

Digital Hate Speech, Disinformation, and Peace in Religiously Diverse Regions

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The Transformation of the Zawiyah Into Digital Spaces: The Role of the Idrisiyah Order of Tasikmalaya in Peacebuilding in Indonesia

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ABSTRACT

This study aims to reveal the role of the Idrisiyah Order of Tasikmalaya, one of the leading Sufi orders in Indonesia. This order has developed from the zawiyah tradition as a centre for spiritual and social cultivation, emphasising the values of mahabbah (compassion), tasamuh (tolerance), and ukhuwah insaniyah (human fraternity). In the contemporary era, the order has adopted social media platforms for religious outreach, spiritual guidance, and the promotion of moderate religious literacy. Through a historical and sociological analysis, this study finds that the order's digitalisation expands its spiritual networks, disseminates peace-oriented messages, and helps counter religious hoaxes and hate speech. Nonetheless, this process encounters challenges, including limited digital literacy, cultural resistance,

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and tensions between traditional spiritual authority and emerging digital authority. This study argues that the Idrisiyah model offers for embedding Sufi ethical principles within an inclusive and promoting peaceful digital citizenship in Indonesia.

INTRODUCTION

There is no doubt that the development of digital technology in the contemporary era has become the impact on changing ways of interacting and new meanings in various aspects of human life, including their religious practices. Social media, such as YouTube channels, podcasts, and other instant messaging applications, have become new spaces for the formation of religious identity, the dissemination of Islamic discourse, and virtual rituals in the development of religious life (Campbell, 2017). The impact of digitalization in the religious sector has streamlined the process of religious socialization, facilitated access to information and flexibility in religious reporting, and expanded the authority of traditional religions. Meanwhile, the digital space has also faced challenges such as political polarization, online radicalism, and the spread of hate speech that often uses religious symbols and narratives (Lim, 2017). These conditions encourage the religious institutions to take part in building communication strategies that are moderate, peaceful, and oriented towards restoring public morals.

This communication strategy trend is evident in the development of Sufi orders in Indonesia. Sufi orders in this country have long historical roots as spiritual, ethical, and socially harmonious communities. Since the beginning of Islamization era in the archipelago around the 13th century, Sufi orders have served as centers of ritual and spiritual education, playing a role in socio-economic and political life. Until their development in the modern period, Sufi orders also demonstrated their role in the dynamics of anti-colonial resistance (Kartodirdjo, 1966; Bruinessen, 1992). Likewise, in the era of globalization, the Sufi order has demonstrated its role in adapting to the demands and challenges of contemporary Muslims. This phenomenon is relevant to the neo-Sufi thought of Fazlur Rahman (1979) which emphasizes the need for Sufism to combine spiritual experience with modern awareness, social activism, and rationality. Based on this framework, this study aims to understand the transformation of the role of the Sufi order, which maintains Sufi spirituality in facing the challenges of digitalization.

One example of this phenomenon is the development of the Idrisiyah Order in Tasikmalaya. This order is rooted in Sufism, which emphasizes *dhikr* (remembrance of God), strengthening morals, and spiritual discipline. Idrisiyah developed through a system of *zawiyah* (religious orders) that spread across various regions (Munandar, 2023). The *Zawiyah Idrisiyah* plays a significant role in social peace building

by integrating spiritual, social, and economic dimensions. The spirituality of the congregation, which emphasizes harmony between sharia and reality, serves as an ethical basis for the formation of individual and community religious character through rational religious practices. Socially, the *zawiyah* serves as a center for education, economic activity, and social activities that contribute to local community development in West Java, Indonesia (Ashari, 2020). The development of Idrisiyah in the contemporary era demonstrates a more productive dynamic in its *da'wah* (Islamic outreach). In addition, Idrisiyah also developed by *Zawiyah*, Islamic boarding schools, and formal education, this order also actively utilizes digital platforms to maintain the continuity of Sufi spirituality while expanding its *da'wah* reach to a wider audience and reaching new opportunities for the dissemination of friendly and inclusive Islamic values.

This phenomenon can be assumed as a transformation of the Idrisiyah from a traditional *zawiyah* to a digital space, and reflecting the congregation's adaptive capacity in responding to socio-religious changes in the information technology era. This change can be understood as an effort to modernize *da'wah* which remains based on Sufi spirituality while developing new communication media to increase its social relevance (Howell, 2021). Idrisiyah's digital contribution also contributes to Indonesia's current situation, which is facing a wave of hoaxes, intolerance, and hate speech that can exacerbate polarization within the society. Idrisiyah emerges as a spiritual community and social mediator which offering an alternative narrative to digital polarization in Indonesia. Through peace messages, compassion, and tolerance, this congregation implements a digital peacebuilding approach that utilizes information technology to strengthen social solidarity, building empathy across identities, and reducing the potential conflict in the digital space (Gamage & Halpern, 2020).

