

## Da'wah Communication of the *Qadiriyyah wa Naqsyabandiyah* Order in the *Bai'at* Procession

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### Abstract

One of the important roles in the Islamization process in the archipelago is the tariqat. *Tarekat* is literally a "path" referring to a system of meditation exercises or practices *dhikr*, *wirid*, etc. In this study, it focuses on da'wah communication in the tarekat, especially Mursyid or the teacher of the tarekat in communicating to the congregation or prospective students in the procession of *bai'at* of the *Qadiriyyah wa Naqsyabandiyah Tarekat*. This research adopts a qualitative approach to describe the problems and focus of the research. The data collection method uses a descriptive method of analysis designed to obtain information. Data analysis in qualitative research is carried out during the data collection process. The data analysis techniques proposed by Miles and Huberman include three activities, namely Data Reduction, Data Presentation, and Conclusion Drawn. In this Stimulus Organism Response communication model, the main focus is on the message conveyed as well as efforts to foster motivation in communicators, so that they can quickly receive messages and experience behavioral changes. Based on the understanding of the Stimulus Organism Response model, it can be concluded that this communication is very important to be applied by the *Murshid* of the *Qadiriyyah wa Naqsyabandiyah* order in Rejoso Jombang, because it can have a positive impact on the students of the order and improve the quality of understanding of the students of the *Qadiriyyah wa Naqsyabandiyah* order in Rejoso Jombang.

Keywords: Alleged Communication; Order; Stimulus Organism

### Abstrak

Salah satu peran penting dalam proses Islamisasi di Nusantara ialah tarekat. Tarekat secara harfiah adalah "jalan" mengacu pada sistem latihan meditasi atau amalan – amalan *dzikir*, *wirid*, dan sebagainya. Dalam penelitian ini berfokus pada komunikasi dakwah pada tarekat khususnya Mursyid atau Guru tarekat dalam melakukan komunikasi kepada jamaah atau calon murid dalam prosesi *bai'at Tarekat Qadiriyyah wa Naqsyabandiyah*. Penelitian ini mengadopsi pendekatan kualitatif untuk menggambarkan permasalahan dan fokus penelitian. Metode pengumpulan data menggunakan metode deskriptif analisis yang dirancang untuk memperoleh informasi. Analisis data dalam penelitian kualitatif, dilakukan pada saat proses pengumpulan data berlangsung. Teknik analisis data yang dikemukakan oleh Miles dan Huberman mencakup tiga kegiatan, yaitu Reduksi Data, Penyajian Data, dan Penarikan Kesimpulan. Dalam model komunikasi Stimulus Organism Response ini, fokus utama adalah pada pesan yang disampaikan serta upaya untuk menumbuhkan motivasi pada komunikan, sehingga mereka dapat dengan cepat menerima pesan dan mengalami perubahan perilaku. Berdasarkan pemahaman tentang model Stimulus Organism Response, dapat disimpulkan bahwa komunikasi ini sangat penting untuk diterapkan oleh Mursyid tarekat Qadiriyyah wa Naqsyabandiyah di Rejoso Jombang, karena dapat memberikan dampak positif bagi murid tarekat dan meningkatkan kualitas pemahaman murid *Tarekat Qadiriyyah wa Naqsyabandiyah* di Rejoso Jombang.

Kata Kunci: Komunikasi Dakwa; Tarekat; Stimulus Organism

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## INTRODUCTION

The process of *da'wah* communication carried out in the procession of *bai'at Tarekat Qadiriyyah wa Naqsyabandiyah* is often symbolic and implicit.<sup>1</sup> So it is not easy to understand by prospective students (*salik*) who are participating in the procession for the first time.<sup>2</sup> The lack of verbal explanations and the lack of understanding of the meaning of the rituals and spiritual messages conveyed, caused confusion and even misunderstandings among worshippers.<sup>3</sup> In addition, not all *murshid* or leaders of the tarekat have the same communication skills in conveying teachings clearly and contextually. The difference in educational background and experience of the followers also affects the effectiveness of *da'wah* communication in the *bai'at* procession. Communication is basically the process of exchanging information between individuals, in which a person conveys ideas or emotions to others by utilizing language as a tool. In communication, there are several main elements, namely communicators (senders of messages) and communicators (recipients of messages). This process also includes the delivery of messages from the communicator to the communicator. Messages in communication consist of two components, the content of the message that refers to the ideas or feelings conveyed, and the symbols related to the use of language. Etymologically, the word *da'wah* comes from the Arabic word دعا - يدعو - دعوة (*da'a - yad'u - da'watan*) which means to call, call, invite, invite.<sup>4</sup> In addition, *da'wah* also means to invite, encourage, and encourage. While in the form of commands or *fi'il amr*, it is *ud'u* (ادع) which means invite or exclaim. Moh. Ali Aziz himself also defined in his book *Da'wah Science*, *da'wah* is any form of activity of conveying Islamic teachings to others in various wise ways to create individuals and communities who live and practice Islamic teachings in all fields of life.<sup>5</sup>

