

Transformation of Sufistic Da'wah and Islamic Psychotherapy Through Online Manaqib: A Qualitative Case Study on Tarekat Qadiriyyah Naqsyabandiyah Community in Indonesia

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Abstract

This study explores the transformation of Sufistic da'wah and Islamic spiritual psychotherapy through the practice of online manaqib in the Qadiriyyah Naqsyabandiyah (TQN) Tarekat community in Indonesia. This adaptation emerged in response to geographical and time constraints in traditional spiritual gatherings. Through semi-structured interviews, participatory observations, and digital documentation analysis, this study analyzes the spiritual and therapeutic impact of online manaqib. The results demonstrate that this practice upholds the core values of Sufi spirituality while expanding the reach of da'wah through digital platforms, such as Zoom. Virtual interaction between the murshid and the disciple fosters a meaningful spiritual connection, even in the absence of physical presence. Additionally, online manaqib serve as a therapeutic medium that promotes inner peace and spiritual resilience. This study presents an integrative model for technology-based spiritual guidance services, which is particularly relevant for urban communities in the digital and post-pandemic era.

Keywords: manaqib online, religious counseling, digital spiritual community, islamic psychotherapy, neo-sufism

Abstrak

Penelitian ini mengeksplorasi transformasi dakwah sufistik dan psikoterapi spiritual Islam melalui praktik manaqib daring dalam komunitas Tarekat Qadiriyyah Naqsyabandiyah (TQN) di Indonesia. Adaptasi ini muncul sebagai respons atas keterbatasan geografis dan waktu dalam pertemuan spiritual tradisional. Melalui wawancara semi-terstruktur, observasi partisipatif, dan analisis dokumentasi digital, penelitian ini menganalisis dampak spiritual dan terapeutik dari manaqib daring. Hasil menunjukkan bahwa praktik ini tetap menjaga nilai inti spiritualitas sufi sekaligus memperluas jangkauan dakwah melalui platform digital seperti Zoom. Interaksi virtual antara mursyid dan murid menciptakan hubungan spiritual yang bermakna, meskipun tanpa kehadiran fisik. Selain itu, manaqib daring berperan sebagai media terapi yang mendorong ketenangan batin dan ketangguhan ruhani. Studi ini menawarkan model integratif bagi layanan bimbingan spiritual berbasis teknologi, relevan khususnya bagi komunitas urban di era digital dan pascapandemi.

Kata kunci: manaqib online, konseling religi, komunitas spiritual digital, psikoterapi islam, neo-sufisme

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INTRODUCTION

The advancement of digital technology has significantly influenced various dimensions of human life, including religious practices and spiritual experiences. In the Western context, digital religious practices such as virtual churches illustrate how technology reshapes the way people engage with spirituality. Within this framework, Campbell (2020), in *The Distanced Church: Reflections on Doing Church Online*, emphasizes that virtual churches serve as a concrete example of how religious experiences are being transformed through digital media. This insight is further expanded by Bingaman (2023), who explores emotional and spiritual engagement within online spaces as part of contemporary spirituality dynamics. This study contributes to that discourse by highlighting a local Sufi perspective, demonstrating that technology-based spiritual transformation is also occurring within non-Western religious traditions. It particularly illustrates how Sufi teachings adapt within the context of digital da'wah. The concept of mediatization of religion (Hjarvard, 2016) becomes especially relevant in explaining how digital media serves not only as a tool but also reshapes spiritual meaning and religious experience. The phenomenon of *Manaqib Online* within the Sufi tradition supports this theory through its distinctive adaptation, which merges traditional values with media innovation. One of the prominent forms of this transformation in Indonesia is the shift of Islamic da'wah methods to the digital realm, especially in the implementation of Sufistic practices such as manaqib. The practice of manaqib, previously conducted face-to-face in dhikr assemblies, has now evolved into a virtual activity through digital platforms such as Zoom, YouTube, and other social media (Wahid & Maskhuroh, 2023).

This shift reflects the flexibility of Sufi teachings in responding to the challenges of the digital age while maintaining a balance between spiritual depth and the dynamics of technology-based media. Nevertheless, this adaptation demands careful attention to ensure that the essence and depth of spiritual meaning are not diminished by technological euphoria. In this context, the concepts of *tazkiyah* (spiritual purification) and *tawajjuh* (spiritual focus) remain foundational in Sufi doctrine, illustrating the adaptability of Islamic da'wah methodologies (Arvionita et al., 2023). Through digital channels, Sufi teachings can now reach broader audiences, including younger generations who are already accustomed to virtual environments (Qudratullah & Syam, 2024).