This article attempts to analyze how the Tasikmalaya Idrisiyah Order transforms the function of the *zawiyah* into a digital space as a means of Sufi *dakwah*, strengthening peaceful ethics, and building peace in Indonesia. This study aligns with several previous studies that examine the order's role in socio-religious dynamics and peacebuilding in Indonesia. Contemporary studies, such as Howell (2001), Azra (2004), and Bruinessen (2013), emphasizes the role of the *tarekat* as an agent of social stability, the formation of morality, and religious moderation in Indonesia from the perspective of history, anthropology, and the sociology of religion. In their studies, *tarekat* are understood as communities based on *zawiyah* (*Islamic boarding schools*), Islamic boarding schools, or *dhikr* assemblies that function as centers for spiritual transmission and social ethics. Other studies on Islam and peacebuilding in Indonesia have also developed rapidly, particularly after the reformation. For instance, Hefner (2011) and Abdullah (2017) discuss the contribution of Islamic groups such as clerics, Islamic organizations, and religious communities to conflict

resolution, social reconciliation, and strengthening social cohesion. However, this study identified that the tarekat is only marginally mentioned as traditional Islam without an in-depth analysis of cultural-spiritual strategies in the peace process. Meanwhile, research on religion in the digital space, which conducted by Campbell (2013), Lim (2018), and Nisa (2018) emphasize that digital space is a new sphere for the formation of religious authority, which still focuses on popular Islamic movements, or the phenomena of political Islam and digital conservatism, while attention to the tarekat community remains relatively minimal. Therefore, this study attempts to integrate the dimensions of Sufism and spiritual ethics as social capital in peacebuilding, so that the tarekat can be understood as a crucial actor in the dynamics of contemporary Islamic peace in Indonesia.

This study focuses on two main issues: first, how the Idrisiyah transformed from a traditional zawiyah to a digital space took place, and second, to what extent this order's digital da'wah contributes to digital peacebuilding in Indonesia. The research aims to trace this transformation process and assess whether Idrisiyah's digital innovations have successfully internalized sufi values into contemporary social practices. Academically, this research contributes to the study of the adaptation of Islamic religious institutions to digital disruption and its implications for social development. This study also presents Idrisiyah as a model of digital neo-sufism that combines classical spirituality and modern technology to create sustainable peace in the digital era.

RESEARCH METHODOLOGY

This research uses a qualitative approach with a historical-social case study design focusing on the Idrisiyah Order of Tasikmalaya. Therefore, an interdisciplinary approach is employed by integrating socio-religious history and social-media studies. A historical approach is used to reconstruct the development of the Idrisiyah Order, the continuity of its sufi tradition, and the shift in the function of the zawiyah to the digital space as part of the order's historical adaptation in response to social change. A social-media approach is used to analyze the role of digital space in reshaping the order's religious practices, spiritual authority, and social relations of tarekat. The integration of the approaches directs research to study the dialectic between the continuity of tradition and media innovation, and explains the role of the tarekat in developing the meaning of peace through digital media.

This study refers to several main research theory including the mediatization of religion theory, which explains how religious practices and authority undergo transformation along with the logic of modern and digital media (Campbell, 2013). Then the concept of neo-Sufism (Rahman, 1979) is used to understand the adaptation of

Sufism for modernity, including active involvement in social issues, public ethics, and peace. Another major theory is cultural and religious-based peacebuilding from Gamage & Halpern (2020) and Mandaville (2021), which emphasizes the role of spiritual values, moral ethics, and religious communities in building social cohesion and conflict resolution.

This research was conducted through data collection by using three main techniques. First, a literature review of primary and secondary sources, including works on the history of the order, Nusantara Sufism literature, research on Indonesian Islam, peacebuilding, religious studies and digital media. These sources were used to develop a conceptual framework and place the Idrisiyah case within a broader academic context. Second, document analysis included websites, social media accounts, da'wah videos, and other online content produced by the order community. Digital archives are used as social texts representing the transformation of authority, religious discourse, and messages of peace. Third, non-participatory observation, specifically of the tarekat's digital activities on social media and online platforms, focused on patterns of religious communication, Sufi narratives, and messages of peaceful ethics disseminated to a wider audience.

The data were analyzed qualitatively through data reduction, thematic categorization, and analytical interpretation. This process involved linking the empirical findings to the theoretical framework used, resulting in a comprehensive understanding of the role of the Idrisiyah Order in transforming zawayah into the digital space as part of its contribution to peacebuilding in Indonesia.

THE HISTORY OF TASIKMALAYA IDRISIYAH ORDER

The Idrisiyah Order has its roots in the early 19th century Sufi reform movement pioneered by Sheikh Ahmad ibn Idris al-Fasi (1760–1837) in Morocco. Ibn Idris is known as a key figure in the landscape of early modern Sufism who sought to reform the practice of Sufism by emphasizing a tighter integration between sharia and reality. This movement displayed neo-Sufism, namely a Sufi orientation that prioritizes the purification of faith, strengthening commitment to sharia, and rejecting Sufi practices considered excessively metaphysical and ecstatic (Trimingham, 1998). Based on Fazlur Rahman's perspective (1979), neo-Sufism pioneered by Ibn Idris represents an important transformation in the history of Sufism, in which Islamic spirituality was reoriented to be more compatible with the demands of orthodoxy and religious reform in the modern era.

The reformation of Sufism pioneered by Ibn Idris did not develop through a single order, but rather spread through a network of his students who then founded new orders by selectively absorbing Idrisi's values and ethos. Thus, Idrisiyah is

more accurately understood as an intellectual-spiritual tradition rather than a centralized formal order institution (Sirriyeh, 1999). This characteristic explains why Ibn Idris's influence can be found in various geographical and social contexts, including the Indonesian archipelago. In this region, global Sufism, such as Idrisiyah, developed as an adaptive tradition, capable of integrating Islamic spirituality with social structures, Islamic boarding school culture, and the needs of local Muslim communities (Abdurahman, 2019). This framework became a crucial foundation for the emergence and development of the Idrisiyah order in Tasikmalaya as part of the Indonesian Sufi landscape.

