



Social Transformation Through Dhikr: Thoriqoh Naqsyabandiyah's Da'wah Strategy in Central Java

Khotimatuzzahro^{1*}, Moh Anwar Yasfin²

Sunan Kudus State Islamic University

*email: khotimzahro70@gmail.com

Abstract. This study describes the da'wah strategy applied by Thoriqoh Naqsyabandiyah Al-Khalidiyah in Central Java as a representation of Sufistic da'wah that is integrative and adaptive in responding to the challenges of modernity. This order not only focuses on the spiritual dimension through the internalization of dhikr kho'fi and the practice of muraqabah, but also implements a da'wah bil-hal approach, namely da'wah through concrete examples in the social sphere. Using a qualitative approach, data was collected through in-depth interviews, documentation studies, and participatory observation of the community of worshipers in the Demak area. The research findings indicate that the tarekat's da'wah strategy is built on the foundation of three main dimensions as proposed in Al-Bayanuni's theory: emotional-spiritual ('athifi), rational-intellectual ('aqli), and empirical-behavioral ('hissi) dimensions. Such strategies not only contribute to the formation of individual spiritual character, but also strengthen social solidarity and form an inclusive religious society. Another specialty of this Thoriqoh is its ability to contextualize Sufistic values with local culture, such as through the use of tembang macapat in dhikr activities and recitation assemblies. Thus, Thoriqoh Naqsyabandiyah Al-Khalidiyah functions not only as a means of spiritual development, but also as a catalyst for social change that is transformative, contextual, and far-reaching in the midst of the diversity of Central Java society.

Keywords: Da'wah strategy, Thoriqoh Naqsyabandiyah, Transformative Sufism, Da'wah Bil-Hal, Local Wisdom.

Abstrak. Kajian ini menguraikan strategi dakwah yang diterapkan oleh Thoriqoh Naqsyabandiyah Al-Khalidiyah di Jawa Tengah sebagai representasi dakwah sufistik yang bersifat integratif dan adaptif dalam merespons tantangan modernitas. Tarekat ini tidak hanya menitikberatkan pada dimensi spiritual melalui internalisasi dzikir kho'fi dan praktik muraqabah, tetapi juga mengimplementasikan pendekatan dakwah bil-hal, yakni dakwah melalui keteladanan konkret dalam ranah sosial. Dengan pendekatan kualitatif, data dikumpulkan melalui wawancara mendalam, studi dokumentasi, serta observasi partisipatif terhadap komunitas jamaah di wilayah Demak. Temuan penelitian mengindikasikan bahwa strategi dakwah tarekat ini dibangun di atas fondasi tiga dimensi utama sebagaimana dikemukakan dalam teori Al-Bayanuni: dimensi emosional-spiritual ('athifi), rasional-intelektual ('aqli), dan dimensi empiris-perilaku ('hissi). Strategi tersebut tidak hanya berkontribusi pada pembentukan karakter spiritual individu, tetapi juga memperkuat solidaritas sosial dan membentuk masyarakat religius yang inklusif. Keistimewaan lain dari Thoriqoh ini adalah kemampuannya dalam mengontekstualisasikan nilai-nilai sufistik dengan budaya lokal, seperti melalui pemanfaatan tembang macapat dalam aktivitas dzikir dan majelis pengajian. Dengan demikian, Thoriqoh Naqsyabandiyah Al-Khalidiyah berfungsi tidak hanya sebagai sarana pembinaan spiritual, melainkan juga sebagai katalisator

perubahan sosial yang transformatif, kontekstual, dan berdaya jangkauan luas di tengah keberagaman masyarakat Jawa Tengah.

Kata kunci: Strategi dakwah, Thoriqoh Naqsyabandiyah, Tasawuf Transformatif, Dakwah Bil- Hal, Kearifan lokal.

INTRODUCTION

The need for human beings in the increasingly rapid modernization of *spiritual values* is increasingly felt. In the context of Islam, Thoriqoh Naqsyabandiyah Al-khalidiyah is present as one of the spiritual paths that has long developed in Indonesia, especially in Central Java (Huda, 2022). This Thoriqoh offers a unique and holistic spiritual approach, bridging the worldly and *spiritual* life, and emphasizing the importance of noble morals and closeness to Allah SWT (Muzaiyana, 2024).

The phenomenon of modernity is often characterized by secularization, materialism, and individualism that can make individuals feel alienated from spiritual values. In this situation, the search for the meaning of life becomes an urgent need for many people (Wibisono & Rahman, 2025). The Tarekat, as a spiritual path in Islam, offers a space for deep spiritual experiences that can provide a deeper understanding of the self and its relationship with God.

From a phenomenological perspective, the individual's experience in the practice of the Sufistic order and da'wah is an important focal point. In the midst of the challenges of modern life, individuals often feel a loss of identity and purpose. Through spiritual practices such as dhikr and muraqabah, the tariqat helps individuals to return to their essence, allowing them to feel God's presence in their daily lives. It is not just a ritual, but an experience that touches on the emotional and spiritual aspects, which is deep and personal.

The presence of the Sufistic order and da'wah can also be seen as a response to the existential crisis experienced by many people in modern society. In a culture that often emphasizes material success and social status, sufistic practices offer an alternative that emphasizes the search for inner peace and character development. The order invites individuals to think about the meaning of life and a higher purpose, leading them on a spiritual journey that can change the way they see themselves and their surroundings.

The importance of the role of Thoriqoh Naqsyabandiyah Al-khalidiyah in the da'wah strategy in Central Java lies in its ability to bridge the gap between worldly and *ukhrawi* life. This Thoriqoh not only teaches spiritual practices, but also emphasizes the importance of developing noble morals, social interaction skills, and developing life skills that are useful for success in the world (Nur, 2021). This makes Thoriqoh Naqsyabandiyah Al-khalidiyah one of the ways that is able to guide people towards a balanced and harmonious life, both in this world and in the hereafter.

Thoriqoh Naqsyabandiyah Al-khalidiyah has a long history with influential scholars as stars in the land of Java such as Shaykh Muhammad Al Hadi. The teachings of this tarekat have been passed down from generation to generation, and are practiced by the mursyids and their followers in various regions in Central Java (Hakim, 2018). Thoriqoh is growing rapidly because it is able to answer the spiritual needs of the community, especially in terms of seeking peace of mind, strengthening faith, and getting closer to Allah SWT (Gustina et al., 2021).

