

The Phenomenon of the Social Sufism Movement in the Digital Age: Rebuttal of Sufism which is Considered as a Setback and Must Leave the World

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Abstract

Most people define Sufism as a branch of knowledge in Islam that teaches about mystical things, eccentric things, strange things and superstitious things. In fact, Sufism is often regarded as a teaching that must leave the world and live in poverty. The author is interested in further researching, that. Sufism and tarekat are not only able to survive and make various kinds of adaptations and accommodations, but even develop more broadly. This research is a qualitative research using netnography method. This method uses a separate analysis technique offered, namely AMS (Cyber Media Analysis) which goes through 4 levels, namely: Media space level, media document level, media object level, experience level. This study uses the Instagram website as a field (research area), and accounts of TQNNews.com, Youtube TQN News, TQNMart.com, Idrisiyyah.com and other media as the community. The results of this study, Sufism in the technology and digital era is able to utilize technology as

a medium of da'wah and as an online business, so that Sufism has progressed where Sufism is able to deal with teenagers who are addicted to drugs.

Keywords: *Sufism, Socio-Economy, Digital Age.*

Abstrak

Kebanyakan orang mendefinisikan tasawuf adalah salah satu cabang ilmu dalam Islam yang mengajarkan tentang hal-hal mistik, hal-hal yang nyeleneh, hal-hal yang aneh dan hal-hal yang tahayul. Bahkan tasawuf sering sekali dianggap sebagai ajarannya yang harus meninggalkan duniawi dan hidup miskin. Oleh sebab itu penulis tertarik untuk meneliti lebih jauh, bahwa. Tasawuf dan tarekat bukan hanya mampu bertahan dan melakukan berbagai macam adaptasi serta akomodasi, tetapi bahkan berkembang lebih luas. Penelitian ini adalah penelitian kualitatif dengan menggunakan metode netnografi. Metode ini menggunakan teknik analisis tersendiri yang ditawarkan yaitu AMS (Analisis Media Siber) yang melalui 4 level yaitu: Level ruang media, level dokumen media, level objek media, level pengalaman. Penelitian ini menggunakan Instagram website sebagai field (daerah penelitian), dan akun TQNNews.com, Youtube TQN News, TQNMart.com, Idrisiyyah.com dan media lain sebagai komunitasnya. Hasil penelitian ini tasawuf di era teknologi dan digital ini mampu memanfaatkan teknologi sebagai media dakwah dan sebagai bisnis online, hingga tasawuf mengalami kemajuan yang mana tasawuf mampu menangani para remaja yang kecanduan narkoba.

Kata Kunci: Tasawuf, Sosial-Ekonomi, Era Digital.

Introduction

Sufism is the inner side of Islamic teachings, apart from being an inner side, Sufism also provides a vision of the meaning of life in religion (Edy Yusuf Nur, 2014). In the life of modern society, Sufism is needed in guiding people toward the path of



peace in the midst of an increasingly arid life and the waning of spiritual values. It is undeniable that the existence of Sufism in modern society is very much needed because the human heart has been eroded by a materialistic worldview that is all material. Sufism is an alternative to escape from modern society and wants to sharpen the eyes of the heart toward God's way (Munir Amin, 2012).

Some Muslim circles often ignore the continuity of Sufism, which is often practiced within the framework of an organization known as a tarekat. However, once again tasawwuf and tarekat never really recede let alone disappear. Although throughout its history it has often faced opposition and been the target of radical purification, especially since the mid-19th century with the rise of the Wahhabiyah movement (Simuh, 2019).

Sufism and tarekat are not only able to survive and make various kinds of adaptations and accommodations, but even develop more broadly. The development of tasawuf and tarekat is a symptom of the spread of culture. It is clear that there are various expressions of tasawuf and tarekat in the distribution area (Simuh, 2019). Sufism tarekat and tasawuf falsafi, were criticized by scholars of the Hambali school, such as Ibn Taimiyah. Because in general it is considered to have raised problems related to matters of faith, monotheism, and worship which are considered to have exceeded the boundaries of the shari'a (heresy) Ibn Taimiyah then uses the term tasawuf al-(tasawuf which is prescribed) , namely Sufism epistemologically and methodologically based on the Qur'an and Sunnah, as well as the spiritual practices of the early generations of Islam.

The name used by Sufism indicates Sufism which is always within the framework of the Shari'a, so it is also known as Shari'a Sufism. By Fazlur Rahman Tasawuf, the Ibn Taimiyah model is grouped with Neo-Sufism. In Indonesia, Ghazaalian-style Islam as a tradition of akhlaqi tasawuf which emphasizes asceticism and tends to ignore worldly problems has experienced significant development, many theories say that the domination of Islamic propagators in Indonesia are Sufis and the majority are the bearers of al-Ghazali tasawuf. However, it is undeniable that a style of philosophical Sufism (pantheism and wahdatul wujud) has appeared which was



developed, among others, by Hamzah Fansuri and Syamsudin as-Sumatrani in Aceh and Syekh Siti Jenar in Java (Abdul Jamil, 2015).

Most people define Sufism as a branch of knowledge in Islam that teaches about mystical things, eccentric things, strange things, and superstitious things. In fact, Sufism is often regarded as a teaching that must leave the world and live in poverty. Yet if studied thoroughly and in-depth, Sufism is a science that "gives birth" to the exact sciences/logic that we know in modern times such as economics, literature, philosophy, medicine, social politics, military, medicine, mathematics, physics, biology, astronomy, navigation and so on. If we examine the figures who spread the science of Sufism, it turns out that they were scientists during the time when Muslims achieved a glorious civilization, and this has also become the forerunner of today's modern civilization.

Some of the most well-known Sufi figures include Sheikh Abdul Qadir Jailani with the Qadiriyyah order, Maulana Jalaluddin Rumi with the Maulawiyah order which is also known as the rotating dervish order, Junaid al Baghdadi, Abu Yazid al Bustami, Hakim Sana'i, al Gazali, Muammad bin Musa al-Khwarizmi or al-Khwarizmi (studied to Jakfar Siddiq, one of the Prophet's grandchildren) who created the book of al-gebra, and many other Sufi figures. These Sufi figures not only mastered jurisprudence or tarekat methods (dhikr), but also mastered the various disciplines mentioned above. Call it Syeh Abdul Qadir Jailani, he has mastered economics, astronomy, medicine (medicine of the human body and mind), and so on. In the military field, also called Haji Bektash (Bektasiyah Tarekat), who formed the special forces of the Ottoman Empire so that they could conquer Constantinople named Janisari (Jali Sangadji, 2022).

