

TRANSFORMING THE ROLE OF THE QADIRIYAH NAQSHBANDIYAH SURYALAYA ORDER IN RURAL SOCIAL SOLIDARITY

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Abstract: *This research analyzes how the Tarekat Qadiriyyah Naqsyabandiyah (TQN) Suryalaya contributes to the formation and reinforcement of social solidarity in Gunungmanik Village, Talaga District, Majalengka Regency. The study is motivated by the weakening of social cohesion and moral responsibility within rural communities facing rapid socio-cultural change. Employing a qualitative descriptive method and a sociology of religion framework, data were obtained through in-depth interviews, participatory observation, and documentation with TQN teachers, administrators, community leaders, and residents. The findings demonstrate three analytical contributions. First, TQN Suryalaya establishes a ritual-based mechanism of solidarity in which dzikir circles, Monday-night khotaman, and monthly manaqiban produce regular interaction patterns that strengthen interpersonal trust. Second, the order internalizes ethical spiritual virtues ikhlas, tawadhu', ta'awun, and ukhuwah that shape members' social conduct and reinforce prosocial orientations. Third, TQN performs a community-level moral function by mediating conflicts, encouraging mutual assistance, and revitalizing traditional cooperation (gotong royong). This study provides a substantive contribution to the sociology of religion by offering an empirically grounded model of how a local Sufi order generates social solidarity and stabilizes rural social structures amid ongoing socio-cultural transformation.*

Keywords: *Tarekat Qadiriyyah Naqsyabandiyah Suryalaya; Sufism; Social Solidarity; Rural Community.*

Introduction

In the context of modern society, social solidarity now faces significant challenges due to the strengthening currents of individualism, rationalization, and materialistic orientation, which gradually erode spiritual dimensions and public morality. This condition reflects a profound shift in the structure of social values from a life pattern grounded in the spirit of togetherness toward one that is increasingly fragmented and individualized.¹ According to Émile Durkheim, the transition from *mechanical solidarity* to *organic solidarity* requires the presence of a new value system capable of maintaining social cohesion amid the growing complexity of social differentiation. If the process of modernization is not balanced by the reinforcement of spiritual and ethical values, society risks losing its *collective conscience*,

¹ Mohamad Muhsan and Abdul Haris, "Multidisciplinary Approach in Islamic Religious Education: The Formation of a Holistic and Responsive Muslim Community to the Dynamics of Modern Life," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 14, no. 1 (2022): 597-612, doi:<https://doi.org/10.37680/qalamuna.v14i1.4440>.

which functions as the primary adhesive in sustaining harmony within social life.²

This condition can be clearly observed in the lives of rural communities in Indonesia, which are undergoing social transformation as a result of modernization and the influx of global culture. Traditional values such as *gotong royong* (mutual cooperation) and social participation, which once characterized rural life, are gradually declining, being replaced by an economic mindset that tends to be more individualistic. Habibah³ notes that social transformation in rural Indonesia has led to the fragmentation of religious values and the decline of public morality. This phenomenon indicates the need for spiritual institutions capable of functioning as a *moral community* a platform that cultivates ethical and religious awareness collectively. In this context, the presence of Sufi orders emerges as a vital agent in the reconsolidation of social and spiritual values within society, while simultaneously offering solutions to the moral crisis brought about by modernization.⁴

One of the most influential Sufi institutions in Indonesia is the *Tarekat Qadiriyyah Naqsyabandiyah* (TQN) Suryalaya, founded by Sheikh Ahmad Shohibul Wafa Tajul Arifin, widely known as Abah Anom, in Tasikmalaya. The teachings of TQN emphasize a balance between *dhikr* (remembrance of God), social service (*khidmat*), and acts of communal benevolence, making it a form of social Sufism that is both moderate and contextually relevant to the dynamics of modern life.⁵ Through the principles of *dhikrullah* (remembrance of God), social service (*khidmat*), and *akhlak al-karimah* (noble character), the TQN integrates spiritual dimensions with social responsibility, ensuring that spirituality does not end merely as ritual practice but is manifested in the form of concrete and applicable social ethics in everyday life.

The presence of the TQN in Gunungmanik Village, Talaga District, Majalengka Regency since 2019 serves as a concrete example of how a *tarekat* can function as both a spiritual and social institution. The order was introduced by Kiai Endi Nurdin and Ustaz Enju Junaedi with only three members at the beginning, yet it has experienced remarkable growth over the past six years. Its religious activities include daily *dhikr* performed in prayer rooms or at members' homes, weekly *khotaman* held every Monday night, and monthly *manaqiban* organized following the central *manaqiban* activities of the Suryalaya Islamic Boarding School. Through this series of

² Nabin Kumar Khara and Tuni Soren, "Émile Durkheim and Talcott Parsons: Sociological Ideas," *RESEARCH HUB International Multidisciplinary Research Journal* 12, no. 5 (2025): 137-44, doi:10.53573/rhimrj.2025.v12n5.017.

³ "Contribution of Rural Sufism for Strengthening Pancasila Values; Case Study of the Qadiriyyah-Naqshabandiyah Congregation in Lamongan," *Tribakti: Jurnal Pemikiran Keislaman* 33, no. 1 (2022): 17-34, doi:10.33367/tribakti.v33i1.2014.

⁴ Dila Wandasari et al., "Study of Tasawuf: Existence as a Solution to the Crisis of Modern Society Due to the Current Development," *Jurnal Ilmiah Mahasiswa Raushan Fikir* 12, no. 2 (2023): 222-28, doi:https://doi.org/10.24090/jimrf.v12i2.6699.

⁵ Budi Rahman Hakim and Fajrur Rahman, "Genealogi Tarekat Neosufi Di Indonesia: Dari Ritual Eksklusif Ke Aksi Sosial Kolektif," *Jurnal Riset Rumpun Ilmu Sosial, Politik Dan Humaniora* 3, no. 1 (2024): 247-59.

activities, members not only deepen their personal spiritual dimension but also strengthen social bonds, solidarity, and collective responsibility within the community. The TQN in Gunungmanik serves as a social space that cultivates Islamic moral values while fostering closer interpersonal relationships within the rural community.

