Sufism’ Channels of Communication in Contemporary Era

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Abstract


It is widely known that Sufi order group (kelompok tarekat) has grown in many areas of Indonesia since the influx of Islam in archipelago several centuries ago. The religious group is currently still persistence elsewhere in Indonesia until nowadays. Usually, a Sufi order member has a special obligation to recite some sort of Quranic verses given by their Sufi teacher. Generally, the goal they want to achieve by joining sufi order is to calm their mind over worldly problems. Here, this is the importance to look at how they communicate with one another, especially delivering a message from the teacher to the member. In the rising of Islam of the Archipelago discourses (Islam Nusantara) among scholars as well as the undergo modernization within the Muslim community, the existence of the Sufi order needs to be more explained. Data from the research show that the persistent of this group is a result from continuously transferring tenets from the old generation to new generations one. In this regard, it is reasonable to see that channels of communication are very much used in this group so that they could still exist today. This article is steamed from qualitative research aiming at studying channels of communication operated in Sufi order group. Overall, although Sufi order is regarded as a rather traditional group, but its adaptation and adoption to modern communication technology could help it to continue its existence until the contemporary era.

Kata kunci/Keywords:

kelompok tarekat, saluran komunikasi, Islam tradisional, pesan keagamaan, media sosial

Sufi order, channel of communication, traditional Islam, religious messages, social media.

Introduction

The emergence of religious expressions and religious freedom during the Reformation era in Indonesia were a hardly inexplicable phenomenon (Hasan, 2008; Bagir, 2013 & Mudhoffir, 2015). It seems that the religious expressions had been mushrooming elsewhere across the country, from Jakarta to local areas either of the most western part of the country Aceh or the most eastern part of the country Jayapura. Some religious groups that even known apparently as a non-mainstream group has tried to show their group existence, though merely by deserving them for their own member at least. In this case, sociologist Emile Durkheim (in Furseth & Repstad, 2006), tells us about religion as a source of strengthening soli-
darity and reproduction of morality. Thus, reli-
gion has a function to strengthen solidarity among
its member as well as reproduction of morality in
daily life which is no exception of religious groups
in Indonesia.

Likewise, the Sufi order group (kelompok
rakat) which is rooted in the Islamic society of
this country since a long time ago has always
been taking care of its member. On the one hand,
some Sufi order groups try to reformulate and re-
form their bargaining position against society
at large in the area of politics, economics, social
and culture alike. On the other hand, Sufi order
groups attempt to make the member be pleasant
and be wise in a modern lifestyle. Once in Indone-
sian political history, Sufi order was at political
dilemma in its response to political pressure from
the central government. There were a clergyman
and a Sufi order leader, Kyai Mustain Romly of
Rejoso, Jombang, East Java had decided to move
on from PPP to Golkar party in the 1970s caused
disruption among his Sufi order followers (Mufid,
2006 & Mulyati, 2010). However, Kyai Mustain'
Sufi order has succeeded to maintain its presence
till today’s dynamic Indonesian Muslim society.
It is because Sufi order groups show no single and
dominant power over the others. Moreover, Sufi
order groups in Indonesia differ with one another
group according to their tenets, their place of origin
as well as their current leaders. Generally, the
group obliges its member to deserve full respect
as the leader. What a leader sends a message to
the member or follower is highly respected. The
current vibrant example is shown in many media
when the new Popular Islamic preacher, Abdul So-
mad being vowed to be the follower of a Sufi order

Understanding such Islamic traditional group
thoroughly that it had long been survived in In-
donesian history becomes very important. Also, it
has been still a very few information broadcasted
on mainstream media about the Sufi order groups
maneuver due to the silent movement of the group
compared to that of any other Islamic group such
as Islamic radicals, Islamic hardliners as well as
the battle between the Islamic radicals and the
moderate one. However, the Sufi order group still
exists to demonstrate of what so-called currently
as Islam Nusantara (Islam of the Archipelago).
It is assumed communication among its practi-
tioners is very effective by using some communi-
cation channels.