Thoriqoh Naqsyabandiyah Al-khalidiyah is one of the most influential Sufism schools in the Islamic world, especially in Central Asia and the archipelago (Ihsan, 2023). The institute was founded by Sheikh Bahauddin Naqsyabandi in the 14th century in Bukhara, Uzbekistan. The name Naqsyabandi is taken from the name of its founder, which means follower of Bahauddin (Abitolkha & Muvid, 2020). Currently, Thoriqoh Naqsyabandiyah is still active and has many followers around the world, including in Indonesia. Its role is very important in shaping the character of Muslims and strengthening unity among them. Through its teachings and practices, this tarekat has become one of the main pillars in the Sufism tradition in the archipelago.

This research is based on a review of previous studies that have similarities with the current research. The following are some research results relevant to the topic of this research that are used as reference materials by the author.

The da'wah strategy used by the congregation with a focus on the tazkiyah method, which has been proven to be effective in improving the morals and morals of practitioners, this method prioritizes the cleansing of the soul through dialogue, applicative methods, and examples, although there

are good efforts in educating members, there is still a gap in the understanding and acceptance of the teachings of the tarekat among new worshippers. (Ali Sodik et al., 2022; Gufran & Zaeni, 2022; Solihat, 2022). Transformative da'wah is proposed as an effective strategy, which not only focuses on the conventional dissemination of religious teachings, but also internalizes these values into people's daily lives. Members of the tarekat who already have adequate Islamic education in Islamic boarding schools no longer need to enrich religious knowledge, but rather develop economic and political skills to achieve success in life. (Aida, 2020; Mashuri & Martyrs, 2024).

Most of the previous research focused more attention on ritual practices in Thoriqoh, while the strategic dimension of da'wah in the context of modern society is still poorly explored. This condition creates a significant research gap, where exploration of Thoriqoh's adaptation and its contribution to the social and spiritual needs of contemporary society is still minimal. This research seeks to fill this gap by focusing on the da'wah strategy implemented by Thoriqoh Naqsyabandiyah Al-Khalidiyah in Central Java. Thus, it is hoped that this research can provide a new perspective on the relevance of Thoriqoh in facing the dynamics of modernity.

The data analysis in this study follows the Miles & Huberman framework, which consists of three stages of data reduction, data presentation, and Conclusion drawing (Aulia, 2025). Data Reduction is carried out by grouping relevant information and removing data that does not match the focus of the research, aiming to filter the information to be more focused. Data presentation is systematically carried out in the form of narrative to facilitate understanding, helping readers to follow the flow of information clearly and in a structured manner. Conclusion Drawing is carried out by analyzing the results to identify patterns and themes that appear in da'wah practice. This process provides in-depth insight into the da'wah strategy of Thoriqoh Naqsyabandiyah Al-Khalidiyah, as well as its contribution to character formation and social solidarity.

This article presents a qualitative approach to explore the da'wah strategy applied by Thoriqoh Naqsyabandiyah Al-Khalidiyah in Central Java, especially in the Demak area. Demak was chosen as the location of the research because it is the center of the development of Thoriqoh

Naqsyabandiyah with significant spiritual traditions and practices. This city offers a rich context for understanding the dynamics of the teachings of the institute in society. The methods to be used consist of interviews, documentation, communication with members of the congregation, the deliberation youth community as well as literature studies from relevant journals and books. The author will conduct semi-structured interviews with key informants involved in Thoriqoh Naqsyabandiyah, including administrators, mursyids, and members of the congregation. Interviews with pilgrims are conducted periodically after the mujahadah forum, where researchers act as observers and active participants in events such as *selasanan*. The research was conducted in February-April 2025. The data is then collected and classified into several categories. First, the data was obtained from the mursyid *jam'iyah raudlotussalikin*. Second, data was obtained from the secretary of *jam'iyah raudlotussalikin*. And third, data was obtained through 1 male congregation and 1 female congregation with the aim of obtaining a balanced perspective on the experience of congregation members in practicing the teachings of the tarekat, as well as the community of young deliberation at the *raudlotussalikin jam'iyah*.

The author will collect various documents such as textbooks, da'wah materials, and reports on activities held by the community. Documentation is done directly by recording the interactions, reactions, and dynamics that occurred during the forum. Communicating with members of the Thoriqoh Naqsyabandiyah congregation through informal discussions, the author can understand the experiences and views of members about da'wah activities carried out by the community. This communication can be done in the form of group meetings or discussion sessions, where members can share their stories and reflections on the influence of the teachings of the institute in daily life. In this way, the writer can capture nuances and dynamics that may not be revealed in other formal methods.

This study aims to analyze the da'wah strategy of Thoriqoh Naqsyabandiyah Al-Khalidiyah in Central Java in the context of modern society. The main focus includes the contribution of spiritual practices, such as *dhikr khofi* and *muraqabah*, in the formation of the character and social solidarity of the congregation. In addition, this study assesses Thoriqoh's ability to contextualize sufistic values with local culture and its impact on

public acceptance. The research also explores the influence of da'wah strategies on social change and the development of members' morals. Finally, this study will compile recommendations to increase the effectiveness of da'wah strategies in meeting the spiritual and social needs of the community.

