

Transformation of the Idrisiyyah Order

Navigating Social and Economic Challenges in the Digital Era

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Abstract

This study explores the challenges and opportunities faced by The Idrisiyyah Order, a prominent Sufi order in Indonesia, in adapting to the digital era. Key challenges include preserving traditional values amidst digital influences, managing data privacy and security, and providing digital education to members with limited technological skills. The research highlights how The Idrisiyyah Order leverages digital technologies such as mobile applications and e-commerce platforms to enhance its social and economic initiatives. Using a qualitative approach with a descriptive case study design focused on The Idrisiyyah Order in Tasikmalaya, the study examines how these innovations enable the order to market local products globally, empower small and medium enterprises (SMEs), and integrate digital strategies into economic and spiritual development. Findings indicate that the order's digital initiatives promote economic empowerment, social cohesion, and spiritual education. The effective use of media for da'wah, strategic management of digital content, and adoption of crowdfunding platforms for humanitarian projects illustrate the potential of technology to enhance both material and spiritual dimensions of life. The study concludes that The Idrisiyyah Order's approach fosters a harmonious integration of traditional practices and modern advancements, contributing to community welfare and spiritual growth.

Keywords: Idrisiyyah Order, digital transformation, Sufism, economic empowerment, Indonesia



Introduction

Sufism emerged and developed concurrently with the advent of Islam in Indonesia. M. Sholihin, in his book *Melacak Pemikiran Tasawuf di Nusantara*, states that Islam first spread in the Aceh region, establishing Aceh as the centre of Sufism in the archipelago. The form of Sufism that flourished in Aceh was philosophical in nature, with prominent figures such as Hamzah al-Fansuri and Syamsuddin al-Sumatrani. Shortly afterwards, Sunni Sufism emerged as a critique of philosophical Sufism, which tended to align with the teachings of Ibn Arabi, Jili, and even Al-Hallaj (Miswar, 2016; Ni'am, 2016; Solihin, 2005). This historical interplay between philosophical and Sunni Sufism set the stage for the evolution of Islamic mysticism across Indonesia, reflecting the dynamism of the nation's religious landscape.

The emergence of modern Sufism in Indonesia is closely tied to the publication of *Tasawuf Modern*, written by Hamka in 1939. This movement was characterised by the urban middle class with a neo-modernist ideological background. As a result, various Sufi groups began to emerge, aiming to heal the human heart or soul (*tāzkiyātu an-nāfs*) through the introduction of Sufi teachings via spiritual institutions that differed from conventional Sufism (Najib, n.d.; Rofi et al., 2019). These groups were not confined to specific organisations or orders and operated naturally within the framework of modern society. Among these, the Idrisiyyah Order stands out, with a significant following in Indonesia and a remarkable ability to adapt to contemporary realities (Azizah & Jannah, 2022; Fahru, 2020; Fauzan, 2021; Najib, n.d.).

The Idrisiyyah Order, known in Indonesia, was introduced by Syekh al-Akbar Abdul Fattah in 1930, who inherited it from Syekh Ahmad Syarif as-Sanusī al-Khathabi al-Hasani. Previously referred to as the Sanusiyyah Order, the Idrisiyyah Order has undergone significant development over time. Presently, the order is led by Syekh Muhammad Fathurahman, M.Ag. This order not only teaches the religious practices inherited from Syekh Muhammad bin Abdurrahman Al-Idrisi Al-Hasani but also engages in social movements aimed at improving the social and economic conditions of Muslims (Al-Hakim, 2022). These initiatives highlight the order's commitment to holistic community development, which blends spiritual guidance with practical contributions to society.

Entering the disruptive era of Industry 4.0, digital technology has advanced rapidly, transcending cultural and traditional boundaries. This digital culture has ushered society into an urban, mechanistic lifestyle and a pragmatic worldview. Moreover, the infiltration of foreign cultures and values through social media has intensified, eroding national identity and religious morals. As a response to these challenges, the Idrisiyyah Order has embraced digital innovations to sustain its relevance in an increasingly globalised and technologically driven society.

Amidst this technological revolution, the Idrisiyyah Order has experienced changes in its methods of educating and engaging with society. As a pivotal element in the dissemination of Islamic teachings, the tarekat has evolved into a widely adopted way of life among

Sufis. The Tarekat Digital programme, introduced by the Idrisiyyah Order, represents a novel approach to Islamic religious education. By utilising digital technology, the tarekat has enhanced its ability to educate the public effectively and facilitate adherence to its teachings. Furthermore, the economic transformation of the Idrisiyyah Order in the digital era involves not only embracing technology but also preserving fundamental values. These values include commitments to social justice, environmental sustainability, and community development. By blending tradition with innovation, the order has succeeded in creating an inclusive and sustainable economic model (n.d.; Mardani, 2019).

The economic development of the Idrisiyyah Order in the digital era reflects the challenges and opportunities faced by many communities globally. By integrating digital innovations with traditional values, the order has advanced towards a more inclusive and sustainable economy. In doing so, it has strengthened its economic position while contributing positively to broader society and the surrounding environment. This research explores the economic, educational, and social development of the Idrisiyyah Order in the digital era, with a focus on innovation and transformation. Despite being a religious institution, the Idrisiyyah Order employs an advanced business management model, setting it apart from conventional religious orders. Its focus on both individual and social piety makes it an intriguing subject for in-depth analysis.