Basically, various forms of communication activities can be considered *da'wah*. In simple terms, the process of conveying good values by communicators (*da'i*) to communicators (*mad'u*) can also be called *da'wah*.<sup>6</sup> However, both have different characteristics when viewed in terms of concept. Therefore, both in science and practice, linking *da'wah* with communication is somewhat difficult to accept. Although both have the same object, namely human activities, *da'wah* and communication still have differences. Communication plays an important role in conveying messages to encourage change, while *da'wah* focuses more on

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<sup>1</sup> Akhmad Satori, Faisal Fadilla Noorikhsan, dan Hari Waluyo Sedjati, "Tanbih Values as Deradicalization Model of Qadiriyyah Naqsyabandiah Tariqa Pesantren Suryalaya Tasikmalaya," dalam *International Conference on Social Political Development (ICOSOP)*, 2020, 244-53, <https://www.scitepress.org/PublishedPapers/2019/100175/100175.pdf>.

<sup>2</sup> Muhammad Edi Kurnanto dkk., "Building Religious Character Through Suluk on Multiethnic Students of Thariqah Al-Mu'min Community in West Kalimantan," *Dinamika Ilmu* 23, no. 1 (2023): 135-56, [https://journal.uinsi.ac.id/index.php/dinamika\\_ilmu/article/view/6532](https://journal.uinsi.ac.id/index.php/dinamika_ilmu/article/view/6532).

<sup>3</sup> Frederick B. Bird, "Ritual as Communicative Action," dalam *Ritual and Ethnic Identity*, oleh Jack N. Lightstone dkk. (Wilfrid Laurier Press, 2006), 23-52, <https://doi.org/10.51644/9780889207288-003>.

<sup>4</sup> Mahmud Yunus, *Pedoman Dakwah Islamiyah* (Jakarta: Hidakarya Agung, 1965).

<sup>5</sup> Moh. Ali Aziz, *Ilmu Dakwah (edisi revisi)* (Jakarta: Prenada Media, 2004).

<sup>6</sup> Tata Sukayat, "Da'wah communication in the Contemporary Era: Implementing da'wah ethics on social media," *Jurnal Ilmu Dakwah* 43, no. 2 (2023): 375-90, <https://journal.walisongo.ac.id/index.php/dakwah/article/view/18465>.

inviting people to make changes.<sup>7</sup> In the book *Da'wah* Communication, Ahmad Mubarak states that *da'wah* is a communication effort carried out by a *da'i* as a communicator to convey *da'wah* messages to *mad'u* as a communicator, both individually and in groups. Technically, *da'wah* is communication between *da'i* and *mad'u*.<sup>8</sup> *Da'wah* communication actually refers to all efforts made by the communicator (*da'i*) to convey the messages of the Qur'an and Hadith to the communicator (*mad'u*), with the aim that the *mad'u* can know, understand, and practice these messages. In addition, this goal also includes the acceptance of the Qur'an and the sunnah as a guideline for life, beyond the *Ijtima'* and *Qiyas* set by the scholars.<sup>9</sup>

Meanwhile, the *tarekat* is a Sufism institution that has many kinds of schools in Indonesia and in the world. Sufism literally comes from the word "*shuuf*" which means feathers, because at that time the Sufis wore sheep's wool as a symbol of humility. Ibn Khaldun interpreted Sufism as one of the Sharia sciences that emerged later in Islam, in short, it is to stay away from worldly luxuries and be alone towards the way of God by worship.<sup>10</sup> The schools of *tarekat* that developed in Indonesia in a *Muktabarroh* or *Sah* manner were the *Qadiriyyah tarekat* (the pioneer of the *tarekat*), the *Syadziliyyah tarekat*, the *Naqsyabandiyah tarekat*, the *Khalwatiyyah tarekat*, the *Syattariyyah tarekat*, the *Sammaniyah tarekat*, the *Tijaniyyah tarekat*, and the *Qadiriyyah wa Naqsyabandiyah tarekat*. Meanwhile, other schools of the *tarekat* are found in several countries such as the *Chisytiyyah* order (India), the *Mawlawiyyah* order (Turkey), the *Ni'matullahi* order (Persia), and the *Sanusiyyah* order (North Africa).<sup>11</sup>