As this research will discuss the progress of Indonesian or Archipelago Sufism where Sufism here is able to adapt to its era in the end Sufism is no longer considered a setback but rather progress, in which Indonesian Sufism is able to utilize technology and overcome the impact of technology for adolescents, to Sufism as a treatment for narcotics users. Therefore, this research is very interesting because it presents Sufism that is able to work in the social, economic, and technological fields.



Literature Review

Regarding research on Sufism, there are quite a lot of them: *First*, Dede Aji Mardani, (2019)) “Spritual Entepreneurship Dalam Pemberdayaan Ekonomi Umat (Studi Terhadap Tarekat Idrisiyah Pageningan Tasikmalaya)”, research discusses that the Al Idrisiyyah tarekat in carrying out daily rites is generally the same as the tarekat Muslims in the world regarding the pillars of faith and pillars of Islam, it's just that there are some differences in carrying out the rites, especially at certain moments or moments including understanding related issues: *Zikir, Talqin and Talqin Zikir, Riyadhoh and Mujahadah, Wasilah, Tabaruk, Mursyid*, Lineage of the Murshid or teacher, zuhud.

Second, Dudung Abdurahman's research, (2016), *Kontribusi Sufisme di Priangan: Doktrin, Ritual, dan Sosial-Politik*” This research discusses that the tarekat will be very beneficial for society in general in the context of meeting spiritual needs, as well as for the political elite not only to make them partners and a source of support in strengthening political positions, but the religiosity of the tarekat can be used as a means of controlling power.

Third, book entitled *Order Idrisiyyah: History and Teachings*. This book, which is the result of research by Salim B. Pilli (2017), is also the main reference because it explains the Idrisiyyah congregation from a historical perspective, teachings, and its development in modern times. This book explains comprehensively the history of the Idrisiyyah tarekat, which started from the origins of the Sanusiyyah tarekat and evolved into the Idrisiyyah tarekat when it entered the archipelago, especially to West Java, where it was brought by the first murshid named Syekh Akbar Abdul Fattah.

Fourth, by M. Khamim, (2021), “Sufisme dan Perubahan Sosial: Kaum Tarekat dan Dinamika Sosial Keagamaan”, from the discussion of this research it can be drawn the common thread that religion is basically independent, which theoretically can be involved in interplay with social reality -economical and even political. As an independent unit, for its adherents, religion has a high possibility of determining

patterns of human behavior and forms of social structure. In this way religious teachings (or cultural aspects of religion), have the possibility to encourage or even restrain the process of social change. As part of a religious institution, the tarekat which is the embodiment and order of Islamic Sufism (Sufism), has an important role in the dynamics of social religion.

Research Method

This research is qualitative research using the netnography method. According to Robert V Kozinets in his book entitled *Netnography: Doing Ethnographic Research Online*. Netnography is a study that focuses on understanding cyberspace in which there are people who interact with each other and are able to form their own culture and social system. Therefore, the research method is based on observational research where researchers do not just join a virtual community but actively participate as well. This method uses a separate analysis technique offered, namely AMS (Cyber Media Analysis) which goes through 4 levels, namely: Media space level, media document level, media object level, and experience level. This study uses the Instagram website as a field (research area), and the TQNNews.com account, Youtube TQN News, TQNMart.com, Idrisiyyah.com, and other media as a community.

Sources of data in this study are primary data and secondary data. The primary data sources in this study are news content on TQNNews.com accounts, and TQN's website accounts, and Sufism media related to this research. Secondary data sources in this study are information from previous research, books, journals, articles, and the internet that are still related to this research. Data collection techniques in this study were interviews and observation.

Observations are used to support data from research subjects. Researchers will make observations on Instagram accounts and the official website of the perpetrators of Sufism (tarekat). Data analysis techniques in this study are data reduction, data presentation, and drawing conclusions. Data reduction is one of the qualitative data analysis techniques. Data reduction in this study was used to select, classify, and



direct the data obtained after the research was carried out, as well as to simplify the raw data that emerged from field notes. The presentation of data is done by analyzing documents, interview results, and observation results in narrative form. Here the researcher presents data through four levels of cyber media analysis. The next step is drawing conclusions (Steeve A.j, et al., 2021).

RESULTS AND DISCUSSION

The Entry and Characteristics of Sufism in Indonesia

Sufism is the deepest dimension of Islam which emphasizes the processing of feelings and souls in order to arrive at the closeness to Allah. Sufism develops into a personal movement that arises from the awareness of the heart itself which is very natural and that is actually the essence of the teachings of Sufism (Syamsun Ni'am, 2014).

The development of Sufism in history is not only focused on teachings and is personal in nature, but can touch aspects of the life order of certain communities. Sufism during the early period of Islamization in Indonesia shaped the social life of the Indonesian nation which left a lot of clear evidence in the form of texts between the 13th and 18th centuries AD (Nor Huda, 2013). The Islamization of Java was carried out by several figures known as the Walisongo (nine saints) who are known as famous propagators of Islam in Java with their ability to use Javanese culture as a medium to convey the essence of Sufism. During the Walisongo period, the development of art and literature also developed rapidly.

The Beginning of Sufism Entering Indonesia Arab Muslims and Islamic traders had come to Indonesia since the 8th century AD to make business contacts with the native people. This is evidenced by the findings of tombstones bearing Islamic names such as Fatimah bint Maimun in Leran Gresik who died in 474 H/1082 AD and Malikus Saleh in Sumatra in the 13th century AD. These findings do not mean that a Muslim community has been created. The new Muslim community was formed around the 13th-17th century AD, namely the period when Sufism had a dominant



influence in the Islamic world. Around this century, Islam was only able to lay down its roots in the Indonesian people and their leaders. The success of Islam in Indonesia is due to the work of tasawuf or Sufis (Ahmad Gunaryo, 2001).

In the 13th century, the Muslims in the world were experiencing a setback in the political, military, and intellectual fields. At this time, Sufism movements tried to appear to maintain the spirit and spirit of religion among the Muslims. The tasawuf movement was brought by the Sufis out of the Middle East to Southeast Asia including Indonesia and the interior of Africa. Sufism movements at that time were so strong that they were able to influence and shape the structure of the local Sufism society. This further facilitates and matures the movement of spreading Islam. The spread of Islam in Indonesia has the character of Sufism or more specifically the practical aspects of Sufism, namely tarekat (Ahmad Gunaryo, 2001). Martin Van Bruinessen emphasized that Islamization in Indonesia began when Sufism became the dominant mode of thought in the Islamic world. The thoughts of prominent Sufis such as Ibn 'Arabī and al-Gazālī very influential on the first generation of Muslim authors in Indonesia, almost all of whom follow a tarekat (Martin Van Bruinessen, 2012).

