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Sufistic Da'wah and Its Challenges in Facing Globalization Currents at Parsulukan Aek Salak and Babussalam Rodang Selamat in Padang Lawas

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Abstract

This study examines the implementation and spiritual development based on Sufistic da'wah and its challenges in facing the currents of globalization at Parsulukan Aek Salak and Babussalam Rodang Selamat in Padang Lawas. Globalization has brought social changes that weaken religious awareness and increase materialistic orientation within society. This condition requires a da'wah approach that is capable of addressing the inner spiritual dimension more deeply. The study employs a qualitative approach with a descriptive method using observation, interviews, and documentation techniques. The findings reveal that the implementation of Sufistic da'wah is carried out through structured spiritual activities such as dhikr, suluk, tawajuh, and continuous spiritual guidance under the supervision of a mursyid. This spiritual development process enhances religious awareness, strengthens moral character, and builds community spiritual resilience. Sufistic da'wah also contributes to maintaining a balance between worldly life and the hereafter while fostering a moderate and inclusive religious character. The challenges faced include the influence of globalization that promotes materialistic thinking, the advancement of information technology, and shifts in religious behavior patterns. This study confirms that Sufistic da'wah remains highly relevant as a strategy for spiritual development in addressing the dynamics of globalization and serves as a solution to moral and spiritual crises in modern society.

Kata kunci:
Implementasi, Dakwah Sufistik, Globalisasi, Parsulukan, Pembinaan Spiritual.

Abstrak
Penelitian ini mengkaji implementasi dan pembinaan spiritual berbasis dakwah sufistik serta tantangannya dalam menghadapi arus globalisasi di Parsulukan Aek Salak dan Babussalam Rodang Selamat di Padang Lawas. Globalisasi memunculkan perubahan sosial yang berdampak pada melemahnya kesadaran religius serta meningkatnya orientasi materialistik masyarakat. Kondisi tersebut menuntut pendekatan dakwah yang mampu menyentuh dimensi batiniah secara mendalam. Penelitian menggunakan pendekatan kualitatif dengan metode deskriptif melalui teknik observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa implementasi dakwah sufistik dilakukan melalui kegiatan dzikir, suluk, tawajuh, serta pembinaan rohani yang terstruktur di bawah bimbingan mursyid. Proses pembinaan tersebut meningkatkan kesadaran keagamaan, memperkuat akhlak, serta membentuk ketahanan spiritual masyarakat. Dakwah sufistik juga berkontribusi dalam menjaga keseimbangan antara kehidupan dunia dan akhirat serta membentuk karakter religius yang moderat dan inklusif. Tantangan yang dihadapi meliputi pengaruh globalisasi yang mendorong pola pikir materialistik, perkembangan teknologi informasi, serta perubahan pola keberagamaan masyarakat. Penelitian ini menegaskan bahwa dakwah sufistik memiliki relevansi yang kuat sebagai strategi pembinaan spiritual dalam menghadapi dinamika globalisasi serta menjadi solusi terhadap krisis moral dan spiritual masyarakat modern.

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INTRODUCTION

Globalization is a phenomenon that brings significant changes in various aspects of community life, including social, cultural, and religious fields. The development of information and communication technology accelerates the spread of global values, cultures, and lifestyles that influence people's thinking and behavior. This condition leads to a shift in traditional values and a weakening of spiritual orientation in modern life. Ghofir and Amalina explain that globalization presents opportunities as well as challenges for Islamic preaching because rapid social changes can affect the continuity of spiritual values in society. The phenomenon indicates an imbalance between the material and spiritual dimensions, impacting the decline in moral quality and religious awareness of the community (Ghofir dan Amalina 2022).

Globalization also impacts the spiritual dimension of society, marked by an increase in materialistic orientation and a weakening of religious consciousness. This condition creates a need for an approach to preaching that not only focuses on cognitive aspects but also touches the inner dimension of humans. Sufism as the spiritual dimension of Islam plays an important role in shaping spiritual awareness and strengthening the relationship between humans and Allah SWT. Mannan explains that Sufism functions as a means of spiritual formation aimed at purifying the soul, improving morals, and forming a balanced personality between outward and inward aspects. The Sufi approach helps individuals achieve inner peace and enhances spiritual quality in modern life (Mannan 2018).

