

# **Tarekat in the Wave of Modernization: Emotional Maturity Amidst an Abundance of Information, Surau Muhammadil Amin Rawang Malaysia**

**Fauzi Maulana Adisyah Harahap, Siti Latifa**

## **Abstract**

This research investigates the vital role of tarekat (Sufi orders) in fostering members' emotional maturation in the digital age, particularly when confronted with information overload. Amidst the challenges of information overload impacting the emotional well-being of modern individuals, this study highlights how a spiritual tradition responds. Employing a qualitative approach through a case study design at Surau Muhammadil Amin Rawang, Malaysia, data were collected via in-depth interviews and observation. The findings indicate that tarekat's spiritual practices, such as dhikr (remembrance of God), muraqabah (meditation), and the guidance of a murshid (spiritual guide), significantly facilitate emotional regulation, enhance the ability to wisely filter information, and cultivate inner resilience among its members. Compared to non-tarekat individuals, participants in this study demonstrated a better capacity to manage anxiety and stress induced by digital information. This affirms that tarekat is not only relevant amidst modernization but also serves as an effective mechanism for achieving emotional maturity and psychological stability. This research contributes to a richer understanding of the interaction between Islamic spirituality and psychological challenges in the digital age.

**Keywords:** Tarekat (or Sufi Order), Emotional Maturation, Digital Age, Surau Muhammadil Amin Rawang Malaysia

Fauzi Maulana Adisyah Harahap  
Philosophy Study Program, Universitas Pembangunan Panca Budi, Indonesia  
e-mail: [fauzimaulanaadisyah@gmail.com](mailto:fauzimaulanaadisyah@gmail.com)

Siti Latifa  
e-mail: [latifahsalim585@yahoo.co.id](mailto:latifahsalim585@yahoo.co.id)  
International Conference Global Islamic Education: Cultivating Tolerance and Interfaith Cooperation in A Multicultural Theme: Strengthening Tolerance and Peace.  
<https://proceeding.pancabudi.ac.id/index.php/GIE>

## Introduction

The contemporary era is characterized by the rapid development of the digital world, people now have unlimited access to information from various sources. While this enriches perspectives, a new challenge arises in the form of an information explosion. Individuals often have difficulty filtering and selecting information and options that are truly relevant and useful (Sulianta, 2024). In the midst of the information flood phenomenon that can trigger anxiety and disorientation, the role of traditional institutions such as tarekat (Sufi community) becomes relevant to study. The Naqsyabandiyah Order features a unique approach to the practice of suluk, which distinguishes it from other orders through the use of core methods such as dhikr and tafakur. The practice of dhikr that fosters inner awareness and tafakur as an exercise in self-control become the foundation in shaping the emotional resilience and spiritual maturity of its followers (Lubis, 2024).

This research focuses on Surau Muhammadil Amin Rawang, Malaysia, an active tarekat community in the middle of an urban area full of modernization. The main objective of this study is to examine how the practices and teachings of tarekat in Surau Muhammadil Amin contribute to the emotional maturation of its members in a context of information overload. The results are expected to provide an in-depth understanding of the adaptation of spiritual communities in the digital age as well as practical implications for the development of emotional well-being.

## Literature Review

This research is based on several theories to analyse the complex interactions between spirituality, modernization and emotional states.

**Modernization Theory** according to Bakri (2016), Modernization covers a broad spectrum of areas of life and raises various challenges that need to be responded to adaptively by society. In the context of the Eastern and Islamic world, modernization is a form of response to the complexity of changes brought about by the waves of globalization and the flow of modernity. Modernization theory provides a framework for understanding how traditional institutions such as tariqahs adapt to contemporary social dynamics. This adaptation not only touches on the structural dimension, but also supports the emotional maturation process of its members.

**Media Effects Theory**, particularly the concept of Information Overload can provide continuous exposure to excessive amounts of information that can trigger a condition known as information overload, a situation in which an individual's capacity to process information becomes limited. A constant flow of unfiltered information often blurs the line between fact and disinformation, which in turn can lead to confusion, psychological distress, even impaired concentration or cognitive fatigue (Rahmah et al., 2025). This is used to analyze the impact of information overexposure on individuals.

The core of this emotional maturation analysis is the **Emotional Intelligence (EI) Theory** popularized by Daniel Goleman, According to Daniel Goleman, emotional intelligence is the ability to understand and manage emotions wisely, which includes self-awareness, emotional control, motivation, empathy, and social skills. This is important for building healthy relationships and emotional well-being (Chintya & Sit, 2024). Finally, **Coping Theory** as put forward by Lazarus and Folkman A person's coping strategy is strongly influenced by various factors, such as culture, life experience in facing challenges, environmental conditions, personality, self-view, and social interaction (Maryam, S. 2017). This is very helpful if applied to understand the adaptive strategies used by members of the tarekat in dealing with emotional distress arising from the modern environment and information overload. Previous studies have shown that tarekat is able to adapt to modernization (Bukittinggi, 2021), while information

overload can have a negative psychological impact (Rahmah et al., 2025). (Asmita & Irman, 2022). Some studies have also indicated that spirituality can be an important coping resource (Waluyoajati, M, P. & Swari, D, I. 2024) and practices such as meditation have similar benefits to dhikr practices in cultivating mindfulness This research deepens the understanding of how tarekat, as a spiritual tradition, is specifically able to fill the gap between modern challenges and the need for emotional maturation.