Thus Islam is not the first religion to enter Indonesia. Pre-Islamic, Indonesia already had religion, namely in the form of spiritual concepts in tribal society which internally grew and developed. The representation of the spiritual concept is like worshiping the spirits by celebrating the dead. Then after the pre-Islamic period the religion adopted by the community was Hindu-Buddhist which was brought by Indian traders. Before Islam came, Indonesia had Hindu-Buddhist traditions and culture (Nidzomun Naim, 2001).

Sufism entered Indonesia experienced the dynamics of debate from time to time. Tasawwuf al-Gazālī entering Indonesia is estimated to be around the 16th century AD. In this century, an explanation of book I was found *ḥyā' 'Ulūm al-Dīn* by al-Gazālī in the form of Javanese literature in the second manuscript entitled *Een Javaanse Primbon Uit De Zestiende Eeum*. The teachings of Ibn 'Arabī Entering Indonesia is estimated around the 16th century AD, when the religious conflict between Siti Jenar and Sunan Kalijaga occurred regarding the teachings of

manunggaling kawulo gusti. Both have differences in the teachings. Siti Jenar focuses more on inner processing to achieve a perfect individual figure. Meanwhile Sunan Kalijaga focuses more on the practical practice of the daily life of the Javanese (Ahmad Chojim, 2006).

In the wali story, Sunan Kalijaga is known as the person who composed Javanese songs. The art of commemorating Maulud Nabi, better known as Grebeg Mulud. Sekaten ceremony (*Syahādātain*) which is held every year to invite the Javanese to convert to Islam. He created these songs which are the teachings of Sufism. In this century, different understandings of Sufism emerged. Followers of the teachings of Ibn 'Arabī or the understanding of manunggaling kawulo gusti did not develop in pesantren tasawuf circles but developed in Javanese literature or literature. Whereas in Aceh this understanding emerged in the pesantren tasawuf circle as a direct influence from Indian Sufi (Gujarat) (Simuh, 2019).

On the 17th century, well-known Sufi figures emerged in Aceh who had major contributions to the development of Islamic scholarship in Indonesia, namely Hamzah Fansuri, Syams al-Din al-Sumatrani, Abd Rauf al-Sinkili, Nur alDin ar-Raniri, Yusuf al-Makassari and other figures. The figure of Hamzah Fansuri (d. 1630 AD) was the first figure who was productive in writing Sufism studies in Malay literary language.

He has traveled to the Middle East visiting the cities of Mecca, Medina, Palestine and Baghdad. He met with famous Sufi figures so that he could formulate the concept of Sufism known as wujūdiyyāt, namely the concept of Sufism which states that there is no being except Allah. The concept is influenced by the teachings of *waḥdatul wujūd* Ibn 'Arabī. The teachings of wujūdiyyāt developed rapidly in Aceh because they received political support from the ruler Sultan al-Din ar-Riayat Syah. He has many works on Sufism, namely *Asrār al-Ārifīn* fi Bayani 'Ilmi al-Sulūk wa al-Tauḥīd, *Syarb al-Āshiqīn*, *al-Muhtadi* and so forth. Apart from being a Sufi expert, he is also a poet who diligently writes, including writing tasawuf treatises in prose (Abdul Hadi, 1995).

Shams al-Din al-Sumatrani (d. 1630 AD) was a student of Hamzah Fansuri. Apart from continuing his teacher's thinking he also developed the teachings of the seventh dignity of the book of *Tuhfah al-Mursalah ila Rūḥān-Nabī* by Muhammad Ibn Faḍīwas, a Gujarat Sufi scholar who died in 1620 AD. The concept of the dignity of seven is the concept of *tajali* from Ibn 'Arabī. The rationale for this concept leads to the concept of *manunggaling kawulo gusti*. Similar to Hamzah Fansuri, he received support from the rulers of his time so that his understanding developed in the Aceh region. The kings of Mataram supported his understanding, so that even in Java the concept tended to thrive (Simuh, 2019).

The debate on the concept of Sufism related to the teachings of Hamza Fansuri's *wujūdiyyāt* and the teachings of the seven dignity of Sayms al-Din ar-Raniri, took place when Nur al-Din ar-Raniri (d. 1658 AD) was appointed mufti of Sultan Iskandar Tsanni. Ar-Raniri is known as an orthodox Sufism figure in the Rifā'iyyah order, replacing his grandfather, Muhammad al-Aidarus. He joined this order through an Indian-born Hadramaut Arabic teacher, AbūḤafẓ'Umar bin Abdullāh Ibn Shaiban from Tarim. He is of the view that the understanding of *wujūdiyyāt* and the dignity of seven is deviated and considered heretical. Ar-Raniri acted tough by chasing his followers and burning the works of Hamzah Fansuri and Shams al-Din al-Sumatrani (Simuh, 2019).

Abd al-Rauf al-Sinkili (d. 1693 AD) was the first Sufi figure to reconcile the debate between followers of the *wujūdiyyāt* ideology and Nur al-Din ar-Raniri. Al-Sinkili incorporates beliefs and immunities from old traditions. He is also a teacher who spreads the Syattāriyah Order which he studied and adhered to when he lived in Makkah. Al-Sinkili's understanding was developed by his students such as Burhanuddin from Minangkabau, Muhyi Pamijahan in Tasikmalaya, Daud al-Pattani in Thailand. Then Yusuf al-Makassari (d. 1699 AD) was one of the figures who combined al-Gazāl Sufism and Ibn 'Arabī.

In his book *Zubdat al-Asrār* he often quotes al-Gazāl's opinion, Ibn 'Arabī, al-Baghdadī, and Ibn aṭ-Ṭaillāh. He explained the concept *waḥdatul wujūd* and *insān al-kāmil*. His tasawuf teachings in the book are neo-Sufism (Ali M. Abdillah, tt).



Azyumardi Azra in Ali M. Abdillah's quote emphasized that the Sufis who reconciled the teachings of Sufism of Ibn 'Arabī and al-Gazālī called neo-Sufism. He cites Rahman as the originator of neo-Sufism. Neo-Sufism is Sufism that has been renewed and emphasizes morals and self-control and stays away from deviant Sufism practices (Ali M. Abdillah, tt).

The development of Sufism in the 19th century AD began with rampant attachments as mentioned in the previous sub-chapter. Sufism, which since its emergence has been an individual movement and can only be enjoyed by the spiritual elite, has turned into a mass movement of Muslims. The influence of al-Sinkili and the Syattāriyah tarekat extended to West Sumatra and West Java. The influence of the Syattāriyah tarekat with the concept of the dignity of seven extends to Cirebon and Tegal (Simuh, 2019).

