



**Teosofia: Indonesian Journal of Islamic Mysticism**

Vol. 13, No. 2, 2024, pp.187-212

e-ISSN: 2540-8186; p-ISSN: 2302-8017

DOI: 10.21580/tos.v13i2.22567

## Social Change and the Role of Sufi Orders in Indonesia: A Systematic Literature Review

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### Article History:

Received: 29 July 2024

Accepted: 2 Dec 2024

Published: 4 Dec 2024

### How to cite this article:

Rohmawati, Hanung  
Sito Rohmawati, and  
Zulkifli "Social Change  
and the Role of Sufi  
Orders in Indonesia: A  
Systematic Literature  
Review" *Teosofia:  
Indonesian Journal of  
Islamic Mysticism* 13, no  
2 (2024): 187-212  
[https://doi.org/10.21580/t  
os.v13i2.22567](https://doi.org/10.21580/tos.v13i2.22567)

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Journal of Islamic  
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**Abstract:** Sufi orders have made a significant contribution to Indonesian society; however, systematic literature reviews on this topic remain limited. This article aims to examine the role of Sufi orders in supporting social change in Indonesia. Using the SLR and PRISMA guidelines, this study reviews journal articles from Google Scholar published between 2015 and 2024. The analysis of 14 articles indicates that Sufi orders in Indonesia play a significant role in socio-political, educational, philanthropic, economic, personal, and spiritual transformation. The reviewed articles demonstrate that Sufi orders serve as effective agents of social change, employing adaptive, evolutionary, and contextually relevant approaches to address societal needs. This research provides a comprehensive perspective on Sufi orders' contribution to social change, offering practical methods to support sustainable social transformation in Indonesia. Further studies can conduct more comprehensive SLRs with broader scopes, including more varied databases.

**Contribution:** This paper contributes to understanding the positive contributions made by Sufi orders to Indonesian society in terms of socio-political, educational, philanthropic, economic, personal, and spiritual transformation. It also provides a basis for further study to review the role of Sufi orders from different perspectives.

**Keywords:** Sufi orders; social change; Indonesia; SLR

## Introduction

In Indonesian society, Sufism plays a significant role that extends beyond religious practices and beliefs. Historically, the Sufi order (*tañqa*) was established to guide its members through specific, formulated regulations, methods, and rituals aimed at achieving spiritual purification or enlightenment. However, sociologically, the Sufi order has evolved into a robust socio-religious institution with a strong membership structure.<sup>1</sup> Later, Sufism took a role in empowering communities,<sup>2</sup> boosting economic growth, and even facilitating political engagement.<sup>3</sup> To this day, Sufism continues to actively participate in various social endeavors, including charitable work, conflict resolution, and other initiatives.<sup>4</sup>

The initial role of Sufi orders in Indonesian society highlights their significance in transcending religious and cultural boundaries, underscoring the complex challenges arising from such interactions. Globally, Sufism has become a transnational phenomenon transcending cultural, linguistic, and political boundaries.<sup>5</sup> The spiritual journeys undertaken by the Sufis have enriched individual religious experience and contributed to the development of more inclusive and sustainable social dynamics.<sup>6</sup> The historical transformation of Sufism since the twelfth century includes adaptations to social, political, economic, and cultural changes. Sufism combines spiritual dimensions with worldly obligations, thus making it relevant to modern society.<sup>7</sup>

Islam is thought to have first arrived in Indonesia from various regions in the Middle East.<sup>8</sup> Many scholars, such as Johns,<sup>9</sup> Azra,<sup>10</sup> and Zulkifli<sup>11</sup> support this view, not only

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<sup>1</sup> Martin Van Bruinessen, *Kitab Kuning Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia* (Mizan, 1995), 223–55; M Alfatih Suryadilaga, *Miftahus Sufi* (Yogyakarta: Teras, 2008), 1–238.

<sup>2</sup> M. Wildan Bin H.M. Yahya, Fahrudin, and Munawar Rahmat, “Spiritual and Professional Motivation of Indonesian Academics Entering the Shattariyah Sufi Order,” *Academic Journal of Interdisciplinary Studies* 11, no. 5 SE-Research Articles (2022): 210, <https://doi.org/10.36941/ajis-2022-0136>.

<sup>3</sup> Abdul Rasyad et al., “Tariqa of Hizib Nahdlatul Wathan: Construction of Social Change During the New Order Period in Lombok, Indonesia,” *International Journal of Sustainable Development and Planning* 18, no. 6 (June 27, 2023): 1963–72, <https://doi.org/10.18280/ijstdp.180633>.

<sup>4</sup> Suryadilaga, *Miftahus Sufi*, 1–238.

<sup>5</sup> Jamal Malik and John Hinnells, *Sufism in the West* (Taylor & Francis, 2006), 1-124; Francesco Piraino and Mark Sedgwick, *Global Sufism: Boundaries, Structures and Politics* (Hurst & Company, 2019), 1-313.

<sup>6</sup> Suwito Suwito et al., “Hybrid Sufism for Enhancing Quality of Life: Ethnographic Perspective in Indonesia,” *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022): 1–8, <https://doi.org/10.4102/HTS.V78I4.7198>.

<sup>7</sup> Nur Kafid, “Sufisme Dalam Dinamika Kehidupan Masyarakat Muslim Kontemporer,” *Mimbar Agama Dan Budaya* 37, no. 1 (2020): 27–38, <https://doi.org/10.15408/mimbar.v0i0.18232>; Bruinessen, *Kitab Kuning Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia*.

<sup>8</sup> Abdul Quddus and Lalu Muhammad Ariadi, “Gerakan Tarekat Dan Pertumbuhan Budaya Berfilosofi Di Lombok,” *TEOSOFI: Jurnal Tasawuf Dan Pemikiran Islam* 5, no. 2 (2015): 321–45, <https://doi.org/10.15642/teosofi.2015.5.2.321-345>.

because of the functions of networks between members of Sufi orders but also due to the accommodative attitude of Sufism towards aspects of local culture. Organized Sufism plays a significant role in the social and cultural dynamics in Indonesia and elsewhere. As a tool for disseminating Islam, Sufism serves as an essential bridge between Muslim and non-Muslim communities, whether in Africa, Asia, Europe, or North America.<sup>12</sup> In Java, for instance, the first propagators of Islam are known as the *Wali Sanga* (Nine Saints), who played a significant role in establishing Islam as a major religion, endowing ‘Indonesian Islam’ with its characteristic Sufi tendencies and acceptance of local traditions.<sup>13</sup>

In Indonesia, the role of Sufi orders in social change is a complex phenomenon with a long history and significant impact.<sup>14</sup> From the late sixteenth century onwards, Sufi thought influenced by Abū Ḥāmid al-Ghazālī (1058–1111), Muḥyī al-Dīn Ibn ‘Arabī (1165–1240), and ‘Abd al-Karīm al-Jīlī (1365–1408) was shaping Islamic spirituality in Indonesia, although the local Sufi orders were not formed until the 17th century. In the 19th and early 20th centuries, the local Sufi orders diversified, inspired by the refined teachings of Sufi masters who had returned from Arabia.<sup>15</sup> Due to their spiritual influence and social networks, the Sufi orders were usually involved in political and anti-colonial activities.<sup>16</sup> Successfully adapting to modernization and globalization, Indonesian Sufi leaders resisted imperialism, organized rebellions, and supported armed freedom movements.<sup>17</sup>

Today, Sufi orders continue to play a crucial role in shaping Indonesian society and the religious discourse. Among the leading Sufi orders, the Naqshbandīya teaches Islamic

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<sup>9</sup> Anthony H. Johns, “Sufism as a Category in Indonesian Literature and History,” *Journal of Southeast Asian History* 2, no. 2 (1961): 10–23, <https://doi.org/10.1017/S0217781100100547>.