Several previous studies have discussed the communication aspect of *da'wah* within the *Qadiriyyah wa Naqshbandiyah Tarekat*, although it has not specifically highlighted the procession of *bai'at*. Research by Mohamad Zaidin Bin Mohamad dan Zawawi Yusoff, examines how spiritual communication is constructed by *tarekat* figures in conveying teachings. He found that spiritual *da'wah* is carried out through symbols, attitudes, traditions, and teachings of the *tarekat* book which have a great influence in shaping students' understanding of the values of the *tarekat*.<sup>12</sup> Meanwhile, Khairudin Aljunied, explores transcendental communication in the practice of *tarekat* rituals, including the use of symbols, prayers, and spiritual approaches that go beyond ordinary verbal communication.<sup>13</sup> He found that the message of communication in the *tarekat* was conveyed through the path of *sanad*, the advice of the *murshid*, and texts. Furthermore, Akhmad Yazid Fathoni examines the method of *murshid da'wah* to the congregation with the approach of *Al-Hikmah*, *Mau'idzah Hasanah*, and

<sup>7</sup> Asep Muhyiddin dkk., *Kajian dakwah multiperspektif teori, metodologi, problem dan aplikasi* (Remaja Rosdakarya, 2014), <https://digilib.uinsgd.ac.id/31144/>.

<sup>8</sup> Wahyu Illahi, *Komunikasi Dakwah* (Bandung: PT. Remaja Rosdakarya, 2013), [http://www.repository.uinjambi.ac.id/index.php?p=show\\_detail&id=63&keywords=](http://www.repository.uinjambi.ac.id/index.php?p=show_detail&id=63&keywords=).

<sup>9</sup> Wahyu Illahi, *Komunikasi Dakwah* (Bandung: PT. Remaja Rosdakarya, 2013).

<sup>10</sup> Ahmad asy-Syirbashi, *Al-Ghazali wa Tasawuf Al-Islamy* (Beirut: Dar al-Hilal, t.t.).

<sup>11</sup> Sri Mulyati dkk., *Mengenal dan Memahami Tarekat-Tarekat Di Indonesia*, 4 ed. (Jakarta: Prenada Media Group, 2011).

<sup>12</sup> Mohamad Zaidin Bin Mohamad dan Zawawi Yusoff, "The Success of Da'wah in Integrating Islamic Values into the Cultural Heritage of Terengganu," diakses 26 Mei 2025, [https://kwpublications.com/papers\\_submitted/14071/the-success-of-dawah-in-integrating-islamic-values-into-the-cultural-heritage-of-terengganu.pdf](https://kwpublications.com/papers_submitted/14071/the-success-of-dawah-in-integrating-islamic-values-into-the-cultural-heritage-of-terengganu.pdf).

<sup>13</sup> Khairudin Aljunied, *Contemplating Sufism: Dialogue and Tradition across Southeast Asia* (John Wiley & Sons, 2025).

*Mujadalah*.<sup>14</sup> He noted that the method of advice or *Mau'idzah Hasanah* is the most dominant, especially in routine activities such as *tawajuh*. Another study by Siswoyo Aris Munandar the role of *talqin* representatives in the development of *tarekat da'wah*. He found that the representative of *talqin* is not only a technical conveyor of teachings, but also functions as a communicator who bridges the *murshid* with the congregation through various fields such as education, culture, and the media.<sup>15</sup>

Jujun Junaedi tarekat in Shaping the Character of Santri at the Suryalaya Tasikmalaya Islamic Boarding School" explained that da'wah communication carried out by *murshids* and spiritual teachers is in the form of inner guidance through the practice of *wirid*, *dhikr*, and direct approaches that are full of *sufistic* values.<sup>16</sup> He emphasized that communication in the environment of the *tarekat* is not only verbal, but also nonverbal and symbolic. Furthermore, Muliadi examines how the figure of the *mursyid* plays an important role as the main communicator in delivering the teachings of Sufism to the congregation. He concluded that the *mursyid* uses exemplary methods, dialogue, and an emotional-spiritual approach in guiding the *salikhs*.<sup>17</sup> Meanwhile, Robert Rozehnal in her research examines the pattern of *da'wah* communication in *dhikr* assemblies and *tarekat* recitations. He found that communication took place in an informal but meaningful atmosphere, and relied on the spiritual relationship between the *murshid* and the disciple which was built through *bai'at* and spiritual guidance.<sup>18</sup>

This research is different from previous studies that have been studied, both in terms of study focus and analysis approach. Most of the previous research focused on *da'wah* communication in general in *tarekat* activities, such as the formation of the character of students, the role of *murshid* in the recitation assembly, and communication in recitation and routine *dhikr*. Likewise, previous research has placed more emphasis on the aspects of spiritual and transcendental communication in the broader context within the *Qadiriyyah wa Naqsyabandiyah* Order, without specifically highlighting the moment of *bai'at*. Meanwhile, this study specifically focuses on the study of *da'wah* communication that takes place in the *bai'at* procession, which is the initial process of accepting students (*salik*) into the *tarekat* which is full of symbolism and deep spiritual values. The focus on this *bai'at* procession provides space for analysis of the form of symbolic communication, the relationship between *murshid* and students, and the way of delivering *da'wah* messages at these sacred moments that have not

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<sup>14</sup> Akhmad Yazid Fathoni, "Influence of Pesantren Da'wah in the Digital Space: An Examination of the Peaceful Da'wah by Lora Ismael Al-Kholili," *Journal of Pesantren and Diniyah Studies* 1, no. 1 (2024): 45–58, <https://ejournal.lppdjatim.org/index.php/jpds/article/view/8>.

