

RECONSTRUCTING YOUTH SPIRITUALITY THROUGH TRANSCENDENTAL DA'WAH MANAGEMENT: TOWARD A HYBRID MODEL OF SUFI ORGANIZATIONAL PRACTICE

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Abstract

This study aimed to analyze the formulation, implementation, and effectiveness of the sufistic da'wah management strategy applied by Jam'iyah Ahlith-Thariqah al-Mu'tabarrah An-Nahdliyyah (JATMAN), Banyumas Branch, in building the spiritual awareness of contemporary youth. Using a qualitative-descriptive approach with an intrinsic case study design, data were collected through method triangulation, comprising in-depth interviews with JATMAN leaders, tarekat murshids, and activists of Mahasiswa Ahlith Thariqah Al-Mu'tabarrah An-Nahdliyyah (MATAN), supplemented by participatory observation and institutional document analysis. The findings showed that JATMAN Banyumas successfully integrated modern management principles (planning, organizing, actuating, controlling) with the theosophical value of ihsan through the autonomous youth body MATAN. The da'wah implementation strategy was developed hybridly, combining large-scale physical manaqib assemblies with creative digital content production to reduce the existential anxiety of the millennial and Gen Z generations while eroding the bid'ah stigma imposed by puritan groups. This study's limitation lies in its geographically specific locus in Banyumas Regency, implying the need for comparative studies with other urban regions. The practical implication offers a blueprint for religious organizations in repackaging Sufi teachings into an adaptive and inclusive spiritual therapy method in the digital era. The originality of this research lies in the theoretical conceptualization of "Transcendental Da'wah Management," which bridges George R. Terry's management functions with the esoteric pillar of ihsan and the concept of the spiritual chain of transmission (isnad).

Keywords: JATMAN Banyumas, MATAN, Sufistic Da'wah Management, Contemporary Generation, Transcendental Self-Concept.

PUBLIC INTEREST STATEMENT

This study highlights how a traditional religious organization such as JATMAN Banyumas Branch undertakes managerial adaptation to address the inner-health crisis and existential anxiety affecting contemporary young people. Through strengthening the Mahasiswa Ahlith Thariqah Al-Mu'tabarrah An-Nahdliyyah (MATAN) movement, this research offers a practical model for non-profit religious social organizations in repackaging Sufi teachings—once

regarded as rigid and archaic into an adaptive, flexible, and inclusive spiritual therapy method in the digital era. This psychological-spiritual rescue effort contributes to maintaining social stability against the destructive impact of modernity's disruption.

INTRODUCTION

Radical modernity and secularization in contemporary society have triggered what is termed the modern human crisis, a condition of individual alienation from the transcendent dimension that culminates in existential emptiness (Thoyyibah & Baharuddin, 2025; Khotimah & Wibowo, 2025). This sociological phenomenon is not merely a theoretical abstraction; empirical data from the Center for the Study of Islam and Society (PPIM) at UIN Syarif Hidayatullah Jakarta revealed that 64% of Indonesia's millennial and Gen Z generations experienced existential anxiety and difficulty finding deep meaning in life (Syafuruddin et al., 2018). This failure of inner meaning-making was reinforced by findings showing elevated levels of depression and anxiety among the productive-age population in Indonesia (Wijaya et al., 2023). Amid this crisis, Sufism offered a therapeutic way out through the method of soul purification (*tazkiyat al-nafs*) and heightened inner awareness (*muraqabah*), which has been empirically shown to improve psychological well-being (Shilbi et al., 2025; Nisa et al., 2025; Al-Asyhar & Gazali, 2024; Aulia et al., 2026). In the Banyumas region, JATMAN, as an autonomous body of Nahdlatul Ulama, held an important role in preserving this spiritual tradition, underpinned by a strong history dating back to 1864 in Sokaraja under the pioneering work of Syekh Muhammad Ilyas (Mbah Guru Ilyas), who brought the Naqsyabandiyah al-Khalidiyah order to the Kedung Paruk area (JATMAN Online, n.d.). This spiritual heritage continued to be transformed into the contemporary era, evidenced by the successful staging of the Central Java and Yogyakarta Manaqib Kubro at the At-Taujiah Al-Islamy 2 Andalusia Islamic Boarding School in Banyumas under the guidance of KH Zuhurul Anam Hisyam (Gus Anam), attended by more than 5,000 dzikir practitioners (RRI Purwokerto, 2024). However, JATMAN Banyumas faced structural resistance in the form of declining youth participation, owing to the stigma that tarekat is a complicated ritual exclusive to older generations, or is accused of being a *bid'ah* practice by puritan Islamic groups (Mibtadin, 2018).