<sup>10</sup> Azyumardi Azra, *Jaringan Ulama Timur Tengah* (Jakarta: Prenada Media, 2013), 1-145.

<sup>11</sup> Zulkifli, *Sufism in Java: The Role of the Pesantren in the Maintenance of Sufism in Java* (Leiden: INIS, 2002), 1-144.

<sup>12</sup> Piraino and Sedgwick, *Global Sufism: Boundaries, Structures and Politics*, 1–313.

<sup>13</sup> Limas Dodi and Amir Maliki Abitolkha, “From Sufism to Resolution: Examining the Spiritual Teachings of Tarekat Shiddiqiyah as the Theology of Peace in Indonesia,” *QIJIS (Qudus International Journal of Islamic Studies)* 10, no. 1 (2022): 141–74, <https://doi.org/10.21043/qijis.v10i1.11260>.

<sup>14</sup> Maghfur Ahmad, “Three Sufi Communities Guarding the Earth: A Case Study of Mitigation and Adaptation to Climate Change in Indonesia,” *Al-Jami’ah: Journal of Islamic Studies* 57, no. 2 (December 24, 2019): 359–96, <https://doi.org/10.14421/ajis.2019.572.359-396>.

<sup>15</sup> Tasmuji et al., “Becoming a ‘Fortress of Love’ for the Motherland: The Role of Local Sufi Order in Indonesia,” *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 14, no. 1 (2024): 73–95, <https://doi.org/10.15642/teosofi.2024.14.1.73-95>.

<sup>16</sup> Martin van Bruinessen, “Saints, Politicians and Sufi Bureaucrats: Mysticism and Politics in Indonesia’s New Order,” in *Sufism and the ‘Modern’ in Islam*, (London: IB Tauris, 2007), 92-112.

<sup>17</sup> Syamsun Ni’am, “Tasawuf Di Tengah Perubahan Sosial (Studi Tentang Peran Tarekat Dalam Dinamika Sosial-Politik Di Indonesia),” *Harmoni* 15, no. 2 (2016): 123–37, <https://doi.org/10.32488/harmoni.v15i2.35>.

values to its followers and improves their social behavior through *dhikr* and applied education, enhancing religious knowledge, faith, and piety.<sup>18</sup> Additionally, Naqshbandiyya Wa Qādirīya (TQN) emphasizes spiritual and moral values that positively impact the development of societal morality and ethics.<sup>19</sup> Meanwhile, the Rifā'iyya organization has gained wide recognition for its consistent opposition to Dutch colonialism and for supporting peaceful *da'wa* methods and effective social resistance.<sup>20</sup> In facing the challenges of the modern era, the social movements of the Sufi orders offer a humanistic, evolutionary, and natural alternative. The social solidarity fostered through Sufi teachings promotes individual and social peace while upholding religious values.<sup>21</sup>

A systematic literature review has been widely applied by Indonesian scholars in studying various phenomena. Zulkifli et al. investigated and reviewed the Islamic perspective on the environment, identified Islamic approaches to environmental preservation, and examined the impact of these approaches in the empirical reality of the Muslim population. Based on a review of 23 articles, the study found that the Islamic perspective on the environment encompasses the harmonious relationship between humans and the environment, the caliph's role, the expression of faith, shari'a obligations, and Islamic ethics.<sup>22</sup> Then, by examining factors that influence individual happiness and investigating the impact of faith and other factors on overall well-being, Wiliasih et al. revealed that happiness in Islam is divided into two types: temporary and eternal happiness, encompassing both the present and the future. Happiness is influenced by both material factors and non-material factors, such as faith and other aspects of religiosity. Happiness derived from material factors is temporary, while religiosity factors, such as faith, the practice of Sufism, and religious behavior, bring a sense of closeness to God and provide tranquility and peace, which is an indication of true happiness.<sup>23</sup>

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<sup>18</sup> Luqman Abdullah, "Kontribusi Tarekat Naqshbandiyah Terhadap Pendidikan Agama Islam Dan Perubahan Perilaku Sosial Jamaah (Studi Kasus Jamaah Tarekat Naqshbandiyah Di Dukuh Tompe, Kabupaten Boyolali)," *Nazhruna: Jurnal Pendidikan Islam* 1, no. 1 (2018): 1–19, <https://doi.org/10.31538/nzh.v1i1.39>.

<sup>19</sup> Siswoyo Aris Munandar, Sigit Susanto, and Wahyu Nugroho, "Tarekat Qadiriyyah Wa Naqshbandiyah Terhadap Kesalehan Sosial Masyarakat Dusun Gemutri Sukoharjo Sleman," *Jurnal Studi Agama Dan Masyarakat* 16, no. 1 (2020): 35–51, <https://doi.org/10.23971/jsam.v16i1.1833>.

<sup>20</sup> Andi Kaprabowo, "Beyond Studies Tarekat Rifa'iyah Kalisalak: Doktrin, Jalan Dakwah, Dan Perlawanan Sosial," *Jurnal Pemberdayaan Masyarakat: Media Pemikiran Dan Dakwah Pembangunan* 3, no. 2 (2019): 377–96, <https://doi.org/10.14421/jpm.2019.032-07>.

<sup>21</sup> Martin Van Bruinessen and Julia Day Howell, *Sufism and the 'Modern' in Islam*, vol. 67 (London: IB Tauris, 2007), 92–112; Justine Howe, "Contemporary Mawlid in Chicago," in *Global Sufism: Boundaries, Structures, and Politics* (London: Hurst & Company, 2019), 119–35.

<sup>22</sup> Zulkifli, Nuryaman, and Hafidhoh, "Islamic Approaches To The Environmental Preservation: A Systematic Literature Review," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 20, no. 2 (2023): 176–208, <https://doi.org/10.22515/ajpif.v20i2.7848>.

<sup>23</sup> Ranti Wiliasih et al., "Happiness in Islam and Influencing Factors (SLR Approach)," *Al-Muzara Ah* 12, no. 1 (2024): 137–57, <https://doi.org/10.29244/jam.12.1.137-157>.

Furthermore, Muhamad Arif et al. studied the types of pesantren (Islamic boarding school) in Indonesia through a systematic literature review and revealed that pesantren consist of three models: Salaf/traditional, modern, and integrated.<sup>24</sup> In contrast, by examining the relation between religiosity and spirituality, particularly in the work context, Obregon's study et al. brings contributions that encompass four approaches: (i) measurement scales of spirituality and religiosity; (ii) behavioural benefits of religiosity in individuals; (iii) insertion of religiosity and spirituality in social service practice; and (iv) research directions. The study presents technical and managerial implications to provide theoretical support for the development of programs and practices that incorporate spirituality and religion in the workplace, as an effective strategy for fostering ethical attitudes.<sup>25</sup>

However, no systematic literature review has been conducted to date on the role of Sufi orders in supporting social change in Indonesia. This paper, therefore, aims to fill this gap through a review of scholarly publications from 2015 to 2024. This review aims to delineate the roles of Sufi orders in various aspects of social change in Indonesia based on the existing studies. The following research questions (RQs) are investigated: Which Sufi orders are most frequently studied regarding their role in social change in Indonesia? In which aspects of social change do the Sufi orders play their role? The literature review provides a comprehensive perspective on how Sufi orders contribute to social change and offer practical methods to support social transformation. It can also help future researchers to identify which aspects are understudied or neglected, thus requiring further examination.