The historical record mentions the growing of
Sufi order groups in many areas of Indonesia since
the influx of Islam in archipelago several centuries
ago. The main feature of the group is that its mem-
ber has a specific obligation, among other things,
to recite some sort of Quranic verses guided and
granted by their teacher and to meet up regularly
either monthly or weekly. The goal they achieve is
to enrich the spiritual experience by calming their
mind over worldly problems. Here, this is the im-
portance to look at this traditional group which
lies up with Indonesian Muslim since long time
ago. In the recent rising of Nusantara (Archipel-
ago) Islamic discourse among scholars as well as
modernizing phase in Muslim community nowa-
days the Sufi order needs to be more explained.
The today persistence of this group is inevitably
a result of transferring tenets from the old genera-
tion to new generations one. In this regard, it is rea-
sorable to see how Sufism tenets spreading to this
group so that they still exist until today. In fact, the
existing literature gives a rather solid background of
explanation why the communication among Sufi
order member should be developed in a more compre-
hensive way in contemporary society. There is also
less research on communication, especially commu-
nication channel among Sufi order member than
any other academic works. Put on this way, Sanina
at al. (2017) examine communications between gov-
ernment and business that analyze the technical ef-
iciency of communication channels. Likewise, Su et
al. (2009) argue channel communications, as part of
economic actions, is persuasive information to gain
compliance in social relations. Such interpersonal
relationships and their networks provide a mech-
anism for private information, which is richer and
more reliable than public information, to be commu-
nicated among embedded actors. Channel communic-
ations in emerging markets, Su et al. continue,
are embedded in the intricacy of economic and so-
ciocultural environments. A comprehensive study
on Sufi order member communication was done by
Salahudin (2013), but he limited on ritual gathering
as a means of communication. This article proposes
broadly to describe and to discuss the channels of
communication operated in Sufi order group. Sufi
order group targeted in this article is tarekat Qadi-
riyah Wannasaqabandiyah of Suryalaya, Tasikmalaya
of Jakarta’s branch.

This article owes much on those who work to
help to give an understanding of Sufi order move-
ment in Indonesia. However, this article wants to
show much more on the channel of communication
used by the Tarekat Qadriyah Wannasaqabandi-
yah (TQN) of Suryalaya’ Jakarta branch group.
The aim of this article is to provide information
about the channel of communication among
tarekat member in Indonesia.

Literature Review
This article departs for the general assumption
that there was less exploration of the channel of
communication upon the Sufi order group in In-
donesia. Works by some Indonesiamist concerning
on Sufi order such as by a Dutch scholar Bruines-
sen and an Australian scholar Howell are much
more emphasized on the origin of the Sufi order
group as well as its challenges from external pow-
er. Likewise, the work of an American scholar An-
thony John in 1960s draws the influential role of
Sufism in Northern Sumatra Muslim. This article
tries to disclose how they keep continuing their
teachings and maintain their member through channel of communication they use.

Sufi order group has played a major role in spreading Islam in Indonesia. To discuss the existence of Islam in Indonesia from the very beginning is that it cannot be conceded without referring to the development of Sufism. In the exact term, Sufism that has been emerged in Indonesia’s Islam is in the form of Sufi order. According to some scholars, the advent of Islam has occurred in conjunction with the arrival of tarekat in Indonesia. In general description, Ricklefs (2012) notes that Islam came to Java with the role played by the elite. Although Islamisation was a contested and complicated matter in this early period, two processes seem to have gone on at the same time: foreign Muslims settled locally and became Javanese, while local Javanese embraced Islam and became Muslims. A legend tells of nine saints (the wali sanga) who were the firsts to bring Islam to Java. On other words, Islamisation was taken place by process of accommodation with the local culture. Henceforth, Islam that presented to local Javanese must be in accordance with local practice. Thus, Sufism was regarded as a doctrine and practice that local people accept.