### Research Methodology

This research used a qualitative approach with a case study design in Surau Muhammadil Amin Rawang, Malaysia. Participants were purposively selected, including Mursyid (Spiritual Leader), members of tarekat (jamaah) from various backgrounds, and surau administrators.

Data collection was conducted through:

1. **In-depth Interviews:** Will be conducted in a semi-structured manner via Zoom or other online platforms. The aim is to explore the subjective experiences of the participants in depth, especially regarding their spiritual practices, how they manage their emotions, and how they respond to the abundance of information in this digital era.
2. **Participatory Observation via Zoom:** The researcher will virtually participate in the regular activities of the congregation, such as zikr and majelis ilmu, This aims to understand the dynamics of the community as well as how the teachings of the congregation are applied in the participants' daily lives, even though the interaction is conducted online.
3. **Document Analysis:** Internal tarekat documents and teaching materials related to the ethics or manners of information interaction were analyzed.

The collected data were analyzed using thematic analysis (Sitasari, 2022), with the steps of data familiarization, code generation, theme search, theme review, theme definition, and report writing.

### Results and Discussion

#### A. Contribution of Tarekat Practice to Emotional Maturation

The results showed that the spiritual practices of Tarekat in Surau Muhammadil Amin rawang, malaysia, especially daily dhikr and tafakur (contemplation), play a crucial role in fostering emotional maturity. Participants reported that dhikr helped them achieve better emotion regulation, reduced anxiety, and increased self-awareness of internal feelings. One member stated, "With dhikr, my heart is calmer, less prone to panic in the face of outside news." Tafakur encourages introspection and reflection, which contributes to a deeper understanding of self and others, and increased empathy. It also provides a platform to understand the nature of emotions from a spiritual perspective, teaching the importance of patience (sabar) and acceptance (rida). The implementation of patience and rida in life is: Patience in facing life's trials is a key value in Islam. Surah Al-Baqarah emphasizes the importance of calmness, tawakkal, and taking lessons from every trial. By being patient, a Muslim can achieve blessings and get closer to Allah (Rahmawati, 2023) and The process of achieving rida involves realizing that all events in life are part of Allah's will which contains wisdom. The heart is invited to accept fate with sincerity, without complaint or rejection. It also includes the ability to refrain from dissatisfaction, strengthen faith, be grateful for every situation, and ask for peace through prayer (Sugiarto, 2021).

## B. Management of Abundant Information by Tarekat Members

Tarekat members in Surau Muhammadil Amin Rawang, Malaysia show a different approach in managing abundant information compared to the general public. They tend to apply the principle of tahqiq (verification). According to the findings of the Research Team (2024), the tahqiq approach is not merely procedural, but also reflects ethical values in the Islamic scientific tradition. This approach emphasizes the importance of exploring the validity of information carefully and thoroughly before drawing conclusions or disseminating them to others.

And husnuzhon (good prejudice), husnudzon is a way of thinking that is based on a positive attitude, which contributes to shaping individual behavior in a more constructive and good direction (Rohmah, M., & Asror, A. 2022), as taught in tarekat. Before believing or disseminating information, especially those that have the potential to divide or cause concern, they try to find the truth or consult it with the Mursyid or more senior members.

In the face of the abundant flow of information on social media, many individuals show a critical and selective attitude. Some consciously limit the duration of their use of digital platforms or only follow certain accounts deemed beneficial. These actions reflect an awareness of the risk of mental and emotional disturbances due to uncontrolled exposure to information, as well as reflecting efforts to keep their hearts clean from things that lack value, in accordance with the principles of spirituality that emphasize the importance of protecting oneself from negative influences.

## C. Emotional Resilience Development Strategy

Tarekat in Surau Muhammadil Amin Rawang, Malaysia uses several strategies to build emotional resilience amid the challenges of modernization:

- a. **Community Strengthening (Ukhuwah):** The warmth of relationships between members of the congregation creates a supportive environment and strengthens the sense of community. Interactions in assemblies, such as sharing stories and discussions, serve as a means of emotional release and provide psychological comfort for members.
- b. **The guidance of the murshid:** A murshid plays an important role as a guide in both spiritual and emotional aspects. Through his guidance and advice, members of the congregation are helped to understand events and information from a religious perspective, thereby alleviating inner distress and fostering an attitude of tawakkala, or surrender to God's will.
- c. **Internal Focus:** Tariqah values emphasize purification of the heart and attention to the inner state, rather than simply responding to external stimuli. This approach encourages followers to develop an internal locus of control, so that they remain stable and not easily swayed by external dynamics or information.
- d. **Continuous Practice:** Regularity in practicing dhikr, prayer, and other forms of worship establishes a consistent pattern of life, which in turn provides inner peace and helps to reduce mental anxiety due to exposure to random and unstructured information.