## Literature Review

### Sufi Orders as Socio-Religious Institutions

Sufi orders are religious institutions that serve as platforms for spiritual guidance, moral development, and the transmission of religious knowledge. Terminologically, the Arabic term *ṭarīqa* denotes in this context a path, way, direction, method, system, and school of thought.<sup>26</sup> Historically, every Sufi order was founded by a sheikh (*murshid*), who transmitted his teachings to a group of students (sg.. *muīd*) from the 13th century onwards. In the 17th century, there was a pronounced shift in the direction and mission of the local Sufi orders, leading to the emergence of international Sufi organizations with branches worldwide. These new Sufi orders developed their own structure, hierarchy, and

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<sup>24</sup> Muhamad Arif, Sulaiman Dorloh, and Shuhairimi Abdullah, "A Systematic Literature Review of Islamic Boarding School (Pesantren) Education in Indonesia (2014-2024)," *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 2 (2024): 161–80, <https://doi.org/10.33367/tribakti.v35i2.5330>.

<sup>25</sup> Sandra Leonara Obregon et al., "Religiosity, Spirituality and Work: A Systematic Literature Review and Research Directions," *Journal of Business Ethics* 179, no. 2 (2022): 573–95, <https://doi.org/10.1007/s10551-021-04856-7>.

<sup>26</sup> Luis Ma'lūf, *Al-Munjid Fī Al-Lughā Wa Al-A'kām* (Beirut: Dār al-Mashriq, 1986), 464–65.

teachings, preserving the teachings of an eminent sheikh.<sup>27</sup> Over the course of its development, Sufi orders developed a relatively robust leadership structure, internal regulations, and social networks. The existence of a *murshid*, caliph, *dhikr* assembly, *zāwiya*, and a cadre system demonstrates that the *ṭaīqqa* possesses a strong institutional character.

The Indonesian Sufi orders have been rooted in the development of Islam since the 16th century and play a significant role in religious education, propagation (*da'wa*), and social integration. Major Sufi orders like TQN, Shattariyya, Tijāniyya, and Naqshbandiyya-Khālidiyya serve not only as spaces for spiritual development but also as socio-cultural networks capable of mobilizing the masses, strengthening religious identity, and fostering social solidarity. Understanding the characteristics of Sufi orders as religious institutions is the basis for assessing their capacity as agents of social change. *Dhikr* assemblies, study centers, and *sulūk* activities not only produce personal transformation through the process of self-purification but also encourage social change through practices of solidarity, philanthropy, and moral advocacy. Their presence as organized religious communities enables the Sufi orders to contribute to broader social transformation.<sup>28</sup>

Sufi orders in Indonesia demonstrate flexibility in the face of modernization, digitalization, urbanization, and increasing societal needs for education and economic empowerment. Activities such as digital *da'wa*, entrepreneurship training, and community empowerment programs demonstrate the Sufi orders' ready adaptability to changing social contexts. Further, Sufi orders often integrate Sufi teachings with local culture, which strengthens the level of societal acceptance and allows the order to play a role in preserving local values relevant to the dynamics of social change. Thus, the process of adaptation and contextualization serves as a theoretical basis for explaining their continuity and relevance in Indonesian society.<sup>29</sup>

The role of the Sufi orders in social change can be understood through several dimensions. In the socio-political sphere, Sufi orders exert influence through charismatic leadership, strengthening of social networks, and participation in the public sphere. In education, Sufi orders develop *pesantren* (Islamic boarding schools), *madrassa* (Islamic schools), and informal learning forums that contribute to shaping a new generation with strong religious values. In the domains of philanthropy, the *ṭaīqqa* undertakes activities such as collecting donations, distributing alms, and establishing social welfare institutions. In the economic sphere, several Sufi orders have established cooperatives, skills training, and

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<sup>27</sup> John Spencer Trimingham, *The Sufi Orders in Islam* (London: Oxford University Press, Ely House, 1971), 1–10.

<sup>28</sup> Martin van Bruinessen, "The Origins and Development of Ṣūfī Orders (Tarekat) in Southeast Asia," *Studia Islamika* 1, no. 1 (1994): 1–24, <https://doi.org/10.15408/sdi.v1i1.864>.

<sup>29</sup> Firdaus Wajdi, Dianada Puspita, and Ahmad Hakam, "The Synergy of Sufism and Nationalism: The Role of Idrisiyya Sufi Order in Contemporary Indonesia," *International Journal of Religion* 5, no. 11 (2024): 3142–50, <https://doi.org/10.61707/735shd67>.

community-based economic models. In addition, the Sufi orders have a role in spiritual and personal transformation, which has a profound impact on broader social change. The transformation of individual character (e.g., improved work ethic, discipline, and moral purity) contributes to the formation of a more harmonious social order. Finally, *da'wa* activities serve as a means of reinforcing social values, broadening the community's moral horizons, and strengthening the community's religious identity. These dimensions demonstrate that the scope of Sufi orders is not limited to ritual activities, and they are actively involved in complex social dynamics.<sup>30</sup>

## Method

This study employed the Systematic Literature Review (SLR) method. SLR is a scientific procedure for reviewing relevant research results, guided by specific and rigorous rules to ensure the completeness, unbiased nature, transparency, and accountability of the methodology and its implementation.<sup>31</sup> This research aims to answer the formulated research questions transparently and reproducibly on all published, high-quality, and relevant research papers on the role of Sufi orders in social change in Indonesia.<sup>32</sup>

The primary guideline in this SLR process is PRISMA 2020 (Preferred Reporting Items for Systematic Reviews and Meta-Analyses), following the pattern established by Zulkifli, Nuryaman, and Hafidhoh.<sup>33</sup> PRISMA 2020 replaced the previous guidelines for SLR research, outlining the main stages of identification, screening, eligibility, and inclusion, and provides a checklist, explanation, elaboration, and flow diagram. This version is recommended for the writing process as it is more comprehensive and covers all the items analyzed in the reviewed articles.<sup>34</sup>

In the identification step, the researchers identified the keywords, terms, synonyms, syntax, and other relevant words. Based on the primary focus of the research, which is to examine the Sufi orders included in the relevant studies regarding the social change in Indonesia, the keywords “tarekat,” “perubahan sosial,” and “Indonesia” were used to

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<sup>30</sup> Annisa Wahid, “Sufism Amid Social Turmoil: The Transformation Of Sufi Orders In The Socio-Political Development Of Indonesia,” *Tajdid* 26, no. 2 (2023): 124–37, <https://doi.org/10.15548/tajdid.v26i2.7096>.

<sup>31</sup> Mary Dixon-Woods, “Systematic Reviews and Qualitative Methods,” in *Qualitative Research: Theory, Method and Practice*, vol. 3 (London: Sage, 2010), 331–46.

<sup>32</sup> Guillaume Lame, “Systematic Literature Reviews: An Introduction,” in *Proceedings of the Design Society: International Conference on Engineering Design*, vol. 1 (Cambridge University Press, 2019), 1633–42; Nuryaman Zulkifli, “Islamic Approaches to the Environmental Preservation: A Systematic Literature Review,” *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 20, no. 2 (2023): 176–208, <https://doi.org/10.22515/ajpif.v20i2.7848>.

<sup>33</sup> Zulkifli, “Islamic Approaches to the Environmental Preservation: A Systematic Literature Review.”

<sup>34</sup> Matthew J Page et al., “The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews,” *BMJ* 372 (March 29, 2021): n71, <https://doi.org/10.1136/bmj.n71>.

broaden the search results in the form of articles in the databases used as information sources. The Boolean logic operator AND (+) technique was applied in the search process in Google Scholar as a credible scientific database. Boolean: “tarekat DAN perubahan sosial,” and “tarekat DAN Indonesia.” Altogether 11,700 documents were obtained with the following publication types: journal articles, monograph chapters, monographs, notes, editorials, conference papers, and articles in progress. The publication period in Google Scholar covers the period from 2015 to 2024. The last search was conducted on 15 July 2024.

In the screening step, a selection was made based on the type of scientific work written in English and Indonesian to ensure the publication quality. Documents other than journal articles and articles in progress were excluded (see Table 1), while the selected journal articles were peer reviewed and met the quality standards of academic work. The researchers limited their focus to the top 1,000 search results, considering that articles beyond this threshold were more likely not to adequately address the research questions. This preference represents a limitation in this study, given the significant drop in search results when this criterion was applied from 11,700 articles to 1,000. However, this number was still too large, so an additional criterion was established, requiring articles to be cited in at least ten other articles, which reduced the number to 67.