In the context of the da'wah needs of the community in Central Java, the role of Thoriqoh Naqsyabandiyah is increasingly important to be studied in depth. This raises questions about how exactly the role of thoriqoh is as an answer to the increasingly complex spiritual and social needs of society. The next question is what da'wah strategies are implemented by Thoriqoh Naqsyabandiyah, as well as how they are implemented in real life in the field. No less important, the question also arises about the impact of the da'wah strategy to the extent to which it affects the formation of individual spiritual character, such as patience, sincerity, and discipline, as well as how it contributes to strengthening solidarity

RESULTS AND DISCUSSION

Thoriqoh Naqsyabandiyah Al-Khalidiyah and the Practice of Dhikr as the Core of His Practice

Thoriqoh Naqsyabandiyah Al-Khalidiyah is a tarekat that has experienced rapid development in Indonesia, especially in Central Java. This tarekat focuses on the development of spirituality through a balanced approach, incorporating emotional, rational, and behavioral aspects in its da'wah practice. The success of Thoriqoh Naqsyabandiyah lies in its ability to connect Islamic values with the social and cultural context of the surrounding community (Zulfahmi, 2024). Thoriqoh Naqsyabandiyah Al-khalidiyah in Central Java implements various da'wah strategies that are effective and relevant to the context of the local community. There are 4 pillars that are the main strategy in da'wah in Thoriqoh Naqsyabandiyah Al-Khalidiyah which strongly emphasizes on inner spiritual development through dhikr *kehoji* and *muraqabah*, the integration of spirituality in social life through the concept of *kebahwat* in crowds, and the fostering of intense and personal teacher-student relationships as a medium of transmission knowledge and spiritual guidance. This approach not only strengthens the quality of the individual spiritually, but also makes the da'wah of the tarekat relevant and effective in the context of dynamic modern life. Thus, Thoriqoh

Naqsyabandiyah Al-Khalidiyah is able to reach various levels of society and build a community that has noble morals and is mentally connected with Allah SWT.

1. Dhikr *Khofi* (Dhikr in the Heart)

In Thariqah Naqsyabandiyah Al-Khalidiyah, dhikr *khofi* is a core practice that is done wholeheartedly, without sound, and without lip movements. In practice, a person sits in a special position (*tawarruk*), lowers his head towards the heart on the left, closes his eyes, closes his lips, and folds his tongue to the roof of the mouth. The utterance of Allah is spoken in the heart as much as possible, usually using the beads to count, but the whole process is really done inwardly, not heard by anyone around him. This dhikr *khofi* can be done anytime and anywhere, not bound by a certain time and place. However, in the tradition of Thariqah Naqsyabandiyah Al-Khalidiyah, there is usually an initial stage before a person can practice this dhikr, namely through the process of *bai'at* and *talqin* from a *mursyid* teacher. After obtaining permission, students will be taught the procedures of dhikr *khofi* in detail, including good manners and intentions (Hafidz, 2025.). Dhikr *Khofi* is one of the main da'wah methods in Thoriqoh Naqsyabandiyah Al-Khalidiyah, which emphasizes the practice of remembering Allah SWT inwardly. (Hasibuan, 2023). This approach is different from the more vocal dhikr *jahr*, and encourages individuals to insert worship into every daily activity, Allah SWT says:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

(That is) those who believe and their hearts become at peace with the remembrance of Allah. Remember, that only by remembering Allah will the heart always be at peace (Ar-Ra'd, 13:28)

By getting used to dhikr *khofi*, students can turn ordinary moments into meaningful spiritual experiences (Munandar & Hoiriyah, 2020). This not only increases sincerity, but also provides inner peace, helping them face life's challenges more calmly and wisely (Ashani et al., 2021). This da'wah strategy plays an important role in instilling a strong spiritual foundation, connecting the heart directly with Allah SWT without outside interference, thereby creating an environment that supports deep spiritual development (Ekawati et al., 2022).

2. Muraqabah (Self-Control)

Muraqabah in Thoriqoh Naqsyabandiyah is a da'wah strategy that emphasizes continuous self-supervision, where followers are invited to always be aware of the presence of Allah SWT in their every thought, speech, and action. This awareness distinguishes the Naqshbandiyah approach from other Sufism schools that focus more on external rituals (Hasan et al., 2024).

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ». [رواه مسلم] [صحيح]

Abu Hurairah (may Allah be pleased with him) narrated: The Messenger of Allah صلى الله عليه وسلم said: *Indeed, Allah does not look at your appearance and possessions, but Allah sees your heart and deeds* (HR. Muslim) (Sahih).

Through *muraqabah*, individuals are encouraged to cleanse their hearts from bad traits and develop good morals based on moral responsibility. With consistent self-supervision, followers of this order can internalize spiritual values in daily life, creating a figure who is obedient not only outwardly, but also has inner strength. This strategy is very important in the formation of the character and social ethics of the followers, so that it finally strengthens the quality of their da'wah through the example of noble morals. By showing good behavior in daily interactions, they can be an inspiration to others, making their da'wah more effective and impactful.

Theories of behavior change, such as Prochaska and DiClemente's models, underscore the importance of awareness, motivation, and evolution in forming new habits (Freesia, 2025). In this context, Dhikr Khofi and Muraqabah in Thariqah Naqshbandiyah serve as a tool to achieve sustainable behavior change.

Khofi dhikr serves as a tool to build consistent spiritual awareness. By engaging the mind and heart in this practice, individuals not only repeat the words of God, but also internalize the spiritual values that drive behavior change. This process increases the motivation to remember God in every aspect of life, in line with the habit-forming stage in the theory of behavior change.

Muraqabah strengthens self-supervision by increasing awareness of Allah's presence in every action. This practice encourages individuals to constantly guard their behavior, which helps in identifying and changing bad traits. This interconnectedness creates an environment that supports character transformation, in line with behavioral change steps that focus on action and reflection.

3. Khalwat in the Crowd

A distinctive principle in Thoriqoh Naqsyabandiyah Al-Khalidiyah is the concept of *khalwat dar anjuman*, which is the ability to achieve spiritual awareness even in the midst of crowds. In contrast to the Sufism school which prefers to isolate itself from the world, Naqsyabandiyah encourages its followers to see daily activities such as work, interacting with family, and socializing as opportunities for spiritual growth (Manap et al., 2025). With the right intentions and awareness, every activity can be a means to get closer to Allah SWT. This approach integrates *spirituality* into daily life, making the inner connection with Allah SWT remain strong without the need to isolate oneself. This da'wah strategy makes the teachings more relevant and easily accepted by the community, because followers can show that *spirituality* can coexist with worldly activities, thus creating a positive influence in their social environment (Mursalat & Munandar, 2022).

Khalwat in the Crowd is a typical principle in Thoriqoh Naqsyabandiyah Al-Khalidiyah which emphasizes the ability to achieve spiritual awareness in the midst of daily activities. In contrast to other institutes such as Qodiriyah and Syattariyah, which often emphasize more self-isolation practices or focused rituals, Naqsyabandiyah encourages its followers to see social interaction and work as a means of getting closer to Allah SWT.