The spread of the Idrisiyah order in Indonesia was first pioneered by Sheikh Abdul Fattah, who, after completing his study in Mecca for approximately eight years (1924–1932), he returned to his homeland and began developing the order's teachings in the Cidahu area of Tasikmalaya. During his time living in the Holy Land (Mecca), he received guidance and authority as a guide from Sayyid Ahmad Syarif al-Sanusi at Jabal Abi Qubais, which marked his spiritual legitimacy as an Idrisiyah guide. The earlier activities in developing the order (tarekat) were carried out through religious studies in Cidahu, Mekarwangi, and Cisayong, before finally being centered at the Pagendingan Islamic Boarding School, the pioneering Islamic boarding school of his father-in-law, Haji Amin, which later became the main base for the consolidation of the Idrisiyah order in Tasikmalaya (Pili, 2019; Abdurahman, 2019).

The initial development of the order was carried out through religious study forums in Cidahu, Mekarwangi, and Cisayong. In 1932, Sheikh Abdul Fattah returned to the Pagendingan Islamic Boarding School (pesantren), which was founded by his father-in-law, Haji Amin. Then it's become the primary base for the spread and consolidation of the Idrisiyah order in Tasikmalaya. In this phase, the student development took place in a centralized manner under the direct leadership of Sheikh Abdul Fattah as the main mursyid and teacher of classical books (*kutub al-turats*) in the fields of tawhid, fiqh, and sufism. The application of a learning method combining the *sorogan* and *bandongan* systems, ensuring an integrated approach to education, combining theoretical mastery with practical application of the order's teachings. Wirid and dhikr practices were routinely and regularly scheduled throughout the day, creating a highly disciplined rhythm of Islamic boarding school life. During this period, most Idrisiyah students were still *santri kalong* (Islamic students did not live at the school), with limited accommodation facilities. Women's participation in order activities was still very limited and generally came from the kiai's family environment, reflecting the socio-religious patterns of traditional Islamic boarding schools at that time (Abdurahman, 2019).

The second phase of the Idrisiyah order's leadership (1947–1997) was under the control of Sheikh Muhammad Dahlan, the son of Sheikh Abdul Fatah, who became

the successor to the leadership of the order. He began his primary education through traditional religious studies, then followed his father's travels, eventually attending the Malay People's School in Singapore. Then, he lived in Mecca for a while before returning to Indonesia in 1932. In the early stages of his leadership, Sheikh Muhammad Dahlan continued the education pattern of the order's development pioneered by his father, emphasizing the strengthening of religious study groups and routine Idrisiyah rituals. However, from the late 1950s, he began to make a number of adjustments and innovations to the order's teaching system. In 1959, the scope of the textbooks was expanded by including the disciplines of *tafsir* (interpretation of the Quran), hadith, and other disciplines such as grammar and *sharaf*. To support this development, Dahlan recruited senior students, including K.H. Mustofa, K.H. Zainuddin, and K.H. Zaini, as teaching staff. Meanwhile, the role of Sheikh Muhammad Dahlan himself was more focused on the function of guidance (*mursyid*) and the development of Sufism aspects, with a delivery method that still maintains the lecture pattern as in previous traditions (Abdurahman, 2019; Pili, 2019).

Institutional transformation intensified in the early 1960s. In 1962, Sheikh Muhammad Dahlan established an Islamic elementary school (Madrasah Ibtidaiyah) and an Islamic junior high school (SMP) as part of the development of the Islamic boarding school (*pesantren*) education system. At the same time, the institution's name was changed to Pesantren Fatahiyyah, as a form of respect and dedication to its founder, Sheikh Abdul Fatah. This step marked a more established phase of institutionalization of the order. Subsequently, in 1974, a forum for fostering friendship between Idrisiyah students and santri was established, known as *Pekan Santri Qini* (PSQ) (Santri week event), which is held routinely three times a year, namely in the months of *Rabi'ul Awwal*, *Rajab*, and *Dzulhijjah*. The PSQ Forum becomes an internal consolidation space, both for deepening the teachings of Idrisiyah and formulating strategies for developing Islamic boarding schools and order organizations (Pili, 2019).

Under the leadership of Sheikh Muhammad Dahlan, the center of the Idrisiyah Order's activities was not only focused exclusively in Pagendingan, Tasikmalaya, but also expanded to Jakarta. Since 1956, he has revived the Majelis Ta'lim Idrisiyah, which his father had previously founded on Jalan Batu Tulis, Kebon Kalapa, Central Jakarta. To maintain continuity of development, Dahlan regularly divides his time between Jakarta and Tasikmalaya. He spends two days a week (Thursday–Friday) in Jakarta, the next two days (Saturday–Sunday) in Tasikmalaya, while the other days are used to develop Idrisiyah zawiyahs in various areas around Tasikmalaya and other areas (Pili, 2022).