In the eligibility stage, the researchers examined the relevance of articles discussing the role of Sufi orders and social change in Indonesia based on two specific research objectives from various practical and theoretical perspectives, as determined by titles, abstracts, subheadings, and critical findings. This process eliminated further 53 journal articles.

In the inclusion stage, 14 journal articles that met the identification, screening, and eligibility criteria were deemed suitable for review. The composition of articles by year consists of one document in 2023, one document in 2021, two documents in 2020, two documents in 2019, three documents in 2018, three documents in 2016, two documents in 2015, and no documents in 2017, 2022, and 2024 (see Table 2 and Figure 1).

**Table 1: Inclusion and Exclusion Criteria**

<b>Criteria</b>	<b>Inclusion</b>	<b>Exclusion</b>
Type of Literature	Article journal and final article (not in press)	Monograph chapter, monograph, note, editorial, proceeding paper

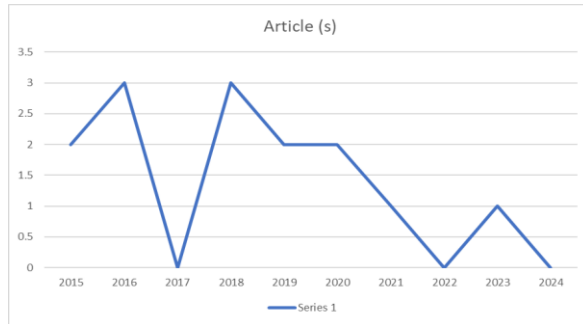
Source: Author’s findings

**Table 2: Number of Articles Published 2015–2024**

<b>Year Published</b>	<b>Number of articles</b>	<b>Year Published</b>	<b>Number of articles</b>
2015	2	2020	2
2016	3	2021	1

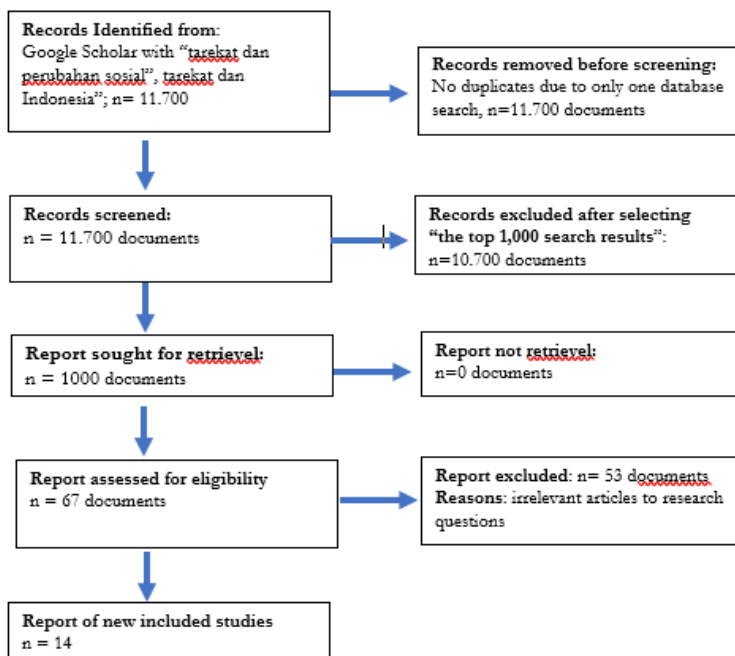
2017	0	2022	0
2018	3	2023	1
2019	2	2024	0

Source: Author's findings



**Figure 1: Number of Published Articles.**

Source: Author's findings



**Figure 2: Stage of SLR Utilizing PRISMA Guidelines.**

Source: Modified from Page et al.

**Table 3: List of Included Articles and Their Involvement in Fulfilling RQs**

No.	Title	Author(s)	Year	Cited by	RQ1	RQ2
1	Tasawuf di Tengah Perubahan Sosial (Studi Tentang Peran Tarekat dalam Dinamika Sosial-Politik di Indonesia)	Syamsun Ni'am	2016	24	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
2	Tarekat Naqshabandiyah di Indonesia Abad 19 Dari Ortodoksi ke Politisasi	M. Noupal	2016	27	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
3	Gerakan Sosial dan Filantropi Tarekat Qadiriyyah Wa Naqsyabandiyah di Indonesia	S.A. Munandar	2020	10	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
4	Peran Pesantren Tarekat Roudhoh Al-Hikam dalam Mengembangkan Tradisi Intelektual Islam dan Moderasi Beragama di Indonesia	T. Hidayatulloh, H. Saputra, & T. Saumantri	2023	10	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
5	Kontribusi Tarekat Naqshabandiyah Terhadap Pendidikan Agama Islam dan Perubahan Perilaku Sosial Jamaah (Studi Kasus Jamaah Tarekat Naqshabandiyah di Dukuh Tompe Kabupaten Boyolali	L. Abdullah	2018	16	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
6	Beyond Studies Tarekat Rifā'iyah Kalisalak: Doktrin, Jalan Dakwah, dan Perlawanan Sosial	A. Kaprabowo	2019	15	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
7	Gerakan Tarekat dan Pertumbuhan Budaya Berfilosofi di Lombok	A. Quddus & L.M. Ariadi	2015	13	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
8	Tarekat sebagai Organisasi Tasawuf (Melacak Peran Tarekat dalam Perkembangan Dakwah Islamiyah)	A. Riyadi	2016	104	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
9	Spiritual Entrepreneurship dalam Pemberdayaan Ekonomi Umat: Studi Terhadap Tarekat Idrisiyah Pageningan Tasikmalaya	D.A. Mardani	2019	27	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
10	Tarekat Ḥizib Nahdlatul Wathan dan Perannya dalam Perpolitikan di Lombok	M.R. Ziadi	2018	10	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
11	Konseling Islam dengan Dzikir Tarekat Qadiriyyah Naqshabandiyah: Mengatasi Kegelisahan Jiwa dan Bathin	M. Sholihah, M.A. Maarif, & M.S. Romadhan	2021	29	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

12	Revitalizing National Political Values through the Socio-Political Movements of the Tarekat: Studied at the Political Social Role of Tarekat Qadiriyyah wa Naqsyabandiyah in Nusantara	A.M. Abitolkha & M.B. Muvid	2020	12	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
13	Gerakan Dakwah Tarekat Qodiriyyah Wa Naqsyabandiyah di Grobogan	A. Anas & H.H. Adinugraha	2018	11	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
14	Perkembangan Dakwah Sufistik Persepektif Tasawuf Kontemporer	J.T. Haryanto	2015	29	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Source: Author's Findings

## Results and Discussion

### The Frequency of Sufi Orders Studied regarding Social Change in Indonesia

Table 4, further below, illustrates the distribution of articles focusing on the most frequently studied Sufi orders in relation to social change in Indonesia. Findings reveal varying levels of interest in different Sufi orders, underscoring their roles and contributions within Indonesian society.

TQN appears to be the most frequently studied, with seven journal articles referencing sources [1], [3], [4], [11], [12], and [13]. The prominence of this Sufi order in the academic literature demonstrates its significant influence on social change in Indonesia.<sup>35</sup> Known for its large following, this Sufi order is notable for merging two distinct lineages, that of the Qādirīya and the Naqshbandīya, thus further enhancing its recognition, impact, and popularity in Indonesia.<sup>36</sup> TQN was established by Sheikh Ahmad Khatib Sambas around 1850.