Bruinessen (1994) notes that Islam, as taught to the first Southeast Asian converts, was probably strongly colored by Sufi doctrines and practices. Other scholars have also sought that Sufism was precisely what made Islam attractive to them or, in other words, that the development of Sufism was one of the factors making the Islamisation of Southeast Asia possible. Gibson (2007) notes that at the beginning of the sixteenth century, it was normally assumed that mystical adepts who claimed the status of the Perfect Man (al insan al kamil) were distinct from and complementary to political rulers in Sumatra. At the end of the century, absolute rulers all over monsoon Asia (especially Delhi and Sumatra) were claiming this status for themselves. The theological justification of Sultan Iskandar Muda’s absolute power in these terms was provided by a follower of Hamzah Fansuri known as Shams al-Din of Pasai (d. 1630). Later, on his citation of Woodward (1989), Gibson outlines ideas that very similar to those developed in India by Akbar and in Aceh by Iskandar Muda formed the ideological basis of the empire of Mataram, founded by Senapati in Java in around 1584. The Serat Cabolek explains that the king is the representative of Muhammad, and through him, of God (Allah). And then, therefore any attack on the shariah was viewed as an act of treason. The sultan of Mataram also reserved to himself the authority to overrule the ulama and to decide how the shariah should be interpreted. This was a power that few rulers had claimed since the temporal decline of the Abbasid caliphs in the ninth century. Having proceeded further along the mystical path, the sultan was himself above the shariah law.

Likewise, Bruinessen agreed of what Anthony Johns’ speculation with the role of Sufism on the spreading of Islam in Indonesia. It has come up with some highly speculative historical hypotheses concerning the role of the Sufi orders in the Islamicisation of the Archipelago. Associating seaborne trade, trade guilds and Sufi orders, and postulating the existing of trade guilds in the coastal states of the 13th/16th-century Archipelago (for which there is not one shred of evidence), John suggests that Sufi preachers accompanying the traders from the Middle East as their chaplains played crucial roles in converting the natives to Islam. Bruinessen himself admits these speculations will be hard to corroborate since there is no recorded mention of any of the orders until several centuries after the beginning of Islamisation.

Milner (in Bruinessen, 1998) on the survey about the relationship between Sufi doctrine and Malay statesmanship, has suggested that it was the Sufi doctrine of the perfect man (insan kamil) that made Islam acceptable to the Malay rulers, who in earlier times had legitimized their positions by claims of being bodhisattva or even Shiva-buddha. The evidence that Malay rulers claimed to embody the insan kamil is thin, as Milner has to admit, but claims to sainthood are well-documented. Islamic terminology related to waliya is widely used in relation to worldly rulers in the region. At least some of the celebrated ‘nine saints’ of Java, reputedly responsible for its Islamisation, were, in fact, the rulers of harbor states.

Both Ricklef and Bruinessen have agreed that Islamisation in Java and Southeast Asian society at large was a result of the collaboration between the rulers and the Sufism doctrine either brought by Middle East traders or Sufis. In his wide exploration about Sufi order in Indonesia, Bruinessen emphasizes the role of Nusantara ulama who studied in Middle East and got ijaza from their master. According to Bruinessen (1999: 1), at least since the seventeenth century and possibly earlier, there had been a community of Indonesian students and scholars in the holy cities, which acted as the chief mediators between the heartlands of Islam and their lands of origin. With one or two uncertain exceptions, all Indonesian branches of Sufi orders (tarekat) were introduced into the Archipelago from Mecca or Medina, usually by returning students with the exceptions were a possible early Shattari influence in Aceh and the introduction of the Rifa’iyya and the Qadiriyya there by the Indian Nur al-Din al-Raniri. Even such orders as the Shattariyya and Indian branches of the Naqshbandiya reached Indonesia not directly from India but from the Haramayn. Moreover, the Indonesian branches of the great Sufi orders that thus were established never became fully independent and self-perpetuating. Such was the prestige of the holy cities that the Khalifa of Indonesian shaykhs usually went to the Hijaz to get yet another ijaza from a Meccan or Medinan teacher.

It might be complicated for some reader to think about which side of local culture that complies with
Islam. But we can track it by the fact that society in the form of ordinary people in earlier era of Nusantara was dominated by the ruler. It shows that local people solely follow their ruler’s way of life without any objections. With great admiration to their ruler, local people received the truth guiding their life from their ruler. Thus, the authors argue that Islamisation by this model went on by process of accommodation with the local culture.