This study poses two primary questions: First, how does the Idrisiyyah Order adapt to the digital era? Second, what are the social and economic developments of the Idrisiyyah Order in this context? Using a qualitative approach, this research delves into the values, practices, and transformations of the Idrisiyyah Order, focusing particularly on its activities in Tasikmalaya. The descriptive case study design facilitates an in-depth examination of phenomena through data collected from observations, literature reviews, and documentation. The research location, the centre of Idrisiyyah activities, was selected for its wealth of primary data, including documents, records, and observable activities. Additionally, media analysis is conducted on videos, photographs, and online publications to gain further insights into the order.

In addition to exploring the digital transformation of the Idrisiyyah Order, this research examines how the order's spiritual practices are integrated into its economic strategies. For instance, the order's business initiatives are guided by ethical principles derived from Islamic teachings, which promote fairness, accountability, and community welfare. This integration of spiritual values and modern business practices underscores the innovative nature of the Idrisiyyah Order's approach to economic development.

This research provides significant contributions to the academic discourse on Sufi orders and their evolving role in modern economies. It highlights the integration of spiritual values into business practices within a digitalised world. Previous studies, such as Dede Aji Mardani's work on spiritual entrepreneurship within the Idrisiyyah Order (2019) and Masturin's research on the socio-cultural behaviours of tarekat followers (2015), offer valuable insights but lack a specific focus on digital transformation. Similarly, studies by Zulfan Taufik and Muhammad Taufik (2021) and Khodijah (2023) examine digital engagement

by other Sufi orders but do not address the Idrisiyyah Order specifically. By filling this gap, this research offers a novel perspective on how the Idrisiyyah Order utilises digital media for both da'wah and economic purposes. It enhances understanding of the order's adaptability and evolution in the modern era, providing a comparative framework for analysing other Sufi orders in the digital age.

Moreover, this study differentiates itself by specifically examining the transformative initiatives of the Idrisiyyah Order, integrating religious values into their digital programmes. This approach showcases how the order not only navigates but thrives within the intersection of spiritual traditions and modern technological advancements, further contributing to the field of digital transformation and religious practices. The lessons drawn from the Idrisiyyah Order's experience can serve as a model for other religious institutions striving to balance tradition with modernity in an increasingly digital world.

Furthermore, this research sheds light on the challenges faced by the Idrisiyyah Order as it adopts digital tools to reach a wider audience. These challenges include maintaining the authenticity of spiritual teachings in a digital format, addressing the generational gap in technological literacy, and ensuring that digital platforms are used ethically. By addressing these challenges, the Idrisiyyah Order not only sustains its relevance but also reinforces its role as a bridge between traditional values and contemporary realities. These findings provide valuable insights for policymakers, religious leaders, and academics interested in the interplay between religion and technology.

Additionally, the research examines the broader implications of digital adaptation on the Idrisiyyah Order's mission and vision. This includes an analysis of how digital platforms enable the tarekat to expand its outreach and build a more interconnected spiritual community. Such efforts exemplify the balance between preserving religious identity and embracing modernisation, which is critical for religious organisations operating in a rapidly changing world. The Idrisiyyah Order's innovative practices also contribute to the development of ethical guidelines for using digital technologies in religious contexts, further solidifying its role as a pioneer in digital Sufism.

The transformative role of the Idrisiyyah Order extends beyond its economic and educational initiatives to encompass its contributions to environmental sustainability. By integrating green principles into its operations, the tarekat promotes an Islamic ecological ethic that aligns spiritual teachings with contemporary environmental challenges. This aspect of the Idrisiyyah Order's activities is particularly relevant in light of global efforts to address climate change and environmental degradation. As such, this research not only highlights the order's multifaceted contributions but also positions it as a case study for understanding the interplay between religion, technology, and sustainability.

Finally, the research underscores the importance of collaboration between religious institutions and other societal stakeholders in promoting holistic development. The Idrisiyyah Order's partnerships with educational institutions, non-governmental organisations, and local communities exemplify how such collaborations can amplify the impact of religious initiatives. This collaborative model serves as a blueprint for other tarekat and reli-

gious organisations seeking to adapt to the demands of the 21st century while remaining rooted in their spiritual traditions.

Historical Context and Identity of the Idrisiyyah Order

The Idrisiyyah order, or tarekat Idrisiyyah, commands a substantial following, particularly in African regions such as Tunisia, Libya, and Yemen, as well as in other areas like Saudi Arabia and Egypt. Pilgrims who deepened their religious knowledge in Mecca played a pivotal role in disseminating this order. This dissemination was facilitated by Sheikh Ahmad bin Idris, who served as a teacher in Mecca for approximately 36 years, attracting numerous students from diverse countries to his teaching sessions (Saputra, 2021).