Academic studies on the existence of tarekat and Sufism in Indonesia have produced a rich body of literature. Martin van Bruinessen's monumental research provided a strong historical foundation regarding the sociological transmission of the Naqsyabandiyah order in the archipelago (Van Bruinessen, 1992). Subsequently, Nurani analyzed the spiritual dimension of urban Sufism through a sociological approach (Nurani, 2018), while Julia Day Howell astutely observed the resurgence of new urban spirituality movements through the phenomenon of urban sufism responding to the commercialization of modern life (Van Bruinessen & Howell, 2007). In the context of da'wah strategy in confronting modernity, Fardhani and colleagues examined the cultural adaptation of tarekat in Central Java (Fardhani et al., 2025). These studies provided a solid foundation for mapping the sociology of tarekat, yet still left room for debate on how esoteric traditions manage external conflict with puritan, religious-purification groups that aggressively stigmatize Sufi rites in the public sphere (Alim & Arifi, 2026). Nevertheless, a review of this literature reveals a genuine theoretical limitation: the majority of prior research remains dominated by historical, doctrinal, macro-sociological, or personal-phenomenological approaches (Alim & Arifi, 2026). Consequently, there exists a significant academic research gap

concerning how a tarekat organization tactically manages its institution, designs work programs, allocates human resources, and utilizes communication media to confront digital disruption and the shifting values of the contemporary generation (Famuji, Irhamsyah, et al., 2026).

This research specifically addresses this gap by analyzing the dimension of sufistic da'wah management applied by JATMAN Banyumas Branch. The focus of this study is directed at how a traditional religious institution can undergo managerial transformation without degrading the authenticity of its spiritual teachings. In the digital era, da'wah challenges have grown increasingly complex due to the democratization of religious authority on social media, where instant and shallow religious content tends to displace the long-term spiritual commitment that forms the pillar of tarekat (Famuji, Malik, et al., 2026). JATMAN Banyumas responded to this challenge by revitalizing Mahasiswa Ahlith Thariqah Al-Mu'tabarrah An-Nahdliyyah (MATAN) an autonomous youth organization initiated by Maulana al-Habib Muhammad Luthfi bin Ali bin Yahya and conceptualized by Kiai Hamdani Mu'in as a managerial and communication bridge to embrace millennial and Gen Z generations skeptical of rigid religious structures (Taufik, 2019; Fahmi et al., 2022). Through the unique locus of Banyumas, which possesses an egalitarian and open ngapak culture, this research contributes to understanding the dynamics of da'wah management at the local level.

The primary objective of this research is to analyze in depth and systematically the strategic formulation of sufistic da'wah management applied by JATMAN Banyumas Branch. Furthermore, this study aims to identify all supporting and inhibiting factors whether cultural, structural, theological, or technological that influence the running of the tarekat organization in the Banyumas region. Finally, this research evaluates the effectiveness of MATAN's youth-movement engagement in attracting interest and reconstructing the transcendental self-concept of young people so that they possess spiritual resilience amid the onslaught of the modernity crisis.

The novelty of this research lies in the theoretical conceptualization of the "Transcendental Da'wah Management" model. This model harmoniously synthesizes George R. Terry's rational-modern management functions (Planning, Organizing, Actuating, Controlling) with the esoteric pillar of ihsan and the concept of the spiritual chain of transmission (isnad) that safeguards the authenticity of religious authority (Dewi & Sahal, 2025). Theoretically, this research extends the discourse of da'wah management, which has thus far been dominated by corporate approaches or general da'wah organizations, toward the governance of specialized esoteric organizations. Practically, the results of this research are expected to become an applicable blueprint for JATMAN administrators at various levels, tarekat murshids, Islamic educational institutions, and the Ministry of Religious Affairs in designing adaptive, effective, and locally-rooted spiritual mental-development programs for the contemporary youth generation (Mahzumi et al., 2025).

LITERATURE REVIEW

In building a solid theoretical foundation for this article, the functions of modern da'wah management are directly integrated with the spiritual pillar of ihsan. Ihsan, defined as absolute awareness of God's presence (muraqabah), becomes the spirit that drives the entirety of the organization's administrative and tactical activities (Khalim, 2025). Management in this context is not viewed as a secular instrument for pursuing material gain, but rather as a systematic

mechanism for optimizing human spiritual potential toward moral perfection. This integration produces a new conceptual framework that maps the four POAC management functions onto theosophical indicators of Islam. Through this lens, managerial efficiency is measured not only by the achievement of quantitative targets, but also by the extent to which organizational activities cultivate inner peace, social solidarity, and the preservation of religious spiritual authority.