<sup>15</sup> Siswoyo Aris Munandar, "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," *Journal of Southeast Asian Islam and Society* 2, no. 1 (2023): 1–32, <https://e-journal.lp2m.uinjambi.ac.id/ojs/index.php/JSAIS/article/view/1601>.

<sup>16</sup> Jujun Junaedi, "Tarekat da'wah through the Islamic educational institutions at Pesantren Suryalaya," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 14, no. 2 (2020): 363–88, <https://journal.uinsgd.ac.id/index.php/idajhs/article/view/10708>.

<sup>17</sup> Muliadi Muliadi dan A. Zamakhsyari Baharuddin, "THE PATTERN OF STUDENTS' CHARACTER COACHING IN ANTICIPATING INTOLERANCE BELIEF IN ISLAMIC RELIGIOUS UNIVERSITIES IN SULAWESI BARAT," *Al-Qalam* 27, no. 2 (2021): 303–24, <https://www.jurnalalqalam.or.id/index.php/Alqalam/article/view/992>.

<sup>18</sup> Robert Rozehnal, "Teaching Sufism: Networks of Community and Discipleship," dalam *Islamic Sufism Unbound*, oleh Robert Rozehnal (New York: Palgrave Macmillan US, 2007), 129–72, [https://doi.org/10.1007/978-0-230-60572-5\\_5](https://doi.org/10.1007/978-0-230-60572-5_5).

been touched much by previous research. In this study, the stimulus theory of the response organism is used as a framework for thinking in analyzing and finding research results. The Stimulus Organism Response theory put forward by Houland in 1953 is a theory that explains how a stimulus can produce a person's response or behavior. In a person's internal state, a response can arise if there is a stimulus. It describes a simple interaction, where one person gives an action and another person responds to it. The response given can be positive or negative. The main elements in this theory include the message (stimulus), communicator (organism), and effect (response).

## RESEARCH METHOD

This study adopts a qualitative approach to describe the problems and focus of the research. The qualitative method is a social research procedure that aims to obtain descriptive data in the form of words and images. In accordance with Lexy J. Moleong's opinion, the data collected in qualitative research is in the form of words, images, and not numbers.<sup>19,20</sup> According to Nasution, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words, which come from individuals and observed behaviors. In this study, efforts are made to collect as much descriptive data as possible which will be presented in the form of reports and explanations.<sup>21</sup> Suharsimi Arikunto also explained that descriptive research is used when researchers want to know the status of something, which aims to explain the existing event or phenomenon.<sup>22</sup> The data collection method uses a descriptive analysis method designed to obtain information about the Da'wah Communication of the *Qadiriyyah wa Naqsyabandiyah Tarekat* in the *Bai'at* Procession in Rejoso, Jombang using the Stimulus Theory of Organism Response. The purpose of the descriptive method of analysis is to describe systematically, factually, and accurately the facts, nature, and relationships between the phenomena being studied.<sup>23</sup> Data analysis in qualitative research is carried out during the data collection process. The data analysis techniques proposed by Miles and Huberman include three activities, namely Data Reduction, Data Presentation, and Drawing Conclusions.<sup>24</sup> The process of analyzing this data is carried out by the researcher in a way, after the researcher collects data obtained by observing the activities of the *Qadiriyyah wa Naqsyabandiyah Tarekat*, interviews with the *Qadiriyyah wa Naqsyabandiyah Tarekat*, and documentation methods about the *Qadiriyyah wa Naqsyabandiyah Tarekat* in Rejoso Jombang.

## RESULTS AND DISCUSSION

### ***Tarekat Qadiriyyah wa Naqsyabandiyah Rejoso Center Jombang***

The *Qadiriyyah wa Naqsyabandiyah Tarekat* is a combination of two schools of tarekat, namely the *Qadiriyyah Tarekat* and the *Naqsyabandiyah Tarekat*. The *Qadiriyyah* order was

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<sup>19</sup> Lexy J Moelong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2007).

<sup>20</sup> Martin van Beruinessen, *Kitab Kuning, Pesantren dan Tarekat*, 2 ed. (Yogyakarta: Gading Piblishing, 2015).

<sup>21</sup> DR S. NASUTION, "Metode penelitian naturalistik kualitatif," 1996.

<sup>22</sup> Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Bina Aksara, 1992).

<sup>23</sup> Moh Nazir, *Metodologi Penelitian*, 3 ed. (Jakarta: Ghalia Indonesia, 2003).