The next period, under the leadership of Sheikh Muhammad Daud Dahlan (1997–2010), the development of the Idrisiyah order entered a new phase, marked by the strengthening of its formal organizational structure. During this stage, Idrisiyah was

managed through a foundation that served as an umbrella body for all activities and business units of the Sufi order movement. The al-Idrisiyah Foundation performed as a modern institution of the Idrisiyah community, with a more structured and administrative management system. The central foundation administration was based in Pagendingan, the historical and symbolic center of the order. Meanwhile, the order's regional network and zawiyahs were restructured into branch-level foundation administrations. Within the new structure, the zawiyah no longer stands as an autonomous unit but rather becomes an integral part of the regional foundation's management. The development of the order aspect and spirituality at the zawiyah level is specifically entrusted to a regional *ajengan* (religious leader), ensuring the continuity of spiritual authority amidst the organizational rationalization process (Pili, 2019). This transformation demonstrates Idrisiyah's efforts to adapt to the demands of modern governance without completely abandoning the charismatic leadership that is the feature of the order.

The most comprehensive transformation has occurred during the leadership of Sheikh Akbar Muhammad Fathurohman (2010–present). In this phase, Idrisiyah explicitly emphasized a neo-Sufi orientation that did not stop at individual asceticism, but rather developed a spirituality that was dialogical with modernity through the integration of religious knowledge and science, strengthening community economics, and socially inclusive *da'wah* and civilized society (Abdurahman & Nur, 2018; Pili, 2019). The transformation is reflected in three main areas. First, a shift from traditional Sufi practices to a strengthening of the formal education system that integrates Islamic sciences with general knowledge. This approach demonstrates Idrisiyah's efforts to develop a spirituality that is in dialogue with modernity, while simultaneously equipping its congregation with broader intellectual and social competencies. Second, community economic development through innovation based on a synthesis of tradition and modernity. Idrisiyah established economic business units, such as Islamic boarding school credit unions and the Qini Mart minimarket, as a strategy for the congregation's financial independence and collective economic strengthening (Munandar, 2023; Ashari, 2020). Third, Idrisiyah expanded its *da'wah* into the social sphere through various community empowerment programs and active involvement in social issues, particularly in West Java.

During this period, Idrisiyah was known for prioritizing an inclusive *da'wah* character, civilized, and socially responsible oriented. Sufi values such as *mahabbah* (compassion), *tasamuh* (tolerance), *tawazun* (balance), and *ukhuwah insaniyah* (human brotherhood) served as the foundation for the character development of its congregation. They also served as a normative foundation for spiritually based peacebuilding. By internalizing these values, this order strives to foster spiritual well-being and build social awareness among its congregation through community interaction, education, and using active *da'wah* (Nurlela, Syehab, & Naan, 2021).

In its pedagogical practice, Idrisiyah develops interactive and relational teaching methods, such as *talqin dzikir*, the direct transmission of dhikr from the spiritual leader (*murshid*), and *suhbah*, a means of internalizing spiritual discipline. Through this process, students are guided in the discipline of self-control (*mujahadah an-nafs*), which is then integrated into community education through the *majelis taklim* (Islamic study groups) and *zawiyah* (Islamic boarding schools). The emphasis on simplicity (*zuhud*) and noble morals is the pillar of Sufi ethics, which are not escapist, but rather constructive and transformative in social life (Syafri, 2023).

THE ROLE OF ZAWIYAH IDRISIYAH

The development of the Idrisiyah order in Tasikmalaya has historically relied on the *zawiyah* institution as the primary basis for community development. In classical Sufi tradition, the *zawiyah* serves as a center for spiritual formation, where students receive intensive spiritual education under the guidance of a *murshid* through the practice of *dhikr*, *wirid*, *suluk*, and moral development. Besides its function as a ritual space, the *zawiyah* also plays a strategic role as a hub for Islamic intellectual and social networks, particularly in the transmission of spiritual genealogy (*silsilah ruhaniyah*) between teacher and student (Trimingham, 1998; Schimmel, 2011). The personal and intimate relationship between the *mursyid* and student, the ongoing process of *talqin*, and the inheritance of *barakah* make the *zawiyah* a key institution in the formation of Sufi identity and the continuation of the order tradition.

The development of the Idrisiyah *Pagendingan* community is carried out through a network of *zawiyah* formed based on the concentration of students in the areas of influence of the order. The primary activities, such as order rituals and religious studies, are generally centered in mosques within the Idrisiyah community. These mosques are socially known as “Idrisiyah mosques” and serve as both prayer spaces and centers for the development of the congregation. Religious practices in these mosques are characterized by the five daily congregational prayers, characterized by specific visual characteristics—such as the use of white robes—and the collective performance of the optional prayer (*sunnah rawatib*). Furthermore, regular religious studies are held periodically, generally on Friday nights, with material emphasizing Idrisiyah teachings and concluding with the practice of dhikr and wirid as their feature (Mustofa, 2024).

Each *zawiyah* is led by an *ajengan* (religious leader) who has the authority to lead ritual practices and religious guidance for the congregation. These *ajengan* are appointed directly by Sheikh Akbar, primarily through the process of absorbing directives and fatwas from the central religious study forums in *Pagendingan*. During this event, the *ajengan* along with some of the congregation or prospective students

interacted directly with Sheikh Akbar. Relations between the Idrisiyah Pagendingan center and regional zawiyahs were also fostered through visits by the sheikh's representatives, who conducted religious studies at the local level. Meanwhile, relationships between zawiyahs developed horizontally and were based on independent initiatives, for example, when relatively new or underdeveloped zawiyahs learned from more established ones. This pattern demonstrates a dynamic network that is participatory and not entirely centralized.