The introduction of the Idrisiyyah order to Indonesia occurred around the 1930s, spearheaded by al-Sheikh al-Akbar Abdul Fatah, its first prominent figure in the region. Abdul Fatah was born in the village of Cidahu, Tasikmalaya, in 1884 CE/1303 AH, as the third of ten children of H. Muhammad Syarif bin Umar and Hj. Rafi'ah binti Jenah. His ancestry included significant Islamic figures in Java, notably Sunan Derajat, a key proponent of Islamisation. In 1924, Abdul Fatah and his family embarked on a journey to the Holy Land; however, their ship encountered damage upon reaching Singapore, forcing them to reside there temporarily (2022).

It was not until 1928 that Abdul Fatah could continue his journey to Mecca. Upon his arrival at Jabal Qubais, he studied under Sheikh Ahmad Syarif Sanusi, from whom he received instruction in the tarekat established by Sheikh Ahmad bin Idris. The Idrisiyyah order takes its name from one of its foremost spiritual guides, Sheikh Ahmad bin Idris Ali Al-Masyisyi al-Yamlakhi al-Hasani (1760–1837), a reformer of Neo-Sufism from Morocco celebrated for harmonising the principles of sharia with spirituality (Al-Hakim, 2022). Before adopting the name Idrisiyyah, the order was known as the tarekat Sanusiyyah, founded by Muhammad Ali as-Sanusi, also known as Sheikh Ahmad Syarif as-Sanusi. Leadership of the Sanusiyyah order passed to Muhammad al-Mahdi and subsequently to his nephew, Sheikh Akbar Syarif as-Sanusi. In this manner, Sheikh Akbar and Sheikh Abdul Fatah jointly inherited its leadership (Rais et al., 2021; Syafri, 2023).

The unstable political climate in Indonesia during this period hindered the expansion of the Sanusiyyah order's missionary activities. Furthermore, the Dutch colonial authorities regarded the name Sanusiyyah with suspicion due to its association with resistance movements against Western (French) colonial rule in Algeria. Consequently, KH. Abdul Fatah renamed the tarekat Sanusiyyah as the Idrisiyyah Order. It was Abdul Fatah who firmly established the Idrisiyyah order in Indonesia. Since its introduction, the order has experienced four leadership periods, with Sheikh Muhammad Fathurrahman currently presiding over its activities. Under his stewardship, the Idrisiyyah order has expanded significantly across the Indonesian archipelago and into the broader Asian region. The spiritual lineage (sanad) of the Idrisiyyah order is noteworthy for its brevity, tracing its chain of transmission from the Prophet Khidr to the Prophet Muhammad. In its teaching of sharia,

the order traces its lineage from Sheikh Abdul Qadir al-Jilani to Sayyidina Hasan (Ropiq, n.d.).

In Indonesia, the Idrisiyyah order, as introduced by Sheikh al-Akbar Abdul Fatah in 1930, previously bore the name Sanusiyyah. Abdul Fatah received the teachings of the order from Sheikh Ahmad Syarif as-Sanusi al-Khathabi al-Hasani at Jabal Abu Qubais in Mecca. Today, under the leadership of Sheikh Muhammad Fathurahman, M.Ag., the Idrisiyyah community has become a vibrant centre for religious, social, and economic activities. With followers spread globally, the community is actively involved in various economic pursuits, including trade, agriculture, and craftsmanship, while steadfastly upholding principles of social justice and solidarity (Al-Hakim, 2022).

Social and Cultural Implications of the Digitalization of the Idrisiyyah Order

The primary objective of da'wah (the act of inviting or calling individuals to embrace Islam) is to propagate the teachings of Islam. The pinnacle of Islamic values is encapsulated in the knowledge of Sufism, which emerges as an endeavour to draw closer to Allah. Contextualising Islamic teachings and values within societal life is achieved, among other methods, through da'wah. The scope of da'wah is expansive, and its meaning profoundly universal. Consequently, the development of modern Sufi da'wah has diversified over time, necessitating a reconstruction of da'wah concepts as they have evolved within society (Dimiyati, 2023; Lestari, 2020). A prominent historical example of Islamisation in Java is the da'wah model employed by the Wali Songo. The approach of modern Sufi da'wah mirrors this contextualisation: it refrains from targeting specific groups, avoids condemning societal behaviours, and does not introduce unfamiliar teachings, thereby mitigating potential misunderstandings in formulation, approach, or methodology (2015; Kifayah & Luthfi, 2021).

The advent of digitalisation presents both challenges and opportunities for Sufi orders in the modern era. By judiciously employing technology, Sufi orders can broaden their reach, engage younger generations, and enhance spiritual practices through innovation. However, it remains imperative for Sufi orders to balance tradition and modernity, ensuring that the essence of their teachings and spiritual experiences is preserved amidst technological adaptation. With appropriate strategies, Sufi orders can sustain their relevance and influence within an increasingly digital society, while remaining faithful to the values and traditions they have upheld for centuries. Thus, the digital era should not be perceived as a threat but rather as an opportunity to strengthen and expand their spiritual legacy for future generations.

