelasan*, and *haul* have proven to be a medium for internalizing the values of piety, peace, discipline, and togetherness. Through these rituals, QNO's Sufi da'wah builds an inclusive, moderate, and non-confrontational spirituality, thereby reducing the potential for intolerance in a pluralistic society.

The motivations of the congregation to join QNO also vary, ranging from social encouragement, spiritual search, eschatological fear, family influence, to inspiration from friends. This diversity of motivations reflects that QNO provides a safe space for individuals to seek meaning, tranquility, and emotional support. Thus, QNO functions as a center for spiritual education as well as a forum for strengthening social cohesion, demonstrating that Islamic boarding schools are able to adapt to the needs of modern society, preserve Sufi traditions, and remain relevant as moral pillars in the midst of urban and pluralistic lives.

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