**Table 4: Distribution of Articles on the Most Frequently Studied Sufi Orders in Social Change in Indonesia**

Qādirīya Wa Naqshbandīya	[1] [3] [4] [11] [12] [13]
Naqshbandīya	[2] [4] [5] [8]
Ḥizib Nahdlatul Wathan	[7] [10]
Idrīsīya	[9]
Jamʿīya Rifāʿīya	[6]

Source: Author's Findings

<sup>35</sup> Endang Turmudi, "The Tarekat Qadiriyyah Wa Naqsyabandiyah in East Java and Islamic Politics in Indonesia," *Asian Journal of Social Science* 26, no. 2 (1998): 65–84, <https://doi.org/https://doi.org/10.1163/030382498X00166>.

<sup>36</sup> Mukhammad Zamzami, Fikri Mahzumi, and Abd A'la, "Tarekat and Politics in Indonesia: Contested Authority between Murshids in the Tarekat Qadiriyyah Wa Naqsyabandiyah in East Java," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 12, no. 2 (2022): 187–208, <https://doi.org/10.15642/teosofi.2022.12.2.187-208>.

The second Sufi order, Naqshbandīya, is referenced in sources [2], [4], [5], and [8] studied in four articles. This order is one of Indonesia's most widely followed Sufi orders, most dominant in the 19th century. It reflected the spiritual practices of Muslim society and also played a significant role in reviving political Islam. The Naqshbandīya Sufi order has three main branches: Mazharīya, Khālīdīya, and Qādirīya.<sup>37</sup> The order initially spread in Cianjur, Sumedang, and Sukabumi, joined by local notables and leaders. TQN quickly gained popularity among the impoverished communities in Banten.

From 1880 onwards, the Naqshbandīya order began to attract the attention of the Muslim communities in Java, due to the spiritual allure and charisma of its leading figures, combined with the mystical and syncretic elements of its practices. However, the Naqshbandīya order also puts strict emphasis on performing the obligatory prayers and reciting specific sets of supplications (*wird*). Some traditional influences of Islamic mysticism are no longer acceptable in modern orthodox Sufi practice.<sup>38</sup>

Noteworthy events such as the peasants' uprisings against the Dutch in Cianjur (1885) and Cilegon (1888) in the region of Banten, Dutch East Indonesia, demonstrate the order's involvement in social and political movements. Despite criticisms regarding the mystical aspects of the order, many Indonesian Muslims continue to follow its practices, with a strong emphasis on the judicious legal principles of the Sharī'a.<sup>39</sup>

The third organization, Hizib Nahdlatul Wathan (HNW) is referenced in sources [7] and [10]. Established by the prominent Indonesian scholar, educator, and national hero Hamzanwadi (TGKH M. Zainuddin Abdul Madjid, 1908–1999) in Lombok, West Nusa Tenggara in 1964, HNW has played a crucial role in shaping the religious and social identity of the Lombok community.<sup>40</sup> Rooted in the Sufi teachings of Junayd al-Baghdādī (830–910) and Abū Hāmid Muḥammad al-Ghazālī (1058–1111), this order emphasizes consistency in upholding Sharia alongside flexibility in practicing Sufi rituals. Over time, HNW gained wide acceptance among NW members, soon dominating Islamic education and outreach in Lombok. One of its notable contributions is the establishment of its own *pesantren*, serving as centers for religious and Sufi studies. The religious students study Islam but are also introduced to the teachings and practices of HNW, fostering a strong social and religious identity rooted in Islamic and Sufi values.<sup>41</sup>

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<sup>37</sup> Muhammad Noupal, "Tarekat Naqshabandiyah Di Indonesia Abad 19 Dari Ortodoksi Ke Politisasi," *Intizar* 22, no. 2 (December 24, 2016): 303, <https://doi.org/10.19109/intizar.v22i2.943>.

<sup>38</sup> Noupal, 297–318.

<sup>39</sup> Noupal, "Tarekat Naqshabandiyah Di Indonesia Abad 19 Dari Ortodoksi Ke Politisasi."

<sup>40</sup> Rasyad et al., "Tariqa of Hizib Nahdlatul Wathan: Construction of Social Change During the New Order Period in Lombok, Indonesia."

<sup>41</sup> M Rohman Ziadi, "Tarekat Hizib Nahdlatul Wathan Dan Perannya Dalam Perpolitikan Di Lombok," *Refleksi Jurnal Filsafat Dan Pemikiran Islam* 18, no. 2 (July 30, 2018): 207–39, <https://doi.org/10.14421/ref.v18i2.1866>

To build the identity and legitimacy of the NW community, Hamzanwadi employed three main pathways: (formal and informal) education, politics, and ritual ceremonies.<sup>42</sup> In the educational realm, HNW established *madrastas*, *pesantren*, and religious study groups, which served as platforms to disseminate Islamic teachings and Sufi principles. Education became the cornerstone of Hamzanwadi's outreach, complemented by weekly *dhikr* gatherings to foster closer ties among its members. Additionally, the political sphere provided a conduit for HNW to contribute to social change in Lombok.<sup>43</sup>

Besides education and politics, HNW fosters social cohesion through rituals and ceremonies. Regular *dhikr* gatherings, such as *hiziban* on Monday nights and *shafū'a* on Wednesday nights, are integral to the lives of the older HNW members and establish deep emotional bonds. This tradition reinforces faith and cultivates social solidarity, promoting positive social change within Lombok's community. Overall, the presence of HNW has had a broad social impact on education, politics, and spirituality, fostering strong cohesion and solidarity among community members and supporting the construction of a resilient collective identity.<sup>44</sup>

The fourth Sufi order, Idrīsīya, is referenced in the source [9]. This order has developed significantly in Indonesia, particularly in Java. One of the main centers of the order's activity is the Pesantren Idrisiyyah in Tasikmalaya, which serves as a venue for Sufi education and the development of Shari'a-compliant economic initiatives through a *Bayt al-Māl wa al-Tamwīl* (BMT) business unit.<sup>45</sup> Sheikh Akbar Fathurahman has been instrumental in the growth of the Idrīsīya Sufi order, reinterpreting central Sufi concepts such as ascetism (*zuhd*) and God-reliance (*tawakkul*), making the order a catalyst for social change within Indonesia's Muslim society. The order has contributed significantly to social change and innovation across various sectors, including economic, educational, and social programs.<sup>46</sup>

Lastly, Jam'īya Rifā'īya is referenced in source [6]. This organization, led by K.H. Ahmad Rifā'ī, was notable during the colonial period. K.H. Ahmad Rifā'ī is remembered as another Islamic scholar, educator, and national hero, who resisted Dutch colonial policies

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<sup>42</sup> Rasyad et al., "Tariqa of Hizib Nahdlatul Wathan: Construction of Social Change During the New Order Period in Lombok, Indonesia," 1963–72.

<sup>43</sup> Rasyad et al., "Tariqa of Hizib Nahdlatul Wathan: Construction of Social Change During the New Order Period in Lombok, Indonesia."

<sup>44</sup> Rasyad et al., 1963–72.

<sup>45</sup> Ariani Barroroh Baried, "Sufisme and Business: Study of Social and Business Activities of the Tarekat Al-Idrisiyyah In Indonesia," *Jurnal Studi Agama Dan Masyarakat* 18, no. 2 (January 3, 2023): 116–29, <https://doi.org/10.23971/jsam.v18i2.3808>.

<sup>46</sup> Sulaiman Sulaiman et al., "The Revival Movement of the Idrisiyya Order in Indonesia," *Teosofia: Indonesian Journal of Islamic Mysticism* 12, no. 2 (December 27, 2023): 303–32, <https://doi.org/10.21580/tos.v12i2.18810>.

and criticized the government.<sup>47</sup> The Rifa'iyah organization has played a crucial role in promoting peaceful religious practices and social resistance to colonial influences.<sup>48</sup>

### The Role of Sufi Orders in Various Aspects of Social Change

The 14 articles selected for review discuss the role of Sufi orders in Indonesia, supporting social change across various aspects, including socio-politics, education, philanthropy, economics, personal and spiritual transformation, and religious propagation (*da'wa*).