This study developed research propositions (qualitative propositions) grounded in this theosophical functional integration to guide the case investigation. The propositions were designed to explore the linkage between modern managerial dimensions and the spirituality needs of the young generation in the digital era. Each proposition connects one of George R. Terry’s management functions with sociological realities in the field. Table 1 presents the conceptual integration and the research propositions constructed.

Table 1
Transcendental Da’wah Management Model of JATMAN-MATAN

Management Function	Islamic Theosophical Basis	JATMAN & MATAN Operational Indicators	Research Proposition (Qualitative Proposition)
Planning	Niyyah (Transcendental Orientation) & Istikharah	Development of a flexible tarekat curriculum, analysis of youth psychological segments, and planning of virtual da’wah content.	Proposition 1: Sufistic da’wah planning that adaptively integrates analysis of youth psychological needs will increase the relevance of tarekat teachings in public space.
Organizing	Ukhuwah (Social Solidarity) & Isnad (Chain of Authority)	Harmonious division of duties between JATMAN administrators (5 structural tiers) and MATAN as the autonomous youth organization.	Proposition 2: Organizing da’wah through the formation of a flexible autonomous youth structure (MATAN) minimizes internal tarekat bureaucratic obstacles.
Actuating	Uswah Hasanah (Exemplary Conduct) & Bil-Hal (Concrete Action)	Collaboration between physical dzikir assemblies (manaqib) and creative da’wah visualization on Instagram, TikTok, and other digital platforms.	Proposition 3: Sufistic da’wah implementation through a hybrid method (combining physical rites and digital media visualization) effectively reconstructs youth inner selves amid existential crisis.
Controlling	Muhasabah (Self-Evaluation) & Muraqabah (Divine Oversight)	Periodic spiritual oversight by the murshid (irsyad) to monitor congregants’ inner progress and preserve the purity of the chain of transmission.	Proposition 4: Da’wah oversight based on intensive spiritual guidance (irsyad) ensures the preservation of tarekat teaching authenticity against modern commercialization distortion.

This transcendental research model depicts a closed yet dynamic managerial cycle. Within this model, planning grounded in sacred intention gives rise to a youth-friendly Sufi curriculum strategy. This strategy is then organized through agile structural collaboration between JATMAN as the highest religious authority holder and MATAN as the technical implementation unit among young academics. Actuating is carried out hybridly, embracing both physical space and cyber algorithms to deliver spiritual therapy directly to the center of contemporary youth consciousness. Finally, controlling is carried out through personal guidance from the kiai/murshid (irsyad) and internal introspection (muhasabah), which simultaneously validates whether the entire managerial process remains within the corridor of a valid spiritual chain of transmission (isnad). This model visually binds the efficiency of secular organization with the sanctity of Islamic transcendental values.

METHOD

This research employed a qualitative approach with an intrinsic case study design to holistically, deeply, and contextually explore the phenomenon of sufistic da'wah management. This approach was chosen because the researcher sought to capture the subjective meaning of the congregation's spiritual experience as well as the dynamics of the managerial process taking place within the JATMAN Banyumas Branch organization. By employing an intrinsic case study design, the research not only evaluated management theory in general, but also explored the distinctive characteristics and internal uniqueness of tarekat da'wah governance in Banyumas not found elsewhere. This step ensured a comprehensive understanding of how classical Sufi tradition transitions into the digital ecosystem.

The locus of this research was centered on the Idarah Syu'biyah of JATMAN Banyumas Regency, with specific observation points at the Naqsyabandiyah al-Khalidiyah teaching center in Sokaraja and the At-Taujiah Al-Islamy 2 Andalusia Islamic Boarding School in Kebarongan, Kemranjen, Banyumas, which serves as the center of the grand manaqib movement and the cadre-formation base of MATAN Banyumas. Informants were determined through purposive sampling to ensure the acquisition of rich and credible data from key actors possessing an in-depth understanding of organizational governance and tarekat teachings. Informants were selected based on criteria of direct involvement in JATMAN policy formulation, the implementation of spiritual guidance, and the active participation of young cadres in digital da'wah movements.

Data collection was carried out through a method-triangulation technique comprising three main channels. First, in-depth interviews were conducted in a structured and semi-structured manner with the leadership of the JATMAN Banyumas Idarah Syu'biyah, tarekat murshids, MATAN Banyumas Branch daily administrators, and representatives of tarekat congregants from the millennial and Gen Z generations. Second, participatory observation was conducted through the researcher's direct involvement in observing JATMAN administrators' working meetings, dzikir training activities (talqin), physical manaqib kubro rituals, and the creative process of managing the digital media studio by MATAN's creative team. Third, document analysis was conducted on JATMAN's articles of association and bylaws (AD/ART), the decree of inauguration of the JATMAN Banyumas administrators for the 2025-2029 term of service, MATAN's Sufism teaching syllabus, and recordings of the organization's social media activity data.