In the context of contemporary da'wah, virtual space has evolved from being merely a technical alternative into a spiritual medium capable of reaching individuals across diverse circumstances, time constraints, and geographical locations (Jung, 2023). Many worshippers, including those with physical limitations, demanding schedules, or residing in remote areas, find digital platforms to be a valuable spiritual bridge. Accordingly, digital da'wah embodies the inclusive and accessible dimensions of religious practice (Sensing, 2023).

Furthermore, the development of *Manaqib Online* reflects a paradigm shift in how presence is understood in religious practice. Whereas physical attendance was previously considered essential in Sufi rituals, a new understanding has emerged—that the quality of inner, spiritual presence can be equally, if not more, meaningful (Applebaum, 2025). This shift opens a space for dialogue between traditional heritage and digital innovation, offering new opportunities for *tarekat* communities to remain dynamic and relevant within a digitized modern society.

In socially pressured environments, such as the post-pandemic era or urban climates characterized by individualism, *Manaqib Online* has emerged as a sanctuary of



solace and spiritual connection, a rare find in everyday life. Participants seek not only religious knowledge but also emotional support, inner peace, and a sense of belonging within a spiritual community. Thus, Manaqib Online is not merely a media adaptation, but a transformation in the meaning of spiritual seeking in the digital era.

Social media, video platforms, and communication apps have fostered dynamic spiritual interactions that transcend physical boundaries (Hidayat & Nuri, 2024). However, challenges such as doctrinal distortion and superficial spirituality must be carefully addressed, as digital spaces often lack the spiritual gravitas found in physical gatherings (Bahrudin & Waehama, 2024). Therefore, digital da'wah must prioritize honesty, precision, and integrity in the delivery of spiritual messages.

Today, digital media plays a significant role in Sufi da'wah, functioning as an inclusive and dynamic space for spiritual interaction. Multimedia technologies facilitate the dissemination of Sufi teachings, the sharing of both collective and personal spiritual experiences, and the formation of communities that transcend cultural, generational, and geographical boundaries (Piraino, 2016). This not only broadens the reach of da'wah but also strengthens spiritual connections between individuals in an increasingly digital society.

Practices such as *dhikr* (remembrance), spiritual guidance, and the implementation of Manaqib Online have shaped a modern spiritual community that preserves traditional values while aligning with urban lifestyles (Rizki & Rusdi, 2024). This presents a significant opportunity for Sufi da'wah to expand and gain wider acceptance within today's dynamic digital society.

However, digital transformation also brings new challenges to the authenticity of spiritual experiences. In virtual spaces, participants are required to cultivate spiritual awareness independently, without the physical atmosphere that traditionally enhances solemnity. Consequently, the internalization of Sufi values in digital settings heavily depends on individual spiritual maturity (Bingaman, 2020). Digital Sufi da'wah thus becomes a medium for cultivating deeper, more personal spiritual development.

Although digital da'wah has been widely studied, few investigations have explicitly examined Manaqib Online as a form of Islamic psychotherapy rooted in digital community practice. Given the growing societal need for flexible and adaptive spiritual spaces, this inquiry is highly relevant. Accordingly, this study aims to investigate how Manaqib Online within the TQN community functions not only as a vehicle for Sufi da'wah but also as a medium for spiritual therapy that shapes the inner identity of its followers.

METHOD

This study thoroughly examines the transformation processes of Sufi da'wah and the mechanisms of spiritual guidance through the implementation of Manaqib Online within *tarekat* (Sufi order) communities. The main aim of this research is to analyze the dynamics of spiritual interaction in digital spaces and their influence on the inner religious lives of participants.

Data were collected using semi-structured interview guidelines, direct observation during Manaqib Online sessions, and digital documentation, including transcripts, screenshots, and field notes. Interviews were conducted with active participants, preachers, academics, and spiritual observers involved in *Manaqib Online* activities.



Participants were selected based on a minimum of six months of involvement in the program and active attendance in at least 80% of the total sessions.

Table 1.