The digital da'wah model serves as a medium for the dissemination of modern Sufi teachings while maintaining the pure spirit of traditional Sufism. The propagation of wisdom teachings on social media aligns with the Qur'anic directive to preach with wisdom and good exhortation (*bī al-ḥikmah wa al-maw'izah al-ḥasanah*). In major cities such as

Jakarta, Bandung, and Surabaya, individuals often experience spiritual desolation and estrangement from God, prompting them to seek solace and tranquillity through gatherings for dhikr, Qur'anic study circles, praises of the Prophet, and other spiritual activities. A gentler and more comforting form of da'wah has thus become a preferred choice among the public. Such da'wah gatherings function as refreshing oases that rejuvenate the heart and invigorate faith and understanding of Islam.

The rise of digital da'wah is now a global phenomenon, including in Indonesia. Modern life, with its mechanistic tendencies, often leads individuals into misleading, fragmented, or partial understandings of religious ideologies. This duality presents both challenges and opportunities for more effective, efficient, and global Islamic da'wah. Analysis of internet users reveals that the youth, millennials, and educated segments of society dominate this demographic. Approximately 50% of internet users are academics, professionals, and technically inclined individuals. Jeff Zaleski (1999) provocatively questioned whether places of worship, such as mosques and churches, remain the most inviting spaces for worship, or whether individuals are increasingly drawn to virtual platforms. An illustrative event in this context is the "City of Sufis 2.0" Global Sufi Gathering, scheduled for January 2024 at the Al-Idrisiyah Islamic Boarding School in Cisayong District, Tasikmalaya Regency, Indonesia. Following the inaugural "City of Sufis 1.0" event in Malaysia in August 2023, this gathering will welcome thousands of Sufi scholars from across the globe.

In the contemporary era, marked by rapid technological and knowledge advancements, the Idrisiyyah Order has embraced technological innovations to expand its da'wah activities and economic initiatives. The "Tarekat Idrisiyyah" YouTube channel, with thousands of subscribers and millions of views, serves as an effective medium for disseminating the teachings of daily life Sufism, fostering a moral and conducive environment. The Idrisiyyah order maintains an official website offering updates on activities, news, and relevant information, alongside social media accounts on platforms such as Facebook, Instagram, and Twitter. These digital tools enable the Idrisiyyah order to extend its reach. Furthermore, video conferencing technology facilitates training and education for its members, allowing them to participate remotely without the need for physical presence (Kodir & Rizkianto, 2021; Masyitoh, 2023).

The implementation of the Idrisiyyah Order in the digital age encompasses various strategies, including the utilisation of digital media for disseminating teachings and the incorporation of digital technology into educational and business endeavours. While the digital era has introduced significant changes across many domains, including religious practice, it also offers opportunities to enhance the dissemination of teachings and improve communication and management within the order. It is essential for the order's leadership to leverage technology wisely, ensuring that the authenticity of its spiritual teachings is preserved. At the same time, innovation is necessary to address the evolving demands of modernity. Digital transformation within the Idrisiyyah order is not merely an adaptation to technology but a deliberate effort to balance profound spiritual traditions with contemporary exigencies. By embracing such changes, the Idrisiyyah order, along with other Sufi

orders, continues to utilise technology to expand its reach and maintain its influence in the digital age.

Utilising Mass Media and Online Platforms in Da'wah Activities

The use of digital technology has enabled the Idrisiyyah Order to collect, organise, and disseminate data with greater efficiency and effectiveness, facilitating the provision of information to the public in a timely and accessible manner. Social media platforms, in particular, serve as powerful tools for broadcasting religious ideologies amidst the complex technological conflicts of the cyber era. The digital da'wah approach offers a flexible and communicative medium that captures the attention of urban communities, resonating amidst the dynamic and fast-paced environment they inhabit. Globalisation, which transcends economic and industrial domains, has also profoundly impacted cultural, social, and religious spheres. In this context, society is no longer strictly compartmentalised by identity or class-based polarisation; rather, it encompasses all individuals, including those engaged in sinful behaviours, provided they seek repentance, for Allah's forgiveness is boundless and infinite.

While social media is often misused to spread provocative content that disparages or condemns specific groups, the modern Sufi da'wah model offers a contrasting approach. Acting as a mediator, it refrains from divisive practices, promoting inclusivity and spiritual harmony. Within the framework of Sufism, there is no mutual denigration or competition for spiritual superiority in the eyes of God.

The digital era has significantly transformed the Idrisiyyah Order's da'wah and educational activities through the strategic use of technology. Digital platforms allow the order to reach a broader audience while preserving the essence and authenticity of its teachings. This balanced methodology enables the Idrisiyyah Order to address the challenges posed by modernity while maintaining its spiritual traditions. The emergence of this pure da'wah model reflects a growing spiritual enthusiasm among Indonesia's urban middle class (Muttaqi et al., 2022). Even traditionalist communities have embraced this enthusiasm, finding it a refreshing and comforting addition to their religious practices.