**Table 5: Distribution of Articles on Sufi Orders and Social Change in Indonesia**

Socio-politics	[1] [2][6] [7] [10] [12]
Education	[4] [5] [13] [14]
Philanthropy	[3] [8] [9] [13] [14]
Economics	[9] [13] [14]
Personal, spiritual transformation	[8] [11] [13]
Religious propagation	[8] [13] [14]

Source: Author's Findings

### Socio-Political Aspect

Sufi orders have significantly influenced social and political dynamics in Indonesia. In the 18th century, figures such as Sheikh 'Abd al-Şamad Ibn 'Abd al-Jalil actively mobilized resistance against colonialists, demonstrating the early contributions of Sufi orders to anti-colonial struggles. A concrete example of this role is the resistance of TQN in Banten during the 1888 rebellion.<sup>49</sup> In Lombok, figures like Guru Bangkol from the same order led a similar rebellion in 1891, highlighting the importance of Sufi orders in liberation movements in other regions.<sup>50</sup> After independence, the role of Sufi orders remained relevant, as seen in the formation of Jam'iyah Ahl Ṭarīqa al-Mu'tabara al-Nahḍīya during the 26th NU Congress in Semarang in 1979.<sup>51</sup> This effort reflects the organization and coordination of various Sufi orders in Indonesia under the guidance of prominent figures in TQN and HNW organizations, and their involvement in local and national

<sup>47</sup> Anggi Prasetyo and Ilyya Muhsin, "The Practice of Şiḥah Marriage among the Rifa'iyah Congregation in Sociological and Islamic Marriage Law Perspectives," *Al-'Adalah* 20, no. 2 (March 7, 2024): 235–56, <https://doi.org/10.24042/adalah.v20i2.19324>.

<sup>48</sup> Kaprabowo, "Beyond Studies Tarekat Rifa'iyah Kalisalak: Doktrin, Jalan Dakwah, Dan Perlawanan Sosial," 377–96.

<sup>49</sup> Parlindungan Siregar, "Perjuangan Rakyat Banten Melawan Belanda: Studi Tentang K.H. Wasyid," *Buletin Al-Turas* 23, no. 1 (2017): 55–70, <https://doi.org/10.15408/bat.v23i1.4801>.

<sup>50</sup> Ahsanul Rijal, "Proses Islamisasi Melalui Jalur Perniagaan Di Lombok: Sebuah Analisis Historis," *Kalijaga Journal of Communication* 1, no. 2 (2019): 125–38, <https://doi.org/10.14421/kjc.12.03.2019>.

<sup>51</sup> Syamsun Ni'am, "Tasawuf Di Tengah Perubahan Sosial (Studi Tentang Peran Tarekat Dalam Dinamika Sosial-Politik Di Indonesia)," *Harmoni* 15, no. 2 (2016): 123–37, <https://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/view/35>.

politics influenced political values and national policies, reaffirming the role of Sufi orders as significant agents in social and political change in Indonesia.<sup>52</sup>

From a social movement theory perspective, the major Sufi orders in Indonesia function as social organizations that advocate for social and political change. This theory emphasizes that these movements are formed based on a collective need for change and a response to social dissatisfaction, highlighting the importance of interaction and temporal dynamics in social movements.<sup>53</sup> Orders such as the Naqshbandiyya and TQN uphold spiritual values and adapt within social-political contexts to mobilize the masses and influence policy.<sup>54</sup> Criticism of overly simplistic analyses of temporal sequences in social movements also inspires a deeper understanding of the complexity of social change dynamics by Sufi orders in Indonesia.

## Education

Sufi orders in *pesantren* institutions have become integral parts of traditional Islamic education in Indonesia. Most Sufi orders operate under *pesantren* auspices, with the order's *murshid* serving as caretaker. In the process of establishing Islam in Nusantara, Sufi figures influenced society in religious, commercial, cultural, and educational aspects, which formed this uniquely Indonesian type of intellectual tradition.<sup>55</sup> In short, *pesantren* and Sufism are inseparable. The Islamic boarding schools have integrated Sufi teachings and practices into their primary curriculum since the 19th century.<sup>56</sup> Bruinessen<sup>57</sup> noted that

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<sup>52</sup> Amir Maliki Abitolkha, Muhamad Basyrul Muvid, and Maulana Arafat Lubis, "Revitalizing National Political Values through the Socio-Political Movements of the Tarekat: Studied at the Political Social Role of Tarekat Qadiriyyah Wa Naqsyabandiyah in Nusantara," *Al-Tahrir: Jurnal Pemikiran Islam* 20, no. 2 (November 30, 2020): 373–98, <https://doi.org/10.21154/altahrir.v20i2.2140>; Ziadi, "Tarekat Hizib Nahdlatul Wathan Dan Perannya Dalam Perpolitikan Di Lombok."

<sup>53</sup> Sidney Tarrow, "Social Movements in Contentious Politics: A Review Article," *American Political Science Review* 90, no. 4 (December 1, 1996): 874–83, <https://doi.org/10.2307/2945851>; Kevin Gillan, "Social Movements: Sequences vs Fuzzy Temporality," in *The Cambridge Handbook of Social Theory*, vol. 2 (Cambridge University Press, 2020), 407–32, <https://doi.org/10.1017/9781316677452.021>.

<sup>54</sup> Noupal, "Tarekat Naqshabandiyah Di Indonesia Abad 19 Dari Ortodoksi Ke Politisasi"; Ziadi, "Tarekat Hizib Nahdlatul Wathan Dan Perannya Dalam Perpolitikan Di Lombok"; Abitolkha, Muvid, and Lubis, "Revitalizing National Political Values through the Socio-Political Movements of the Tarekat: Studied at the Political Social Role of Tarekat Qadiriyyah Wa Naqsyabandiyah in Nusantara."

<sup>55</sup> Suteja, *Tasawuf Di Nusantara: Tadarus Tasawuf Dan Tarekat* (Cirebon: Aksara Satu, 2016); Taufik Hidayatulloh, Hijrah Saputra, and Theguh Saumantri, "Peran Pesantren Tarekat Roudhoh Al-Hikam Dalam Mengembangkan Tradisi Intelektual Islam Dan Moderasi Beragama Di Indonesia," *Dialog* 46, no. 1 (June 30, 2023): 38–52, <https://doi.org/10.47655/dialog.v46i1.702>.

<sup>56</sup> Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (LP3ES, 1992), 212–28.

there is evidence of such classical Sufi texts from as early as the 16th century. This close relationship demonstrates how Sufi orders and *pesantren* have always formed a strong spiritual and educational foundation in Indonesian society.

For example, the educational approach of the Naqshbandīya order in Dukuh Tompe illustrates its emphasis on spiritual practice over theory. Naqshbandīya education involves guidance through repentance, *sulūk*, asceticism, God-reliance, and *dhikr*. Among the order's contributions to Islamic religious education are enhancing religious knowledge, faith, and good deeds.<sup>58</sup> Other research shows that Pesantren Roudhoh Al-Hikam is a tangible example of the way in which Sufi orders successfully integrate Islamic religious education with moderate values. They emphasize spirituality and religiosity and promote a deep understanding of inclusive and harmonious Islamic teachings.<sup>59</sup>

### Philanthropy

Sufi orders in Indonesia play a leading role in transforming the social landscape through philanthropic efforts and structured social movements. As a primary example, TQN significantly impacts social engagement and philanthropy in Muslim communities. Through schools like Pesantren Berjan in Purworejo, it developed a 'semi-modern' model integrating traditional education with modern, secular elements such as formal education and self-sustaining economic management. Philanthropy here is not limited to material donations but includes active participation in charity events and fundraising for education. In Kuala Tungkal, TQN also actively supports local charity activities as part of a national network. For example, the order participates in global forums like the World Zakat Forum, underscoring its commitment to leveraging digital technology to optimize *zakāt* management and expand the impact of philanthropy efficiently.<sup>60</sup>

The Khalwatīya Sheikh Yusuf Al-Makassary (TKSYA) and other Tijānīya orders emphasize that Sufi activities build social congregations, shape community character, and influence spiritual development and work ethic.<sup>61</sup> Naqshbandīya–Khālīdīya Bāb al-Salām

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<sup>57</sup> Bruinessen, *Kitab Kuning Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia*, 1–238.