The development of the Idrisiyah community through this zawiyah network has been ongoing since the leadership of Sheikh Akbar Muhammad Dahlan until the contemporary period. In Tasikmalaya region itself, in initial phase, at least eleven zawiyah were established spread across various sub-districts, such as Cisayong, Rajapolah, Ciawi, Salopa, Tasik Kota, and Cibeureum. Outside Tasikmalaya, the Idrisiyah zawiyah network has also developed in a number of other areas, including Ciamis, Garut, Bandung, Cianjur, Serpong, Tangerang, Bekasi, Magelang, Malang, Surabaya, and Tanjung Karang, Lampung (Fatoni, 2005). By 2025, the number of zawiyah units was recorded to have exceeded thirty units spread across Tasikmalaya and the surrounding areas, all of which function as centers for da'wah, education, and congregational development. Based on the official organisation, Idrisiyah recorded that Pagendingan as the main spiritual center with a number of active branches in Rajapolah, Cisayong, and other areas each with its own spiritual service character (Idrisiyah, 2024). In the contemporary structure, the Idrisiyah zawiyah network is developing systematically with the Fathiyyah al-Idrisiyah Islamic Boarding School in Pagendingan as the center of spiritual and organizational activities (Qomar, 2017; Idrisiyah, 2023).

For daily and weekly routine activities at the Pagendingan center and the zawiyahs, Idrisiyah also developed a program to strengthen the congregation's spirituality through the tradition of *uzlah* (seclusion), or *khalwat*, which is institutionalized during the Qini Santri Week. In this activity, Idrisiyah students from various regions gather at Pagendingan for approximately ten days of intensive worship. The Qini Santri Week serves as a vehicle for spiritual consolidation and a means of maintaining the congregation's brotherhood from a spiritual order perspective. Etymologically, the term *qini* comes from the imperative form of the Arabic verb *waqā-yaqī*, which means "preserve me," and refers to the moral message in the verse of Qur'an: *qu anfusakum wa ahlikum nārā*, which emphasizes the responsibility to protect oneself and the community from spiritual decay (Pili, 2022).

Based on the description above, the zawiyah's function as an inclusive, cross-border community space is clearly evident. Using a persuasive da'wah approach, this congregation fosters zawiyah and organizes various activities such as major *dhikr*, educational assemblies, and community outreach activities. These activities strengthen the internal bonds of the congregation and serve as a bridge for social

interaction with the wider community. In this regard, the *zawiyah* serves as a platform for reconciliation and humanitarian dialogue, contributing to strengthening social and spiritual cohesion among religious communities (Azis, Yulianti, & Gोजali, 2021). Therefore, the Idrisiyah order can be understood as a spiritually-based peacebuilding actor that fosters peace and serves as a model for integration between classical Sufism and the demands of modernity.

THE DEVELOPMENT OF IDRISIYAH IN THE DIGITAL SPACE

With the acceleration of communication and information technology, the practice of *zawiyah* guidance and the network of the Idrisiyah congregation have shifted to the digital space. This transformation has driven changes in the pattern of *da'wah* and the institutional function of *zawiyah*, particularly during the leadership of Sheikh Akbar Fathurohman. While previously the order's activities centered on *suluk*, *wirid*, and regular face-to-face religious studies. Meanwhile, in the contemporary phase, the Idrisiyah *zawiyah* has evolved into a multifunctional institution encompassing formal education, strengthening the community's economy, and a digital-based *da'wah* consolidation center.

The changing goes paralleled with the quantitative growth of the Idrisiyah community. Official reports from the Idrisiyah Islamic Boarding School indicate an increase in the number of students of around one thousand, and this number continues to grow annually, while the congregation's participation in routine events such as Qini Week has reached over three thousand (Idrisiyah, 2024). These internal dynamics, concurrently with the challenges of modernity, urbanization, and increasing digital literacy among urban Muslims, have encouraged Idrisiyah to utilize digital technology as a strategic medium for preaching and spiritual development.

Under the leadership of Sheikh Fathurohman, Idrisiyah implemented institutional innovation through intensive management of its official website (Idrisiyah.or.id) and various social media platforms. These channels serve as a vehicle for the distribution of Sufism knowledge, *dhikr*, sermons, and documentation of the *pesantren*'s socio-economic activities, making them widely accessible (Idrisiyah, 2024). The existing of educational video content, such as “The History of the Idrisiyah order in Indonesia” on the Wacana Nusantara channel, has contributed in expanding the articulation of the order's historical narrative into the digital public sphere (Wacana Nusantara, 2022). Programs such as the YouTube series “Sufism and Modern Life,” “Digital *Zawiyah*,” and interactive discussion forums via Zoom and Telegram demonstrate a shift from the physical *zawiyah* to a fluid, interactive, and transnational digital spiritual ecosystem (Idrisiyah, 2023; Idrisiyah, 2024).