This qualitative study operationalized theoretical concepts into empirical indicators in the field to ensure analytical precision. The “Planning” construct was translated through indicators of Sufi-curriculum flexibility and digital-content adaptability. The “Organizing” construct was assessed through the effectiveness of task division and bureaucratic flexibility between JATMAN’s senior kiai and MATAN’s students. The “Actuating” construct was defined through the level of congregant participation in physical rituals and the reach of social media interaction. Finally, the “Controlling” construct was measured based on the presence of direct spiritual oversight by murshids (irsyad) and the consistency of maintaining the chain of scholarly transmission (isnad).

The data-analysis procedure followed the interactive model of Miles, Huberman, and Saldaña, assisted by NVivo qualitative-analysis software to maintain objectivity and the robustness of theme discovery. The data-analysis stages began with data reduction through an open-coding process to filter interview transcripts and field notes into basic units of meaning. Subsequently, axial-coding analysis was conducted to link categories of managerial action (POAC) with supporting and inhibiting factors. Finally, selective coding was applied to formulate a hybridization theory of sufistic da’wah management that validated the research propositions previously proposed.

RESULT

The This section systematically presents the empirical data obtained from the field, beginning with the presentation of key-informant characteristics and continuing with thematic analysis based on the functions of JATMAN Banyumas’s sufistic da’wah management.

Demographic Profile of Key Informants

The credibility of the data in this study was supported by the diversity of demographic profiles and structural roles of the key informants interviewed in depth. Informants were selected to represent traditional religious authority, organizational administrators, youth activists, and the target audience of da’wah.

Table 2
Demographic Profile of Key Informants

Code	Position / Role in Organization	Tarekat / Affiliation	Focus of Data Contribution to Research
INF-01	Rais Syuriah, Idarah Syu'biyah JATMAN Banyumas	Naqsyabandiyah Al-Khalidiyah	Macro organizational policy, coordination of JATMAN’s 5 tiers, and preservation of the chain of transmission.
INF-02	Tarekat Murshid & Caretaker, Andalusia Islamic Boarding School	Syattariyah / Qadiriyah wa Naqsyabandiyah	Implementation of Manaqib Kubro, spiritual-guidance methods (irsyad), and charismatic leadership.
INF-03	Chairperson, Idarah Syu'biyah JATMAN Banyumas	Naqsyabandiyah Al-Khalidiyah	Administration, implementation of the 2025–2029 work program, and synergy with mass organizations.

Code	Position / Role in Organization	Tarekat / Affiliation	Focus of Data Contribution to Research
INF-04	Chairperson, MATAN Banyumas Branch	Young Academic / MATAN	Digital da'wah tactics, student recruitment, and the millennial Sufism curriculum.
INF-05	Millennial Tarekat Congregant (Student)	MATAN Banyumas Follower,	Psychological impact of dzikir, motivation for joining tarekat, and perception of puritan stigma.

Planning and Organizing Formulation of JATMAN-MATAN

The results of document analysis and interviews showed that the JATMAN Banyumas Idarah Syu'biyah carried out a strategic-planning mechanism specifically designed to stem the decline in young people's interest in tarekat. JATMAN Banyumas's planning was formulated into a long-term work-program draft focused on deconstructing the tarekat's archaic stigma. This form of planning was operationalized through the compilation of a simplified Sufi teaching curriculum that did not compromise the essence of classical teachings, as well as the mapping of youth audience segmentation based on their level of religious literacy. JATMAN Banyumas set a target that sufistic da'wah must be able to act as an antidote to youth mental anxiety, which is currently increasing drastically in the digital era. As stated by INF-03:

“We plan a curriculum that does not immediately burden young people with thousands of repetitions of wirid. We start from understanding the essence of soul purification how Sufism can be a solution to college or work stress. We adjust this planning to their lifestyle so that they do not feel estranged.”