Previous studies have shown that the *Tarekat Qadiriyyah Naqsyabandiyah* (TQN) Suryalaya has made a significant contribution to moral development, the strengthening of social solidarity, and the advancement of spiritual education in Indonesia. Yamin, Basri, and Suhartini, in their work titled “*The Existence of the Qadiriyyah-Naqsyabandiyah Order in the Development of the Suryalaya Tasikmalaya Islamic Boarding School*,” assert that TQN Suryalaya is not merely a spiritual institution but also functions as a social institution actively shaping the character, solidarity, and social concern of the communities surrounding the pesantren.⁶ Through a qualitative approach based on a case study at the Suryalaya Islamic Boarding School, the study found that the practices of *dhikr* and social service (*kehidmat sosial*) serve as the two main pillars in strengthening collective morality. However, the focus of the study remains limited to the pesantren context and does not explore in depth the broader social dynamics of rural communities, such as Gunungmanik Village, where this *tarekat* has also developed and dynamically adapted to the life of agrarian society.

Furthermore, the study conducted by Jamaludin and Rahayu, titled “*Religious Awareness and Ritual Practices in the Tarekat Qadiriyyah wa Naqsyabandiyah Suryalaya*,” highlights the religious awareness of TQN followers and the ritual practices that sustain both their spiritual and social integrity.⁷ Using a religious phenomenological and ethnographic approach, they found that *dhikr*, *manaqiban*, and *kebotaman* activities represent forms of *collective effervescence* shared spiritual experiences that strengthen the followers’ sense of solidarity and religious identity. Sufi values such as *tawadhu’* (humility) and *ta’awun* (mutual assistance) are internalized in everyday social behavior, forming social bonds rooted in Islamic moral values. Nevertheless, the study has not yet empirically examined how these Sufi practices are implemented within agrarian societies, which possess social and cultural structures distinct from those of urban or pesantren communities.

Another study by Siswoyo and Fahrurrozi, titled “*Bridging the Traditional and the Digital: Practices of Indonesia’s Tarekat Qadiriyya and Naqsyabandiyah*,” presents a

⁶ Mohamad Yamin et al., “The Existence of the Qadiriyyah-Naqsyabandiyah Order in the Development of the Suryalaya Tasikmalaya Islamic Boarding School,” *At-Tadzki: Islamic Education Journal* 2, no. 2 (2023): 95–105.

⁷ Jamaludin Jamaludin, Solihah Sari Rahayu, and Muhamad Dani Somantri, “Religious Awareness and Ritual Practices in the Tarekat Qadiriyyah Wa Naqsyabandiyah Suryalaya,” *Islamica: Jurnal Studi Keislaman* 15, no. 2 (2021): 295–317.

contemporary perspective on the adaptation of TQN Suryalaya in the digital era.⁸ Using virtual ethnographic methods, the study reveals that the process of digitalization has, in fact, strengthened the social function of the *tarekat*, expanded networks of moral solidarity across regions, and transformed digital spaces into new platforms for the spiritual guidance of followers. However, the study primarily focuses on online community activities and does not address the socio-religious practices of rural communities that directly face the challenges of modernization at the grassroots level.

From these three studies, it can be concluded that TQN Suryalaya plays a significant social role in fostering morality and religious solidarity. However, there are differences in scope and analytical focus among the studies. Yamin et al. (2023) highlight the aspect of moral education within *pesantren*, Jamaludin and Rahayu (2021) emphasize the ritual dimension and religious awareness of followers, while Siswoyo and Fahrurrozi (2023) focus on the adaptation of the *tarekat* in digital spaces. Yet, no study has contextually and empirically examined how the Sufi teachings of TQN Suryalaya contribute to shaping social solidarity and religious consciousness within agrarian rural communities particularly in Gunungmanik Village, Talaga District, Majalengka Regency.

This research gap forms the foundation of the present study. The purpose of this research is to analyze the role of TQN Suryalaya as an agent in shaping socio-religious consciousness and as a means of moral revitalization for the community of Gunungmanik Village. Furthermore, this study seeks to explain the social function of TQN as a spiritual institution that cultivates solidarity, strengthens social cohesion, and reaffirms Islamic values within modern agrarian society.

Instead of relying on multiple theoretical frameworks, this study adopts a focused sociological perspective to explain how the practices of *dhikr*, *khotaman*, and *manaqiban* contribute to the formation of collective moral consciousness and the strengthening of social values in the midst of rural modernization.

Theoretically, this study contributes to the sociology of religion by refining the understanding of how Sufi orders operate as socio-religious institutions within contemporary rural contexts. The findings demonstrate that spirituality within the Qadiriyyah Naqsyabandiyah Suryalaya Order functions not only as a source of moral cohesion but also exhibits variations in impact, depending on members' levels of participation and the internal dynamics of leadership, ritual intensity, and organizational structure. This perspective allows a more nuanced interpretation of Sufi religiosity as a social force that may strengthen communal bonds while simultaneously facing limitations in addressing broader structural challenges such as economic inequality and generational shifts in religious engagement.

⁸ Siswoyo Aris Munandar Siswoyo and Fahrurrozi Fahrurrozi, "Bridging the Traditional and the Digital: Practices of Indonesia's Tarekat Qadiriyya and Naqsyabandiyya," *Journal of Asian Wisdom and Islamic Behavior* 1, no. 2 (2023).

Practically, the study offers insights for developing a model of Sufi da'wah that is socially responsive and rooted in transformative values, while acknowledging the need for adaptive strategies to sustain relevance amid changing community profiles. In this regard, the presence of TQN Suryalaya in Gunungmanik Village reflects a form of Islam Nusantara characterized by moderation, inclusivity, and community-oriented ethics. However, its role is best understood not as uniformly positive but as a dynamic process shaped by negotiation between spiritual ideals, local cultural traditions, and the socio-economic realities of rural life.