<sup>24</sup> Basrowi dan Suwandi, *Memahami Penelitian Kualitatif* (Jakarta: Rineka Cipta, 2008).



founded by Shaykh Abdul Qodir Al-Jailani and the *Naqshbandiyah* order was founded by Shaykh Muhammad Ibn Baha'udin An-Naqsyabandi. Meanwhile, the *Qadiriyyah wa Naqsyabandiyah* order was founded by Sheikh Ahmad Khatib As-Sambasi in Makkah in the approximately 19th century AD. The name Sambas is taken from the name of the area in the city of Pontianak, North Kalimantan, which is the birthplace of Sheikh Ahmad Khatib As-Sambasi. The *Qadiriyyah wa Naqsyabandiyah Tarekat* is the original school of tarekat found by Indonesian figures. After Sheikh Ahmad Khatib As-Sambasi died in 1872 AD, the leadership of the tarekat was continued by his disciples, namely Sheikh Abdul Karim Al-Bantani, Sheikh Tholha Cirebon, and Kiai Ahmad Hasbulloh Madura. In practice, the *Qadiriyyah* tarekat uses the method of dhikr bi jahr (with a loud voice), while the *Nasyabandiyah* tarekat dhikr bi sirri (with a soft voice). The *Qadiriyyah wa Naqshbandiyah Tarekat* combines the two methods of dhikr.<sup>25</sup>

In East Java, there is a large center for the spread of the *Qadiriyyah wa Naqsyabandiyah tarekat*, namely the Darul 'Ulum Rejoso Jombang Islamic Boarding School. From this place, the *Qadiriyyah wa Naqsyabandiyah* order spread to various regions in Indonesia such as East Java, Central Java, Yogyakarta, Sumatra, and Lombok, and even to Malaysia. Millions of people in Indonesia have joined this tarekat through the genealogy of piety that exists there. This *tarekat* developed through Sheikh Ahmad Hasybu, a caliph of Sheikh Ahmad Khatib Sambas who came from Madura. Although he was from Madura, he also lived in Makkah until his death. This order was then brought to Jombang by KH. Khalil Juraemi, who is also from Madura. KH. Khalil Juraemi is KH's son-in-law. Tamim Irsyad, founder of the Darul 'Ulum Jombang Islamic Boarding School. Furthermore, KH. Khalil Juraemi handed over the leadership of this institute to his brother-in-law, KH. Romly Tamim. During his leadership, the *Qadiriyyah wa Naqsyabandiyah* order flourished in East Java, with many caliphs being inaugurated.<sup>26</sup>

Among the caliphs KH. Romly Tamim, the most important is KH. Usman al-Ishaki. He lived in Surabaya and established the Jatipurwo Islamic Boarding School in Sawahpulo, Surabaya. KH. Usman replaced the position of KH's piousness. Romly Tamim with KH's son. Romly Tamim, namely KH. Musta'in Romly. During the leadership of KH. Musta'in Romly, there was a shake in the body of the *Qadiriyyah wa Naqsyabandiyah* order in East Java. In fact, at that time this order was already very large and growing rapidly. The shock was caused by the decision of KH. Musta'in Romly directed his followers to affiliate with Golkar in the 1977 election. This transition caused a split in the tarekat, because many caliphs of KH. Romly Tamim who previously acknowledged the leadership of KH. Musta'in Romly finally *mufaraqah*. Some of them then acted as *Murshid* with the *Bai'at* of piety to KH. Muslih ibn Abdurrahman, the Mursyid of the same order in the Central Java region. This incident triggered the East Java NU regional administrators to appoint Mursyid in each district or level II region. As a result of this incident, Jami'yyah Ahli Thariqah al-Mu'tabarrah al-Nahdliyah was born, an organization of the tarekat that remained consistent with NU's political stance.<sup>27</sup>

<sup>25</sup> Sri Mulyati, *Peran Edukasi Tarekat Qadariyyah Naqsabandiyyah Dengan Referensi Utama Suryalaya* (Prenada Media, 2010), [https://books.google.com/books?hl=id&lr=&id=jNYvDwAAQBAJ&oi=fnd&pg=PA1&dq=Mulyati,+Sri.+Peran+Edukasi+Tarekat+Qodiriyyah+Naqsyabandiyah&ots=ht\\_WZyc1CT&sig=ORjytnphK4NnOP2fjJML5bcANAQ](https://books.google.com/books?hl=id&lr=&id=jNYvDwAAQBAJ&oi=fnd&pg=PA1&dq=Mulyati,+Sri.+Peran+Edukasi+Tarekat+Qodiriyyah+Naqsyabandiyah&ots=ht_WZyc1CT&sig=ORjytnphK4NnOP2fjJML5bcANAQ).

<sup>26</sup> Aqib.

<sup>27</sup> Aqib.