Profile of Manaqib Online Participants

No	Name	Gender	Duration of Participation
1.	Abuya Tata Masta	Male	More than 6 months
2.	Robby Maulana Ikbal	Male	More than 6 months
3.	Rais	Male	Since the pandemic (2020)
4.	Dewi	Female	Since 2022
5.	Dr. Subhan Asyierbonie	Male	More than 6 months
6.	Ginanjjar	Male	More than 6 months
7.	Dr. Rachmad Hidayat	Male	More than 6 months

The data collected were analyzed using a thematic analysis approach, conducted in three main stages: (1) open coding to identify initial concepts from participants' narratives, (2) axial coding to connect and organize emerging themes, and (3) theme validation through data triangulation from various sources, including interviews, observations, and digital documentation.

To ensure data validity, triangulation techniques were employed by comparing findings from interviews, participatory observations, and digital recordings. The analysis process followed an inductive approach to explore the depth of spiritual meaning and to understand how digital media influences the religious experiences of participants.

The case study approach employed in this research allowed the researchers to investigate the transformation process in a contextual and in-depth manner. The case study provided a framework to grasp the nuances and specific dynamics of Manaqib Online, including interpersonal interactions, spiritual atmosphere, and the psychological and religious changes experienced by the participants. Thus, the qualitative method used not only produced descriptive data but also enabled an interpretive exploration of the meaning behind the observed practices. The findings are not only empirical but also reflective of the living Sufi values within the digital community.

RESULT AND DISCUSSION

The findings of this study reinforce previous research on the interaction between Sufism and digital technology, particularly in how spiritual experiences can be mediated through virtual spaces. These results not only affirm earlier literature but also expand the understanding of the therapeutic dimensions of Manaqib Online within the context of contemporary Sufism.



Table 2.
 Summary of Research Findings on Manaqib Online

No	Aspect of Finding	Key Finding	Source of Information (Interview/Reference)
1.	Spiritual Presence in Virtual Space	Transmission of nur ruhaniyah continues even without physical presence.	Abuya Tata Masta, Robby Maulana Ikbal
2.	Accessibility for Limited Participants	Individuals with physical or geographical limitations can still participate.	Field observation, testimony of Dewi
3.	Spiritual Consistency through Routine	Manaqib rituals are conducted consistently and systematically online.	Rais (structure and routine of the activities)
4.	Technical and Digital Literacy Challenges	Elderly participants face access difficulties due to limited digital skills.	Rais (digital literacy among elderly participants)
5.	Temporal and Spatial Flexibility	The virtual space allows flexibility	

Effectiveness of Spirituality in the Online Format

The advancement of digital technology, particularly through social media, has had a significant impact on religious spiritual practices by contextualizing Sufi teachings within an ever-evolving digital culture and by creating new spaces for more balanced and relevant expressions of spirituality in the modern era (Wijaya, 2023). In this context, the implementation of Manaqib Online serves as a concrete manifestation of such adaptation, demonstrating that the values of Sufi spirituality can transcend the limitations of space and time. Spiritual values can be effectively transmitted through the inner perception of participants, even in the absence of direct physical presence (Ngadiman & Mawardi, 2022).

Moreover, the transition to digital spaces has opened new opportunities for worshippers who were previously hindered by geographical or physical limitations. Those living in remote areas, with limited mobility, or facing health challenges can now actively participate in spiritual activities. This suggests that the inclusivity of da'wah extends beyond communication approaches to encompass the accessibility of worship spaces. The broader engagement highlights how online practices can facilitate spiritual needs that were previously difficult to reach through conventional methods.

According to Abuya Tata Masta, a preacher in the Manaqib Online sessions (personal interview, April 20, 2025), the essence of this practice does not lie in physical interaction, but rather in the power of *nur ruhaniyah* (spiritual light) that connects the hearts of participants. He emphasized that spiritual transmission is not dependent on physical distance, but instead on the quality of the inner connection between the *mursyid* (spiritual guide) and the *murid* (disciple). This statement reinforces the idea that, despite its ambivalence and limitations, the digital space still opens up opportunities for freedom, communication, and serves as a conduit for complex spiritual energy (Grümme, 2023). This aligns with Bingaman (2023) perspective, which suggests that spiritual engagement in digital spaces can foster profound and transformative relationships, provided the online



activities are conducted with spiritual intentionality and within a strong communal context.