The concept of Sufi preaching emphasizes spiritual formation through the process of purifying the soul, forming morals, and strengthening consciousness of God. Sufi preaching is not only oriented toward formal religious instruction but also toward spiritual transformation that influences individual behavior and the social life of the community. Muvid explains that the practices of dhikr (remembrance), spiritual formation, and Sufi education play important roles in forming spiritual and moral balance in modern society. Sufi preaching helps society overcome spiritual crises and provides inner peace in facing social changes (Muvid 2023).

The implementation of Sufi preaching in society is carried out through various religious institutions, one of which is parsulukan. Parsulukan is a spiritual formation institution that functions as a center for tasawuf education and the shaping of the community's character. Parsulukan activities include dhikr, suluk, tasawuf study circles, and spiritual guidance aimed at increasing religious awareness in the community. Hamzah and Nasrul explain that the tarekat institutions and Sufi guidance play an important role in forming the community's spiritual resilience and maintaining moral stability amid social changes. Sufi preaching through spiritual institutions has proven effective in strengthening religious values and shaping the character of society (Nasrul dan Hamzah 2020).

Sufi preaching has a significant contribution in facing the challenges of globalization through

strengthening the community's spiritual resilience. This approach helps enhance spiritual awareness, quality of worship, and the formation of character. Sufi values such as patience, sincerity, and tawakkul are proven to strengthen the mental and spiritual resilience of modern society (Himawan dan Saepullah 2025). Sufi preaching also plays a role as a solution to the moral and spiritual crisis triggered byglobalization. Globalization drives value changes toward materialism and individualism, causing an imbalance between the material and spiritual dimensions. This condition leads to weakened religious awareness and a decline in the moral quality of society (Anwar 2023).

Sufi preaching presents an approach that emphasizes spiritual guidance through the cleansing of the soul, strengthening awareness of the Divine, and the formation of morals. This approach stems from tasawuf teachings that serve as a means of inner transformation and strengthening the relationship between humans and God. Practices of dhikr, suluk, and spiritual guidance have proven effective in shaping spiritual balance and improving the individual's faith. Studies show that Sufi values are highly relevant in building spiritual and moral resilience of society amid the pressures of modern life (Nur dan Iqbal Irham 2023). Sufi preaching is not only a means of delivering religious teachings but also an internalization process of spiritual values that impacts individual behavior and social life.

The implementation of Sufi preaching within institutional contexts can be seen through the existence of Parsulukan as a center for community spiritual guidance. Parsulukan serves as a tasawuf education space that integrates worship practices with intensive moral formation through the guidance of a mursyid. Structured and sustainable activities can shape religious character and strengthen the spiritual awareness of the congregation. Research shows that tarekat and Sufi institutions play an important role in building social and spiritual transformation of the community through approaches adaptable to local contexts (Rohmawati 2024). The presence of Parsulukan Aek Salak and Babussalam Rodang Selamat in Padang Lawas serves as a concrete representation of Sufi preaching practices oriented toward systematic spiritual guidance for the community.

The dynamics of globalization present various challenges to the continuity of Sufi preaching. Changes in public thinking that are increasingly rational and pragmatic demand innovation in preaching methods to remain relevant to the needs of the era. The development of information technology influences how people access and understand religious teachings, thus requires a more communicative and contextual dakwah approach. Studies show that globalization brings challenges such as moral crisis, value disorientation, and the weakening of the community's spiritual identity (Supriyono 2024). This condition requires Sufi dakwah to adapt without losing the essence of Sufi teachings oriented toward purifying the soul and shaping morals.

Some previous studies show that Sufi dakwah plays an important role in spiritual and social formation of modern society. Qomariah Moehson's study explains that the tarekat movement has

strategic value in forming a humane dakwah and able to touch the spiritual needs of the community through an emotional relationship between mentors and followers, making the religious formation process more effective (Moehson 2019). M. Khamim's study also explains that tarekat not only functions as a spiritual movement, but has a social role in building community care toward socio-religious conditions through spiritual and moral values taught to the jamaah (Khamim 2021).