These results corroborate the idea that tarekat can be an effective resource for emotional maturation and resilience, complement the findings of (Syarifuddin, 2023) on the role of

spirituality or specific dhikr in shaping the mental health (coping) of pilgrims, and offer a new perspective on the adaptation of traditional institutions in the digital era.

## Conclusion

The results showed that the existence of Tarekat in Surau Muhammadil Amin Rawang, Malaysia, has an important role in shaping the emotional maturity of its followers in the midst of modernization and the flow of information. Spiritual activities such as dhikr and tafakur are proven to support emotional management and increase self-awareness. Tarekat members also develop adaptive coping mechanisms, such as filtering information based on spiritual values, as well as relying on the power of community and direction from the murshid as a source of calm and guidance.

Tarekat not only remains relevant in the modern era, but also plays an effective role in shaping the emotional resilience of its followers in the face of complex digital life challenges. The findings make a new contribution to our understanding of how traditional spiritual institutions adapt to changing times, and open up opportunities to use them as inspiration in designing emotional well-being programs in an increasingly digitally connected society.

## References

- Asmita, W., & Irman, I. (2022). Aplikasi Teknik zikir dalam Konseling Terhadap Kesehatan Mental. *Al-Ittizaan: Jurnal Bimbingan Konseling Islam*, 5(2). <https://doi.org/10.24014/ittizaan.v5i2.18221>
- Bakri, S. (2016). Modernisasi dan Perubahan Sosial dalam Lintasan Sejarah Islam. *KALIMAH*, 14(2), 173. <https://doi.org/10.21111/klm.v14i2.611>
- Bukittinggi, I. (2021). Tasawuf Sebagai Solusi dari Kosongnya Spiritualitas Pada Masyarakat Modern Akibat Perkembangan Teknologi Fitrawati. In *Majalah Ilmu Pengetahuan dan Pemikiran Keagamaan TAJDID* (Vol. 24, Issue 2).
- Chintya, R., & Sit, M. (2024). Analisis Teori Daniel Goleman dalam Perkembangan Kecerdasan Emosi Anak Usia Dini. *Absorbent Mind*, 4(1), 159–168. [https://doi.org/10.37680/absorbent\\_mind.v4i1.5358](https://doi.org/10.37680/absorbent_mind.v4i1.5358)
- Lubis, N. & N. J. (2024). Implementasi diri sebagai hamba dalam aktivitas suluk tarekat naqsyabandiyah. *Journal IICET*, 10(2).
- Maryam, S. (2017). Strategi coping: Teori dan sumberdayanya. *Jurnal Konseling Andi Matappa*, 1(2), 101–107. <http://download.garuda.kemdikbud.go.id/article.php?article=938216&val=14517&title=Stra>
- Waluyoajati, M. P., & Swari, D. I. (2024). Peran Psikologi Tasawuf Mengenai Kesehatan Mental dan Spiritualitas Generasi Z Pada Era Digital. *Mutiara : Jurnal Penelitian Dan Karya Ilmiah*, 2(4), 199–209. <https://doi.org/10.59059/mutiara.v2i4.1484>
- Rahmah, F., Az-Zahra Sutami, N., Dwi Amanda, M., & Asbari, M. (2025a). Ledakan Informasi dan Kesehatan Mental: Peran Kecerdasan Emosional di Era Digital. *JOURNAL OF INFORMATION SYSTEMS AND MANAGEMENT*, 04(02). <https://jisma.org>

- Rahmah, F., Az-Zahra Sutami, N., Dwi Amanda, M., & Asbari, M. (2025b). Ledakan Informasi dan Kesehatan Mental: Peran Kecerdasan Emosional di Era Digital. *JOURNAL OF INFORMATION SYSTEMS AND MANAGEMENT*, 04(02). <https://jisma.org>
- Rahmawati, L. (2023). Al-Hikmah Konsep Sabar dalam Perspektif Ulama Tafsir. *Al-Hikmah Jurnal Theosofi Dan Peradaban Islam*, 5(2), 2023. <http://jurnal.uinsu.ac.id/index.php/alhikmah>
- Sitasari, N. W. (2022). *Mengenal Analisa Konten Dan Analisa Tematik Dalam Penelitian Kualitatif Forum Ilmiah* (Vol. 19).
- Syarifuddin, S. (2023). Peran Zikir dalam Membentuk Kesehatan Mental Jamaah: Studi Kasus Jemaah Surau Asraful Amin Kecamatan Stabat. *MUKADIMAH: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial*, 7(1), 159–165. <https://doi.org/10.30743/mkd.v7i1.6629>