After the death of KH. Musta'in Romly, pious in Rejoso, Jombang, was continued by his younger brother, KH. Romney. Then, after KH. Rifa'i Romly died, the position of Mursyid was held by his younger brother, namely KH. Ahmad Dimyati Romly. These two Murshids received the Bai'at of piety from KH. Ma'sum Ja'far (Porong Sidoarjo), a caliph of KH. Romly Tamim, who until now continues to serve to uphold the morality in Rejoso Jombang. Meanwhile, after KH. Usman al-Ishaki died, the piety in Surabaya was continued by his son, KH. Asrori al-Ishaki.<sup>28</sup> After KH. Ahmad Dimyati Romly died, the leadership of the *Qadiriyyah wa Naqsyabandiyah tarekat* in Rejoso Jombang was continued by the youngest son of KH. Romly Tamim is KH. Ahmad Tamim Romly until now. Overall, all the piety in this order have the same basic teachings. (Interview with Stephanie O'Neill, Assistant Superintendent of Police).

The location of the *Qadiriyyah wa Naqsyabandiyah tarekat* office centered in Rejoso Jombang is located north of the Main Mosque of the Darul 'Ulum Jombang Islamic Boarding School. One of the activities of the *Qadiriyyah wa Naqsyabandiyah tarekat* is Kamisan which is held every Thursday from 08:00 am to 16:00 pm with a series of readings and practices of the *Qadiriyyah wa Naqsyabandiyah tarekat* as well as a Bai'at procession for prospective students of this institute. (Interview with Stephanie O'Neill, Assistant Superintendent of Police).

#### **Procession of *Bai'at Tarekat Qadiriyyah wa Naqsyabandiyah* Rejoso Center Jombang**

This stage is the initial process of a prospective student of the *Qadiriyyah wa Naqsyabandiyah* order entering the journey as a sufi (student of the tarekat), a prospective student of the tarekat indirectly obtains the status of a formal disciple through bai'at by a Mursyid (teacher of the tarekat) or someone who has the trust of the Mursyid. Bai'at binds a covenant of allegiance to carry out all the rules of the *Qadiriyyah wa Naqsyabandiyah* order and to establish spiritual bonds with the Murshid and other members.<sup>29</sup> In the Bai'at procession, the prospective students of the *Qadiriyyah wa Naqsyabandiyah* order first register with the caliph in their respective areas and then forward to the headquarters of the *Qadiriyyah wa Naqsyabandiyah* order which is located north of the Main Mosque of the Darul 'Ulum Jombang Islamic Boarding School. After registering, the Bai'at schedule will be confirmed to the prospective students of the order. The schedule of Bai'at of the *Qadiriyyah wa Naqsyabandiyah tarekat* in Rejoso Jombang is usually every Thursday or what they usually call Kamisan, but it adjusts the agenda of the Mursyid of the tarekat so that Bai'at activities cannot be carried out suddenly. (Interview with Stephanie O'Neill, Assistant Superintendent of Police).

The schedule for Bai'at activities of the *Qadiriyyah wa Naqsyabandiyah tarekat* in Rejoso, Jombang, from December 2024 to December 2025. Next:

**Schedule of *Bai'at Tarekat Qadiriyyah wa Naqsyabandiyah* (Table 1)**

No.	Day	Date
1.	Kamis Kliwon	19 Desember 2024

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<sup>28</sup> Aqib.

<sup>29</sup> Ajid Thahir, *Gerakan Politik Kaum Tarekat (Telaah Historis Gerakan Politik Anti Kolonisme Tarekat Qadiriyyah wa Naqsyabandiyah di Pulau Jawa)* (Bandung: Pustaka Hidayah, 2002).

2.	Kamis Kliwon	23 Januari 2025
3.	Kamis (Nisfu Sya'ban)	13 Februari 2025
4.	Kamis Kliwon	17 Februari 2025
5.	Kamis (Halal bi Halal)	17 April 2025
6.	Kamis Kliwon	08 Mei 2025
7.	Kamis Kliwon	12 Juni 2025
8.	Ahad (10 Muharrom)	06 Juli 2025
9.	Kamis Kliwon	17 Juli 2025
10.	Kamis Kliwon	21 Agustus 2024
11.	Kamis (10 Ba'da Maulid)	02 Oktober 2025
12.	Kamis Kliwon	30 Oktober 2025
13.	Kamis Kliwon	04 Desember 2025

With Notes:

1. Place of Bai'at Tarekat at Mushollah Dormitory 2 Al-Khodijah Pondok Pesantren Darul 'Ulum Jombang.
2. Bai'at Time of Tarekat at 10:30 – Finished.
3. The number of pilgrims who participate in the Bai'at tarekat is a maximum of 100 people.
4. If there are more than 100 people, please confirm with the office to make an appointment for Bai'at on another day.