The rather enduring legacy of Nusantara Islam is widely accepted as a fundamental root for creating Indonesia’s Muslim. One may ask a question on how such an old style of Islamisation and Muslim could sustain the existence of the then so-called Sufi order group until the current era. Probably many will assume the effective use of communication for the answer. A relation that is very close between the member and the leader (mursyid) is the proven track record to put communication is effectively utilized. The leader as communicator gives the message to the member or vice versa.

Communication is a common term permeating society on a daily basis. Generally, communication is known for its two ways mechanism that shares common meaning between the sender and the receiver. It lays on how communication work to help giving understanding between the sender and the receiver. As another four elements of communication, the channel of communication becomes an important feature and therefore it should be more realized. In this regard, channel is a kind of transmission from one position to another position through a channel of communication. The channel is located between the sender and the receiver. Many forms of channel or type of communication exists ranging from utterance, audio visual, internet site, book, letter and magazine to construct a narrative of communication channel upon a Sufi order group.

It should be noted that there are some articles related to communication used among Sufi order member that has conducted like for example work by Maulana (2013). He explores communication among tariqah naqsabandi member in Sumenep, Madura. Maulana’s article focuses mainly on how self-developing of this group formed through interpersonal communication, intrapersonal as well as symbolic interactionism. Thus, guru or mursyid in this Sufi order group has formed the self-concept of organization. The position of guru is as significant other, society is as social comparison, culture is as cultural teachings. Finally, he explains how the member of Sufi order evaluates themselves by symbolic interactionism.

Another similar study offered by Salahuddin (2013) who see communication patterns on Tariqah Qadiriah wannaaqsaabandiyah Suryalaya Islamic boarding school of Tasikmalaya, West Java. Salahuddin’s article shows that there are communication patterns among the member of Sufi order so that enable them to strengthen the character building as well as the spiritual building of the member through ritual gathering. However, both articles have not yet detailed real aspects of communication channels, either verbally or audio-visual that utilized in the Sufi order group.

**Research Method**

This article is based on field research to collect the data. Then, the data from observation and interview are combined with literature review. Generally, this article is resulted from a qualitative research method. By this approach, the researcher is allowed to use sorts of data collecting techniques i.e. in-depth interview, observation, and literature study alike. In-depth interview is favored here with an assumption that data were delivered by some informants who have deep and rich information about Sufism and channel of communication alike over TQN group in Jakarta. During the time of data collection, researchers have also visited and observed the site, the people, and the member of Sufi order group in Jakarta. These two techniques are then combined with the literature study focusing on the same topic. Triangulation of the data is done by interview and literature review as well. Gathering data was mainly taken in August 2017.

Theoretically, the more comprehensive and interactive a study presents a narrative around it, the better qualitative study is resulted (Creswell, 2003). In other words, a qualitative approach is an effort of digging ‘life-worlds’ of a phenomenon that
is explored. In this way, the qualitative researcher focuses on languages that evolved naturally, and definitions of the individuals to experience them. In essence, the qualitative approach covers emotions, motivations, symbols, and its meanings, empathy and other subjective aspects coping with the daily life of individuals and groups examined (Berg (2001). During the interview, the author recorded information delivered by informants and took some photos as strong evidence of the data collection. Then, to analyze the data, this article tries to reduce the data and to connect them with literature or the theory used in this article.

**Channel of Communications of TQN of Jakarta’ Branch**

As outlined above, a channel of communication is a kind of transmission generally by a certain tool from one place to another place. The channel is located between the sender and the receiver. Henceforth, the channel of communication is something just like a transmitter of communication connecting between the sender and the receiver. Most feature tells us that channel or type of communication exists in daily basis ranging from utterance, audio visual, internet site to written channel such as a book, letter, and magazine.