The Qodiriyah Order, for example, is better known for its approach that emphasizes the more intensive practice of wirid and dhikr, often in the context of exile. Meanwhile, Syattariyah also has an element of exile but rather emphasizes a profound mystical experience, which sometimes separates followers from everyday life.

With a *khalwat dar anjuman approach*, Naqsyabandiyah offers a way for followers to integrate spirituality in every aspect of life without having to be disconnected from society. This makes the teachings of Naqshbandiyah more

relevant and easily accepted, because spirituality is not only seen as something separate from worldly life, but as a harmonious part of daily activities. This approach creates a positive impact in the social environment, making followers a tangible example that spiritual awareness can coexist with social responsibility.

4. Teacher-Pupil Relationship

The relationship between the mursyid (spiritual teacher) and the disciples in Thoriqoh Naqsyabandiyah Al-Khalidiyah is very close, becoming one of the main pillars in the da'wah strategy. Mursyid functions not only as a teacher, but also as a guide who provides direction according to the needs and spiritual conditions of students. This intense and personal relationship allows for the transmission of spiritual knowledge through special practices and in-depth guidance (Afdani, 2021). With constant spiritual support, murshid helps students to overcome challenges and remain consistent in practicing the teachings of the tarekat. This personal approach strengthens the inner bond between teacher and student, so that the learning process and spiritual transformation become more effective (Wahyu & Andy.N, 2023).

In this context, Albert Bandura's social learning theory provides a powerful framework for understanding these dynamics. Bandura's theory emphasizes that individuals learn through observation and social interaction, where the role model of the mursyid becomes a source of inspiration for students.

The collaboration between Bandura's social learning theory and the practice of murshid-disciple relations in Thoriqoh Naqsyabandiyah creates an environment that supports effective spiritual transformation. Inspired students can be role models in spreading the values of the tarekat to the community, making them agents of change who are able to inspire others through real examples.

Da'wah Strategy in Thoriqoh Naqsyabandiyah Al-Khalidiyah in Central Java

Thoriqoh Naqsyabandiyah Al-Khalidiyah in Central Java implements a number of da'wah strategies designed to maintain spiritual depth for the

members of the tariqat. This strategy not only focuses on the dissemination of religious teachings, but also integrates spiritual practices into daily life, so that Islamic teachings can be accepted and understood by various levels of society.

One of the main pillars of this da'wah strategy is the practice of dhikr khofi, which is carried out by members of the tarekat. This dhikr prioritizes remembrance of Allah inwardly, without sound, and is done with full awareness. This practice not only emphasizes the aspect of worship, but also serves as a means to achieve peace of mind. Through dhikr khofi, members of the tarekat are invited to dive into spiritual depths that can strengthen their bond with God, as well as become an example for the surrounding community (Wardi et al., 2024).

Thoriqoh Naqsyabandiyah also applies the bil-hal da'wah approach, namely da'wah through example (Ramadhani & Halwati, 2014). Members of the order are encouraged to show good morals in their social interactions. With behaviors that reflect Islamic values, they become positive examples that can inspire others. This approach is very effective in creating harmonious relationships between the members of the institute and the community, as well as increasing social solidarity.

Social and educational activities are also an important part of this da'wah strategy. Thoriqoh Naqsyabandiyah organizes various programs that involve the community, such as recitation, congregational dhikr, and charity activities. Through these programs, the tariqat not only broadcasts the teachings of Islam, but also makes a real contribution to the welfare of the community. The community is invited to participate and learn together, so that Islamic values can be internalized in a relevant and familiar context for daily life.

In all these activities, the relationship between the mursyid (spiritual teacher) and the disciple is strongly emphasized. Mursyid acts as a guide who provides direction according to the spiritual needs of students. This intense and personal relationship allows for the transmission of knowledge and spiritual guidance, which is very important in maintaining the quality of practicing the teachings of the institute.

With the combination of these various strategies, Thoriqoh Naqsyabandiyah Al-Khalidiyah has succeeded in creating an environment

conducive to spiritual and social growth in Central Java. This tarekat not only functions as a means of spiritual formation for its members, but also as an agent of change that is able to bridge the needs of da'wah in the midst of a diverse and dynamic society.

It should be emphasized that Thoriqoh Naqsyabandiyah Al-Khalidiyah has da'wah goals that are not only limited to the followers of its order, but are also directed to the wider community (Putra, 2018). The institute is committed to spreading Islamic spiritual values and ethics more broadly, with an inclusive approach. However, there are some practices and charities that are specifically designed for the members of the order, which require a certain understanding and practice.

For example, the practice of dhikr khofi and muraqabah is a core practice intended for members of the tarekat. This practice is not only a ritual, but also involves a deeper learning and appreciation process, including a diploma that must be received by the disciples from the mursyid before carrying out the practice. This shows that although Thoriqoh Naqshbandiyah is open to the general public, there are certain aspects that are indeed reserved for its followers who have undergone intensive spiritual guidance and education.

The da'wah strategy implemented by Thoriqoh Naqsyabandiyah Al-Khalidiyah includes two dimensions: first, building spiritual and moral awareness in the wider community through social and educational activities. Second, strengthening the spiritual character of the followers of the tarekat through certain practices that require deeper understanding. This approach allows the institute to function as a bridge between spirituality and daily life, responding to the community's need for Islamic values while maintaining the integrity of the teachings in the internal context of the institute.

Community Contribution in Strengthening Da'wah Strategy

The Thoriqoh Naqsyabandiyah community has made a significant contribution by using this holistic and inclusive approach that not only focuses on the conventional dissemination of religious teachings, but also integrates spiritual values into the daily lives of the community. One of the main aspects of this contribution is the collective spiritual formation carried out through various activities. This activity not only serves as a forum to

strengthen the bonds between community members, but also as a means to attract people from outside who want to learn more about the teachings of Islam.

1. Collective Spiritual Formation

Collective spiritual development is one of the da'wah strategies implemented by the Thoriqoh Naqsyabandiyah community. Congregational dhikr activities and knowledge assemblies are the core of this coaching. In the knowledge assembly, members not only listen to lectures, but also actively discuss the teachings of Islam, answer questions, and discuss issues relevant to daily life (Anas & Adinugraha, 2018).