<sup>58</sup> Abdullah, "Kontribusi Tarekat Naqshbandiyah Terhadap Pendidikan Agama Islam Dan Perubahan Perilaku Sosial Jamaah (Studi Kasus Jamaah Tarekat Naqshbandiyah Di Dukuh Tompe, Kabupaten Boyolali)," 1-19.

<sup>59</sup> Hidayatulloh, Saputra, and Saumantri, "Peran Pesantren Tarekat Roudhoh Al-Hikam Dalam Mengembangkan Tradisi Intelektual Islam Dan Moderasi Beragama Di Indonesia," 38–52.

<sup>60</sup> Siswoyo Aris Munandar, "Gerakan Sosial Dan Filantropi Tarekat Qadiriyyah Wa Naqshbandiyah Di Indonesia," *Nuansa: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 17, no. 2 (2020): 149–66, <https://doi.org/10.19105/nuansa.v17i2.3033>.

<sup>61</sup> Aminah Azis et al., "Socio-Sufism Practices within the Indonesia's Tariqah Practitioners," *International Journal of Religion* 5, no. 1 (2024): 170–78, <https://doi.org/10.61707/nv82ma30>; Fathul Mu'in, "The Role of Tasawuf in Improving the Spiritual and Work Ethos of Urban Communities: A Case Study of Tarekat Tijaniyah in Mampang Prapatan, Jakarta Selatan," *Integration: Journal Of Social Sciences And Culture* 1, no. 2 (April 30, 2023): 76–84, <https://doi.org/10.38142/ijssc.v1i2.92>.

and Idrīsīya orders also prioritize social and economic aspects in their empowerment programs, supporting widows, orphans, and the poor, in addition to offering educational assistance and training in traditional medicine.<sup>62</sup> When invited by their *murshid*, Idrīsīya members readily give donations and offer their services to build new *pesantren* and *da'wa* centers.<sup>63</sup> Additionally, the Shādhilīya Sufi order emphasizes the importance of inner spiritual values such as gratitude, which shape the community's civic spirit, taking pride in actively supporting charitable projects.<sup>64</sup> Thus, the role of Sufi orders is to maintain their community's spiritual values and actively drive social change in Indonesia.

### **Economy**

Sufi orders in Indonesia are essential in social change, particularly in economics. In this regard, the Tijānīya, Idrīsīya, and Ṣiddīqīya orders emphasize the social and economic dimensions of their activities, reinforcing the understanding that a true Sufi works for others and empowers others.<sup>65</sup> These three Sufi orders have driven economic development by encouraging legitimate community projects. They instill in their members a positive mindset, promoting obedience and sincerity in worship.<sup>66</sup> The Idrīsīya Sufi order stands out in the economic field, being the first to develop a spiritual entrepreneurship model which integrates Islamic values with entrepreneurial principles. It emphasizes the centrality of monotheism (*tawhīd*), adherence to Qur'anic values, commitment to integrity, and readiness to serve. This approach creates new business opportunities for its members and strengthens the community's ability to face economic challenges. Through this practice of

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<sup>62</sup> Ziaulhaq Hidayat, "Tarekat and Philanthropy: Reference from Wasiat 44 of the Tarekat Naqsyabandiyah Khalidiyah Babussalam," *Al-Fikru: Jurnal Ilmiah* 16, no. 2 (2022): 293–304; Mursalat Mursalat and Siswoyo Aris Munandar, "Socio-Economic Dimensions of The Al-Idrisiyah Tarekat In Indonesia: Doctrine And Practice," *Jurnal Sosiologi Reflektif* 17, no. 1 (2022): 205–232.

<sup>63</sup> Dede Aji Mardani, "Spritual Entepreneurship Dalam Pemberdayaan Ekonomi Umat: Studi Terhadap Tarekat Idrisiyah Pageningan Tasikmalaya," *JURNAL EKONOMI SYARIAH* 4, no. 2 (December 29, 2019): 194–206, <https://doi.org/10.37058/jes.v4i2.1252>.

<sup>64</sup> Muhammad Nasrullah, "Tarekat Syadziliyah Dan Pengaruh Ideologi Aswaja Di Indonesia," *Jurnal Islam Nusantara* 4, no. 2 (December 31, 2020): 237, <https://doi.org/10.33852/jurnal.in.v4i2.225>.

<sup>65</sup> Mu'in, "The Role of Tasawuf in Improving the Spiritual and Work Ethos of Urban Communities: A Case Study of Tarekat Tijaniyah in Mampang Prapatan, Jakarta Selatan," 74–84; Mursalat and Munandar, "Socio-Economic Dimensions of The Al-Idrisiyah Tarekat In Indonesia: Doctrine And Practice," 205–32; Siswoyo Aris Munandar, "Sufism and the Urban Society's Economy: Study of the Economic Dimensions of the Tarekat Siddiqiyah In Indonesia," *Al Qalam* 39, no. 2 (December 31, 2022): 186–204, <https://doi.org/10.32678/alqalam.v39i2.6916>.

<sup>66</sup> Mu'in, "The Role of Tasawuf in Improving the Spiritual and Work Ethos of Urban Communities: A Case Study of Tarekat Tijaniyah in Mampang Prapatan, Jakarta Selatan," 76–84.

spiritual entrepreneurship, Sufi orders are centers of religious activity as well as drivers of local economic growth, thus creating significant social impact in their communities.<sup>67</sup>

### Personal and Spiritual Transformation

Sufi orders play a crucial role in social change in Indonesia by facilitating personal and spiritual transformation. Through practices such as *dhikr*, *suluk*, and obedience, individual members experience increased spirituality, social cohesion, and ethical behavior.<sup>68</sup> Sufi orders serve as a path to draw closer to Allah under the guidance of a spiritual teacher and consolidate a strong and peaceful personality,<sup>69</sup> transforming greed and egoism into compassion, rebelliousness into obedience, and introversion into openness. Integrating Sufi values into Muslim society helps transmit religious values and personal development, addressing the negative impacts of modernity, such as anxiety, stress, loss of faith, and feelings of guilt.<sup>70</sup>

Sufi teachings emphasize the enhancement of spiritual belief and moral ethics, aiming to build a deeper relationship with God and encourage ethical behavior. Through Sufi principles, individuals are guided towards profound spiritual growth, resulting in a better understanding of religious values and personal development.<sup>71</sup> By promoting spiritual values and ethical behavior, Sufi missionary work plays a vital role in shaping individual character and fostering positive changes in their personal and spiritual lives.<sup>72</sup>

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<sup>67</sup> Mardani, "Spritual Entepreneurship Dalam Pemberdayaan Ekonomi Umat: Studi Terhadap Tarekat Idrisiyah Pageningan Tasikmalaya," 194–806.

<sup>68</sup> Imron Rosidi, "The Suluk Ritual in the Tradition of the Tariqa (Sufi Order) Naqsyabandiyah Al-Kholidiyyah Jalaliyyah in Indonesia," *An-Najah University Journal for Research - B (Humanities)* 38, no. 4 (April 2024): 819–36, <https://doi.org/10.35552/0247.38.4.2186>; Azis et al., "Socio-Sufism Practices within the Indonesia's Tariqah Practitioners"; Mu'in, "The Role of Tasawuf in Improving the Spiritual and Work Ethos of Urban Communities: A Case Study of Tarekat Tijaniyah in Mampang Prapatan, Jakarta Selatan," 76–84.