### **Teachings of the *Qadiriyyah wa Naqsyabandiyah* Tarekat in Rejoso, Jombang**

There are four main teachings in the *Qadiriyyah wa Naqsyabandiyah tarekat* in Rejoso Jombang, namely: About the perfection of *suluk* (the person who performs the tarekat is called *salik* and his deeds are called *suluk*), About *adab* (ethics), About *dhikr*, About *muraqabah* (a mental condition in which an individual always feels the presence of Allah, and is fully aware that Allah is always watching over the behavior of His servants). The *Qadiriyyah wa Naqsyabandiyah* order as a school in Sufism has special practices, which of course will not be the same as the practices in other orders. Even if there are similarities, it is possible in only a few things because indeed the source of the teachings is the same from the Prophet. This spiritual practice must be practiced by anyone who has declared himself through *talqin* as a disciple of the Mursyid in the community of the order. *Amaliyah* is a very important practice that must be done by students after performing *amaliyah syar'iyah*, namely the obligatory prayer.<sup>30</sup> The following are the practices in the *Qadiriyyah wa Naqsyabandiyah tarekat* in Rejoso, Jombang.

*Bai'at*, in order to be able to practice the typical *dhikr* of the *Qadiriyyah wa Naqsyabandiyah* order and other practices in this order, a *salik* (disciple) must start with the process of "*talqin*". *Talqin* is the direction or guidance given by the *Murshid* of the tarekat to the disciples. Meanwhile, *Bai'at* is the promise and loyalty of the disciples before the *Murshid*

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<sup>30</sup> Cecep Alba, *Tasawuf dan Tarekat Dimensi Esoteris Ajaran Islam* (Bandung: PT. Remaja Rosdakarya, 2014).



to carry out and practice all the commands given by the *Murshid*. *Dhikr*, in a nutshell, *dhikr* means remembering or remembering. *Dhikr* is divided into two types, namely *dhikr* with a general meaning and *dhikr* with a special meaning. In the *Qadiriyyah wa Naqsyabandiyah tarekat*, *dhikr* is divided into two, namely *dhikr jahr* (saying *dhikr* with a voice) and *dhikr khofi* (saying *dhikr* in the heart or *sirr*).

*Khataman*, the word *khataman* comes from the word *khatama-yakhtumu-khatman* which means to finish or finish. In the context of the *Qadiriyyah wa Naqshbandiyah* order, *khataman* means completing the recitation of the *aurad* (*wirid-wirid*) which is the teaching of the *Qadiriyyah wa Naqshbandiyah* order at certain times. The *wirids* that became the weekly practice are contained in a book collected and codified by *Murshid*.<sup>31</sup> *Manaqib*, the word *manaqib* is the plural form of the word *manqabah* which is given the suffix 'an'. *Manqabah* itself means a chapter or part of a person's life history. *Manaqiban* is reading the biography or life history of a Sufi or a spiritual lover of Allah. In the *Qadiriyyah wa Naqsyabandiyah* order, *manaqib* refers to the *manaqib* of Sheikh Abdul Qodir al-Jilani, as the founder of the *Qadiriyyah* Order.

*Riyadhoh*, etymologically, *riyadhoh* means exercise. In the context of Sufism, *riyadhoh* refers to spiritual exercises that are carried out in certain ways that are commonly practiced in the world of Sufism. All *riyadhoh* practices are carried out under the guidance and supervision of the *Murshid*, or someone appointed by the *Murshid*, who can be one of the representatives of the *talqin*, the eldest son of the *Murshid*, or other sons of the *Murshid*.<sup>32</sup> Pilgrimage, linguistically comes from the word *zaara-yazuur-ziyarat* which means to visit or visit. In terms, pilgrimage is visiting holy places or visiting pious people, prophets, and saints, both living and dead, with the sole intention of Allah. Pilgrimage is an annual practice that is carried out once a year, and is not the core *amaliyah* of the *Qadiriyyah wa Naqsyabandiyah* order.

### **The Urgency of the Stimulus Theory of Organism Response in the Procession of *Bai'at Tarekat***

Communication is a very important and inseparable aspect of human life, both as individuals and as social beings. As a means of conveying information, desires, feelings, thoughts, opinions, advice, and experiences, communication functions in social interaction, both directly and through print and electronic media. It illustrates that communication is the core and system of human life as part of social society.<sup>33</sup> As social beings, humans are inseparable from communication, both linguistic and nonverbal. Communication plays an important role in various fields, including education. In the learning process, communication

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<sup>31</sup> Ahmad Shihbul Wafatajul Arifin, *Uqudul Jumaan*, 2 ed. (Surabaya: PT. Mudawwamah Warohmah, 2014).

<sup>32</sup> Alba, *Tasawuf dan Tarekat Dimensi Esoteris Ajaran Islam*.