Method

This study employs a qualitative approach using a descriptive-analytical method aimed at gaining an in-depth understanding of the role of the *Tarekat Qadiriyyah Naqsyabandiyah* (TQN) Suryalaya in shaping the socio-religious consciousness of the community in Gunungmanik Village, Talaga District, Majalengka Regency. The qualitative approach is considered the most relevant for interpreting religious and social phenomena that are rich in meaning and embedded within the complex local cultural values of the community.⁹ The research site is focused on Gunungmanik Village, which serves as the center of TQN community activities, where various spiritual practices such as daily *dhikr*, weekly *khotaman*, and monthly *manaqiban* are routinely conducted. Informants were selected using a purposive sampling technique, involving key figures who hold authority and have direct experience within the TQN community, including the TQN teacher (Kiai Endi Nurdin), the administrator (Ustaz Enju Junaedi), a community leader (Ulis Mumu), and general congregants (Haji Idris). This approach aligns with the tradition of Sufi research, which emphasizes participatory understanding of spiritual practices and religious meanings within the context of local culture.¹⁰

Data collection was carried out using three main techniques: in-depth interviews, participant observation, and activity documentation. In-depth interviews were conducted to explore the informants' interpretations of *dhikr* practices, the social functions of the *tarekat*, and their impact on the moral formation of the community. Participant observation took place at Mushala Nurul Falah, Mushala Nurul Fitriyyah, and at the homes of TQN members to capture the social dynamics and spiritual atmosphere of the community's daily life. Meanwhile, documentation included records of *khotaman* activities, photographs of religious events, and archives from the Suryalaya Islamic boarding school relevant to the research context. Data collection was conducted from September 1 to 24, 2025, following the principles of religious ethnography, which emphasize the researcher's direct engagement in the field to

⁹ Y Priyana, M Rusdi, and M Muhammadong, "Ritual Dynamics and Spiritual Practices in the Teaching of Tarekat Qadiriyyah Wa Naqsyabandiyah," *ResearchGate*, 2024.

¹⁰ I Rosidi and T Antin, "Ritual and Spirituality: The Tradition of the Tariqah Naqshabandiyyah Khalidiyyah Jalaliyyah in Indonesia," *Afkar Journal*, 2024.

authentically understand the spiritual experiences of the congregation. A similar approach was employed by Afdani in his study on the social solidarity of the Naqsyabandiyah congregation in West Sumatra.¹¹

Data analysis was conducted inductively following the model of Miles, Huberman, and Saldaña (2019), which consists of three main stages: (1) data reduction the process of selecting and categorizing findings based on the themes of solidarity, spirituality, and social morality; (2) data display presenting the data through descriptive narratives and matrices that illustrate the interconnection among themes; and (3) conclusion drawing and verification carried out through sociological and Sufi interpretations to ensure the accuracy of meanings derived from field data. The validity of the data was strengthened through source and method triangulation, by combining interview results from various categories of informants with direct observations and empirical documentation evidence. This approach aligns with field research standards in *tarekat* studies, which require the authenticity of spiritual experiences as the primary source of data.¹²

The interpretive stage of this study adopts a streamlined yet analytically robust sociological perspective to explore the relationship between religious practice and the social life of the TQN community. Rather than relying on multiple theoretical constructs, this approach emphasizes a clear and focused lens for understanding how *dhikr*, *khotaman*, and *manaqiban* function beyond their ritual dimensions. These practices are viewed as communal religious activities that generate shared emotional experiences, reinforce interpersonal ties, and nurture moral values that guide everyday social interactions. Through this simplified conceptual framework, the study is able to articulate more effectively the ways in which spirituality informs moral behavior, strengthens collective identity, and shapes the broader social dynamics of rural life. This approach also ensures analytical clarity by avoiding unnecessary theoretical complexity that could obscure the core findings of the research.

Result and Discussion

Result

The development of the Qadiriyyah Naqshbandiyyah Suryalaya Order (TQN) in Gunungmanik Village illustrates a significant socio-religious dynamic. The order was introduced in January 2019 by Kiai Endi Nurdin and Ustaz Enju Junaedi, beginning with only three initial members who were committed to establishing the practices of *dhikr* and *manaqiban* in the community rituals that previously had not existed in any organized form in the village. Over the past six years, the number of members has grown substantially, driven by increasing community interest in

¹¹ Y Afdani, "Social Solidarity of the Naqsyabandiyah Congregation," *Belief Journal*, 2023.

¹² S Nasihin, A H Rasyidi, and U Nasri, "Development of Islamic Character Education Through The Naqsyabandiyah Qadiriyyah Order Among The Sasak Wetu Telu Community," *JIPP Journal*, 2024.

religious activities that cultivate inner peace, social cohesion, and spiritual integration within daily life.

The religious activities of TQN followers are now centered in Mushala Nurul Falah, Mushala Nurul Fitriyyah, and several members' homes that alternately host gatherings such as daily *dhikr*, Monday-night *khotaman*, and monthly *manaqiban*. An interview with Kiai Endi Nurdin (September 22, 2025) revealed that *dhikr* for TQN followers is not merely a verbal ritual but also a form of inner discipline aimed at cultivating social sensitivity. He stated, "*Dhikr is not only remembering Allah verbally but also training the heart to live with awareness and care for others.*" This statement indicates a correlation between spirituality and social action that characterizes the TQN community in Gunungmanik.

Similarly, Ustaz Enju Junaedi (September 23, 2025) explained that the practices of daily *dhikr*, *khotaman*, and *manaqiban* serve as means of strengthening interpersonal bonds among members. He remarked, "*Through collective dhikr, members become closer, help one another, and there is no longer a distance between teacher and student.*" (Interview, September 23, 2025). Meanwhile, Ulis Mumu (September 24, 2025), a community leader who is not formally part of the *tarekat* but often participates in *manaqiban* gatherings, observed that the presence of TQN has brought positive social impacts to the local community. He stated, "*Since the tarekat activities began, people have gathered more often, respect one another, and are less prone to conflict.*" (Interview, September 24, 2025). This observation is supported by Haji Idris (September 24, 2025), an active member, who emphasized that participation in *tarekat* activities fosters both inner peace and social harmony. He explained, "When I regularly join *dhikr*, my heart feels peaceful, and relationships among residents become more harmonious." These statements collectively demonstrate how *tarekat* spirituality transforms into tangible socio-religious awareness.