Idrisiyah's digitalization is also manifested in the development of online educational platforms, including live broadcasts of religious studies, the digitization of Sufism texts, and the integration of Islamic boarding schools' sharia economic systems through internal digital management (Idrisiyah, 2024). This adaptation aligns with the global trend of religious edutech and the needs of urban Muslims who desire flexible and contextual religious access. Social media and online forums are used as spaces for spiritual interaction, ethical reflection, and public education, with content emphasizing on the values of peace, self-awareness, and sincerity, as seen in Sheikh Fathurohman's weekly live-streamed sermons (Idrisiyah, 2023).

The transformation of da'wah is also reflected in the provision of thematic Sufism content through digital playlists on the official website and YouTube. Materials such as "Dzikir Jahr" and "Mahabbah," previously exclusive to closed congregations, are now publicly accessible in audiovisual formats and digital articles (Idrisiyah, 2024). In 2017, Idrisiyah also launched the "Suluk" app as a medium for daily self-reflection, dhikr guidance, and monitoring the spiritual development of the congregation (Suluk App, 2023). The presence of this application, along with hybrid da'wah practices, digital roadshows, and regular broadcasts on Radar TV and TVRI's national program "Serambi Islami," has expanded the reach of Idrisiyah Sufism da'wah to the national level (TVRI, 2023). The use of Zoom in tarekat recitations maintains a direct connection between the congregation and the spiritual leader (Idrisiyah, 2021).

The "Suluk" app is a significant innovation in the Idrisiyah digital da'wah ecosystem. It functions as a digital spiritual companion, offering features such as dhikr, wirid, self-reflection, heart disease detection, Sufism studies, and a da'wah agenda (Suluk App, 2023; Idrisiyah, 2023). Sociologically, this app not only strengthens individual spiritual discipline but also instils values of peace, religious moderation, and social ethics in everyday digital practices (Suluk App, 2024). The regular use of this application has significant implications for creating a congregation more compassionate, inclusive, and open-minded. This innovation even contributes to digital peacebuilding through the internalization of the values of moderation, ethical dialogue, and social piety in online spaces (Feener & Howell, 2003; Idrisiyah, 2024).

To reach the younger generation, Idrisiyah developed a creative content strategy consisting of short videos, infographics, and live streaming, using a friendly and easy-to-understand approach. This da'wah model adapts the language of Sufism to the digital culture of young people without losing its ethical-spiritual substance (Idrisiyah, 2024). Thus, Idrisiyah's digital da'wah functions as a preventive and educational instrument in digital peacebuilding, as conceptualized in studies on digital religion and online peacebuilding (Bunt, 2018).

Besides the spiritual and educational aspects, Idrisiyah's digital da'wahh also encompasses technology-based economic integration through e-commerce, social

crowdfunding, and the management of the Sufi order's business units, such as Qini Bakery, fisheries, shrimp farming, and Hajj travel services, all documented through official digital channels (Idrisiyah, 2024). This integration demonstrates the order's ability to build an adaptive Sufi ecosystem, where the spiritual, social, and economic dimensions reinforce each other. Therefore, Idrisiyah's digitalization strategy reflects the order's adaptation to Indonesia's contemporary religious landscape.

THE DIGITAL CONTRIBUTION OF IDRISIYAH TO PEACEBUILDING

1. Dissemination of Tolerance Messages

Indonesia's digital space exhibits a structural paradox: on the one hand, it opens up space for public participation, democratization of discourse, and broad religious expression, but on the other, it also becomes a fertile ground for hate speech, identity provocation, the politicization of religion, and online radicalism (Lim, 2017; Nurhasim, 2021). In this context, religion is often reduced to a contested ideological symbol, thus deepening social polarization both inter- and intra-religious. This phenomenon underscores the urgency of the presence of religious actors capable of presenting peace-oriented counter-narratives that are cooling the atmosphere, dialogical, and oriented toward social reconciliation in the digital space (Campbell & Tsuria, 2021).

The Idrisiyah order responded to these challenges by utilizing digital media to expand its da'wah space and spiritual development. Unlike confrontational da'wah patterns, Idrisiyah prioritizes Sufi values, emphasizing the integration of divine and social dimensions. Thus, spiritual messages are not limited to individual inner experiences but translated into tolerant and inclusive social practices. Through platforms such as YouTube, Instagram, Facebook, and its official website, Idrisiyah's digital da'wah is developed as a medium for fostering ethical awareness, social solidarity, and a commitment to peace based on Sufi values (Idrisiyah, 2022; Idrisiyah, 2023).

This digital strategy allows Sufism messages to reach millennials and digital media users, who have historically been the most vulnerable to extreme narratives and identity polarization. Idrisiyah's content consistently avoids hateful and exclusivist rhetoric and emphasizes the importance of good manners, empathy, and politeness in religion and on social media. Thus, the digital space is seen as a means of broadcasting Islamic preaching and an arena for developing peaceful social character.

Through live streaming, online religious study groups, and cross-platform da'wah, Idrisiyah actively instils social media ethics based on Sufi principles, such as ego control (*tazkiyat al-nafs*), avoiding hate speech, and encouraging polite dialogue with diverse groups. Programs such as *Live Interactive Dhikr* and *Digital Sufism Studies*

can expand the participation of congregations across regions, as well as create a digital space based on mutual respect and social empathy (Idrisiyah, 2024). From this perspective, Sufism serves as a source of values that are ideologically opposed to exclusive, scripturalistic, and confrontational digital radicalism (Schimmel, 1975).