This view is supported by Robby Maulana Ikbal, an active participant and facilitator in Manaqib Online (personal interview, April 20, 2025), who shared that although not physically present in the same room, he still feels a strong spiritual connection. He believes that as long as intention and concentration are maintained, spiritual presence can still be realized. Moreover, he noted that the temporal flexibility offered by the online format encourages a new kind of discipline in participating in religious activities.

Another aspect that enhances the effectiveness of online spirituality is the structured rhythm of activities. Manaqib Online is generally conducted regularly, such as weekly or monthly, which creates consistency in collective worship practices. This consistency helps participants maintain spiritual discipline and provides a sense of continuity that is essential in their spiritual journey. Additionally, the digital environment enables the archiving of sessions, such as video recordings and written sermons, which participants can revisit whenever they need spiritual reinforcement. This feature is handy in sustaining spiritual continuity amidst the often unpredictable pace of modern life. In this regard, Campbell (2020) also noted that online spiritual practices can shape new religious rhythms that align with the realities of urban life, creating a “continuity of presence” both emotionally and spiritually.

An in-depth interview with Rais, a participant and Manaqib Online content creator, emphasized that the activities are technically organized via Zoom, with session links distributed through WhatsApp and a program structure that follows the traditional TQN format: opening, Qur'an recitation, *shalawat* (praises for the Prophet), *tanbih* (spiritual reminders), *tawasul* (invocative dhikr), the *manaqib* (hagiography) of Shaykh Abdul Qadir al-Jailani, and concluding sermons. According to Rais, to preserve solemnity, participants are encouraged to prepare a calm personal space and dress respectfully, even at home. He also explained that the depth of the *dakwah* content is maintained through lectures delivered by authentic TQN preachers whose messages resonate deeply with the heart.

Rais highlighted several technical challenges, such as unstable internet connections and low levels of digital literacy among elderly participants. However, strategies to sustain participant engagement include managing online communities, facilitating interactive groups, hosting Q&A sessions, and providing regular reminders through appealing visual and audio formats. He stated that since the onset of the pandemic, interest in digital Sufi da'wah has increased significantly, as people increasingly seek inner peace and find greater relevance in the teachings of *tasawwuf*.

Meanwhile, Dewi, another participant who has been a member of Manaqib Online since 2022, shared that the online format enables her to remain spiritually connected without sacrificing other responsibilities. She believes that the calm atmosphere of her home actually enhances her sense of devotion, although distractions from domestic activities can sometimes interfere with concentration. She also noted that while digital platforms facilitate access, the quality of spiritual engagement is highly dependent on the preparedness of organizers and the exemplary conduct of program facilitators. Both informants affirmed that the strength of Manaqib Online lies in its flexibility, spiritual depth, and the empowerment of its community. This reinforces earlier findings that digital



Sufi da'wah is not merely a technological adaptation, but a contemplative space and a vehicle for the authentic and dynamic formation of spiritual identity.

According to Dr. Subhan Asyierbonie (personal interview, April 20, 2025), a practitioner of mental therapy based on *tasawuf* approaches and a preacher in *Manaqib Online* sessions, this practice can be understood as a form of *uzlah al-qalb* (inner seclusion) an effort to attain serenity and inner peace through deep spiritual reflection. He emphasized that although conducted virtually, the substance of the rituals and the sequence of activities in *Manaqib Online* have not undergone significant change compared to the traditional offline format. In the tradition of the Tarekat Qadiriyyah Naqsyabandiyah of Pondok Pesantren Suryalaya, the *manaqib* session begins with Qur'anic recitation, followed by *shalawat* (praises upon the Prophet), the delivery of spiritual advice from scholars known as *tanbih*, *tawasul* as a form of collective remembrance (*dhikr*), storytelling about the lives of saints and earlier scholars, and concluding with a sermon (*tausiyah*) delivered by a *mubaligh* (preacher). This structure demonstrates the continuity of tradition that is preserved even in a digital medium, affirming that the essence of spirituality can still be fully present in virtual space when carried out with sincerity and devotion.