Technological developments have not been confined to urban areas; the digital flow of information and the widespread use of social media have become a lifestyle adopted even by rural communities. It can no longer be assumed that those residing in remote areas remain uninformed, as digitalisation has extended its reach to rural villages. Consequently, the rise of digital da'wah must be imbued with the spiritual essence of Sufism, channelling the spirit of Sufi da'wah in a more active, adaptive, and modern form. This integration ensures that the core values of Sufism—spiritual depth, inclusivity, and harmony—are preserved while addressing the evolving demands of a digitised world.



Figure 1: Digital Da’wah Media for the Idrisiyyah Order

The Idrisiyyah Order employs a diverse array of digital media, including official websites, social media platforms, and a YouTube channel, to disseminate teachings, provide updates, and share other relevant information. The “Tarekat Idrisiyyah” YouTube channel, for instance, boasts 92,600 subscribers, 2,400 videos, and a cumulative total of 10,753,492 views. Through platforms such as Facebook, Instagram, Twitter, and YouTube, the order shares sermons, dhikr, and spiritual teachings, thereby enabling a global reach and interaction with followers worldwide. Additionally, the Idrisiyyah Order has the potential to expand its digital presence further by producing podcasts that feature lectures, discussions, and interviews on Sufism and its principles. Podcasts are particularly effective in engaging younger audiences who are accustomed to audio-based formats.

The digital da’wah and educational strategies implemented by the Idrisiyyah Order represent a transformative approach to propagating Islamic teachings. This model resonates with both urban middle-class and traditionalist communities, offering a novel and comforting means to engage with their faith. As digitalisation continues to penetrate even the most remote rural areas, the importance of leveraging digital platforms to propagate Sufi teachings becomes increasingly evident. By utilising social media to foster interaction with a global audience, sharing extensive video content via YouTube, and creating podcasts tailored to younger listeners, the Idrisiyyah Order ensures its message remains relevant. These efforts not only modernise the dissemination of Sufi teachings but also safeguard their essence and authenticity amidst the demands of modernity.

Under the leadership of Mursyid Syech Akbar Muhammad Faturrahman, the use of mass media and online platforms has played a pivotal role in broadcasting and disseminating information. One notable example is the flagship programme “Serambi Islam” on TVRI, in which Muhammad Faturrahman serves as a regular resource person, focusing extensively on Sufism. As a prominent intellectual figure in the field of Sufism today, he has authored numerous books that provide contemporary and accessible discussions on Sufi knowledge, catering to both novices and enthusiasts. These contributions, alongside

his engagements through various media outlets—including TVRI, YouTube, Facebook, and other online platforms—underscore the Idrisiyyah Order’s commitment to spreading Islamic spirituality in an accessible and engaging manner.

The Idrisiyyah Order also leverages video conferencing technology to provide training and education to its members. This enables members to participate in educational sessions remotely, removing the necessity for physical attendance. Within its pesantren (Islamic boarding schools), the order incorporates dhikr and awrad (spiritual litanies) as tools to motivate learning and foster the development of children and teenagers. To complement these efforts, the Idrisiyyah Order organises online classes, seminars, and webinars led by Sufi scholars, thereby offering more structured and comprehensive instruction to students regardless of geographical constraints. E-learning platforms such as Zoom, Google Classroom, and Moodle facilitate these initiatives, enabling formal and systematic education in Sufism and Islamic studies.

The Idrisiyyah Order’s digital presence is further strengthened by its official website, which features information on the order’s activities, a biography of Syekh Ahmad bin Idris, its teachings, and articles on Islamic spirituality. This online repository ensures broader accessibility and engagement. Furthermore, the order’s publication of books and treatises in digital formats has made classical Sufi texts, along with their translations and contemporary explanations, accessible to a modern audience.

To enhance engagement and foster continuous spiritual development, the Idrisiyyah Order has also embraced mobile technology. By developing mobile applications offering dhikr, prayers, study schedules, and other interactive features, the order ensures students remain connected and receive spiritual guidance anytime, anywhere. Such innovations exemplify the Idrisiyyah Order’s ability to adapt to the digital era, integrating modern tools while remaining rooted in its rich spiritual tradition.

Development of E-Commerce and Digital Economy Platforms by the Idrisiyyah Order

The Idrisiyyah Order boasts a long and illustrious history, deeply grounded in Islamic teachings and Sufi practices. Among its distinctive features is its commitment to the integration of knowledge, spirituality, and entrepreneurship. Followers of the Idrisiyyah Order have established a strong reputation for their engagement in diverse economic activities, encompassing trade, agriculture, and craftsmanship. A notable example of the order’s entrepreneurial initiatives is the Qini Mart minimarket, managed under the auspices of Kopontren Al-Idrisiyyah. Originally founded in Tasikmalaya, Qini Mart has since expanded to Central Jakarta, exemplifying the growth and outreach of the Idrisiyyah Order’s economic enterprises (Muttaqi et al., 2022).

Another significant business entity under Kopontren Al-Idrisiyyah’s management is BMT Al-Idrisiyyah, a microfinance institution that has forged partnerships with several national banks. This collaboration underscores the order’s progress and its successful

integration into the broader financial ecosystem. The Idrisiyyah Order's commitment to socio-economic development traces back to the 1980s, when it initiated a series of impactful economic movements. In 1986, the order established an economic da'wah initiative through the Cooperative of Pondok Pesantren (Kopontren), a model designed to enhance the economic sustainability of its community. By 1987, a small grocery store was launched under the Al-Idrisiyyah Foundation, providing an essential foundation for the order's later economic activities.