To look at what happened in everyday society’s activities, it can be seen so many channels or type of communication ranging from words verbally said through radio, television, internet site to something written word like for example book, letter or magazine (Moore, Burton and Myers, 2004). Indeed, these channels of communication are perceived to sustain social cohesion among individuals in a group. Likewise, such activity in maintaining social order in society is also organized by the Sufi order group, namely Tarekat Qadiriyah Wannagsabandi-yah (TQN) of Suryalaya’ Jakarta branch. Notably, this group has developed an advance channel of communication through website and social media.

Below is the exploration of channels of communication at Tarekat Qadiriyah Wannagsabandi-yah (TQN) Suryalaya’ Jakarta Branch.

**Audio Visual Communication Channel**

**Utterance (Oral Communication)**

Communication through direct utterance or oral communication is more applied mainly during a meeting between the member and leader like for example in manaqib recitation ritual. Normally, on this occasion, the preacher delivers his message and advice (mauidloh hasanah) to the audience, the member. The preacher must be a man who granted direct permission from the headquarter (khalifah/wakil talqin) of Sufi order group. At TQN Suryalaya’ Jakarta branch, the preacher must be acknowledged by the late Abah Anom in Tasikmalaya of West Java, the top and charismatic leader of this Sufi order group.

Initiation for a new member is normally held during the sermon. The authors observed the process of initiation. New members sat on the floor and got ready to repeat what imam says. Initiation ritual is led by the Imam (wakil talqin) by giving ijaza (verses to be memorized and uttered) to the new permanent member that recited every day after salat or particular time. Being a member of TQN means that they will always obey all suggestion from the Imam and practice ijaza they receive. Once a month, a ritual gathering is organized on Sunday morning. This ritual can be seen at the event of talqin recitation for TQN of Suryalaya’ Jakarta branch which took place at al Mubarak mosque in Rawamangun, Central Jakarta like for example in early September 2017. The Imam (Kiai Wahfiuddin Sakam) leads talqin recitation over more than hundred-people including approximately 80 new permanent members.

The authors met a family of a new permanent member of this Sufi order group. They admitted that they had just already being initiated. They live in Cilincing, North Jakarta. The wife said that she and her husband with their two kids had departed from their house at 6 o’clock in the morning. Then, they arrived at this mosque at 9 am. As coming to this mosque for the first time, they did not know the location of the mosque exactly because the mosque locates not at the edge of highway Rawamangun. Rather, the mosque is located at the middle of houses complex in Rawamangun area, East Jakarta. Before reached the mosque, they took around the area several times causing gasline of their motorbike exhausts. She wore a veil and has Batak ethnic background, while her husband comes from Tasikmalaya, the headquarter of this Sufi order. She wanted to calm her mind and tried to focus on worshipping to God by being a member of this Sufi order.

**Radio**

Radio is noted as one of channel of communication. It is used to be the most influential channel of communication during Franklin Delano Roosevelt (FDR) took power in United States of America. Radio helped FDR to be the Great Communicator (Yu, 2005). However, this channel is rarely used in this Sufi order, particularly to communicate between the leader and the member. But it was operated frequently in early 2000. Radio broadcasting for spreading messages in this Sufi order is no longer activated due to the change of audience habit on accessing radio. Once a commercial radio gave an opportunity for this Sufi order to broadcast its message in the 1990s, however, it was no permanent slot that had given regularly. For that reason, radio broadcasting is not familiar used by this Sufi order group.

**Television**

Unlike some other religious group, TQN of Suryalaya’ Jakarta branch doesn’t install their own television channel yet. Although dakwah through television is not normally used, especially with referring to the imam Kyai Wahfiuddin Sakam that...
was known for his appearance frequently on some commercial TV to deliver Islamic dakwah. Nevertheless, it seems that he never spread his tarekat special message though he probably could be to do so. In contrast, according to a prominent member of Sakam' Sufi order, he just shares a general topic of Islam with its problem as well as its solution (interviewed by the authors, 17 September 2017).