Then a figure named Daud ibn Abdullah ibn Idris al-Faṭāni brings a lineage of the Sammaniyah tarekat. Likewise the figure of Ismail ibn Abdullah al-Khalidi al-Minangkabawi, the pioneer of the Naqsabandiyyah Khālidiyyah order in Minangkabau. Sheikh Ismail's well-known students, including Raja Ali ibn Yamtuan Muda Raja Ja'far and Raja Ali Haji, practiced the Naqsabandiyyah order, both the Khālidiyyah and the Mazhariyyah. Martin Van Bruinessen recounts in Sri Mulyati's quote that with the return of Ismail ibn Abdullah from Makkah in the 1850s the Naqsbandiyyah order for the first time became a socio-religious force in Indonesia (Sri Mulyati, 2006).

The growth of the tarekat during the 19th century AD is related to the increasing number of Muslims in Indonesia who perform the pilgrimage. Many people returning from the hajj had taken allegiance to a tarekat during their stay in Mecca, and some of them received diplomas to teach their tarekat's various spiritual practices. Some of the congregations that entered the archipelago around the end of the 19th century AD and the beginning of the 20th century AD were Qādiriyyah wa Naqsabandiyah and Naqsabandiyah Khālidiyah. The first tarekat gained its main supporters in Madura and West Java (Banten and Cirebon), due to the fact that several scholars such as Sulaiman Zuhdi who were the most influential in several regions

appointed three caliphs namely Abdullah Kepatihan (Tegal), Muhammad Ilyas Sokaraja (Banyumas) and Muhammad Abdul Hadi, Girikusumo (Mranggen, Demak). The first caliph until his death did not appoint a replacement.

While the caliphate of Muhammad Abdul Hadi Girikusumo was continued by his son Kiai Mansur Popongan, Klaten. Then by his grandson Kiai Salman Dahlawi, Popongan, Klaten, and his students, Kiai Arwani Amin, Kudus, Kiai Abdullah Salam, Kajen, and Kiai hafidh, Rembang. Meanwhile, the caliphate of Syeh Ilyas was continued by his son, Kiai Abdul Malik, Purwokerto. After the death of Kiai Abdul Malik, he was continued by his student Habib Lutfi bin Ali Bin Hasyim bin Yahya, Pekalongan. Apart from inheriting the Naqshabandiyah Khālidīyah order, Kiai Abdul Malik also bequeathed several orders to Habib Lutfi bin Yahya, one of which was the Syāziliyah tarekat. Apart from going through the path of Kiai Abdul Malik, the Syāziliyah order was also brought in by Kiai Muhammad Dalhar Watucongol, Kiai Abdurrahman Sumolangu Kebumen, and Kiai Idris, Jamsaren, Surakarta (Punakawan al-Jawi, 2022).

Social and Economic Sufism Movement

In its long history, Sufism in the special sense of the tarekat has been able to survive and continue to survive in the midst of this increasingly global and global world. Behind the orthodoxy of its teachings, Sufism has been able to show the world and its active role not only in increasing the mere practice of religious spirituality, but more than that, has been able to build the dynamics of life; starting from its involvement in expelling the imperialists as was done in Indonesia by the Wali Songo and the leaders of the tarekat, releasing the people from the shackles of tyranny of power as in Sudan, North Africa, Libya, and others, to socio-political issues, strengthening economy, and so on.

Thus, if Sufism (tarekat) is considered as a practice and activity that is very personal and for very private purposes, this cannot be fully proven, although it cannot be denied that there are still practices of some Sufis (tarekat) who are very exclusive and private; even indifferent to the world around him. The latter is perhaps the cause



of the assumption that Sufism (tarekat) is the source of the decline of Islam and its people (Syamsun Ni'am, 2016).

Wrongone figure of social tasawuf namely KH. Abdurrahman Wahid or commonly known as Gus Dur. He is known as a reformer of Islamic thought, defender of minorities and the 4th former president of the Republic of Indonesia. He has thoughts and struggles based on human benefit. He encouraged Islamic boarding schools to develop the economy and be involved in programs to empower the people's economy. He also has the thought of indigenization of Islam, which means that Islam must be able to integrate with local culture. He also has thoughts of social justice, democracy and brotherhood. That is why he is a figure of social Sufism (Muhammad Rio Ferdinand, 2022).

One the thing that needs to be believed, for tarekat students who have a murshid who is waliyullah, then one of the waliyullah's duties is to accompany his students during the death throes. Kiai Wahfi reminded that the most important thing, apart from preparing for death, is how we fill the life that still exists today. Because the noblest is he who is the most pious, while piety is closely related to justice. The fairest person is the one who is most liked and close to piety. Even a just person is also liked by his enemy though (Muhammad Rio Ferdinand, 2022).

This is stated in surah al Maidah, which links justice, social justice and piety. "And let not your hatred of a people encourage you to act unjustly. Be fair. Because (fair) is closer to piety. And fear Allah, indeed, Allah is Aware of what you do." (QS. Al Maidah: 8). on the verse *fal ya'budu rabba hadzal bait*. Worship means to be part of one's heart, to be in tasawuf. Because if you have an congregation, and the congregation is developed then social goals are achieved, namely freedom from want, freedom from fears (freedom from hunger, freedom from fear) (Muhammad Rio Ferdinand, 2022).

Economics and politics are the two most basic social life for humans. therefore in surah Quraish we are reminded. "So let them worship (worship) God (owner) of this house (Kaaba)," (QS. Quraish: 3). It is these religious practices that later give rise to sufiah amaliyah. How can we see God in worship, how can we feel seen by God in



worship. In short, politics and economics have their rulers. Then, why are these economic and political rulers unfair and unjust, because they are not united. So economic problems and political problems are resolved when the tarekat is practiced (Muhammad Rio Ferdinand, 2022).

Representative Talqin Pangrsa Abah Anom, KH. Wahfiudin Sakam has observed the studies, developments and activities of Islamic economics in Indonesia since the 1980s until today. According to him, the early development of Islamic Economics in the Republic of Indonesia did not use the term "Islam" because it was not allowed, so it was replaced with "Sharia". It started in London as one of the world's financial centers. As is well known, London continues to strengthen its position as a center for Islamic business and finance in the European region. "Islamic economic studies began to spread in the Republic of Indonesia in the early 1980s at IPB, because the agricultural economy suffered most from usury," according to the Dompot Dhuafa Sharia Supervisory Board. In the early 1990s, he continued, Islamic Economics pushed its way into the formal financial sector, along with the development of ICMI,

Bank Muamalat was started, the forerunner to the development of Islamic banks, and BMT (*Baytul Mal wat Tamwil*) which was later transferred to become a Sharia Cooperative and its role was replaced by BPRS (Sharia People's Financing Bank). The DPF Laznas Board of Trustees said that Sharia Economics then spread to other financial industries such as insurance, pawnshops, multi-finance, pension funds. In early 2020, we started to enter the real sector through various Sharia Hospitals (TQNNews.com).