Field observations (September 1–30, 2025) revealed that daily *dhikr* practices are performed flexibly some members conduct them at the *mushala*, while others do so in their own homes. This practice allows individuals to maintain spiritual discipline while simultaneously building social ties through shared prayer. The atmosphere of *dhikr* is solemn yet simple, accompanied by the rhythmic repetition of *La ilaha illallah*, recited while sitting and facing the *qibla* (Observation, September 22, 2025).

The *khotaman* activity held on Sunday night after the *Isya* prayer serves as a spiritually meaningful moment. Congregants gather at Mushala Nurul Falah, bringing their *kitab Uqudul Juman*, prayer mats, and simple food to share after the event. The atmosphere of the *khotaman* reflects a strong sense of togetherness, where the community members greet each other warmly and work collectively to prepare the refreshments. From a sociological perspective, this activity illustrates the occurrence of *collective effervescence*, as explained by Durkheim namely, a shared emotional experience that strengthens the community's moral awareness and social

cohesion (observation, September 23, 2025).

Meanwhile, the monthly *manaqiban* is held on Sunday night following the central *manaqiban* of the Suryalaya Islamic Boarding School. *Manaqib* is a form of activity that embodies spiritual, devotional (*amaliah*), and intellectual values that have become deeply rooted and traditional within Indonesian Muslim society. This practice has developed significantly, particularly among the followers (*ikhwan*) of the *Thariqah Qadiriyyah Naqsyabandiyah* at the Suryalaya Islamic Boarding School. The *manaqib* tradition is not merely a ritual but a tangible expression of the practice and internalization of the spiritual teachings of the *Thariqah Qadiriyyah Naqsyabandiyah*. Its implementation is conducted regularly based on a predetermined schedule, usually held in special gatherings known as *majlis manaqiban* and *khotaman*.

The term *manaqib* itself originates from the Arabic word *manqobah*, which means stories of piety, virtues of knowledge, and righteous deeds. In the context of this *tarekat*, *manaqib* serves as a medium to emulate the life of great Sufi figures such as Sheikh Abdul Qadir al-Jailani. He once stated, "Wherever my *manaqib* is recited, I am present there." This saying highlights the spiritual essence of the practice bringing forth virtues and blessings through the recitation of his life stories. Therefore, every *manaqib* session requires the presence of the *ikhwan* of the *Thariqah Qadiriyyah Naqsyabandiyah* as a form of respect and spiritual appreciation toward the teachings of the *tarekat* they follow¹³.

Based on the researcher's observation, the sequence of events in the *manaqiban* ceremony was systematically arranged and carried out in accordance with the regulations established by the organizers. The program began with an opening session led by Ustaz Enju Junaedi as the master of ceremonies (MC). This was followed by the recitation of the Holy Qur'an by Ustaz Aep Saepul Milah, serving as a means of invoking blessings and purifying the atmosphere of the gathering. The next agenda was the reading of *Tanbih* delivered by Ustaz Toto Ahmad Sahid, which functioned as a moral reminder for the congregation regarding ethical conduct in religious life. Afterwards, *tawasul* was performed under the guidance of Kiai Udin, as a spiritual intercession seeking blessings from the scholars, saints, and founders of the *Thariqah Qadiriyyah Naqsyabandiyah*, so that the *manaqiban* could proceed with divine grace.

The highlight of the event was the recitation of the *manaqib* of Sheikh Abdul Qadir al-Jailani, led by Kiai Endi Nurdin. This constituted the core of the ceremony, during which the congregation listened attentively to the exemplary life and virtues of the great saint. The next session featured a *da'wah* sermon (*tabliqul Islam*) delivered by Kiai Suryana, a preacher from the Suryalaya Islamic Boarding School. As the concluding segment, the event was closed with the chanting of *Sholawat Bani Hasyim* three times, as an expression of reverence and prayer for the Prophet Muhammad (peace be upon him) and his blessed family (observation, September 24, 2025).

This event was attended not only by members of the TQN congregation but

¹³ Pondok Pesantren Suryalaya, "Manaqib," 2020, <https://www.suryalaya.org/manaqib.html>.

also by local residents who wished to participate in the prayers and the recitation of the life story of Sheikh Abdul Qadir al-Jailani. The researcher observed that the gathering created a space for social interaction among people who normally belonged to different cultural and social spheres such as farmers, traders, community elders, and youth groups who shared food, engaged in warm conversations, and worked together to prepare seating and refreshments (observation, September 24, 2025). In this context, “cultural boundaries” refer to the everyday social divisions shaped by differences in occupation, age, religious engagement, and levels of participation in formal religious groups. The event demonstrates that TQN serves as a medium of social integration by bridging these boundaries and enabling interaction between its followers and the wider community.

Overall, the findings of this study indicate that the presence of *TQN Suryalaya* in Gunungmanik Village contributes significantly to the development of social solidarity and the revitalization of moral values within the rural community. Sufi virtues such as *ikhlās* (sincerity), *tawadhu* (humility), *ta’awun* (mutual assistance), and *ukhuwah* (brotherhood) are not merely abstract spiritual ideals but are internalized in everyday social practices. The congregants actively assist sick neighbors, participate in *gotong royong* (mutual cooperation) activities, and take part in maintaining the cleanliness and sustainability of the *mushala*. These values cultivate a pattern of harmonious social interaction centered on communal solidarity.