In terms of organizing, JATMAN Banyumas operates through a strict, tiered formal structure consisting of five levels of administration: Idaroh Aliyah (Central), Idaroh Wustho (Provincial), Idaroh Syu'biyah (Regency), Idaroh Ghusniyah (Sub-district), and Idaroh Sa'afiyah (Village). This rigid structure often becomes a bureaucratic obstacle in responding to rapid youth social dynamics. To address this, JATMAN Banyumas maximized MATAN's role as an autonomous youth body. MATAN's organization was designed to be more flexible and egalitarian, placing commissariats directly within higher-education institutions in Banyumas. This structural synergy successfully connected the spiritual legitimacy of senior kiai with the flexibility of the student movement, thereby countering the spread of secular, pragmatic, and materialist ideologies among young academics.

Sufistic Da'wah Implementation Through the Hybridization of Digital Media and Physical Rites

The implementation stage of sufistic da'wah in Banyumas was realized through a da'wah hybridization model the unification of large-scale physical (offline) rites with massive digital (online) content dissemination. On the physical dimension, JATMAN Banyumas held a monthly activity in the form of Manaqib Kubro centered at the Andalusia Islamic Boarding School. This activity was managed professionally, integrating the reading of the pious history of Syekh Abdul

Qadir al-Jailani with solemn communal dzikir guidance. The presence of thousands of congregants in this physical rite created a sense of social solidarity (ukhuwah) and a strong communal religious experience, which served as a fortress of inner tranquility for young people against the pressures of modernity.

“At first I thought tarekat was only for old men about to die. But after seeing MATAN’s dzikir-breathing infographic video on Instagram, I became interested in joining the physical assembly in Andalusia. It turned out that communal dzikir made my anxiety disappear, and my inner self became very calm.”

Simultaneously, MATAN Banyumas’s creative team transformed the serenity of this dzikir assembly into digital space. MATAN cadres with high digital literacy produced creative visual content, Sufism infographics, short dzikir-breathing exercise videos, and live-streamed studies of classical Sufi texts via Instagram, TikTok, and YouTube. This digital da’wah implementation effort aligns closely with theoretical analysis regarding the shift of da’wah space from the physical pulpit toward mastery of social media algorithms in order to embrace the contemporary hijrah youth ecosystem (Taufik & Taufik, 2021). Through this hybridized implementation, MATAN successfully targeted the Gen Z youth segment that seeks authentic spiritual meaning but is reluctant to be bound to rigid formal institutions. Digital content packaged aesthetically and courteously proved effective in reducing the bid’ah stigma frequently leveled by puritan transnational Islamic groups in cyberspace. This was further reinforced by the application of Islamic value-based therapeutic communication in line with the function of soothing the soul for students facing high academic pressure. INF-05 recounted her experience:

Spiritual Evaluation and Isnad-Based Oversight

The oversight system within JATMAN Banyumas’s sufistic da’wah management possesses a highly unique characteristic, as it measures not only administrative-quantitative achievement, but also the congregation’s deep spirituality. Administrative oversight is conducted through the evaluation of digital metrics (such as viewer counts, followers, and social media interactions) as well as the organization’s periodic financial reports. However, the main pillar of this controlling function rests on the concept of spiritual oversight anchored in spiritual guidance (irsyad) by the tarekat murshid.

“Oversight in the tarekat is layered. Externally there are organizational reports, but internally there is inner oversight. The murshid monitors the spiritual progress of the santri. The chain of transmission we hold is the guarantee that the dzikir taught does not deviate. In the digital era, anyone can talk about religion, but without a chain of transmission, their guidance can be misleading.”

Tarekat murshids at JATMAN Banyumas carry out the spiritual-oversight function personally through a special meeting method (khushushi) and by monitoring the inner development of congregants during dzikir. This is based on the transcendental oversight concept of muraqabah (the belief that God constantly observes every breath of His servant) and muhasabah (constant self-introspection). This spiritual oversight is reinforced by the possession

of a valid tarekat chain of transmission (isnad) connected without interruption to the Prophet Muhammad SAW. The existence of this spiritual chain of transmission acts as a religious-authority control mechanism in the digital era, filtering the validity of content from information distortion and instant truth claims made without a credible teacher. This isnad concept becomes a highly rigorous theological quality-control tool to ensure that Sufi teachings disseminated in the digital era do not undergo distortion, commercialization, or deviation from pure Ahlussunnah Wal Jamaah doctrine. INF-01 affirmed:

DISCUSS

These findings are best interpreted as a response to the erosion of exclusive religious authority in the digital era, rather than simply as an instance of institutional adaptation. Where digital platforms increasingly allow individuals without a recognized pesantren or tarekat lineage to claim religious expertise (al-Manduri et al., 2025), JATMAN Banyumas’s emphasis on the spiritual chain of transmission (isnad) functions as a legitimacy-restoring mechanism: it gives youth audiences a verifiable epistemic anchor that algorithmically distributed, disintermediated religious content generally lacks. Read this way, the integration of modern management functions with MATAN’s autonomous youth structure does not signal a wholesale embrace of digital logic, but a selective adoption of its distributive reach while retaining tarekat-specific criteria of authority. This interpretation is consistent with, and extends, prior accounts of digital da’wah that treat social media primarily as a distribution channel whose effectiveness still depends on the credibility and responsibility of the message source (Eviyanti et al., 2024).