From the perspective of Islamic psychology, practices such as *dhikr* (remembrance of God), *salat* (prayer), and recitation of the Qur'an are considered effective forms of spiritual therapy for maintaining mental and spiritual well-being. These activities are believed to help reduce stress levels, alleviate anxiety, and promote emotional stability and inner resilience in the face of modern life's pressures (Salleh et al., 2022). Aligned with this approach, the implementation of *manaqib* in digital formats via social media offers a new space for the internalization of *tasawuf* values in a more flexible and accessible manner. Ginanjar, a practitioner of digital Sufi da'wah (personal interview, April 19, 2025), stated that platforms like YouTube and Facebook serve as strategic media for conveying Sufi messages, particularly to younger audiences familiar with the digital ecosystem. He emphasized that even without physical gatherings, *Manaqib Online* content still can touch the emotional and spiritual dimensions of its audience, provided it is delivered with sincerity and maintains the authenticity and depth of Sufi teachings.

This perspective is echoed by Rachmad Hidayat, an academic and *tasawuf* practitioner (personal interview, April 19, 2025), who views *Manaqib Online* as an emerging form of digital spiritual movement. He noted that the presence of virtual communities across nations and generations illustrates that *Manaqib Online* not only expands the reach of da'wah but also fosters a resilient and dynamic spiritual community in the digital era. This phenomenon reflects the evolving nature of contemporary Sufi da'wah amid digital transformation. Consistent with Hidayati's (2022) findings, Sufi preaching on social media has proven effective in reaching younger generations, particularly through short videos and emotionally engaging content presented in interactive and entertaining formats that align with current trends on platforms like Instagram and YouTube (Mutia, 2022). In the context of *Manaqib Online*, this is reflected in the storytelling of saints (*wali*) as part of the event's structure, which is then further explained by preachers in the *tausiyah* session, referred to as *khidmah ilmiah*.

More than merely a method of disseminating religious teachings, *Manaqib Online* also signifies the rise of a transnational digital Sufi community. This community



functions not only as a platform for transmitting teachings but also as a space for meaning-making, the development of spiritual identity, and spiritual solidarity among its members.

This affirms that Sufi da'wah is no longer confined to physical spaces such as *majelis taklim* (study circles), but has migrated into and integrated with the virtual world, creating what Lestari (2024) refers to as a form of “spiritual democratization” in the digital age. Within the framework of Neo-Sufism, this transformation affirms that Sufi teachings remain relevant and have successfully manifested new expressions that align with the currents of contemporary social and cultural change. As evidenced by this study, digital Sufi approaches are capable of constructing a da'wah narrative that is more communicative, inclusive, and reflective, ultimately reinforcing Neo-Sufism’s role as a moderate and transformative paradigm in Islamic da'wah.

The Role of Virtual Communities in Shaping Spiritual Identity

The virtual community formed through *Manaqib Online* plays a crucial role in cultivating profound *ukhuwah ruhiyah* (spiritual brotherhood), which in many cases can replace the intensity of physical interactions found in traditional gatherings. Rachmad Hidayat emphasized that consistent online interactions can foster strong emotional bonds within spiritual communities. Through platforms such as Zoom and WhatsApp groups, participants are not merely technically connected, but also share spiritual experiences, discuss the meaning of *dhikr*, and mutually reinforce their spiritual commitments.

Furthermore, Ginanjar (2025) noted that Sufi da'wah delivered via digital media can deeply engage the emotional dimension of audiences, provided it is conveyed with sincere intention and preserves the core substance of the teachings. He highlighted the importance of using creative yet authentic formats to ensure that Sufi teachings are well-received, particularly among younger generations accustomed to digital culture.

In practice, this virtual *manaqib* community is not merely an online gathering space but has evolved into a collective spiritual environment that strengthens individual spiritual identity. As also emphasized by Subhan, inner connection remains possible even through screen-mediated communication and can function as spiritual therapy, helping individuals cope with anxiety and attain inner tranquility. Therefore, *Manaqib Online* not only expands the reach of Sufi da'wah but also provides a new space for inner transformation among Muslims in the digital era. In the long term, such attachment may also establish new patterns of social interaction centered on religious values. Through consistent engagement within digital communities, participants develop new habits of communication, sharing inner experiences, and offering mutual spiritual reinforcement. This demonstrates that Sufi da'wah not only shapes individual dimensions but also strengthens social structures based on faith and communal solidarity.

The Transformation of Da'wah and Islamic Psychotherapy through Digitalization

The digitalization of *manaqib* has emerged as a solution for disseminating Sufi da'wah in the post-pandemic era. This transformation is not merely technical but also touches on substantial aspects of spiritual practice among Muslims. Subhan emphasized that the digital packaging of *dhikr* and Sufi narratives in *Manaqib Online* makes a significant contribution to inner tranquility and serves as an important medium for psychological healing. In Islamic psychology, this phenomenon is referred to as *wassaadat al-qudsiyyah* a state of spiritual serenity derived from an inner connection to divine values.