Based on the interviews and field observations, the spirituality practiced by the TQN community in Gunungmanik demonstrates an inclusive orientation that contributes to noticeable social changes within the village. Prior to the establishment of TQN, communal religious activities such as structured dhikr gatherings and manaqiban were not part of the village’s religious landscape, and social interaction among residents tended to occur primarily in everyday economic or familial settings. After the introduction of TQN, new spaces for collective worship, shared learning, and voluntary cooperation began to emerge, providing opportunities for residents from different backgrounds to interact more frequently and meaningfully. This constitutes the form of social transformation referred to in this study namely, the expansion of communal religious participation, the strengthening of interpersonal bonds, and the increased expression of mutual support within daily village life. Such dynamics reflect the characteristics of social Sufism, in which spiritual practice fosters public morality and reinforces the social resilience of agrarian communities.

Discussion

TQN Suryalaya and the Strengthening of Social Solidarity

The findings of this research show that the Tarekat Qadiriyyah Naqsyabandiyah (TQN) Suryalaya in Gunungmanik Village plays a significant role in strengthening social solidarity within the local rural community. Regular religious activities such as daily dzikr, weekly khotaman, and monthly manaqiban create sustained opportunities for communal gathering, shared reflection, and mutual

support. These practices cultivate feelings of emotional closeness among participants, deepen interpersonal trust, and reinforce a sense of brotherhood that extends beyond ritual settings into everyday social life. The collective experiences generated during these gatherings help shape a shared moral orientation among members, encouraging cooperation, empathy, and a willingness to assist one another in agricultural work, community events, and personal needs. By functioning as a consistent social space that brings together residents from various backgrounds, TQN effectively nurtures and stabilizes social cohesion in Gunungmanik without relying on complex theoretical explanations.¹⁴

Field findings support this analysis. The *kebotaman* activity held on Sunday night at Mushala Nurul Falah took place in a solemn yet warmly intimate atmosphere. The congregation not only engaged in *dzikir* and communal prayer but also shared food and enjoyed light discussions afterward (observation, September 23, 2025). These interactions demonstrate that TQN serves a dual function as both a spiritual and social medium fostering social cohesion, empathy, and togetherness among community members. As stated by Ust. Enju Junaedi, “*This activity brings the congregation closer together, encourages mutual help, and eliminates distance between teachers and students*” (interview, September 23, 2025).

In a broader context, research by Salahudin et al also indicates that *tarekat* practices under the guidance of Abah Anom in Suryalaya possess a strong social dimension.¹⁵ Through *dzikir* and moral instruction, TQN cultivates the spirit of *gotong royong* (mutual cooperation) and collective responsibility among its followers, particularly within rural communities. Sufi values such as *ikhlas* (sincerity), *tawadhu* (humility), and *ukhuwah* (brotherhood) serve as social bonds that unite people across social classes and generations. These findings are consistent with the observations in Gunungmanik, where *dzikir* and *manaqiban* activities function as social spaces that nurture communal solidarity and strengthen the collective awareness of the importance of social unity.

In line with this, Habibah emphasizes that the *Tarekat Qadiriyyah Naqsyabandiyah* in rural Lamongan also plays a significant role in strengthening the values of togetherness and solidarity based on *Pancasila* through religious practices and socio-religious activities.¹⁶ According to her, Sufi spirituality does not end at the level of ritual worship but is manifested in concrete social actions, such as providing assistance to the poor, engaging in community service to build places of worship, and offering moral support to surrounding communities. A similar reality can also be observed in Gunungmanik, where TQN congregants actively

¹⁴ Bernard Rimé and Dario Páez, “Why We Gather: A New Look, Empirically Documented, at Émile Durkheim’s Theory of Collective Assemblies and Collective Effervescence,” *Perspectives on Psychological Science* 18, no. 6 (2023): 1306–30.

¹⁵ Asep Salahudin et al., “Religion-State Relation Within the Suryalaya Qadiriyyah Naqsyabandiyah Tariqa,” *Al-Albab* 12 (2023): 245–66.

¹⁶ S Habibah, “Contribution of Rural Sufism for Strengthening Pancasila Values,” *Tribakti: Jurnal Pemikiran Keislaman* 33, no. 1 (2022): 17–34, doi:<https://doi.org/10.33367/tribakti.v33i1.2014>.

participate in social and community activities, such as repairing the *mushala* and helping residents in need (observation, September 24, 2025).

The study conducted by Jamaludin and Rahayu reinforces this perspective by revealing that the congregants of TQN Suryalaya exhibit a form of reflective religious consciousness, in which communal *dzikir* and *manaqiban* practices serve to deepen faith while simultaneously strengthening interpersonal relationships among members.¹⁷ This shared spiritual experience enhances the socio-religious identity of rural Muslim communities and functions as a medium for the internalization of moral values. In an interview with K. Endi Nurdin (September 22, 2025), he emphasized, “*Dzikir is not merely a phrase uttered by the tongue, but an exercise of the heart to cultivate sensitivity toward others.*” This statement illustrates that TQN not only shapes the individual’s spiritual dimension but also fosters a concrete sense of social awareness and empathy among its followers.

The dimension of social solidarity within the TQN community is also consistent with the findings of Siswoyo and Fahrurrozi, who highlight the adaptation of TQN in the digital era.¹⁸ Although many of its activities have transformed through online platforms, the core values of TQN remain unchanged namely, fostering a religious social network that strengthens togetherness and moral responsibility among its members. This principle is likewise evident in Gunungmanik, where congregational communication has expanded through online groups used to remind one another of *khotaman* schedules and share religious information (observation, September 22, 2025).

TQN Suryalaya functions as an agent of social integration within rural society. It serves not only as a center of spirituality but also as an institution that shapes public morality and social solidarity, capable of balancing religious values with the challenges of modernization. The shared spiritual experiences born from *dzikir* and *manaqiban* practices act as a social mechanism for strengthening interpersonal trust, deepening social relationships, and cultivating mutual care and collective responsibility within the daily life of the Gunungmanik community.