To situate this finding within the broader da’wah management literature, Table 3 compares JATMAN Banyumas’s model with the tarekat-management study by Munandar and Mursalat (2019) on the Al-Idrisiyyah Islamic boarding school in Tasikmalaya. The comparison is used here not merely descriptively, but to test whether the management functions observed in JATMAN Banyumas represent a distinct configuration or a variant of an already-documented pattern of tarekat institutional management in Indonesia:

Table 3
Comparison of Tarekat-Based Da’wah Governance Models

Analytical Characteristic	Al-Idrisiyyah Boarding Tasikmalaya (Munandar & Mursalat, 2019)	Tarekat School (Munandar & Islamic Study,	JATMAN Banyumas Branch and MATAN Study (This Research)
Main Governance Focus	Strengthening managerial accountability in formal educational institutions (madrasah, pesantren) and community economic-empowerment units.		Strengthening spiritual da’wah strategy to reduce youth inner-health crisis and existential anxiety.
Organizing Model	Centralized corporate organizational structure under the single command of the tarekat sheikh, administratively.		Hybridization of JATMAN’s tiered formal structure (5 levels) with the flexibility of the autonomous student movement (MATAN).
Da’wah Implementation	Integration of formal education		Hybridization of grand physical rites

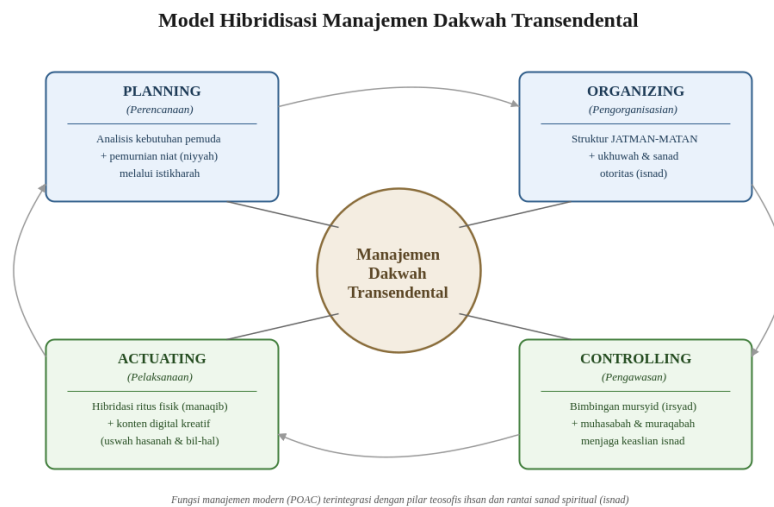
Analytical Characteristic		Al-Idrisiyyah Boarding Tasikmalaya (Munandar & Mursalat, 2019)	Tarekat School Study, (Munandar & Islamic Study,	JATMAN Banyumas Branch and MATAN Study (This Research)
Method		programs with tarekat-based economic business units (spiritual entrepreneurship).		(manaqib) with creative digital da'wah content visualization on social media.
Oversight System		Focused on public financial accountability control mechanisms and educational output quality.		Focused on periodic spiritual oversight (irsyad) by the murshid, based on preserving the purity of the chain of transmission (isnad).
Highlighted Concept	Value	Administrative professionalism, financial independence, and structural regularity of the tarekat institution.		Ihsan spirituality (muraqabah), religious moderation (wasathiyyah), and reconstruction of youth self-concept.

The comparison indicates that JATMAN Banyumas and Al-Idrisiyyah share the same underlying management infrastructure (POAC) but orient it toward different institutional goals: Al-Idrisiyyah toward economic and formal-education accountability, JATMAN Banyumas toward psychological-spiritual support for millennial and Gen Z members. This is best read as extending rather than contradicting Munandar and Mursalat's (2019) findings both studies show that George R. Terry's POAC functions are portable across esoteric religious organizations, while the present study adds that the specific objective those functions serve is shaped by the organization's target constituency rather than by the management framework itself. This qualifies the claim that POAC is adaptive for religious non-profits: adaptability here is a property of how the functions are filled with content spiritual, economic, or educational not evidence that the functions themselves change in kind.