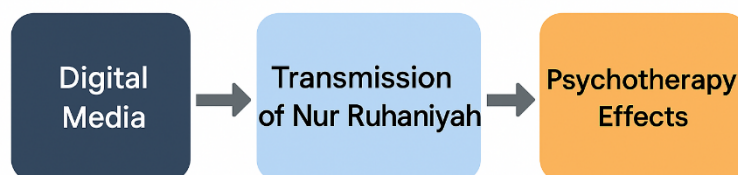
Manaqib Online also fosters new therapeutic routines, such as setting aside dedicated times for virtual collective *dhikr*. Over time, these routines have the potential to shape a structured and consistent spiritual lifestyle. Amid the busyness of daily life, the presence of such structured practices functions as a spiritual oasis, reminding individuals to stay connected with divine values even while surrounded by the noise and distractions of digital life.

Ginanjari noted that the implementation of manaqib in an online format presents a significant opportunity for Sufi da'wah to reach a wider audience, including younger generations who are well-accustomed to digital media. In this context, Manaqib Online serves not only as a medium for conveying the spiritual narratives of saints and scholars but also as a transcendental channel capable of engaging followers on a deeply personal and emotional level. With manaqib now available online, Sufi teachings become more widely accessible, offering spiritual depth that is relevant to contemporary challenges and strengthening both emotional and spiritual bonds between followers and their spiritual guides or saints.

This view aligns with the findings of Rachmad Hidayat, who regards Manaqib Online as a dynamic and inclusive form of digital spiritual movement. He emphasized that the digitalization of Sufi practice not only expands the reach of da'wah but also deepens the spiritual dimensions of believers worldwide, forming cohesive spiritual communities despite physical separation.

Flowchart 1.

Digital Transmission of Nur Ruhaniyah and Its Psychotherapeutic Impact



Through Manaqib Online, Sufi values such as *mahabbah* (divine love), *tawadhu'* (humility), and *tazkiyatun nafs* (self-purification) have found a new platform to be transformed into contemporary spiritual expressions accessible to urban populations and the digital generation. This digitalization illustrates that Sufi practice is no longer exclusive or elitist, but rather open and capable of reaching diverse audiences across cultures and national boundaries. This aligns with the spirit of Neo-Sufism, which is inclusive and contextual, preserving the esoteric dimension of Islam while also integrating it into the social realities of modern Muslim life.

A concrete example of this approach is the use of digital media as a means for self-directed spiritual training. Through recorded sermons (*tausiyah*), interactive *dhikr* guides, and online consultation sessions, followers can access spiritual guidance at any time, tailored to their individual needs. This enables the process of spiritualization to occur not only during collective events but also within personal daily life. In this way, digital Sufi da'wah not only helps shape spiritual communities but also supports the continuity of individual spiritual practices in everyday contexts.

These findings support the framework of Islamic Coping Theory as outlined by Salleh et al. (2022), which suggests that collective *dhikr* serves as an effective spiritual grounding mechanism for reducing anxiety and enhancing psychological resilience. In



addition, Hidayati (2022) observed that Sufi da'wah through social media can expand religious authority and mediate transcendent experiences in both personal and emotional dimensions, particularly relevant for communities under modern social stress. In this context, *Manaqib Online* serves not only as a channel for Sufi da'wah but also as a space for spiritual therapy, especially for urban communities facing intense emotional and social pressures in the digital era.

Nevertheless, this study has certain limitations. Most informants were individuals who were already actively involved in the Tarekat Qadiriyyah Naqsyabandiyah community and had a strong interest in *tasawuf* practices. This suggests a potential spiritual bias, implying that the findings regarding the effectiveness of *Manaqib Online* as a therapeutic and da'wah mechanism may not fully reflect the experiences of the public, especially those unfamiliar with Islamic spirituality. Future studies are recommended to include participants from more diverse spiritual backgrounds.