The phenomenon of the growth of Sharia Hospitals will be a new jumping-off point for the revival of the Islamic Economy in the Unitary State of the Republic of Indonesia. Kiai Wahfi also invited tarekat activists to continue studying and developing Islamic economics. As according to the LDTQN Board of Experts Pontren Suryalaya, "Don't be anti-Islamic Sharia enforcement, because the world is waiting for Sharia Economics for fair and humane economic development," (TQNNews.com)

Kiai Wahfi explained that the Socialism-Communism Economy and the Capitalism-Liberalism Economy had been proven to have failed to create just and



humane welfare. Although so far Islamic economics has been focused on financial (financial) aspects only, such as Islamic banking, Islamic insurance, Islamic pawnshops, and Islamic multi-finance. The Islamic economy continues to spread to the real sector. The economics of Sufism is an economic concept in which the Sufis view and carry out their economic activities by combining sharia, monotheism and ihsan, this is the characteristic that distinguishes the economic activities of the Sufis from other societies.

TQNNews, as a news and information portal for congregations in the archipelago, sees the pandemic as an opportunity to increase the quality and quantity of digital da'wah, including online business. Of that number, 9.4 million MSMEs have been digitized. The Ministry of Cooperatives and SMEs is targeting that by the end of 2020 there will be 10 million MSMEs that go digital. The Covid-19 pandemic has accelerated the digital transformation process for all sectors or lines of life. Especially in the economic sector. Many businesses were affected and eventually closed, but not a few new businesses emerged that maximized the use of information technology or online.

The TQN brothers who already have a business need to strengthen their digital side. Likewise, those who are just running a business should not be careless with the use of digital technology. Information technology-based or online economic activities are now playing a very important war for business continuity. Since KH. Wahfiudin Sakam and TQN members introduced TQNMart and received a positive response from businesses that market their products online. In 1 week, 30 entrepreneurs have joined and 11 business partners have published. Others, they are still completing product data and information. to join TQNMart is very easy. "Just click REGISTER on the tqnmart.com web then fill in the form and submit. Then the admin will contact you to complete business information (TQNNews.com).

Meanwhile, Business Development Nugraha Romadhan said TQNMart was unique with the tagline, Integrated Online Business Network. The network is named because TQNNews creates a directory of TQN friends who have businesses to connect with each other online. According to Nugraha, if all TQN business actors are



connected, it will be a big leap in advancing the people's economy. Business actors who have joined include Asri Development Group, Nasuha Food Market, Kaka Food Market, Fortuna Argatech, HATAM, Kanaya Cake and Cookies, EvZi Official Shop, Warung Al Wafi, Ika Store, Jepara Rivera Furniture, Surya Batik Tulis and others (Nugraha Romadhan, 2022).

In addition, TQN Pontren Suryalaya sisters who are members of Madinaa participate in Eco Printing course activities. This course teaches how to create a plant patterned fabric. This motif is very original because it comes from native plants. Besides being environmentally friendly because it does not use chemicals, the manufacturing process is also relatively easy. The material is also easy to obtain because it comes from leaves, flowers or plant branches.

This Eco Printing course is conducted in the Madinaa room located in Kaliwedi Village, Kec. Kebasen, Banyumas This activity was carried out in the context of developing micro-economics to strengthen the household economy. Junia Hardianto, Chair of the Madinaa Management Board said that this activity was part of the Madinaa women's empowerment program in collaboration with the LDTQN Kab. Banyumas (Saepula, 2022).

TQN is also engaged in tertiary education called Latifah Mubarokiyah College of Economics (STIELM) Suryalaya which was established on September 5, 1999 AD. Coinciding with the 94th anniversary of the Suryalaya Islamic Boarding School. Vision of STIELM Suryalaya To make universities concerned with the development of the people's economy based on agriculture and small rural industries as well as a laboratory for the development of people's economic institutions that are based on the values of morality, faith and piety. Thus the graduates are cageur bageur people who care about empowering rural communities in accordance with their existence.

Meanwhile, STIELM Suryalaya's mission is to provide education, research, and community service that supports efforts to empower rural communities, both individually and institutionally, in line with their potential and carrying capacity. Therefore, the curriculum development platform is characterized by the development of economics with the nuances of Islamic values in empowering the marketing of



agricultural products, empowering rural small industries, empowering the people's economy, and empowering rural economic institutions/shari'ah banking.

Sufism Engaged in the World of Technology and Digital

Quoting the notes of KH. Sahal Mahfudh said Sheikh Ahmad bin Ruslan asy-syafi'i argued that "the earliest thing that is obligatory for humans is ma'rifatullah with faith". Entering the 20th century, humans are experiencing rapid technological progress, even technological and scientific developments can be felt all the way to the village. When science and technology began to spread everywhere, that was when science and technology were considered a liberation for human backwardness (Fatur, 2022).

Sufism is an extraordinary coolant in the swift flow of modern life, science and technology. According to Kiai Ali, contemplating tasawuf in the midst of this vortex of science and technology does not mean that humans have to abandon both of them, let alone reject them. However, we still accept and stay on the right track, which is to keep trying to always reflect in our hearts to God who rules over everything (Fatur, 2022).

Because many people are mistaken and misguided in interpreting Sufism. For example, there are some people who practice tasawwuf by leaving their world, namely work and even their family. As a result, he also left his family obligations towards his wife and children. According to Kiai Ali, this is not justified in tasawuf and is included in the category of misguided practice (Fathur, 2022).

Seeing the condition of many Muslims who have been cornered, due to the wrong use of digital media, the preachers should have started to look at one of the da'wah media that was used by Rasulullah SAW, namely correspondence through the same media. The ability to use digital media is absolutely owned by preachers today. Even though there are quite a number of preachers who use digital media as a medium of da'wah, they are still inferior to the enemies of Islam out there. This is coupled with the proselytizing of digital media from people with strong views, who do not provide



protection for the people, but instead make the atmosphere worse. Therefore, da'wah through sufistic digital media is very urgent to be developed again. Da'wah polite, creative and attractive, always awaited by people who are thirsty for spirituality (Elmansyah, 2016).

Sufistic da'wah is da'wah associated with the term tasawuf, or da'wah carried out by tasawuf practitioners. Sufistic da'wah is recognized as successful in Islamizing the people of the archipelago, when they were originally already religious. This success cannot be separated from the distinctive method and orientation of the Sufi da'wah, namely essence and makrifat. As TQNNews.com exists as a news and information media especially for TQN Pontren Suryalaya brothers and sisters and the wider community in general. Presenting our content in collaboration with social media such as Facebook, Twitter, Instagram and YouTube. TQNNews' first step to become a more established news portal, started on September 5, 2015 with all efforts to always provide the best, so far we have continued to improve both in terms of content and platform.