By the early 2000s, this modest grocery operation had grown into Qini Mart, a retail minimarket that symbolises the Idrisiyyah Order's success in navigating the evolving demands of the market. This development reflects not only the order's entrepreneurial acumen but also its ability to align its economic ventures with the spiritual and social principles of its teachings. The combination of tradition and modernity in the Idrisiyyah Order's approach to economic engagement demonstrates the adaptability and dynamism of its economic da'wah movement, ensuring its continued relevance and influence in contemporary society (Muttaqi et al., 2022; Nurhasanah & Furqon, 2024).

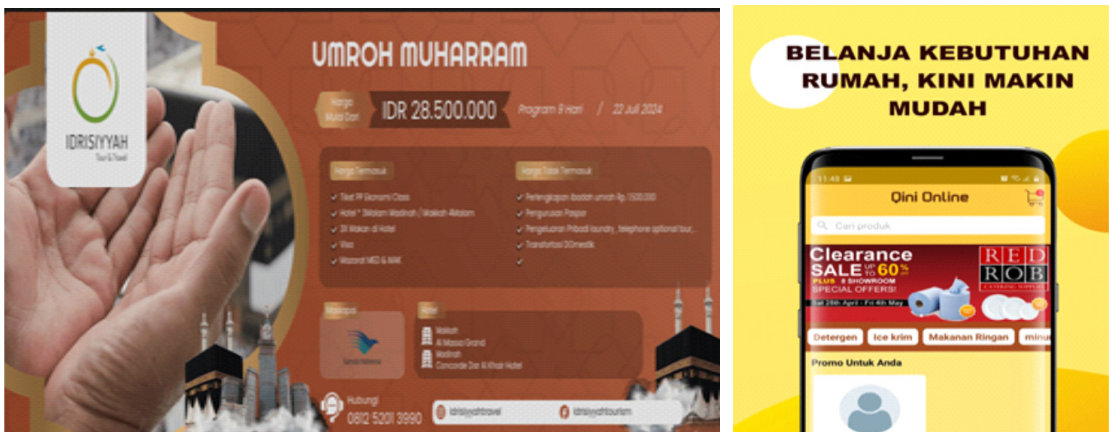


Figure 2: Business and Economy through the Digital Idrisiyyah Order

The renaming process of the Idrisiyyah Order in 2003 marked a significant step in its modernisation, involving the procurement of computer equipment to streamline financial calculations and manage inventory effectively. By 2007, Qini Mart, a retail venture managed under Kopontren Al-Idrisiyyah, implemented advanced convenience store systems akin to those used by modern retail businesses. This development was accompanied by economic expansion through the establishment of various branches and community partnerships, a process that began in 2012 and continues to this day. Muhammad Akmal Ashari's thesis, *Pesantren and Business: Qini Mart of the Idrisiyyah Order as a Platform for Economic Development for the Community in Tasikmalaya, 1980–2017*, provides a

comprehensive analysis of these initiatives (Oktaviani, 2020).

The application of a professional management system, bolstered by robust IT infrastructure and the direct guidance of Sheikh Muhammad Fathurrahman, the mursyid of the Al-Idrisiyyah Order and a prominent sufipreneur in Indonesia, has propelled Kopontren Al-Idrisiyyah to substantial progress. Under his leadership, Kopontren achieved national recognition in 2006 and has positioned itself as a model for collaboration and knowledge-sharing. It stands ready to partner with other pesantren and community organisations to foster economies grounded in religious principles for the betterment of society.

The Idrisiyyah Order has taken innovative measures by launching a mobile application and an e-commerce platform. These initiatives not only aim to enhance the economic well-being of its members but also seek to strengthen the spiritual bonds within the community. The Idrisiyyah Order's mobile economic application represents a pioneering effort to merge technological innovation with economic and spiritual values. By facilitating economic activities and empowering members, this application provides significant benefits to the community. It enhances members' economic prosperity while reinforcing communal ties, fostering opportunities for collective growth and development. This initiative exemplifies how technology can be harnessed to achieve noble and transformative goals.

Alongside the mobile application, the Idrisiyyah Order's e-commerce platform serves as a vital tool for advancing the economic interests of its members. The platform offers a range of products created by members, including food items, clothing, and handicrafts. Several key features define this e-commerce platform. First, all products adhere to halal and thayyib principles, ensuring they meet Islamic standards of quality and safety, thereby instilling consumer confidence. Second, the platform actively supports micro, small, and medium enterprises (MSMEs) operated by members, enabling them to increase their income and expand their ventures. Third, the platform features a secure and user-friendly transaction system, providing consumers with a seamless and worry-free shopping experience. Finally, it leverages various marketing channels, such as social media and online advertisements, to promote members' products and broaden their market reach.