As a representation of contemporary Sufism in Indonesia, the Idrisiyah order builds a digital narrative rooted in the values of mercy, universal brotherhood, and inner peace as the foundation of social harmony. This narrative is consistently produced through its official website, YouTube channel, and social media, positioning *dhikr* as a path to personal peace and *mahabbah* as a source of social transformation. With communicative language, moderate visuals, and contexts relevant to the daily realities of society, this content serves a dual function: as a medium for Sufi da'wah and as a counter-narrative to radicalism and intolerance in the digital space (Idrisiyah, 2023; Idrisiyah, 2024).

The role of Idrisiyah's mursyid, Sheikh Akbar Muhammad Fathurohman, is central figure to articulate of this message of tolerance and peace. Through digital sermons, he simplifies classical Sufi concepts for broader public understanding, emphasizing social media ethics, emotional control online, and the importance of building an inclusive and civilized digital community. Distributed through Idrisiyah's official YouTube and Instagram channels, these sermons demonstrate a model of digital da'wah that emphasizes moderation (*wasatiyyah*), inclusivity, and social harmony, while also emphasizing the relevance of Sufism as a source of ethical peace in addressing the complexities of Indonesia's digital culture (Fathurohman, 2021).

2. Countering Hoax, Hate Speech, and Intolerance through Digital Literacy

The contribution of Idrisiyah order to digital peacebuilding is also manifested through systematic efforts to counter hoax, hate speech, and religious misinformation that are rife online. Within the Indonesian context, the spread of hoaxes and religious-based hate speech has proven to be a significant factor in strengthening social polarization and weakening national cohesion (Wahid Foundation, 2021). Recognizing the complexity of these issues, Idrisiyah developed a strategy that is not reactive or merely responsive to destructive content, but rather based on building alternative narratives that are positive, ethical, and dialogical.

This approach serves as the primary foundation for online interaction. Sufi principles such as ego control (*mujahadat al-nafs*), linguistic politeness, and respect for differences are projected as digital ethics relevant to contemporary social media challenges. Furthermore, Idrisiyah collaborates with various elements of civil society, academics, and state institutions to encourage a more comprehensive and sustainable handling of destructive content, ensuring that efforts to counter hoaxes

do not stop at the internal community level but contribute to a broader digital peace ecosystem (Wahid Foundation, 2021; Idrisiyah, 2023).

Digital literacy is a strategic instrument in this peacebuilding agenda. Through various educational and training programs, the Idrisiyah community is equipped with the skills to distinguish whether the information is valid or misleading, understand the logic of social media algorithms, and respond critically and data-based to public issues. *The Digital Culture & Cyber Safety* program developed within the Idrisiyah Islamic Boarding School, for example, emphasizes the importance of a polite, responsible, and beneficial social media culture. Digital literacy is understood as technical proficiency, as well as ethical and spiritual awareness in the wise use of digital media (Idrisiyah, 2024).

This approach aligns with research findings that show the increasing of digital literacy contributes significantly to reducing the spread of hoaxes, hate speech, and social polarization in pluralistic societies (Syahputra, 2020). From this perspective, Idrisiyah serves as a transmitter of religious messages and as an agent of public education, integrating Sufism values with digital citizenship skills.

In his digital studies, Sheikh Akbar Muhammad Fathurohman firmly criticizes the tendency of religious extremism to easily accuse other groups of being infidels, misleading them, or accusing them of polytheism. He believes that symbolic violence, manifested through hate speech and theological delegitimization, is a more dangerous source of division than physical violence, as it undermines the foundations of Islamic brotherhood and deepens social fragmentation. These sermons, published on the official Idrisiyah YouTube channel, serve as an important reference in developing an anti-radicalism counter-narrative based on Sufism ethics and religious moderation (Fathurohman, 2021).

The production of various digital content, ranging from short educational videos and reflective podcasts to popular Islamic articles and livestreams of religious studies, is an integral part of Idrisiyah's efforts to build safe and peaceful digital spaces. Content on anti-hoax themes, digital ethics, and religious moderation is routinely published across Idrisiyah's official platforms. This demonstrates the congregation's consistency in responding constructively to the challenges of digital intolerance. Therefore, Idrisiyah emerges as a religious actor adapting to digital transformation. Idrisiyah is also active in shaping a digital peace ecosystem in Indonesia through literacy, spirituality, and social dialogue approaches (Idrisiyah, 2023; Idrisiyah, 2024).

3. Strengthening the Inclusive Religious Identity in the Digital Space

In addition to diverse digital content, ranging from short educational videos and reflective podcasts to popular Islamic articles and livestreams of religious studies,

Idrisiyah's efforts to build safe and peaceful digital spaces are integral to its efforts. Content on anti-hoaxes, digital ethics, and religious moderation is regularly published across Idrisiyah's official platforms. This demonstrates the order's consistency to counter the challenges of digital intolerance. Therefore, Idrisiyah emerges as a religious actor adapting to digital transformation. Idrisiyah is also active in shaping a digital peace ecosystem in Indonesia through literacy, spirituality, and social dialogue approaches (Idrisiyah, 2023; Idrisiyah, 2024).