Sufi Ethics as the Foundation of Social Action

The findings of this study show that the religious practices of the Tarekat Qadiriyyah Naqsyabandiyah (TQN) Suryalaya in Gunungmanik Village play a central role in shaping the social behavior of its members. Sufi values such as *ikhlās* (sincerity), *tawadhu* (humility), and *ta’awun* (mutual assistance) are not only conveyed through teachings in the prayer gatherings but are actively embodied in daily interactions among congregants. These values appear in concrete forms such as helping fellow members with agricultural work, supporting families during life-cycle events, visiting the sick, sharing food during religious gatherings, and voluntarily

¹⁷ Jamaludin, Rahayu, and Somantri, “Religious Awareness and Ritual Practices in the Tarekat Qadiriyyah Wa Naqsyabandiyah Suryalaya.”

¹⁸ Siswoyo and Fahrurrozi, “Bridging the Traditional and the Digital: Practices of Indonesia’s Tarekat Qadiriyya and Naqsyabandiyah.”

contributing to community needs. The consistent expression of these values in everyday life demonstrates how TQN fosters ethical responsibility and strengthens social ties within the rural community, making spiritual practice directly relevant to the lived social realities of Gunungmanik.¹⁹

The study conducted by Nasihin, Rasyidi, and Nasri on character education within the Sasak Wetu Telu community through the *Naqsyabandiyah-Qadiriyyah* order emphasizes that Sufi ethics such as humility and compassion toward others serve as the moral foundation for social interaction in rural societies.²⁰ This spiritual ethic motivates concrete actions, such as mutual assistance among members in both social and religious activities. The same concept is reflected in the practice of TQN in Gunungmanik, where spirituality nurtured through *dzikir* and *manaqiban* fosters empathetic, participatory, and cooperative social behavior.

Findings from an interview with K. Endi Nurdin (September 22, 2025) reinforce this view. He explained that “*dzikir is not merely an individual act of worship, but a training of the heart to become sensitive to social needs. Dzikir should make the heart softer and more willing to help others.*” This statement reveals that, in the perspective of TQN teachers, genuine spirituality does not stop at the personal level but transforms into a socio-religious ethos.

Observations on September 24, 2025, further illustrate that TQN congregants actively participate in *gotong royong* (mutual cooperation) activities, such as cleaning the *mushala* and preparing food for *manaqiban* gatherings. These activities demonstrate that *dzikir* and social deeds are two inseparable dimensions of religious practice, where lived spirituality is transformed into concrete social action.

These findings are consistent with the research of Rosidi and Antin on the *Naqshabandiyyah Khalidiyyah Jalaliyyah* order, which shows that *tarekat* rituals and community activities do not end at the spiritual level but are transformed into concrete social actions within society.²¹ The manifestation of Sufi ethics is evident through acts of solidarity, social service, and the active participation of followers in collective community work. A similar phenomenon can be observed in Gunungmanik, where TQN congregants actively assist fellow residents in various social activities, such as renovating the homes of underprivileged families and constructing worship facilities (observation, September 24, 2025).

The values of *dzikir* (remembrance of God) and *khidmat sosial* (social service) serve as foundational pillars for strengthening collective morality among the TQN Suryalaya followers. These values play a vital role in building a social structure of

¹⁹ Agustina Rusmini, “The Social Role of Religion Max Weber’s Perspective of Thought and the Relevance of Societal Progress,” *Jurnal Filsafat Indonesia* 6, no. 2 (2023): 189–96, doi:10.23887/jfi.v6i2.57930.

²⁰ Nasihin, Rasyidi, and Nasri, “Development of Islamic Character Education Through The Naqsyabandiyah Qadiriyyah Order Among The Sasak Wetu Telu Community.”

²¹ Rosidi and Antin, “Ritual and Spirituality: The Tradition of the Tariqah Naqshabandiyyah Khalidiyyah Jalaliyyah in Indonesia.”

solidarity that is rooted in religiosity and social empathy.²² In Gunungmanik, the teaching of *kehidmat* (social devotion) is translated into concrete actions such as assisting sick residents, managing funeral services, and supporting community-based social activities (interview, September 23, 2025).

This view is reinforced by Hakim, who highlights that the practice of TQN in the modern era both through face to face gatherings and social media emphasizes *ukhuwah* (brotherhood) and *ta'awun* (mutual assistance) among members.²³ These spiritual and social interactions not only strengthen religious identity but also foster a sense of social responsibility, particularly within communities that continue to uphold the values of *gotong royong* (mutual cooperation) and togetherness.

The Sufi practices within TQN Suryalaya are not merely individual expressions of spirituality but also serve as a social mechanism for shaping collective morality. The Sufi ethics manifested through values such as *ikhlas* (sincerity), *tawadhu'* (humility), and *ta'awun* (mutual assistance) have driven a transformation of spirituality into tangible social actions, reflecting the integration of inner piety with communal responsibility.²⁴ In the context of rural communities such as Gunungmanik, these ethics serve as the moral foundation of social cohesion, strengthening interpersonal relationships and reinforcing solidarity amid the social transformations brought about by modernization.

The Social-Integrative Function of Sufi Orders in Rural Communities

In Gunungmanik Village, the Qadiriyyah Naqsyabandiyah (TQN) community plays a significant role in sustaining social order and fostering communal harmony through its religious activities and moral teachings. Rather than being limited to ritual worship, TQN functions as a source of shared values that guide everyday social interactions. Members consistently emphasize mutual respect, cooperation, and moral responsibility values reinforced during dzikr gatherings, khotaman, and manaqiban. These practices encourage members to support one another in agricultural work, contribute to community initiatives, assist neighbors during emergencies or family events, and maintain peaceful relations within the village. Through these concrete expressions of solidarity, TQN becomes a stabilizing force in the community, helping to cultivate a cohesive social environment where spiritual

²² Ahmad Nurul Huda, Muhammad Ichrom, and Fathan Ghifari Saifuddin, "Tradition of Haul and The Formation Of Social Solidarity and Religiosity in The Community:(Case Study: Haul Remembrance Of Mbah Idris in Karangmalang Village)," in *Prosiding Seminar Nasional Pendidikan Dan Agama*, vol. 5, 2024, 33-40.