This activity serves as an intermediary to strengthen social ties among members. An example of a program that has been implemented is a routine recitation held every Tuesday at the mosque which can be attended by members and the general public. This activity often includes the distribution of basic necessities to the underprivileged, which shows the commitment of this tarekat in making a real contribution to the community.

According to data collected from the management of Thoriqoh Naqsyabandiyah, an average of 150-200 people attended each knowledge assembly, reflecting the high interest of the public to learn more about Islamic teachings.

This collective spiritual formation not only strengthens bonds within the community, but also has a positive impact on the development of individual character. Members who are active in these activities report increased inner peace and spiritual satisfaction. The survey shows that about 80% of members feel more connected to Islamic teachings and are more motivated to apply Islamic values in their daily lives.

2. An Inclusive Approach

Thoriqoh Naqsyabandiyah's da'wah strategy is greatly influenced by the inclusive attitude they adopt. In practice, they emphasize the importance of maintaining good relations with all people, regardless of religious, ethnic, or racial differences (Fadilah et al., 2024). The collaboration held by Thoriqoh with other institutions includes several social institutions such as the Community Empowerment Foundation (YPM) and the Indonesian Red Cross (PMI) for food distribution activities and free health checks. In addition, they work closely with local governments, such as the Social Service

and the Health Office, in health and vaccination campaigns. Religious organizations such as the Indonesian Ulema Council (MUI) and Nahdlatul Ulama (NU) are also involved in joint recitation and interfaith discussions. On the education side, Thoriqoh Naqsyabandiyah collaborates with universities such as the State Islamic University (UIN) to organize workshops and seminars on Islamic values (Dublin, 2024).

This inclusive approach has succeeded in creating a more harmonious environment in the midst of a diverse society. The survey results showed that 75% of respondents felt more appreciated and accepted after participating in the activities organized by Thoriqoh Naqsyabandiyah. This contributes to the reduction of social tensions and the increase of interreligious tolerance in their environment.

3. Example through Morals

One of the main pillars of Thoriqoh Naqsyabandiyah's da'wah strategy is the formation of noble morals among his followers. This community actively seeks to instill important values such as honesty, patience, and compassion in daily life. By showing good behavior in social interactions, followers of Thoriqoh Naqsyabandiyah become role models who can inspire others around them.

The concept of da'wah bil-hal, or da'wah through deeds, is strongly emphasized in their approach. They believe that real actions are more impactful than mere words. Through examples of positive behavior, members of this community are able to attract the attention of a wider community, creating interest and interest in the teachings of Islam (Hamzah & Nasrul, 2020).

The positive influence of this approach can be seen in increasing public awareness of the importance of noble morals. The survey showed that 85% of respondents felt inspired to improve their behavior after interacting with members of Thoriqoh Naqsyabandiyah. This shows that da'wah through example can create real social change and strengthen Islamic values in society.

4. Evaluation and Adaptation

The Thoriqoh Naqsyabandiyah community actively evaluates the effectiveness of their da'wah strategy as an integral part of the development process. By listening to feedback from members and the community, they are

able to identify strengths and weaknesses in the approach that has been implemented. This process allows them to make the necessary adjustments, so that the da'wah strategies used remain relevant and effective in the midst of changing community needs (Mazdi, 2018). By constantly improving da'wah methods and techniques based on feedback, Thoriqoh Naqsyabandiyah is able to increase the positive impact of their da'wah activities. This makes them more effective in attracting attention and building stronger relationships with the community, as well as strengthening their commitment to continuous innovation.

The Role of Thoriqoh as the Need for Community Da'wah in Central Java

The role of Thoriqoh Naqsyabandiyah in building a bridge for the da'wah needs of the community in Central Java can be said to be very strategic and multidimensional. This Thoriqoh not only functions as a spiritual forum, but also as a driving force for inclusive social change. The approach adopted by the Naqshbandiyah community is based on the values of openness and acceptance of diversity. They do not limit da'wah to only certain groups, but embrace people from various religious backgrounds, ethnicities, and educational levels. This attitude reflects the spirit of pluralism that is needed in the context of the heterogeneous society of Central Java. The role of Thoriqoh Naqsyabandiyah in da'wah in Central Java is not only limited to spiritual aspects, but also penetrates into the social, economic, and cultural realms. Inclusivity, exemplary, and concern for the needs of the community are the keys to their success in building a solid and relevant da'wah bridge in the midst of a developed society. This approach deserves to be a model for other da'wah communities in building social harmony and strengthening Islamic values in the midst of modern life.

One of the main characteristics of Thoriqoh Naqsyabandiyah da'wah is the emphasis on *bil-hal* da'wah, namely da'wah through the example of real deeds in daily life. Thoriqoh members are encouraged to instill noble values such as honesty, patience, and compassion in their social interactions. By displaying noble morals, they indirectly become an example for the surrounding community. This da'wah model has proven to be more effective

in building trust and attracting public sympathy, especially in Central Java, where people highly value real examples rather than just rhetoric or theory.

The evaluation and feedback process is also an important part of their da'wah strategy. Thoriqoh Naqsyabandiyah regularly listens to input from members and the community, allowing them to adapt da'wah methods to be more relevant to the changing needs of society. This shows that they are not only static, but also adaptive and responsive to social dynamics. In this way, they can continue to improve the effectiveness of da'wah and ensure that the message conveyed can be well received. Thoriqoh Naqsyabandiyah focuses on inclusive education, providing access for the community to understand Islamic values. They hold accessible learning programs, so people from different educational backgrounds can participate. This contributes to a deeper understanding of religion, as well as helping to create a more tolerant and harmonious society.

Thoriqoh Naqsyabandiyah not only functions as a conveyor of religious messages, but also as an agent of change who is active in building a bridge between the needs of da'wah and the community in Central Java. Through their efforts, these communities have succeeded in creating an atmosphere conducive to dialogue and interaction between individuals, as well as making a positive contribution to the social and spiritual life of the community. This makes Thoriqoh Naqsyabandiyah an effective and sustainable model of da'wah in the midst of a diverse society.