Written Communication Channel

Internet

In recent time, a message from organization as well as from other Sufi order group organization is more delivered excessively through website as the main channel of communication. It is not uncommon to witness the utilization of internet-based media for delivering religious messages. Based on the observation during the time of field research, it is found that there is at least two websites of Sufi order that is very well managed such as www.tqnnews.com and www.sufinews.com. The latter is attached to another Sufi order group namely Syadliliyah of Tulungagung (East Java) base whereas the former is organized by TQN Suryalaya' Jakarta branch. This article focuses on the former, while www.sufinews.com is popular for its essential figure Lukman Hakim who also a great Sufi teacher in current Indonesia.

The website www.tqnnews.com is possessed by TQG Suryalaya' Jakarta branch. Any message from headquarter and another Sufi order group that aligns with TQN vision is published on the website. The use of website as the channel of communication has much more overwhelmed in the current situation than previous era. Website of www.tqnnews.com can be accessed freely by netters or audience. The website rubric consists of some rubrics i.e. home, news, discourse, agenda, recited verses, donation, and contact. Each rubric contains any different kind of news and information both soft news and hard news. The rubric opinion is also offered in this website which is entailed by valuable advice as well as inspirational stories dealing with Sufism world.

According to Hendra, a member of editorial team of this website, the main idea of building website was not seriously arranged. At the time, it was just uploading any information related to Sufism in order to get attraction from Sufi order member as well as non-Sufi order member. Personally, he wanted Sufi order (tarekat) to be more popular among Muslim society. He sees building the website is only one alternative way of presenting Sufi order to be much more casual and familiar among Muslim society.

In addition, it was designed merely to change people opinion about Sufi order for no longer thinking that it accommodates traditional Muslim only. Then, Sufi order was not thought associated with superstitious rituals and practiced in the jungle. In contrast, Sufism should be understood as a useful tool and mean for modern Muslim. “If you want to know about Sufism (tasawwuf), then you join tarekat” (interviewed by the authors, September 10, 2017).

His Sufi order group website does not specify to discuss merely about wisdom, magic, and supernatural power alike. Rather, his Sufi order group website tries to ask Muslim to be linked with God truthfully and faithfully. Furthermore, materials uploaded on his Sufi order group website which he responsible for are related to building link with God like for example Islamic sermon, dakwah tour, trainings on dakwah and many other things. The website supports TQN Suryalaya’ Jakarta branch program including Kursus Pelatihan Tasawwuf (Kupat, or tasawwuf training course). As a member of the editorial team, he reports many events and activities of Sufi order around the country. Its main goals are to promote Sufi order thorough Muslim community in Indonesia and to explain the meaning of any detail on Sufi order.

Observing the website itself, we can see that readers or audience are allowed to give their feedback as well as ask a question regarding Sufi order issues. Questioning about initiation (baiat) is very common asked by the audience. Besides, comment from the audience is also possible. So far, comments that are given on website tend to be a positive tone. Readers who want to know more about Sufi order is advised to join tasawwuf training.

Most recently, TQN website contents are shared via social media like for example Facebook, Twitter, Instagram, YouTube, and many others. Before the development of online web, TQN produced some dakwah materials recorded on VDC and DVD. Like for example, the sermon of Kyai Wahfiuddin Sakam was recorded over DVD and then was shared to broader audiences. However, when internet substituted DVD recording, all recorded materials have distributed through online web.

Another one thing related with website development of this Sufi order group is to balance and to oppose any other disrupted social media contents such as spreading a hoax, gossip, negative effect of entertainment news, etc. Henceforth, the website www.tqnnews.com is designed to give the audience a light side media rather than a black side of media.

Book

During the field research, the authors also found that messages from the leader or imam of the Sufi order group were shared systematically over some printed books. Visitors can buy the books on the mosque book store. The book store provides not only the Sufi order group books but also some other Sufism book published by other publishing companies. However, this sort of channel of communication seems less intensified by the management of the Sufi order group than an online communication channel.