Launched in 2015, TQNNews is Indonesia's Leading Sufism Digital Media Platform. Presenting contemporary religious content to millions of netizens through various creative works. TQNNews, an archipelago news portal and tasawuf, will soon form a TQN Pedia Community (Media Activists). The community with a background in TQN Pontren Suryalaya practice was established as a place for the congregation's da'wah actors in the digital world to gather. "Dakwah tarekat in the digital world is very important, along with advances in information technology. Thank God, there are many young TQN people who are active on social media. God willing, TQN Pedia can become a gathering place to improve skills to collaborate with other communities," said Idhan, the editor of TQNNews.

WrongOne YouTube channel that is currently growing rapidly and regularly posting about TQN and Abah Aos is Youtube Employee of Allah. As according to Muhammad Rais or who is usually called Kang Rais, YouTube was founded and personally coordinated by him. He is a brother of Thoriqoh Qodiriyah Naqsyabandiyah PP Suryalaya Sirnarasa aged 36 who was born in Kec. Batulicin, Kab.



Tanah Bumbu, South Kalimantan Province, received the right of talqin dhikr on May 11, 2015 at the Sirnarasa Islamic Boarding School (Berliana Ekayandra and Syuhudul Anwar, 2022).

In addition, a large number of Indonesians surf social media Facebook every day. Of course, this opportunity will be utilized by users according to their individual needs, including one of them by the PPSS TQN brothers in order to secure, practice, and preserve the teachings of *Thoriqoh Qodiriyah Naqsyabandiyah* PP Suryalaya Sirnarasa. in using the Facebook application by creating various kinds of Facebook Fanpage. Several Facebook Fanpages that are active in broadcasting the teachings of TQN PPSS are Abah Aos Special Assistant, Thoriqoh Qodiriyah Naqsyabandiyah PP Suryalaya, Abdurrahman Hakim Al Khoolish (Abah Jagat III), Jagat Arsy TV, Manqobah Abah Aos (Ma'a), Berliana Ekayandra and Syuhudul Anwar, 2022).

Digital literacy of citizens is a determining factor in creating national resilience in the cyber world. Therefore, the Government continues to encourage digital literacy education efforts, including collaboration with the Islamic boarding school community. Minister of Communication and Informatics Rudiantara asked Islamic boarding school students of the Jagad'Arsy World Civilization and preachers from a number of cities to be wary of hoaxes by recognizing the characteristics of misleading information and how to avoid it.

"People's literacy still needs to be improved, especially to recognize hoaxes. The characteristics of hoaxes are texts written from the next room. Or on behalf of certain groups. You have to be vigilant, these are signs of hoax," he said after inaugurating the Islamic Boarding School of World Civilizations of the Jagad 'Arsy as a Islamic Boarding School. Millennial. Quoting the results of the Telematics Society Study, the Minister of Communication and Informatics explained that currently the spread of fake news is in text form more dominant than in video form which is easier if it is altered or falsified. *"The spread of lies in the form of text is now 62 percent, while 26 percent is in the form of images, and less than 1 percent is in the form of videos,"* he said while encouraging that the literacy of the Indonesian people in selecting and sorting information must always be improved (Kominfo.go.id, 2022)



In January 2021 to be precise, it is not half-hearted that the total number of social media users in Indonesia has reached 170 million out of a total of 274.9 million or 61.8%. That's only in Indonesia, then what about social media users around the world? Of course much more. Therefore, if today's Muslims do not guard, pay attention to, and make this social media platform a good field of da'wah, then in fact Islamic da'wah will only be limited to places of worship and assemblies of knowledge, just like 14 centuries ago (Kominfo.go.id, 2022)

Minister Rudiantara asked all Manaqib TQN Suryalaya participants at the Jagat 'Arsy Islamic Boarding School to be smart in using technology. *"Now communication has changed. In the past, those who called paid and did not receive. With the application, now those who pay calls receive payment. If you receive something that is namimah, backbiting or slander, don't waste credit. Ignore it,"* Not only that The Minister of Communication and Informatics invited all students and attendees to share correct and useful information. *"Make sure the news is true, if we want to send it. Indonesians always want to be the first to send it. That's okay, if what's sent is useful,"* he explained in front of around 1,000 students, preachers, scholars from a number of cities (Kominfo. go.id, 2022)

The elders of the Jagad Islamic Boarding School 'Arsy Abah Aos also opened up opportunities to become Millennial Islamic Boarding Schools. Islamic boarding schools that educate the millennial generation who are religious, scientist, have an entrepreneurial spirit, have an international outlook and love the environment. The Islamic boarding school occupies an area of 3.1 hectares in Rawa Mekar Jaya Serpong, Tangerang City. It was founded by KH Budi Rahman Hakim and Hj. Siti Rahmaniah. Through this collaboration, it is hoped that Millennial Islamic Boarding School students will not only memorize the Al-Qur'an, or can enter their favorite universities at home or abroad. In fact, not only mastering Arabic and English in everyday life, but ready to adapt and provide value benefits with a variety of positive content in cyberspace (Kominfo.go.id, 2022)

Prophet SAW said, *"An honest and trustworthy (trusted) trader will be (collected) with the Prophets, shiddiq people and martyrs on the Day of Resurrection (later)."* -HR. At-Tirmidhi. This hadith is the basis for every Muslim to always understand that the



Prophet Muhammad SAW taught his people to uphold the principles of honesty and trustworthiness in doing business or maintaining integrity in work. Textually, what is mentioned is only the profession of "trader", however, contextually, whatever our profession, make sure that we always adhere to the principles of honesty and trustworthiness in any case (Nata Sutisna, 2022).

If it is related to the context of preaching in the digital world, we can also understand that preachers who live in the current digital era must always maintain honest and trustworthy principles in disseminating various information on social media. It is not permissible to betray and lie by conveying false, fake or even hoax information. Apart from that, we should reflect again that the Prophet Muhammad was sent by Allah SWT as nothing but a mercy or a torch of compassion. Not only for Muslims, but as a mercy or compassion for all creatures of Allah SWT on this earth (Nata Sutisna, 2022).

Therefore, as Muslims we have the responsibility and obligation to practice and continue the relay of the noble Prophet Muhammad SAW journey by upholding the principles that he has inherited, namely the principles of being honest, trustworthy, full of compassion and being a role model for the people by revive good morals in our souls and bodies. If in ancient times the field of Islamic da'wah was limited to spaces of places of worship and assemblies of knowledge, today the field of Islamic da'wah is even wider and has even spread to the digital world, namely social media. This is because research reveals that more than half of Indonesia's population is currently actively using social media platforms (Nata Sutisna, 2022).