Thoriqoh Naqsyabandiyah Al-Khalidiyah's da'wah strategy in Central Java is a harmonious integration between *Spirituality* profound, intellectual rationality, and real example in social life. This approach not only emphasizes aspects of individual worship, but also builds a solid community, *inclusive*, and relevant to the needs of modern society. With this, an analysis emerged in the success of the da'wah of this tarekat lies in its ability to integrate three main dimensions according to Al-Bayanuni's theory: '*athifi* (*emotional-spiritual*), '*aqli* (*rational-intellectual*), and *bissi* (*Sensory-behavioral*)' (Muklis, 2018).

1. The '*Athifi* Dimension (*Emotional-Spiritual*)

The da'wah strategy in this dimension focuses on strengthening the inner bond between man and his God (Syarifudin, 2023). Thoriqoh Naqsyabandiyah instills spiritual values through dhikr *Khofi*, a practice of remembering God secretly in the heart without sound or physical movement.

This dhikr is not just a ritual, but a process of cleansing the soul (*Tazkiyatun nafs*) that fosters a sense of love, submission, and sincerity. Practice *Muraqabah* (spiritual self-control) is also taught so that every student always feels close to Allah, so that a strong inner awareness is born.

Uniquely, dhikr *khofi* and *muraqabah* not only form individual character, but also become an emotional bonding tool between members of the congregation. In the concept of *kehalwat dar anjuman* (loneliness in the midst of a crowd), students are taught to keep their dhikr even in the midst of social crowds. This makes *spirituality* inseparable from real life, but present in every second of activity. This approach is very effective, especially for community groups that need gentleness, such as converts or ordinary people who are still looking for the meaning of life. Mursyid (spiritual teacher) uses spiritual advice (*mauidhab hasanah*) which is conveyed in soft words and inspiring stories of the guardians.

In this dimension, Thoriqoh Naqsyabandiyah focuses on strengthening the inner bond between the individual and his God. The practice of dhikr *khofi*, which is a silent reminder of Allah, is one of the main methods. For example, a community in Purworejo performs dhikr *khofi* every Friday night, which is attended by more than 200 people. This activity is not just a ritual, but a process of cleansing the soul that fosters a sense of love and sincerity.

The practice of *muraqabah* was also introduced, where each member was taught to always feel close to Allah, even in the midst of social crowds. This can be seen in activities where community members are invited to continue to do dhikr even in crowded social situations, creating a strong spiritual awareness. The use of spiritual advice delivered gently by the murshid also creates a strong emotional bond between the teacher and the student, so that da'wah feels soothing and uplifting.

2. The Dimension of 'Aqli (Rational-Intellectual)

In this dimension, Thoriqoh Naqsyabandiyah's da'wah strategy prioritizes logic, discussion, and rational understanding of spiritual values. Through a routine assembly of knowledge, the pilgrims discussed classic books such as *Al-Hikam* by Ibn Athaillah and *Qusyairiyah Treatise*. This discussion not only dissects the meaning of ritual, but also examines the philosophy of Sufism to answer the challenges of the times, such as how to integrate spirituality in the economic, social, and cultural worlds (Scott, 2020).

A rational approach is also seen in personal guidance (*subbah*) between murshid and disciples. Each student is given space to ask questions and discuss the meaning of the essence behind the sharia, such as the urgency of a certain dhikr or how to apply the value of patience in family conflicts. Thus, the disciple not only blindly practices the teachings, but understands their essence and benefits logically.

This strategy is very effective for people who are critical, educated, or face the flow of *secular thought* of da'wah to be *dialogical, argumentative, and adaptive* to the development of the times. For example, the concept of *muraqabah* is not only understood as a spiritual meditation, but also as a principle of honesty in trade or cooperation in social projects. Da'wah is also a real solution to the problems of modern life.

3. *The Dimension of 'Hissi* (Sense-Behavior)

This dimension is the importance of real role models in daily behavior. Thoriqoh Naqsyabandiyah has a strict spiritual genealogy system, where the mursyid not only teaches dhikr, but also shows the importance of life, discipline, and social care (Pusparini, 2020). The example of the mursyid is the main magnet of da'wah, because people are more easily inspired by real examples than just verbal advice.

The *haul* ritual (commemoration of the death of the guardian) which is filled with the recitation of prayers, mass alms, and Islamic art performances also became an effective cultural da'wah medium. This activity combines visual, audio, and *kinesthetic elements*, so that it is easily accepted by the Javanese people who are rich in tradition. Da'wah also feels grounded, not unfamiliar, and still maintains the essence of the teachings.

4. Three-Dimensional Integration: Spiritual, *Intellectual*, and Social Harmony

The success strategy of Thoriqoh Naqsyabandiyah's da'wah lies in its ability to harmoniously integrate this third dimension. In the *istighosah kubro* (grand dhikr) event, for example, all aspects are combined with the recitation of dhikr together to create a moving spiritual atmosphere (*'athifi*), lectures by scholars explaining the meaning of dhikr with the postulates of the Qur'an and the logic of mental health (*'aqli*), and participants are invited to donate to disaster victims (*hissi*). This combination answers Al-Bayanuni's criterion that effective da'wah must touch the heart, satisfy the intellect, and be manifested in real actions.

The uniqueness of Javanese culture is also well accommodated, such as the use of *tembang macapat* in *dhikr* or local symbols in rituals, so that *da'wah* does not feel foreign but still maintains the purity of Islamic teachings. *Da'wah* is no longer seen as a monotonous activity, but as a process of transformation of self and society towards a more meaningful, harmonious, and loving life. This is the strength of Thoriqoh Naqsyabandiyah's *da'wah* strategy uniting heaven and earth in one inspiring spiritual breath. Thoriqoh Naqsyabandiyah's *da'wah* strategy that accommodates the uniqueness of Javanese culture is a very careful and effective approach in bridging religious values with local wisdom of the community. One of the important aspects of this strategy is the use of *tembang macapat* in *dhikr* and Javanese cultural symbols in religious rituals. This approach not only makes *da'wah* feel more familiar and easily accepted by the community, but also maintains the purity of Islamic teachings without reducing its spiritual essence. Thus, *da'wah* not only teaches religious teachings textually, but also inspires positive and sustainable social change. With the power of this strategy, Thoriqoh Naqsyabandiyah is able to unite heaven and earth to connect the spiritual dimension with socio-cultural reality in an *inspiring* and *transformative* *da'wah* process. This approach not only enriches religious experiences, but also strengthens social cohesion and fosters noble human values in Central Java society.