Theoretical Discussion and Implications

The digitalization of *manaqib* has emerged as a viable solution for disseminating Sufi-oriented da'wah in the post-pandemic era. This transformation is not merely technical in nature; it also touches upon the substantive aspects of spiritual practice within the Muslim community. The tradition of *dhikr* and Sufi narratives, now presented in the format of *Online Manaqib*, has been shown to generate profound psychological relaxation and therapeutic effects. In Islamic psychology, this phenomenon is referred to as *wassaadat al-qudsiyyah*, which denotes a state of spiritual tranquility derived from an inner connection with divine values (Subhan, 2025).

This digital transformation has expanded the reach of *Nur Ruhaniyah* (spiritual light) through online platforms, facilitating a boundless spiritual presence unconfined by geographic limitations. Sufi da'wah through *Manaqib Online* serves as a bridge between contemporary demands for flexibility and the deep human yearning for inner peace. Abuya Tata Masta asserts that while physical gatherings possess a unique sanctity and spiritual intensity, *Manaqib Online* still facilitates the transmission of *nur ruhaniyah*. This spiritual light transcends the constraints of space and time.

In line with the global development of digital spirituality studies, Cengiz (2023) argues that digital religion operates within its own unique dynamics, distinct from traditional offline religious practices. According to him, digital media is not merely a tool for communication but also a space where spiritual meanings are co-constructed in the online context. This perspective highlights how digital platforms broaden the scope of religious practice, enabling new forms of religious engagement and the emergence of spiritual communities. Consequently, religious experiences within digital spaces influence believers' faith and practices in ways that are distinctive from direct (offline) religious encounters.

In the long term, the emergence of digital Sufi practices also has the potential to strengthen the role of *tasawwuf* as a significant contributor to the development of character and mental well-being among Muslims. This practice offers a gentle, reflective, and compassionate approach to religion, one that is highly relevant to the increasingly complex psychosocial needs of modern society. When developed appropriately, Sufi da'wah through digital media can contribute to the formation of more inclusive, tolerant, and healing-oriented spiritual communities. It represents a strategic response to the



existential crisis experienced by many in the modern era, who often feel a loss of meaning amid materialistic busyness.

However, this dynamic is not universal. A study by Isetti (2022) on the Russian community in South Tyrol during the COVID-19 pandemic found that they chose not to engage in digital religious practices, despite the global shift toward online religious services. This attitude illustrates the complexity of digital religion acceptance, particularly among minority groups who prioritize embodied, physical religious experiences. This contrasts with findings from studies on digital Sufism, where online religious practices have actively fostered the formation of new spiritual communities. These differences underscore the fact that religious engagement in the digital age is profoundly shaped by each community's unique social, cultural, and spiritual contexts.

Therefore, it is crucial for digital preachers to recognize that the acceptance of online spiritual practices is highly contingent upon the cultural and psychological readiness of each community. Utilizing digital spaces as platforms for *da'wah* requires a contextual and empathetic approach, ensuring that spiritual messages are not only conveyed but truly resonate with the innermost depths of the followers' spirituality. This demands a high level of social sensitivity from preachers, who must go beyond mere message delivery to become facilitators of safe and soothing inner spaces.

Thus, the digitalization of *manaqib* serves as compelling evidence that Islamic *da'wah*, especially in the realm of *tasawwuf*, is capable of adapting creatively and transformatively to the evolving dynamics of the times. While some religious communities continue to resist digital platforms, Sufi practices in the online sphere exhibit a remarkable openness and flexibility in meeting the spiritual needs of the faithful.

The integration of technology and spirituality not only ensures the continuity of teachings but also paves new pathways for inner healing and the strengthening of faith amid the challenges of modernity. The digital realm has become a legitimate medium for nurturing the vertical connection between human beings and their Creator.

The digital transformation in religious practices, especially within the realm of Sufi *da'wah*, is not merely a reaction to technological advancement; rather, it constitutes a form of spiritual adaptation to the evolving needs of the ummah. In this context, *manaqib online* should not be seen merely as a technical alternative to physical gatherings, but as a new medium that synthesizes elements of spirituality, technology, and social dynamics. As a researcher and observer of digital Sufi communities, I view this phenomenon as marking a new chapter in the trajectory of Islamic *da'wah*, where traditional approaches are revitalized without compromising their essential substance.

Forms of spiritual expression in digital spaces offer greater freedom for followers to choose the time and place of participation, free from social pressure or physical constraints. This flexibility is particularly relevant for urban populations who live fast-paced and high-pressure lives. Virtual presence does not diminish the spiritual meaning of a practice, provided it is carried out with sincerity, pure intention, and an understanding of the essence of the teachings being conveyed. This serves as a reminder that the heart of *tasawwuf* lies in sincerity (*ikhlas*) and inner connection, not merely in physical rituals.