Books that are used and distributed mainly for its member in this Sufi order are mainly focused on means or handbook for member obligation on daily verses recitation. The books, among others, are
entitled “Uquudul Juman” which emphasizes on guidance for daily recitation for TQN member (either male or female). This book is published by Muwaddamah Warahmah company of Suryalaya Islamic Boarding School, Tasikmalaya. Another book is entitled Mi'atul Husnul Shadur (Key of Opening Heart) published by the similar publisher of the uquudul juman book. And the third and also important one is the book entitled Akhlaqul Karimah Akhlaqul Mahmudah published by Serba Bhakti Foundation Suryalaya Islamic Boarding School, Pagerageung, Tasikmalaya. It guides the member of this Sufi order to be pious Muslim by emphasizing daily decent attitudes.

It is widely known that communication is pervading on societal live on daily basis. Communication has two ways mechanism that shares common meaning between the sender and the receiver. To get the meaning, it lays on how communication work to help giving understanding between two sides. According to Campbell, Martin & Fabos (2014), communication is the creation and use of symbol systems that convey information and meaning (e.g. language, Morse code, motion picture, and one-zero binary computer code). Communication will clearly effective as long as it uses an appropriate channel of communication. There are five elements of communication i.e. sender, receiver, message, channel, and feedback. Like another four elements of communication, the channel of communication becomes an important feature. Moore, Burton & Myers (2004: 982) argue that it is a kind of transmission from one position to another position through the channel of communication. The channel is located between the sender and the receiver. Many forms of channel or type of communication exists ranging from utterance, audio visual, internet site to written channel such as a book, letter, and magazine.

Su et al. (2009) explain channel communications in dealing with economic actions. It conveys persuasive information to gain compliance in social relations. Such interpersonal relationships and their networks provide a mechanism for private information, which is richer and more reliable than public information, to be communicated among embedded actors. Channel of communications in emerging markets, Su et al. continue, are embedded in the intricacy of economic and sociocultural environments.

The authors agree with Su et al. standpoint mentioned above because communication channel embeds actors whereby, they build interaction with one another. The interaction is going on a private way, not by official and public information. To connect between Su et al. explanation above and the pervasive communication channels within TQN Sufi order' Jakarta branch, the chart shown above can help to give an understanding. The sender/leader/wakil talqin/imam has a central position in this communication scheme. It gives message both direct spoken language and written language. Direct spoken language occurs on a meeting when both leader and member meet regularly. In addition, messages from the leader are also spread through indirect written communication channels, i.e. book, website, social media, tv, and radio as well. The use of these communication channels breaks the barrier between the leader and the member. Possibly, the member has a different social status from the leader.

Moreover, the persistent of communication channels in TQN Sufi order' Jakarta branch proves the use of communication channels including the advanced communication technology (website and social media) that can help to deliver message from the elite to the mass effectively. Although it is widely known that Sufi order is as
the old-fashioned religious group or the traditional religious group, it can continue the group’s existence by adapting and adopting the massive use of communication channels. Here, it seems that the dialogue between traditional and modern occurs although only by studying the small phenomenon, namely the use of communication channels on Sufi order group.

Conclusion

The Qadiriyah Wannasbaddiyah Sufi Order (TQN) is still persistence today spreading its tentets and organizing a program for spiritual improvement to the member and the sympathizer. One factor that contributes to its long-existing is resulted from values transmission by using an effective channel of communication. Here, it is important to look at what type of channels of communications that are used in this group, so that they can sustain their Sufi order group until today. Data aforementioned above shows that transmitting religious messages in this group lies mainly on the effective use of channels of communication both audiovisual communication channel and written communication channel. What can be best developed from the exploration in this article is that although Sufi order is regarded as old-fashioned Islamic movement not only in Indonesia but also worldwide, it can still reach the audience and be more developed through the means of communication channels. Instead of rejecting sophisticateed communication technology, they use advanced communication technology, especially social media to promote and to share their religious messages.

Channel of communication applied by audio tools have been transmitted by oral language or face to face utterance, radio, and television. However, these last two channels are no longer activated anymore. In line with the current development of ICTs, where internet is the basic tool, this Sufi order group maximizes its message to a wider audience through website and social media. Initially, a website containing blogs was developed. It is followed by the use of social media such as Instagram, Facebook, YouTube, WhatsApp, and other similar things. Important messages from the leader and vice versa could be generated simultaneously thanks to the current development of ICTs.

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