²³ Budi Rahman Hakim, "Transformation of Sufistic Da'wah and Islamic Psychotherapy Through Online Manaqib: A Qualitative Case Study on Tarekat Qadiriyyah Naqsyabandiyah Community in Indonesia," *G-Couns: Jurnal Bimbingan Dan Konseling* 9, no. 3 (2025): 2278-91.

²⁴ Try Riduwan Santoso et al., "Religious Moderation in the Community of the Tariqah Qodiriyyah Naqshabandiyah of Suryalaya," *International Journal of Nusantara Islam* 13, no. 2 (2025): 205-16, doi:10.15575/ijni.v13i2.45996.

commitment directly shapes and strengthens the moral and social fabric of rural life in Gunungmanik.

Contemporary studies show that religious institutions play a crucial role in shaping social cohesion and community resilience in the face of social change. For instance, Hidayatulloh and Saumantri found that collective religious practices in both urban and rural communities function as mechanisms of social integration and reinforcement of communal values.²⁵ In a similar framework, Rasheed and Ahmad emphasized that Parsons' functionalist theory remains relevant in explaining the role of religious institutions, such as Sufi orders, in maintaining the balance between social structures and the moral norms of society.²⁶

The Indonesian context shows a similar pattern. Malik, Maulida, and Maslahah highlighted how Sufi teachings and the role of *tarekat* scholars in rural areas help build a harmonious social order, foster mutual cooperation (*gotong royong*), and reduce social conflict.²⁷ Likewise, Khotimah's research emphasized that Sufi religious leaders play a strategic role in mediating relationships among social groups and strengthening interfaith harmony at the community level.²⁸

Field findings reinforce this analysis. According to Kiai Endi Nurdin, a TQN teacher in Gunungmanik, "*Dhikr is not merely a phrase uttered by the tongue, but a training of the heart to be more sensitive to social needs. Remembering Allah also means doing good to others*" (interview, September 22, 2025). A similar view was expressed by Ustaz Enju Junaedi, a TQN administrator, who stated that "*Collective dhikr activities make the congregation closer, help one another, and eliminate the distance between teacher and student*" (interview, September 23, 2025).

From an external perspective, community leader Ulis Mumu affirmed that "*Since the tarekat activities began, people have gathered more often, shown greater mutual respect, and avoided unnecessary disputes*" (interview, September 24, 2025). Likewise, H. Idris, a resident who is not a TQN member but often attends *manaqib* gatherings, remarked that "*Monday night dhikr has become a hallmark of Gunungmanik. The village atmosphere feels more religious, peaceful, and harmonious*" (interview, September 24, 2025).

Field observations further clarify these dynamics. On September 22, 2025, the daily *dhikr* session at Mushala Nurul Falah took place in a simple yet solemn manner;

²⁵ T Hidayatulloh and T Saumantri, "Religious Dialectics in Urban Society in Tolerance Villages of Bandung City: Analysis of Emil Durkheim's Religious Functionalism," *Al-Madinah Journal of Islamic Civilization*, 2024, <https://almadinah-jic.id/index.php/jic/article/view/6>.

²⁶ S Rasheed and H Ahmad, "Structural Functionalism in Shah Waliullah's Thought," *Shnakhat Journal of Humanities*, 2024, <http://www.shnakhat.com/index.php/shnakhat/article/view/273>.

²⁷ M S Malik, A Z Maulida, and M Maslahah, "Sociological Approaches in Islamic Studies (Concepts and Relevance in Society)," *Tatar Pasundan Journal* 10, no. 2 (2022), <https://bdkbandung.id/tatarpasundan/jurnal/index.php/tp/article/view/216>.

²⁸ K Khotimah, "The Role of Religious Leaders in Social Development and Interreligious Harmony: A Historical-Sociological Study of Islamic Leaders in the 21st Century," *Journal of Islamic Social and Management Studies* 2, no. 1 (2025), <https://ojs.aeducia.org/index.php/jismb/article/view/203>.

participants concluded the event by greeting one another and exchanging news, thereby strengthening social bonds (observation, September 22, 2025). On Monday night, September 23, 2025, the *khataman* after the *Isha* prayer at the same *mushala* reflected an atmosphere of closeness: the congregation engaged in *dhikr*, recited *ratib*, and shared simple meals. This phenomenon illustrates the concept of *collective effervescence* as described by Durkheim a collective emotional experience that reinforces shared moral consciousness (observation, September 23, 2025). Meanwhile, during the monthly *manaqib* on September 24, 2025, congregants and local residents worked together to prepare the event, participated in joint prayers, and shared a communal meal in an atmosphere of deep familiarity and togetherness (observation, September 24, 2025).

Moral Revitalization and Social Contribution of TQN

In the context of rural communities facing value disorientation due to the forces of modernization and individualism, the Qadiriyyah Naqsyabandiyah Sufi Order (TQN) of Suryalaya plays a crucial role as an agent of moral and social revitalization²⁹. Through the practices of *dhikr*, *manaqib* gatherings, and spiritually grounded ethical teachings, TQN serves as a medium for shaping collective character while balancing spirituality with social responsibility. As explained by Kiai Endi Nurdin, a TQN teacher in Gunungmanik, “*The essence of TQN’s teachings is not merely verbal remembrance (dhikr lisan), but remembrance through action. Remembering Allah also means doing good to others—for instance, by helping each other during harvest, visiting the sick, and maintaining communal harmony*” (interview, September 22, 2025).

Salahudin et al. emphasized that TQN Suryalaya makes a significant contribution to the moral development of the nation and to maintaining the balance between religiosity and nationalism by positioning spirituality as the foundation of social and national integration.³⁰ This is reinforced by field findings showing that daily *dhikr* and *khataman* activities at Mushala Nurul Falah not only foster a deep sense of devotion but also strengthen the congregation’s social relationships. In an egalitarian atmosphere, members greet one another, share experiences, and offer support to those facing difficulties (observation, September 22–23, 2025).