The Teachings of Sufism as a Method for Rehabilitating Victims of Narcotics Abuse

The Qadiriyyah Wa Naqsandiyyah tarekat at Pondok Tetirah Zikir, remembrance is seen as the core of worship which can be understood as always remembering Allah compared to other creatures. Because Allah is the only one who has good nature. Carrying out constant dhikr means always remembering Allah. The best formula for remembrance is La Ilaha Illa Allah (There is no God but Allah), commonly known as



the sentence *thayyibah* (good sentence), because it emphasizes negating all other gods and only acknowledging the oneness of Allah. Practitioners of the Qadiriyyah Wa Naqsabadiyyah tarekat. Zikir are advised to read this *thayyibah* sentence at any time and in all conditions, especially after performing the obligatory prayers. At the Tetirah dhikr cottage, daily, weekly and monthly practices are formed. The form of daily practice, namely (*wirid*) is carried out once a week. (Lord Abd. Rahman, 2012). In the *manaqiban* event, the *manaqib* is usually read and explained by Shaykh Abdul Qadir Jailani, the practices of the remembrance mentioned above are like their medicine every day.

Zikr through voice or movement in TQN there is a movement of the tip of the tongue which is attached to the roof of the mouth while reciting Allah's pronunciation 1000 times in *sirri* or (read silently). in the Qadiriyyah tarekat there is a movement to say the sentence *La Ilaha IllAllah*, when saying *la Ilaha* (there is no God) the eyes are focused on the heart in the chest, then it is as if the sentence *La Ilaha* which is in the heart is thrown away by looking up, then it is continued by saying *IllAllah* (except Allah) with the head facing upwards then it is as if the sentence *IllAllah* which is outside is brought forward to the heart. Movements of this kind are carried out with enthusiasm and repeatedly, so as to activate the optimization of the functions of the organs of the body, so that prayers can be accepted, conditions are needed, including reading *istighfar* (I beg Allah's forgiveness) but more essential, have repentance (Abd. Rahman, 2012).

The view of the Qadiriyyah Wa Naqsabandiyah tarekat, the soul (*nafs*) is softness (*latifah*) which is divine (*rabbaniyah*). Before uniting with the human body, this *Latifah* is called *al-ruh*, and the soul is the spirit that has entered and unites with the body which creates the potential for consciousness (*ego*). Thus the recovery of drug addicts is also due to environmental factors, where the addict moves domicile and is supported by factors related to mental and physical health. In addition to this, the awareness of drug addicts is also caused by the awakening of potentials in humans, such as nature, good lust, reason, or good intentions (Abdul Rokib, 2016).

Talking about tasawuf-based rehabilitation homes, one of them is the Pondok Tetirah Zikir Rehabilitation Center. Pondok Tetirah Zikir is a rehabilitation center for drug victims and people with mental disorders. The founder of Pondok Tetirah Zikir believes that the pondok institution is a spiritual savior institution, with the existence of the pondok there will be spiritual values that will lift the dignity of human downfall, besides that gathering with pious people is one of the actions to heal the soul (Eka Oktavianti, 2019).

The healing of patients at the Tetirah Zikir Pondok is in the form of spiritual practices which are carried out in the form of daily, weekly, monthly (Eka Oktavianti, 2019). The remembrance method carried out at the Tetirah Zikir Islamic boarding school certainly requires several implementation processes, regarding its implementation being carried out routinely, namely after performing the five daily prayers, apart from routine remembrance activities, there are also secondary activities to fill spare time and develop the talents of these patients, including namely with gardening, farming, raising livestock and even managing fish cultivation. However, this activity is not the main activity, because what is emphasized here is the process of cleansing and awareness with dhikr which is done routinely at all times, this is done to train oneself wherever and whenever one must remember Allah (swt). (Najuba Zain, 2018).

Therapy with a spiritual approach has been widely applied by various rehabilitation centers and Islamic boarding schools that treat students or patients who are addicted or abuse narcotics in Indonesia, one of which is the Pondok Tetirah Zikir Rehabilitation Center in Yogyakarta. Offering a spiritual approach to therapeutic methods, namely through the Zikrullah method with the application of Islamic Sufism known as the Qadiriyyah wa Naqsabandiyah Order. There are two types of remembrance performed in the Qadiriyyah wa Naqsabandiyah Order, namely remembrance of *jahr* and remembrance of *khofi*.

With this remembrance therapy it really helps the students to get peace of mind. the patients at Tetirah dhikr carry out this remembrance therapy after performing the obligatory prayers, carry out dhikr with the community at large and assemblies of



remembrance and travel like traveling from the surrounding neighborhood huts and invite the patients to make remembrance at the mosques around the hut or on a safari trip to the hut Suryalaya as a hut main method used in Tetirah Zikir (Ina Ambarwati, 2019).

This will not get results, except by touching his feelings with religious teachings (dhikr) through TQN teachings. In fact, the treatment of the object of faith through dhikr therapy is the best treatment that can be done for narcotics abuse in overcoming the problem of dirty souls in the sense of narcotics addiction. The importance of this aspect of faith is very effective in helping victims of narcotics abuse to be able to return to the midst of society and the state in a healthy state of faith (Ina Ambarwati, 2019).

In rehabilitating or healing narcotics addicts at the Pondok Tetirah Zikir Rehabilitation Center, the recitation method is adopted from the Qadiriyyah wa Naqsabandiyah Suryalaya Order. Basically the practices of the Qadiriyyah wa Naqsabandiyah Order used by Pondok Tetirah Zikir are the same as those practices used to purify the soul, cure dependence on drugs. The practice is carried out dhikr jahr and dhikr khafi, manaqiban and khataman.

Because drug abuse and the complexity of the problems faced by society are caused by a lack of understanding about religion in the modernization era and environmental factors as well as family and social problems. Causing many fall victims who experience drug addiction. Due to the large number of victims of drug abuse, the presence of the Pondok Tetirah Zikir Rehabilitation Center is one way for victims of drug abuse to be free from shackles.

The rehabilitation method carried out by Tri Hardono uses a tasawwuf approach to carry out the amaliyah of the Qadiriyyah wa Naqsabandiyah Order (TQN) from Suryalaya, including: prayer, dhikr, khotaman, manaqiban, religious studies, and other practices, with the aim of cleansing the soul from the crimes committed as a result of using narcotics. However, the remembrance method applied to the Tetirah Zikir Islamic boarding school does not ignore matters related to the physique of the fostered students, namely routine medical examinations, cupping, sports, and doing light work.