This pattern also clarifies how the proposed "Transcendental Da'wah Management" synthesis differs from a simple addition of Islamic values onto the conventional POAC model. An additive reading would treat planning, organizing, actuating, and controlling as secular procedures to which religious labels are subsequently attached, leaving each function's underlying logic unchanged. The data instead suggest that each function is reconstituted around a different operating criterion. Planning is not target-setting supplemented by prayer; it begins with the purification of intention (niyyah) through istikharah, which redefines what counts as a legitimate objective before any target is set. Organizing does not divide tasks and then add a spiritual rationale; it binds commitment through spiritual brotherhood (ukhuwah) authorized by a valid chain of transmission (isnad), which becomes the criterion for who may organize whom. Da'wah implementation (actuating) is not standard content production with religious themes; it is disciplined by the requirement of exemplary moral conduct (uswah hasanah) even while using the affordances of new media. Controlling is not administrative audit with a devotional add-on; it combines digital-metric evaluation with transcendental introspection (muraqabah and muhasabah) under the murshid's guidance, so that what is being controlled is spiritual as well as operational integrity. In each function, the Islamic value is not appended to an otherwise unchanged managerial procedure but changes the criterion by which that function's success is

judged this is the sense in which the model extends, rather than merely supplements, Terry's POAC.

Figure 1
Hybridization Model of JATMAN-MATAN Transcendental Da'wah Management



Source: Processed by the author from research data analysis (2026).

The mechanisms behind this outcome operate at four distinct levels. First, MATAN functions as a peer-intermediary structure: because its cadres are themselves young murid, they translate tarekat doctrine into the idiom and format young audiences already use, lowering the entry barrier that a murshid-only structure would present. Second, digital media operates chiefly as a visibility mechanism rather than a persuasion mechanism on its own; consistent with the observation that social-media effectiveness in da'wah depends on credible, responsible content (Eviyanti et al., 2024), MATAN's short-form visual content increases the reach and aesthetic acceptability of manaqib practice, without the present data showing that it independently changes belief. Third, the large-scale physical rituals (Manaqib Kubro) supply the collective, embodied experience that digital content alone cannot: informants consistently described shifts in disposition as occurring at these gatherings rather than while consuming online content, suggesting that digital media's role is to recruit and sustain interest which the physical ritual then consolidates. Fourth, the murshid's spiritual authority, anchored in isnad, functions as a trust mechanism that lets participants delegate epistemic judgment about correct practice to a verified source instead of adjudicating competing online religious claims themselves. These four mechanisms are complementary rather than substitutable: removing any one of them the youth intermediary, the digital visibility layer, the embodied ritual, or the authoritative anchor would plausibly weaken the others, which supports a hybridization argument rather than a claim that digital tools alone explain the outcome.

The implementation of this da'wah hybridization model is also embedded in the socio-cultural context of Banyumas society. The egalitarian, open, and brotherhood-upholding

characteristics of the local ngapak culture appear to ease the relationship between kiai or tarekat murshids and young congregants, softening the rigid and exclusive impression sometimes attached to traditional tarekat institutions. Cultural assimilation practices such as combining hadroh music performances with manaqib readings in Andalusia illustrate how JATMAN Banyumas presents Sufism in a register accessible to contemporary youth. Because this cultural feature is specific to Banyumas, it is best treated as a contextual condition that facilitated the model's implementation, not as a component of the Transcendental Da'wah Management framework itself.

These interpretations should be qualified by at least two alternative explanations that the present design cannot fully rule out. One is a cohort or era effect: youth religious re-engagement in Indonesia has been documented in settings unrelated to tarekat organizations, including the broader hijrah phenomenon among Muslim millennials (Taufik et al., 2023), so part of the enthusiasm observed among MATAN activists may reflect a wider generational search for religious identity rather than the specific appeal of JATMAN Banyumas's management model. The other is a locality effect: because Banyumas's egalitarian culture appears to ease the murshid–youth relationship, the same management model implemented in a region with more hierarchical religious-social norms might not produce comparable results which means, in this single-site design, the organizational model and the local culture are empirically confounded rather than separable variables. Both possibilities are consistent with the data reported here and cannot be adjudicated without comparative fieldwork across other JATMAN branches.