Meanwhile, Hakim explained that the TQN has transformed into a neo-Sufism movement that emphasizes developmental ethics and social spirituality.³¹ This transformation is clearly reflected in the practices of the congregation in

²⁹ Moch Luqman, “Implementasi Amalan Tarekat Implementasi Amalan Tarekat Qodiriyyah Naqsyabandiyah Terhadap Jama’ah,” *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf* 9, No. 2 (2023): 170–97.

³⁰ Salahudin et al., “Religion-State Relation Within the Suryalaya Qadiriyyah Naqsyabandiyah Tariqa.”

³¹ Budi Rahman Hakim, “Neosufisme Sebagai Etika Pembangunan: Studi Atas Transformasi Spiritual Tarekat Qadiriyyah Naqsyabandiyah Suryalaya Di Era Orde Baru,” *Jurnal Riset Rumpun Agama Dan Filsafat* 2, no. 2 (2023): 267–78, <https://prin.or.id/index.php/JURRAFI/article/view/5982>.

Gunungmanik. According to Ust. Enju Junaedi, a TQN administrator, “*Collective dhikr brings the congregation closer together, encourages mutual assistance, and fosters active participation in social activities such as village feasts, funerals, and community service*” (interview, September 23, 2025). This statement indicates that TQN spirituality is not confined to exclusive ritualism but manifests as a moral movement grounded in social engagement.

In a further study, Mukhlishin et al. demonstrated that the TQN’s *dakwah* paradigm has evolved into a model of transformative social *dakwah* that integrates spiritual values with social praxis.³² This is consistent with observations of the monthly *manaqib* gathering at Mushala Nurul Fitriyyah. The event, attended by both the congregation and the broader community, displayed collective cooperation in preparation, solemn *dhikr*, and a sense of togetherness during the communal meal afterward. This phenomenon reflects TQN’s openness and its significant role in strengthening social cohesion within the community (observation, September 24, 2025).

In the local context of Gunungmanik, the ethical teachings delivered through TQN gatherings often extend beyond personal spirituality and emphasize responsibilities toward the surrounding environment. During the *manaqib* sermon, for example, Ust. Enju reminded congregants that following the moral example of the saints includes caring for nature and maintaining the cleanliness of the village as part of their daily religious practice (observation, September 24, 2025). This emphasis reflects the broader ethical orientation of TQN, in which spiritual devotion is closely tied to practical responsibilities that contribute to communal well-being. Rather than introducing a separate conceptual framework, these teachings demonstrate how ecological awareness naturally emerges from the moral values already embedded within TQN’s spiritual discipline in Gunungmanik.

Furthermore, Sholehuddin and Hania explained that the presence of TQN not only nurtures morally upright individuals but also strengthens social networks.³³ This aligns with the testimony of local community leader Uli Mumu, who noted that “*since the establishment of TQN, the religious atmosphere of the village has become more vibrant, the congregation behaves more courteously, and they actively participate in village activities*” (interview, September 24, 2025). Even non-members, such as Haji Idris, acknowledge the positive impact of the order: “*Monday night dhikr has become a hallmark of Gunungmanik. The village atmosphere feels more religious, peaceful, and harmonious*” (interview, September 24, 2025).

Thus, the moral revitalization and social contribution of TQN Suryalaya can be understood as a concrete manifestation of transformative Sufi *dakwah*. The

³² Afika Duri Ahmad Mukhlishin, Jauharotun Nafisah, M. Muslih, Annida Ayu Damaro, Deby Setia Negara, Tristi Monita, “Transformasi Sosial Dalam Komunitas Tarīqah Qādirīyah Naqshabandiyyah,” *Bulletin of Indonesian Islamic Studies* 3, no. 2 (2024): 134-44, doi:<https://doi.org/10.51214/biis.v3i2.1432>.

³³ M Sugeng Sholehuddin and Irfan Hania, “The Value of Social Care Character Education through Zikir Tarekat Qadiriyyah Wa Naqsyabandiyyah,” *Edukasia Islamika* 7, no. 1 (2022): 78-91.

spirituality embodied by TQN adherents gives rise to social behavior grounded in empathy, solidarity, and mutual cooperation. Amid the tides of secularization and moral crisis, TQN serves as a bridge between Islamic tradition and the modern society's need for depth of meaning, public ethics, and human solidarity.

Conclusion

This study demonstrates that the Qadiriyyah Naqsyabandiyah Sufi Order (TQN) of Suryalaya in Gunungmanik Village plays a significant role in shaping social solidarity within rural communities. Through daily *dhikr*, weekly *khataman*, and monthly *manaqib* gatherings, the congregation not only strengthens personal spirituality but also cultivates social awareness grounded in the values of sincerity (*ikhlas*), humility (*tawadhu*), mutual assistance (*ta'awun*), and brotherhood (*ukhuwah*). These ritual practices generate social cohesion, empathy, and communal cooperation (*gotong royong*), which reinforce community harmony amid the challenges of modernization. TQN thus serves a dual function as both a center of spiritual cultivation and a socio-religious agent revitalizing public morality.

Theoretically, this study contributes to the sociology of religion by providing empirical insight into how spiritual practices shape social solidarity within a rural Sufi community. Practically, the findings offer a model of community-based Sufi engagement that can inform religious leaders and local policymakers in strengthening public morality and cultivating a culture of mutual cooperation. Nonetheless, the main limitation of this research lies in its methodological scope. The fieldwork was conducted within a relatively brief period, which restricted the depth of observation and limited the researcher's ability to capture longer-term dynamics, seasonal patterns of community interaction, and possible changes in ritual participation over time. Future studies would benefit from extended ethnographic fieldwork and broader comparative research across different regions, including an exploration of how digital forms of Sufi practice contribute to wider religious networks and patterns of social solidarity.

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