CONCLUSION

This study shows that the *da'wah* strategy of Thoriqoh Naqsyabandiyah Al-Khalidiyah in Central Java is a form of sufistic *da'wah* model that is integrative and transformative. This research expands the application of Al-Bayanuni theory in a sufistic context in the Javanese community, illustrating how *da'wah* can connect the spiritual dimension with the social aspect synergistically. The *da'wah* model applied by Naqsyabandiyah can be used as a reference for *da'wah* institutions in designing an inclusive spiritual approach in the contemporary era, which harmonizes religious values with the needs of diverse communities.

In the face of the challenges of digitalization and secularization, the relevance of sufistic *da'wah* is increasingly urgent, because it offers an alternative way to find meaning and peace of mind in the midst of the

complexity of modern life. The impact of this approach is obvious, both on individuals and communities. On a personal level, the practice of thoriqoh encourages the development of a character that is patient, sincere, disciplined, and calm in facing various challenges. Meanwhile, at the social level, collaboration in religious activities creates a strong sense of solidarity, concern, and a spirit of brotherhood. Thus, Thoriqoh Naqsyabandiyah not only functions as a place of spiritual formation, but also as a driving force to strengthen morals and society in line with the needs of the people of Central Java today.

REFERENCES

- Abitolkha, A. M., & Muvid, M. B. (2020). *Tracking the Muktabar Orders in the Archipelago* (Muhammad Basyrul Muvid (ed.); 1st ed.). Pen Strokes.
- Afdani, Y. (2021). Solidarity of the Naqsyabandiyah Tarekat Congregation. *BELIEF: Sociology of Religion Journal*, 1(1). <https://doi.org/http://dx.doi.org/10.30983/belief.v1i1.6440>
- Aida, B. (2020). Da'wah Strategy for Followers of the Khalidiyah wa Naqsyabandiyah Order at the Kwanaran Kudus Mosque. *Journal of Da'wah Science*, 40(1), 65–74. <https://doi.org/10.21580/jid.v40.1.5570>
- Ali Sodik, Irwandra, & Budi Utomo, A. A. (2022). Da'wah Strategy in the Naqsyabandiyah Khalidiyah Order in Realizing Karimah Morals in Baitul Malik. *Bharasa Multidisciplinary Journal*, 1(1), 1–70. <https://doi.org/10.56691/jurnalmultidisiplinerbharasa.v1i1.4>
- Anas, A., & Adinugraha, H. H. (2018). Naqsyabandiyah in Grobogan. *Journal of Islamic Communication*, 08(01), 180–211.
- Ar-Ra'd. (13 C.E.). *QS*.
- Ashani, S., Damanik, N. R., & Andy, S. (2021). The Effect of Zikir on Reducing Anxiety Towards the Impact of the Covid-19 Pandemic in the Syattariyah Tarekat Community in Medan Denai District. *Ability: Journal of Education and Social Analysis*, 2(4), 63–76. <https://doi.org/10.51178/jesa.v2i4.289>
- Aulia, S. salwa. (2025). Miles and Huberman Engineering Model in Qualitative Research. In *ebizmark blog*. <https://ebizmark.id/artikel/model-teknik-miles-dan-huberman-dalam-penelitian-kualitatif/>

- Ekawati, E., Umar, N., Hendrajaya, J., & Mubin, F. (2022). Tarekat and Prevention of Radicalism and Religious Fundamentalism in Indonesia. *PENAMAS, Journal of Religion and Societies*, 35(1), 81–98. <https://doi.org/10.31330/penamas.v35i2.558>
- Fadilah, N., Jannah, S. F., & Jannah, F. (2024). Qodariyah Wa Naqsyabandiyah Tarekat Transformation Towards Social Piousness. *INFORMATION, Journal of Da'wah and Islamic Studies*, 2(2), 84–89. <https://doi.org/https://doi.org/10.61166/maklumat.v2i2.27>
- Freesia, T. (2025). Transtheoretical models: how to assess and support behavior change. In *Wordpress*. editverse.com. <https://www.editverse.com/id/Tahapan-Perubahan-Intervensi-Perilaku-Penilaian-Motivasi/>
- Gufran, M., & Zaeni, H. (2022). Da'wah Strategy of the Hamzanwadi II Da'wah Council in Lombok. *Journal of Islamic Communication*, 12(2), 310–334. <https://doi.org/10.15642/jki.2022.12.2.310-334>
- Gustina, E., Siregar, P., & Damanik, A. (2021). The concept of the formation of morals through dhikr according to the community of the Syattariyah Tarekat Jamaah Surau Al-Izzah on Jalan Bromo Medan. *Cybernetics: Journal of Educational Research and Social Studies*, 2(4), 30–47. <https://doi.org/10.51178/cjerss.v2i4.294>
- Hafidz. (n.d.). *Interview*.
- Hakim, M. R. R. R. (2018). Da'wah Strategy in the Tarekat Community (Case Study on Qodiriyah wa Naqsyabandiyah Tarekat Activities at Futuhiyyah Mranggen Islamic Boarding School, Demak). *Lantern*, II(1), 1–25.
- Hamzah, H., & Nasrul, N. (2020). The Contribution of the Naqsyabandiyah Order in Building Noble Moral Education. *Al-Thariqah Journal of Islamic Religious Education*, 5(2), 116–128. [https://doi.org/10.25299/al-thariqah.2020.vol5\(2\).5539](https://doi.org/10.25299/al-thariqah.2020.vol5(2).5539)
- Hasan, Muhammad Syahrul, Windianti, F., & Febriani, S. (2024). Muroqobah in fathul arifin: interpretation and implementation by Sheikh Ahmad Khatib Sambas. *The International Journal of PEGON Islam Nusantara Civilization*, 12(1), 27–53.
- Hasibuan, Z. (2023). The method of dhikr when implementing the suluk of the Naqsyabandiyah Tarekat at Surau Tarbiyah Tengah Sawah