The Sufi spirituality that underpins Idrisiyah is contextualized within the Indonesia's pluralistic society that diverse. Sufi values such as *tawasun* (balance), *tasamuh* (tolerance), and *ihsan* (compassion) are translated into religious practices that adapt to the dynamics of digital society. Through this approach, Idrisiyah is developing a digital Islam that avoids being trapped in scripturalist puritanism, but is also not detached from Islam's normative roots. This inclusive religious identity is an important basis for peacebuilding, because it enables religious communities to maintain strong beliefs while respecting the diversity of social realities.

The digital narratives such as *ukhuwah insaniyah* (brotherhood of all human beings), *rahmatan lil 'alamin* (mercy for all the universe), and national brotherhood are consistently promoted in Idrisiyah's preaching content as the theological foundation for harmonious social relations. These narratives are produced and disseminated through the official website, social media channels, and online preaching forums, thus forming an ecosystem of religious discourse that emphasizes empathy and social responsibility across identities (Idrisiyah, 2024). Strengthening this inclusive identity grounds on the spiritual relationship between the spiritual leader and students, the practice of cross-community dialogue, and the interpretation of local wisdom that supports social harmony and cultural cohesion.

Any programs like *Ngaji Sufi Online* are concrete examples of digital spaces utilized as digital *zawiyah* (a digital gathering). This program brings together academics, religious scholars, and social activists in an online discussion forum that prioritizes the ethical and respectful exchange of ideas. With this format, Idrisiyah is able to strengthen the internal identity of the congregation and open up spaces for cross-community encounters, thereby building an inclusive religious identity through dialogical experiences (Idrisiyah, 2023).

The role of Idrisiyah's mursyid, Sheikh Akbar Muhammad Fathurohman, is central figure to the process of strengthening this religious identity. In his digital sermons, he frequently emphasizes the importance of having strong religious beliefs while maintaining dialogue with others. He rejects exclusivism and radicalism that monopolize truth, while also criticizing reactive and emotional religious attitudes in the digital space. These messages are contextualized with current issues, such as identity conflicts, social media polarization, and the crisis of online communication

ethics, so that Idrisiyah's preaching serves as an arena for learning religious ethics relevant to the challenges of the times (Fathurohman, 2021; Idrisiyah, 2024).

Through digital dialogue programs and reflective content production, the spirit of *ihsan* is translated into digital empathy, a willingness to listen to others, and an openness to differing perspectives. Thus, strengthening the inclusive religious identity of Idrisiyah can deepen the internal congregation's spirituality and contribute to the formation of a peaceful, dialogical, and civilized digital culture. In the context of peacebuilding in Indonesia, this model demonstrates that transforming zawiyah into a digital space can serve as an effective strategy for integrating Sufi spirituality with a community-based peacebuilding agenda in the digital era.

CONCLUSION

This article demonstrates that the Tasikmalaya Idrisiyah order has a historical role as a center for spiritual and social development. In the contemporary era, the Idrisiyah transforms from a physical zawiyah to a digital spiritual ecosystem and it becomes a strategic, reflective, and contextual process of religious adaptation. During the leadership of Sheikh Akbar Muhammad Fathurohman, digital space was systematically utilized to expand the reach of Sufism, strengthen community cohesion, and respond to the challenges of modernity, urbanization, and social fragmentation among contemporary Muslims.

The main findings of this study confirm that Idrisiyah's digital da'wah contributes to building digital peace in Indonesia. This contribution is reflected into three main dimensions. First, Idrisiyah actively spreads messages of tolerance and harmony through narratives of Sufi values such as *tawadhu'* (humble), *tasamuh* (tolerance), *mahabbah* (affection), and universal brotherhood. This narrative serves as a counter-discourse to radicalism and hate speech that are rampant in the digital space. Second, Idrisiyah developed a digital-spiritual literacy strategy to counter hoaxes, misinformation, and intolerance by instilling social media ethics, dialogical morals, and critical awareness of online religious content. Third, through various digital platforms and interfaith dialogue forums, Idrisiyah strengthened an inclusive religious identity rooted in Sufism while also being open to Indonesia's socio-cultural diversity.

The results of the study offer several theoretical contributions. First, it enriches the study of *digital religion* by presenting the perspective of Sufi orders as actors in the digital space. Idrisiyah demonstrates that Sufism can transform into a dynamic, participatory, and translocal *digital spiritual ecosystem*. Second, it offers a contribution to peacebuilding studies, demonstrating that development can occur through an approach that internalizes spiritual values in the digital space. The concept that

can be drawn from these findings is *digital Sufi peacebuilding*, namely a model of peacebuilding and strengthening moderate religious identity, by developing the function of Sufism as a source of values and practices that foster empathy, self-control, and rejection of symbolic violence. Third, sociologically, it shows that the digitalization of the Sufi order is a process of institutional adaptation, and religious traditions remain relevant in a network society. The integration of spiritual, social, and economic dimensions within the Idrisiyah digital ecosystem demonstrates the Sufi order's capacity to act as an agent of constructive social change in contemporary Muslim society.

Finally, this article argues that the Tasikmalaya Idrisiyah order has successfully transformed its *zawiyah* into the digital space and articulated Sufism as a source of public ethics and an instrument of peace in the digital age. Therefore, based on these findings recommend further studies to research on the role of order and other Sufi communities in peacebuilding, religious moderation, and social resilience through digital media, both within the Indonesian context and the global Muslim world.

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