<sup>69</sup> Ibnu Farhan and Muhammad Faiq, "Tarekat Mu'tabaroh Dalam Perspektif Jam'iyah Ahlith Thoriqoh Al-Mu'tabaroh An-Nahdliyyah Indonesia," *PUTIH: Jurnal Pengetahuan Tentang Ilmu Dan Hikmah* 8, no. 2 (September 30, 2023): 77–100, <https://doi.org/10.51498/ymgps347>.

<sup>70</sup> Ahmad Anas and Hendri Hermawan Adinugraha, "Gerakan Dakwah Tarekat Qodiriyah Wa Naqsyabandiyah Di Grobogan," *Jurnal Komunikasi Islam* 1, no. 1 (October 1, 2018): 179–211, <https://doi.org/10.15642/jki.2018.1.1.179-211>; Joko Tri Haryanto, "Perkembangan Dakwah Sufistik Persepektif Tasawuf Kontemporer," *Addin* 8, no. 2 (2015), <https://doi.org/10.21043/addin.v8i2.598>.

<sup>71</sup> Maidatus Sholihah, Muhammad Anas Maarif, and Moh. Syahru Romadhan, "Konseling Islam Dengan Dzikir Tarekat Qadiriyyah Naqsabandiyah: Mengatasi Kegelisahan Jiwa Dan Bathin," *Al-Afkar, Journal For Islamic Studies* 4, no. 2 (2021): 299–317, <https://doi.org/10.31943/afkarjournal.v4i2.143>.

<sup>72</sup> Haryanto, "Perkembangan Dakwah Sufistik Persepektif Tasawuf Kontemporer," 269–94.

As an integral aspect of spiritual life in Indonesia, Sufi orders play a significant role in personal growth by integrating spiritual teachings into daily life.<sup>73</sup> Sufi orders emphasize inner attributes and the spiritual path to personal enlightenment, thus promoting qualities like contentment and gratitude.<sup>74</sup> Sufi teachings on asceticism, humility, and God-reliance shape individuals' perspectives on life, fostering a sense of acceptance and detachment from material pursuits.<sup>75</sup> Moreover, the emphasis of Sufi orders on spiritual values is linked to socio-psychological changes, promoting respect for others, non-violence, and creating a harmonious multicultural society.<sup>76</sup>

### **Proselytization and Religious Propagation**

Sufi orders in Indonesia play a crucial role in disseminating Islamic knowledge through various adaptive, evolutionary, and creative approaches. These orders have formed solid and influential communities by integrating spiritual, moral, and cultural values, contributing to positive social change in Indonesia. Sufi *da'wa* actively promotes spirituality, social morality, and inclusiveness within society. Sufi teachings, such as patience, gratitude, and reliance on God, are transformed into contextual social attitudes, contributing to positive social change.<sup>77</sup> It utilizes various media, including Sufi orders and political movements, to disseminate its message and influence social change in Indonesia.<sup>78</sup> For instance, the teachings of the Rifā'īya organization remain relevant today, demonstrating the depth and contextual relevance of their doctrines to past and present societal needs.<sup>79</sup>

TQN utilizes both internal and external organizational structures to carry out *da'wa* activities, contributing to social change in Indonesia. TQN's propagation strategies involve individual and collective approaches, including establishing *pesantren*, engaging in social

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<sup>73</sup> Kamas Wahyu Amboro, "Integration of Tarekat Teachings in the Islamic Education Curriculum: A Case Study at the Miftahul Huda Gading Islamic Boarding School in Malang," *Att hulab: Islamic Religion Teaching and Learning Journal* 8, no. 2 (October 31, 2023): 219–37, <https://doi.org/10.15575/ath.v8i2.25167>; Nasrullah, "Tarekat Syadziliyah Dan Pengaruh Ideologi Aswaja Di Indonesia."

<sup>74</sup> Nasrullah, "Tarekat Syadziliyah Dan Pengaruh Ideologi Aswaja Di Indonesia."

<sup>75</sup> Munandar, Susanto, and Nugroho, "Tarekat Qadiriyyah Wa Naqshabandiyah Terhadap Kesalahan Sosial Masyarakat Dusun Gemutri Sukoharjo Sleman."

<sup>76</sup> Ekawati Ekawati et al., "Tarekat and Prevention of Radicalism and Religious Fundamentalism in Indonesia," *Penamas* 35, no. 1 (June 27, 2022): 81–98, <https://doi.org/10.31330/penamas.v35i1.558>.

<sup>77</sup> Haryanto, "Perkembangan Dakwah Sufistik Persepektif Tasawuf Kontemporer"; Agus Riyadi, "Tarekat Sebagai Organisasi Tasawuf (Melacak Peran Tarekat Dalam Perkembangan Dakwah Islamiyah)," *At-Taqaddum* 6, no. 2 (2016): 359–85, <https://doi.org/10.21580/at.v6i2.716>.

<sup>78</sup> Haryanto, "Perkembangan Dakwah Sufistik Persepektif Tasawuf Kontemporer," 269–94.

<sup>79</sup> Kaprabowo, "Beyond Studies Tarekat Rifa'iyah Kalisalak: Doktrin, Jalan Dakwah, Dan Perlawanan Sosial," 377–96.

activities, and participating in economic programs as part of its Al-Khidmah practices.<sup>80</sup> In spreading religion, TQN emphasizes the importance of understanding *tawhīd*, knowing the principles of Islamic jurisprudence (*fiqh*), and Sufism (*taṣawwuf*). TQN promotes social change through *da'wa*, focusing on public lectures. *Talqīn* and *khalfah* representatives play a vital role as spiritual advisors, advancing the spread of religious teachings and encouraging social change.<sup>81</sup>

As previously described, Sufi orders focus on spiritual aspects and are actively involved in activities that yield tangible social impacts. This research has provided a comprehensive view of how the practices of Sufi orders can be adopted in daily life to support positive social change. By understanding the way in which Sufi orders influence social-political, economic, and educational policies in Indonesia, we can identify practical methods to stimulate sustainable social transformation.

## Conclusion

Sufi orders play a crucial role in various aspects of social change in Indonesia. This study has found that TQN is the most frequently studied Sufi order related to social change in Indonesia, followed by the Naqshbandīya, HNW, Rifā'īya, and Idrīsīya. The role of Sufi orders in social change encompasses various aspects, including social and political, educational, philanthropic, economic, personal, and spiritual. The major Sufi orders actively have engaged in social and political movements, established educational institutions, and organized philanthropic and economic activities. Through their moral guidance and spiritual practices, these orders have successfully shaped the character of Muslim communities, focusing on inclusion and harmony. This study underscores the significance of multidisciplinary research in examining the multifaceted roles of Sufi orders in Indonesia, drawing on a diverse range of publications and databases. The findings of this study can help researchers and academics in understanding the complex role of Sufi orders in the context of social transformation in Indonesia, as well as the dynamics of Muslim society in general.

## Acknowledgement

We are grateful to the anonymous reviewers of Teosofia for providing valuable feedback.

## Funding

This research received no financial support.

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<sup>80</sup> Bambang Irawan, "Islamic Boarding Schools (Pesantren), Sufism and Environmental Conservation Practices in Indonesia," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (March 29, 2022): 1–10, <https://doi.org/10.4102/hts.v78i4.7073>.

<sup>81</sup> Anas and Adinugraha, "Gerakan Dakwah Tarekat Qodiriyah Wa Naqsyabandiyah Di Grobogan," 179–211.

### Author Contributions:

All authors contributed equally to this research and agreed to the published version of the article.

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