- Bukittinggi City. *Asian Journal of Islamic Studies and Da'wah*, 1(1), 178–193. <https://doi.org/10.1002/asjc.637>
- Huda, M. (2022). *The development of the naqsyabandiyah khalidiyah tarekat in Sokaraja Lor Village, Sokaraja District, Banyumas Regency (1864 – 2021)*. UIN Prof. K.H. Saifuddin Zuhri.
- Ihsan, N. H. (2023). History and Development of Tarekat in Indonesia. *SENTENCE*, 10(2). <https://doi.org/10.312119/osf.io/srmua>
- Manap, A., Syukri, A., Arifullah, M., Dan, M., & Muhammad, N. (2025). The Development of Thariqah Naqsyabandiyah to the Maro Sebo Ulu Community (Sungai Ruan Ilir Village in the Perspective of Its Social Role). *Morals: Journal of Islamic Religious Education and Philosophy*, 2(2), 30–46. <https://doi.org/https://doi.org/10.61132/akhlak.v2i2.629>
- Mashuri, S., & Martyr, A. (2024). *Learning strategies of Islamic religious education from a multicultural perspective* (Z. R. Bahar (ed.); 1st ed.). PT. Literacy Nusantara Abadi Group.
- Mazdi, M. (2018). *Nusantara Sufi Tafsir (Study of the Naqsyabandiyah Khalidiyah tarekat in Cilacap Regency)* (R. Reang (ed.); 1st ed.). Yayasan Omah Aksoro Indonesia.
- Muklis. (2018). Al Bayanuni's Da'wah Strategy (Analysis of Muhammad Abu Fatah Al Bayanuni's Strategy in the Book Al Madkhal Ila Ilmi Da'wah). *Islamic Communication Journal*, 3(1), 74–87.
- Munandar, S. A., & Hoiriyah, N. (2020). The Influence of Zikir of the Syattariyyah Order in the Formation of the Personality of Students at the Ar-Ramly Giriloyo Wukirsari Imogiri Islamic Boarding School Bantul. *Hisbah: Journal of Islamic Counseling and Da'wah Guidance*, 17(1), 61–86. <https://doi.org/10.14421/hisbah.2020.171-05>
- Mursalat, M., & Munandar, S. A. (2022). Socio-Economic Dimensions of the Al-Idrisiyah Tarekat in Indonesia: Doctrine and Practice. *Journal of Reflective Sociology*, 17(1), 205–232. <https://doi.org/10.14421/jsr.v17i1.2543>
- Muzaiyana. (2024). *Portrait of the Tijaniyah Tarekat Movement among the Madurese People* (Rochimah (ed.); 1st ed.). Library of Ideas.
- Nur, F. M. (2021). Muraqabah in the Perspective of the Naqsyabandiyah Al-Khalidiyah Al-Kurdiyah Tarekat. *Journal of Islamic Thought*, 1(1), 16–29. <https://jurnal.ar-raniry.ac.id/index.php/jpi%0AVol>

- Paluseri, M. S. (2020). Muhammad Abu Al-Fatah al-Bayanuni's Da'wah Strategy in Improving the Spirituality of Narcotics Inmates in Class IIB Pinrang Prison [State Islamic Institute (IAIN) Parepare]. In the *Graduate School of Education*, <http://repository.iainpare.ac.id/1959/%0Ahttp://repository.iainpare.ac.id/1959/1/17.0231.005.pdf>
- Pusparini. (2020). Marketing Strategy of Thoriqoh-Based Islamic Boarding Schools in Urban Areas (Study of Islamic Boarding Schools of World Civilization Jagat 'Arsy) [Syarif Hidayatullah State Islamic Education Institute Jakarta]. In *Repository.Uinjkt.Ac.Id*. [https://repository.uinjkt.ac.id/dspace/handle/123456789/59463%0Ahttps://repository.uinjkt.ac.id/dspace/bitstream/123456789/59463/1/final Pusparini Thesis October 2020.pdf](https://repository.uinjkt.ac.id/dspace/handle/123456789/59463%0Ahttps://repository.uinjkt.ac.id/dspace/bitstream/123456789/59463/1/final%20Pusparini%20Thesis%20October%202020.pdf)
- Putra, M. (2018). *The Effectiveness of Da'wah through the Study of Sufism (Study on the Naqshbandiyah Tarekat Assembly in Duren Ijo Village, Mariana District)*. Raden Fatah State Islamic University, Palembang.
- Ramadhani, F. E., & Halwati, U. (2014). Dakwah Irsyad: The Paradigm of Da'wah and Islamic Counseling Guidance. *Al-Hiwar Journal of Da'wah Science and Techniques*, 12(1), 27–43. <https://doi.org/10.18592/alhiwar.v12i1.11829>
- Solihat, S. A. (2022). Analysis of Ustadz Syam's Da'wah Strategy About Prayer and Destiny Through the Tiktok Application to Followers. *Bandung Conference Series: Islamic Broadcast Communication*, 2(2), 62–65. <https://doi.org/10.29313/bcsibc.v2i2.3369>
- Syarifudin, M. (2023). *A Method of Evangelism*. UIN Prof. K.H. Saifuddin Zuhri Purwokerto.
- Tapanuli, S. D. I. T. (2024). 'Tarekat and Politics: A Study of Socio-Political Relations in the Land of Tapanuli. *Journal of Islamic Political Thought*, 3(2), 60–76.
- Wahyu, M. A., & Andy.N., N. (2023). Mursyid Understanding of the Naqsyabandiyah Tarekat Bustanul Muwahhidin of Mandau District Towards Sufok Hadith. *Al-Bukhari : Journal of Hadith Science*, 6(1), 19–38. <https://doi.org/10.32505/al-bukhari.v6i1.5348>
- Wardi, M., Mudiuddin, & Wahyudi, H. F. (2024). The Experience of Dhikr and Contemplation in the Spiritual Guidance of the Tijaniyah Tarekat

- in Madura, Indonesia. *Bulletin of Indonesian Islamic Studies*, 3(2), 75.
<https://journal.kurasinstitute.com/index.php/biis%0APengalaman>
- Wibisono, M. Y., & Rahman, M. T. (2025). *A Study of Religious Social Movements*. 24–29.
- Zulfahmi, I. (2024). *The existence of the Naqsyabandiyah Al-Khalidiyah Tarekat Abuya Sheikh H. Amran Waly Al-Khalidi in Kuala District, Nagan Raya Regency*. Ar Raniry State Islamic University.