Based on observations, observations, and interviews that the author conducted at the Pondok Tetirah Zikir Rehabilitation Center, Spiritual guidance for former drug addicts is quite influential on students so that they change their lifestyle to be better, such as always trusting, ascetic, wara', socializing well with society, discipline and others, because of spiritualism coaching, ex-drug addicts can change their lifestyle little by little to become people who can function again in the environment where the students are, then among the students there are already those who have truly changed to become people who are obedient in carrying out the teachings of Islam as a whole. good and true according to what has been taught.

Interaction refers to a very distinctive relationship that occurs between members. Generally, the social interactions of adolescents who have never abused drugs tend to lead to positive things. After the occurrence of drug abuse by teenagers. Social interactions that occur actually lead to negative things. Starting from the increased frequency of lying, easily emotional and more aggressive, violent behavior is often carried out. The form of social interaction among adolescents when they become drug users can be said to be concerning. Most of their unfavorable forms of interaction lead to criminal acts. In addition, the form of their social interaction can be seen based on their daily relationships within the family and playmates, cellmates and the general public.

"Since taking drugs, I have become quieter and don't interact much with my parents. And more towards aggressive. Usually used to still, want to tell stories. But when using drugs, interaction is rare. If you rarely interact with your father and mother as well as with your siblings. Until once with my cousin I was almost beaten because I was yelling at my mother. When I was with my roommates in this cottage, I rarely interacted too. But I once hit one of my roommates because I was in a trance. In my society, I was often impolite, especially when the children were near the house. Even though previously he often greeted and often participated in events held. When you use drugs, yes, the names of drugs change everything, sis. So I often get lost."

From the results of the data findings above, the researcher concluded that the interaction that adolescent A had with parents, siblings, cell mates and the general public was not good, a drug abuser would do things out of line when he was



completely out of control. Actions such as hitting and stealing are common when they consume drugs. And before using drugs, drug abusers also have good relationships with their parents, siblings, friends and society. The social interaction with the community from teenager A is very negative. Starting from behaving like thugs, extorting children around the house and being disrespectful to society. This also happened when teenager A was already in the rehabilitation stage. Actions taken against his cell mates such as hitting because he felt offended were normal things for him to do. The interviews with youth B are as follows:

"I'm more rude to the mother. And the interaction is rare because I think mom likes to chatter. And my mom likes to want to know what I'm doing. I'm my mother's adopted daughter, so I don't really care. Interaction with my mother's child, aka my stepsister, is also rare. I usually leave the house and stay with my gang, so I'll be happy again. With the community, I was about to be kicked out because they thought I never respected them, and I rarely interacted with my roommates. Because my feelings were still messed up at that time. I also once made my roommate's clothes make him angry and we fought." (Teenagers who abuse narcotics, July 26, 2021).

From the results of the researcher's interview with teenager B, it can be concluded that the interaction between teenager B and his parents is said to lead to negative things. This is closely related to teenager B who has experienced family problems. Until in the end teenager B became street children who did not get parental supervision at all. By not getting supervision, teenager B approached drugs. Drugs make teenager B into a misguided teenager. Where in his daily life he often disobeyed his adoptive parents, snapped, and extorted his adoptive parents' money to buy these illegal drugs. The social interaction of adolescent drug abusers generally tends to be negative. The interviews with youth C are as follows:

"When I used drugs I became more out of control, with my parents asking for money was rude. Even though before taking drugs, asking for money was not good. Plus my mother is gone. So if you're with your father you're not too close but when you're using drugs you often ask for money with impolite shouts. As for the community, I have never joined, with the teenagers in my home environment. If asked, they tend to care less. More often with my gang and having a nose after that the behavior becomes emotional and often speaks

harshly when spoken to by people. (Teenagers who abuse narcotics July 26, 2021).

From the results of the researcher's interview with teenager C, it can be concluded that there was a significant change in social interaction, namely, the frequency of harsh words in the environment and parents was not controlled. With social interaction like that, the community and parents are worried about the change in attitude of teenager C. Changes in adolescent C's social interaction can also be seen from the way he communicates with the community. For example, it seems that they don't care about the people around them. There should be reciprocal communication between one person and another. From the results of the interview above that things are negative. The interviews with youth D are as follows:

"Changes in social interaction that you can see are just rude to everyone. Before using it, I also spoke quite harshly plus I used it more often, it was like that with parents too. I rarely communicate with the community, it's just that when I talk to them I get emotional more often. Because using drugs, the effect is not abysmally. With his cell mates, he was always angry because the effects of the drug were very acute, making him uncontrollable and often hitting him, so he had to be given a special room (interview with the caregiver).

From the results of the interview above, the researcher concluded that there were changes in social interaction that occurred in adolescents D. These changes lead to negative things. Starting from always being emotional when interacting with society to being rude to parents. He even often beat his cell mates. As a result of drug abuse, teenager D tends to rebel and leads to forms of social interaction carried out by teenager D. Apart from the things above, there are several disorders that occur due to the use of these drugs. Such as hallucinations that are often experienced by youth D. The results of interviews with youth E are as follows:

"Before using it, I used to call my parents often. But after using it, I became more ignorant because my parents were also busy. When I took drugs, I



started daydreaming, being quiet, and spending more time in my room.

Going out also just to hang out with friends to smoke weed”.

Changes in social interaction that occur in adolescent E are speaking harshly to the family and the surrounding community. He often commits criminal acts such as robbery and mugging. In this case, young E's social interactions with his group mates were often uncontrolled and unstable due to the influence of the drug. Changes in social interaction occur unnoticed by drug abusers. In this unconscious they are indifferent to family, friends, and the surrounding community.

Conclusions

Most people define Sufism as a branch of knowledge in Islam that teaches about mystical things, eccentric things, strange things and superstitious things. In fact, Sufism is often regarded as a teaching that must leave the world and live in poverty. Therefore, the purpose of this study is to dispel such assumptions by showing and illustrating that Sufism is also involved in the socio-economic and as progress. One of the figures of social Sufism, namely KH. Abdurrahman Wahid or commonly known as Gus Dur. He is known as a reformer of Islamic thought, defender of minorities and the 4th former president of the Republic of Indonesia. He has thoughts and struggles based on human benefit. He encouraged Islamic boarding schools to develop the economy and be involved in programs to empower the people's economy. He also has the thought of indigenization of Islam, which means that Islam must be able to integrate with local culture. He also has thoughts of social justice, democracy and brotherhood. That is why he is a figure of social Sufism.

In addition, the perpetrators of Sufism are able to utilize technology as a medium of da'wah. As TQNNews.com exists as a news and information media, especially for TQN Pontren Suryalaya brothers and sisters and the wider community in general. Presenting our content in collaboration with social media such as Facebook, Twitter, Instagram and YouTube. TQNNews' first step to become a more established news



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