Based on my observations of the TQN (Tariqa Qadiriyya Naqshabandiyya) community, I have found that digital interaction through *manaqib online* has fostered a new form of *ukhūwah rūḥiyyah* a spiritual brotherhood that is more fluid yet remains profoundly strong. Conversations among followers via WhatsApp groups, comments during live streams, or discussions on online forums demonstrate that digital media can



serve as a real space for spiritual growth. In fact, I found that some members feel more comfortable expressing their spiritual experiences virtually, as they feel less judged and freer to articulate themselves.

The implication is that Sufi *da'wah* must begin to adopt approaches that not only focus on delivering sermon content but also on building supportive and therapeutic communities. Digital media should be utilized not merely as channels of message transmission, but as inclusive spaces for spiritual growth and development. I also see great potential for Sufi preachers to develop online spiritual guidance modules, such as *tazkiyah* (self-purification) classes, collective *dhikr* sessions via Zoom, or open yet structured weekly reflection forums.

Through this approach, I believe that Sufi practices will not only survive in the digital era but will evolve into a dynamic spiritual movement that more contextually and relevantly addresses the inner needs of modern society. These findings suggest that digital media now serves not only as a communication tool but also as a spiritual arena, facilitating deeply meaningful and transformative religious experiences, particularly within the context of Neo-Sufism.

CONCLUSION

This study demonstrates that the online implementation of *manaqib* within the Tarekat Qadiriyyah Naqshabandiyah (TQN) community represents a significant transformation in Sufi *da'wah* and spiritual guidance in the digital era. The findings reveal that *Manaqib Online* is capable of preserving core values and the depth of spiritual experience while transcending geographical boundaries, thus enabling more inclusive and flexible participation. Through virtual platforms such as Zoom and social media, the transmission of *nur rūhāniyyah* (spiritual light) continues effectively, provided there is sincere intention and focus among participants. The spiritual virtual community formed through this practice also fosters emotional bonds and strengthens the spiritual identity of its members. These findings align with Grümme (2023), who emphasizes that digital spiritual communities not only serve as spaces for sharing faith but also create healing atmospheres through social presence and spiritual affection in online settings. Such communities serve as spaces for reflection, collective *dhikr*, and spiritual support, contributing to inner calm and emotional balance. In the context of Islamic psychotherapy, *Manaqib Online* proves to be a relevant tool for inner healing, particularly in the post-pandemic period.

Furthermore, this transformation demonstrates Neo-Sufism's ability to adapt to technological advancements. The digital realm has become a dynamic medium, not only for *da'wah* but also for healing and spiritual empowerment, making Sufi teachings more accessible to urban populations and younger generations. Ultimately, this study affirms that when guided by sincere intentions and strong ethical principles, the integration of digital technology and spiritual tradition can enrich Islamic *da'wah* with deeper and more contextual meaning.

The implications of this study suggest that digital approaches in Sufi practice can serve as contemporary *da'wah* models that are both inclusive and contextually relevant. The research also recommends that *tarekat* practitioners and digital preachers develop *da'wah* content that is authentic yet tailored to the lifestyles of the digital generation, while incorporating psychotherapeutic aspects in the delivery of spiritual messages. This study makes a significant contribution to the development of digital religion studies in



Indonesia by offering a new perspective on therapeutic online Sufi practices. Its practical implications may serve as a reference for preachers, academics, and *tarekat* practitioners in developing *da'wah* and spiritual guidance approaches that are more responsive to post-pandemic religious needs.

The digitalization of *manaqib* also calls for the development of digitally-oriented *da'wah* curricula focused on spiritual transformation. Such curricula may include an understanding of communication technologies, skills in conveying spiritual messages effectively, and the reinforcement of universal Sufi values. With a systematic approach, preachers can be better equipped to face modern *da'wah* challenges without compromising the essence of knowledge and spirituality that characterizes *tasawwuf*. Therefore, this research offers new contributions to the field of digital *da'wah*, particularly in the use of Sufi practices as a medium for community-based Islamic psychotherapy. These findings are expected to serve as a reference for developing *da'wah* approaches that are contextual, humanistic, and spiritually grounded in the digital age.

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