<sup>33</sup> Ujang Mahadi, "Komunikasi Pendidikan (Urgensi Komunikasi Efektif dalam Proses Pembelajaran)," *JOPPAS: Journal of Public Policy and Administration Silampari* 2, no. 2 (2021): 80–90, <https://doi.org/10.31539/joppa.v2i2.2385>.

is used to convey messages, both in the form of science and technology. The success or failure of conveying information to students depends heavily on the effectiveness of communication.<sup>34</sup>

In communicating, each individual will exchange thoughts and ideas. This communication happens every day, and if we observe it around us, it can be seen that communication is a very important activity in life. Since communication is a basic human need, it can be concluded that communication activities always occur in human life that interact with each other. The activities of the *Qadiriyyah wa Naqsyabandiyah tarekat* in Rejoso Jombang, especially the communication of *Murshid* during the *Bai'at* procession, have a very important and strategic role in creating interaction and conveying the messages of the teachings of the tarekat through the *Bai'at* procession. In order for the students of the tarekat to absorb and understand the material well, as well as to influence the change in their understanding and behavior, the selection of the right communication model in the *Bai'at* procession of the tarekat is very important, because it can improve the quality of understanding of the students of the tarekat. One of the communication models that can be applied by *Murshid* in the *Bai'at* procession is the Stimulus Organism Response communication model.

Basically, as previously explained, the Stimulus Organism Response model shows that communication is an action-reaction process. This theory assumes that certain words, gestures, verbal and nonverbal symbols can stimulate others to give certain responses. In this Stimulus Organism Response communication model, the main focus is on the message conveyed as well as efforts to foster motivation in communicators, so that they can quickly receive messages and experience behavioral changes. Based on the understanding of the Stimulus Organism Response model, it can be concluded that this communication is very important to be applied by the *Murshid* of the *Qadiriyyah wa Naqsyabandiyah* order in Rejoso Jombang, because it can have a positive impact on the students of the order and improve the quality of understanding of the students of the *Qadiriyyah wa Naqsyabandiyah* order in Rejoso Jombang.

The quality of communication in the *Bai'at* procession of the tariqat is influenced by various factors, and the *Murshid* plays a key role in determining the success and quality of the *Bai'at*. As the vanguard in quality *Bai'at* of the tariqat, a *Murshid* needs to be able to translate what is desired by the teachings of the *Qadiriyyah wa Naqsyabandiyah* tariqat in Rejoso Jombang.<sup>35</sup>

## CONCLUSION

The *Qadiriyyah wa Naqsyabandiyah Tarekat* is a combination of two schools of tarekat, namely the *Qadiriyyah Tarekat* and the *Naqsyabandiyah Tarekat*. The *Qadiriyyah* order was founded by Shaykh Abdul Qodir Al-Jailani and the *Naqshbandiyah* order was founded by Shaykh Muhammad Ibn Baha'udin An-Naqsyabandi. Meanwhile, the *Qadiriyyah wa*

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<sup>34</sup> Yossita Wisman, "Komunikasi Efektif Dalam Dunia Pendidikan," *Jurnal Nomosleca* 3, no. 2 (2017): 646–54, <https://doi.org/10.26905/nomosleca.v3i2.2039>.

<sup>35</sup> Nyayu Khodijah, "Reflective Learning sebagai Pendekatan Alternatif dalam Meningkatkan Kualitas Pembelajaran dan Profesionalisme Guru Pendidikan Agama Islam," *ISLAMICA: Jurnal Studi Keislaman* 6, no. 1 (2014): 180, <https://doi.org/10.15642/islamica.2011.6.1.180-189>.

Naqsyabandiyah order was founded by Sheikh Ahmad Khatib As-Sambasi in Makkah in the approximately 19th century AD. In Rejoso, Jombang, East Java is the central place for the Qadiriyyah wa Naqsyabandiyah order when viewed from a historical perspective. The Stimulus Organism Response model shows that communication is an action-reaction process. This theory assumes that certain words, gestures, verbal and nonverbal symbols can stimulate others to give certain responses. In this Stimulus Organism Response communication model, the main focus is on the message conveyed as well as efforts to foster motivation in communicators, so that they can quickly receive messages and experience behavioral changes. Based on the understanding of the Stimulus Organism Response model, it can be concluded that this communication is very important to be applied by the Mursyid of the Qadiriyyah wa Naqsyabandiyah order in Rejoso Jombang, because it can have a positive impact on the students of the order and improve the quality of understanding of the students of the Qadiriyyah wa Naqsyabandiyah order in Rejoso Jombang. The quality of communication in the Bai'at procession of the tariqat is influenced by various factors, and the Mursyid plays a key role in determining the success and quality of the Bai'at. As the vanguard in quality Bai'at of the tariqat, a Mursyid needs to be able to translate what is desired by the teachings of the Qadiriyyah wa Naqsyabandiyah tariqat in Rejoso Jombang.

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