These technological advancements reflect the Idrisiyyah Order's commitment to integrating modern tools with its spiritual and economic objectives. Through its mobile application and e-commerce platform, the order not only fosters economic independence among its members but also underscores the potential of digital innovation in aligning material progress with spiritual ideals.

The launch of the mobile application and e-commerce platform by the Idrisiyyah Order has yielded a significant positive impact on the community it serves. This innovation seamlessly integrates technology with spiritual practices, fostering a balance between worldly pursuits and spiritual life. Furthermore, the economic empowerment facilitated by the e-commerce platform enhances the independence and prosperity of the order's members. Asep Usman Ismail, a professor of Sufism at UIN Syarif Hidayatullah Jakarta, asserts that the empowerment of Islamic boarding schools (pesantren) is underpinned by two critical factors: strengthening the institutional capacity of the pesantren and fostering economic

independence within it. In this context, entrepreneurship is conceptualised as a business ethos firmly rooted in religious principles and governed by a divinely inspired system.

Asep highlights that the Idrisiyyah Order exemplifies this model of spiritual entrepreneurship, aligning its business activities with three core religious teachings: tauhid (monotheism), fiqh (Islamic jurisprudence), and tasawuf (Sufism). This unique approach stems from a neo-Sufi paradigm, which imbues the business ethos with a sense of worshipful motivation. For instance, during the adhan (call to prayer), business activities are momentarily paused, underscoring the prioritisation of spiritual obligations over material pursuits. Additionally, the Idrisiyyah Order refrains from conventional employment terminologies such as “employees,” instead referring to participants as khadimun-khadimat (servants), signifying a communal and spiritually aligned approach to work, typically under the guidance of a murshid (spiritual guide). Professional activities within the order are organised and conducted under the murshid’s leadership, ensuring that economic pursuits remain consistent with spiritual goals.

Asep further elaborates on the concept of spiritual entrepreneurship by outlining three fundamental principles, described as “bridges,” that connect the socio-economic movement of the Idrisiyyah Order. The first, lillah (surrendering everything to Allah), represents an advanced level of tauhid known as rububiyah tauhid (the belief in Allah’s lordship over all creation). The second, fillah (striving in Allah’s path), entails adhering to divine laws and implementing Allah’s decrees in all aspects of business. The third, billah (acting through Allah), acknowledges human effort in seeking sustenance through entrepreneurial means while recognising that ultimate outcomes rest with Allah.

Asep emphasises that these principles are vital for achieving economic independence within the pesantren and must be implemented under the guidance of a murshid. This holistic model reflects the Idrisiyyah Order’s distinctive integration of spiritual values with economic practices, ensuring that material advancement is achieved without compromising the spiritual integrity of its community.

The exemplary values demonstrated by the murshid play a pivotal role in strengthening the institutional capacity of the Idrisiyyah Order. By refusing to claim ownership over company assets, the murshid ensures that these resources are dedicated to the collective empowerment of the pesantren. This approach significantly impacts the economic independence of the pesantren, as its assets are utilised for various developmental and community-oriented initiatives. The foundation meticulously manages these assets to support activities such as the murshid’s missionary work—using foundation-owned vehicles and residing in foundation-provided housing—alongside the development of infrastructure, educational media, and the welfare of teachers and educational staff. Additionally, efforts are directed towards expanding the integrated infrastructure of the pesantren to ensure sustainable growth.

The Idrisiyyah Cooperative has taken a significant step in embracing digital innovation by launching a mobile banking application. This application, equipped with the latest user interface and user experience features, facilitates seamless banking transactions for its users.

By leveraging internet-based services, the application enhances accessibility for members and improves operational efficiency. This initiative forms part of the Idrisiyyah Order's broader strategy to integrate digital solutions into its economic and spiritual activities.

As an Islamic organisation committed to purifying the heart and enlightening the soul, the Idrisiyyah Order has developed a range of digital business services to meet the needs of its members and the broader community. One notable example is Idrisiyyah Tour & Travel, a travel company offering tailored packages for tours, Umrah, and Hajj. These services, accessible through a dedicated website and digital application, provide facilities such as professional guides and customisable tour packages to meet individual requirements. By adopting digital technology, Idrisiyyah Tour & Travel enables customers to make bookings and complete transactions with ease while accessing detailed information about available packages (Mursalat, 2023).

The Idrisiyyah Order has effectively utilised digital strategies to promote its activities, including its travel business, as part of its missionary efforts aimed at both the Muslim community and the general public. Through the use of social media and print media, the order enhances awareness and fosters greater community participation in its various business and missionary activities. These digital strategies have also improved the order's operational efficiency, particularly in managing data and financial transactions. The digital travel business, in particular, has made a significant contribution to the economic well-being of the community by improving access to services and streamlining operations.

Digital technology has been instrumental in increasing the order's ability to manage its resources and facilitate access for its members. It has further supported the order in boosting awareness and encouraging active participation in its initiatives, thereby enhancing its societal influence. These digital strategies represent an essential component of the Idrisiyyah Order's approach to achieving a balance between spiritual objectives and modern technological advancements, ensuring its continued relevance and impact in the contemporary world (Munandar, 2022).