These findings also carry practical relevance for religious policymakers in Indonesia; their theoretical implications are taken up further in the Conclusion. For JATMAN at the central level (Idarah Aliyah), the Banyumas model offers one reference point among others that would still need local testing for branches experiencing stagnation in congregant regeneration. For the Ministry of Religious Affairs, the case suggests that youth spiritual and mental-health support need not rely solely on normative-cognitive formal religious counseling; partnering with mu'tabarah tarekat organizations such as JATMAN and MATAN to integrate dzikir-based spiritual practice into school- and university-level counseling programs is a plausible complement. A comparable applied logic underlies mosque-based moderation programming elsewhere in Indonesia, where structured, community-anchored interventions have been shown to strengthen wasathiyyah and social cohesion (Saroso et al., 2026), suggesting that religious institutions more broadly not only tarekat organizations can operationalize similar hybrid models.

Taken together, these findings support treating Transcendental Da'wah Management as a genuine extension of POAC for esoteric religious organizations, rather than a relabeling of existing practice, while underscoring that the model's effectiveness is entangled with local cultural conditions and cannot yet be generalized beyond a single branch and locality. The Conclusion returns to these theoretical implications and contextual limitations in more detail.

CONCLUSION

This study set out to analyze how JATMAN Banyumas Branch formulates, implements, and evaluates a sufistic da'wah management strategy for building the spiritual awareness of contemporary youth. Three findings support this aim. First, JATMAN Banyumas integrates the modern management functions of planning, organizing, actuating, and controlling (POAC) with

the transcendental values of *ihsan* and *tazkiyat al-nafs*, primarily through MATAN's role as an autonomous youth body that translates tarekat values into a register accessible to students. Second, this integration is operationalized through a hybrid implementation model that combines large-scale physical rites (*Manaqib Kubro*) with creative digital-media content; in this case, that combination is associated with a reconstructed spiritual self-concept, reduced existential anxiety, and a weakened *bid'ah* stigma among the young participants studied. Third, oversight (controlling) within this model combines administrative indicators with spiritual-guidance oversight (*irsyad*) by tarekat murshids, anchored in the preservation of the spiritual chain of transmission (*isnad*) and exercised through *muraqabah* and *muhasabah*. Taken together, these findings indicate that POAC functions can be reconstituted rather than merely supplemented around an esoteric spiritual logic, which is the basis for the Transcendental Da'wah Management synthesis proposed in this study.

Theoretically, this study extends the applicability of Terry's POAC framework to esoteric, non-profit religious organizations, and clarifies that the extension operates at the level of each function's governing criterion rather than through the addition of religious labels alone. Practically, the model offers JATMAN's central leadership (*Idarah Aliyah*) a reference point for revitalizing branches with stagnant congregant regeneration, and suggests that the Ministry of Religious Affairs could partner with mu'tabarah tarekat organizations such as JATMAN and MATAN to integrate *dzikir*-based spiritual practice into school- and university-level counseling programs; strengthening the digital-literacy capacity of murshids and administrators at the sub-district level (*Idaroh Ghusniyah*) would support wider, more even dissemination of *wasathiyyah* content. These conclusions are drawn from a single branch in a culturally distinct locality (Banyumas), so the organizational model and the local *ngapak* culture that appears to facilitate it are empirically confounded in this design and cannot yet be generalized to other JATMAN branches or tarekat organizations. The qualitative-descriptive design also limits causal claims about the psychological effects reported by informants. Future research using quantitative or mixed methods is needed to measure the impact of tarekat *dzikir* practices on depression and existential anxiety more precisely, and comparative fieldwork across rural and metropolitan tarekat branches would help separate the contribution of the management model from that of local cultural context.

AUTHOR CONTRIBUTIONS

Fahmi Ulum was fully responsible for the entire writing cycle of this scientific article. he conceptualized the research idea, developed the research methodology, collected field data through interviews and participatory observation, performed qualitative data analysis using NVivo software, and prepared the original manuscript draft through to the final editing of the article in accordance with the J-MD standard template.

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INFORMED CONSENT STATEMENT

Written informed consent was obtained from all key informants (the Rais Syuriah of JATMAN Banyumas, the tarekat murshid, the MATAN chairperson, and representatives of millennial congregants) prior to the in-depth interview and data-recording process. All personal identity data of the informants were anonymized using codes to protect the confidentiality and privacy of the research subjects.

DECLARATION OF GENERATIVE AI

During the preparation of this manuscript, the author used generative artificial intelligence (Generative AI) technology in the form of an LLM-based language assistant to help improve grammar, restructure paragraphs for academic flow, and adjust citation formatting to be consistent with J-MD's house style. After using this tool, the author manually reviewed, edited, and verified all manuscript content to maintain scientific accuracy, and takes full responsibility for the originality and entire content of this publication.

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CONFLICTS OF INTEREST

The author declares no conflict of interest, whether personal, academic, financial, or institutional, that could affect the objectivity of the writing and interpretation of this research's results.

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