Challenges and Opportunities Faced by the Idrisiyyah Order in the Digital Era

The Idrisiyyah Order faces a dual reality in the digital era, characterised by both challenges and opportunities. A primary challenge lies in balancing the preservation of traditional values with the necessity of adapting to technological advancements and global trends. However, these challenges are accompanied by opportunities to leverage digital technology for the expansion of their economic network and the strengthening of their spiritual and social community. The digital era compels the Idrisiyyah Order to navigate a complex landscape where adaptation to modern technology must coexist with the maintenance of core values.

Among the challenges confronting the Idrisiyyah Order are: firstly, the preservation of traditional values amidst the pervasive influence of popular culture and digital media.

The order must navigate these influences without compromising its foundational Sufi teachings and practices. Secondly, the risks associated with privacy and data security in online interactions pose significant concerns, necessitating the implementation of robust safeguards. Thirdly, the community faces difficulties in providing digital education and training for members who may lack technological proficiency, which underscores the need for targeted skill-building initiatives.

Despite these challenges, the digital era offers significant opportunities for the Idrisiyyah Order to enhance both spiritual and economic dimensions of its mission. The introduction of mobile applications and e-commerce platforms has brought various benefits, including the empowerment of members and the promotion of economic self-sufficiency. Through e-commerce platforms, local products and handicrafts crafted by community members can be marketed to global audiences, enabling members to increase their income, reduce economic dependency, and improve family welfare. By harnessing digital technology, the Idrisiyyah Order has empowered small and medium-sized enterprises (SMEs) within its community. Training and technical support have been provided to ensure that SMEs can effectively utilise digital tools in their operations and marketing efforts.

The integration of teaching with digital media also presents a significant opportunity. To disseminate Islamic teachings and Sufi values effectively, the Idrisiyyah Order must deepen its understanding of digital media. Online community features embedded in mobile applications enable members to support one another and strengthen social bonds. Collaboration with educational and technological institutions has further improved access to digital tools and skills within the community. The use of social media and other digital platforms has facilitated the dissemination of religious teachings to a broader audience, enabling members to continue enhancing their knowledge of Islam and nurturing their spiritual relationship with God.

Digital media, however, brings both risks and strengths. The Idrisiyyah Order must remain vigilant in addressing the risks associated with its use while strategically leveraging its potential. In particular, the management of digital content requires careful oversight to ensure alignment with Sufi teachings and moral values. For example, the Tarekat Idrisiyyah YouTube channel must consistently reflect the principles and ethics upheld by the order. Additionally, digital media platforms provide the means for innovative initiatives such as crowdfunding for humanitarian and development projects. Through these platforms, the Idrisiyyah Order can mobilise resources for initiatives that benefit the broader community, further demonstrating the compatibility of technology with its spiritual mission.

Conclusion

In the digital era, the Idrisiyyah Order faces a range of challenges and opportunities. A key challenge lies in preserving its traditional values while adapting to the rapid pace of technological change and global trends. This includes safeguarding its spiritual and cultural heritage amidst the influence of popular culture and digital media, addressing

risks related to privacy and data security in online interactions, and equipping community members with the necessary digital skills through targeted education and training. However, the digital era also presents significant opportunities for the Idrisiyyah Order to harness technology to expand its economic and spiritual networks.

By developing an e-commerce platform, the Idrisiyyah Order enables its members to market local products and handicrafts to a global audience, thereby empowering small and medium-sized enterprises (SMEs) and improving the welfare of the community. The integration of Sufi teachings with digital media further facilitates the dissemination of Islamic values to a broader audience, overcoming geographical and societal barriers. While the use of digital media carries inherent risks, including the potential misalignment of content with Sufi teachings, it also offers strengths that can be harnessed to advance the order's mission. Effective content management, ensuring alignment with moral and spiritual values, and the utilisation of crowdfunding for humanitarian initiatives contribute to enhancing the welfare of the wider community. In this way, the Idrisiyyah Order demonstrates that digital technology can serve as a powerful tool for integrating spiritual practices with innovation, fostering economic independence and progress within the ummah.

By combining tradition with innovation, the Idrisiyyah Order exemplifies how a developing tarekat community in Tasikmalaya has leveraged mass media and bold digital platforms to propagate Islamic teachings and values. These efforts have enabled the order to reach a wider audience, transcend geographical limitations, and address the challenges of the modern era. The Idrisiyyah Order has utilised mass media such as radio, television, and newspapers to convey its da'wah messages. Regular broadcasts on radio and television feature lectures focusing on Sufi teachings, zikr (remembrance of Allah), and the cultivation of noble character. Meanwhile, print media, including local newspapers, are employed to publicise the community's activities, such as spiritual gatherings, recitations, training sessions, and social programs.

Through these initiatives, the Idrisiyyah Order has successfully positioned itself as an inclusive and dynamic tarekat community that remains relevant to the needs of contemporary society. By engaging with both traditional and digital platforms, the Idrisiyyah Order exemplifies a harmonious blend of spiritual tradition and technological advancement, offering a model for other communities navigating the complexities of the digital age.

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