Elmansyah's research explains that Sufi dakwah remains relevant in the digital era because it can provide inner peace and serve as a solution to the spiritual crisis of modern society amidst technological development and globalization (Elmansyah 2016). Armyn Hasibuan, Ismail Fahmi Arrauf Nasution, and Mowafg Masuwd's studies also explain that tarekat in the digital era undergoes spiritual transformation through the use of technology media in the religious formation process of modern society (Hasibuan dkk. 2024).

Some of these studies show that Sufi dakwah has a close relationship with spiritual formation, moral development, and strengthening religious awareness of modern society. Earlier studies mostly discussed Sufism in the general dakwah context, tarekat movements, social changes, and dakwah challenges in the digital era. Previous studies have not specifically examined the implementation of Sufi dakwah at Parsulukan institutions in Padang Lawas Regency nor focused on forms of spiritual formation through dhikr, suluk, and tawajjuh in facing globalization directly. The difference of this study lies in its focus on the implementation and spiritually-based formation of Sufi dakwah at Parsulukan Aek Salak and Babussalam Rodang Selamat in Padang Lawas Regency.

This study is important as it comprehensively examines the implementation of Sufi dakwah, forms of spiritual formation, and challenges faced in the globalization context within Parsulukan institutions that play a strategic role in community spiritual development. The study also emphasizes analysis of the contribution of Sufi dakwah in maintaining the religious awareness of modern society and formulates dakwah strategies adaptive to social changes. This study is expected to provide theoretical contributions to the development of Sufi dakwah studies while filling gaps in research that specifically discusses the integration between the implementation of Sufi dakwah, spiritual formation, and globalization challenges in the Parsulukan context.

RESEARCH METHOD

This study uses a qualitative approach to deeply understand the strategies of Sufi missionary preaching in countering the influence of globalization. The qualitative approach was chosen because the study aims to examine phenomena comprehensively through understanding meaning, process, and the experiences of the research subjects in real-life contexts. This study applies a descriptive method because the data collected consist of words, narratives, and documentation, not in the form of numbers. The descriptive method aims to produce a systematic, factual, and

accurate depiction of the Sufi missionary strategies implemented at Parsulukan Aek Salak and Babussalam Rodang Selamat in Padang Lawas Regency. This approach allows researchers to gain a complete understanding of the role of Sufi preaching in fostering community spirituality and in facing the challenges of globalization.

The research subjects consist of mursyid, ustaz, and the students who participate in suluk activities at Parsulukan Aek Salak and Babussalam Rodang Selamat. The research object focuses on the Sufi missionary strategies in countering globalization in those two parsulukans. The data sources consist of primary and secondary data. Primary data were obtained directly from the field through interactions with 14 informants consisting of mursyid and salik. Secondary data were obtained from books, scientific articles, theses, dissertations, websites, and information from religious figures and communities around the parsulukans relevant to the research focus.

Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Observasi dilakukan secara non-participant observation, yaitu peneliti berperan sebagai pengamat tanpa terlibat langsung dalam kegiatan yang diamati sehingga memperoleh gambaran objektif mengenai aktivitas dakwah sufistik di

Data collection techniques were conducted through observation, interviews, and documentation. Observation was non-participant, meaning the researcher acts as an observer without direct involvement in the activities observed, thus obtaining an objective picture of the Sufi missionary activities at the parsulukan (Nugrahani 2014). Interviews were conducted in a structured manner using a question guide that has been prepared to obtain systematic and in-depth information about the Sufi missionary strategy. Interviews are an interactive process between the researcher and informants to obtain information through questions and answers, enabling a better understanding of the phenomenon studied (Sugiyono. 2019). Documentation techniques were used to complement the research data through collecting written documents, archives, and other sources related to the Sufi missionary activities at the parsulukan.

Data validity is established through triangulation techniques to ensure the validity and reliability of findings. Triangulation is done by comparing data from various sources, using different data collection methods, and utilizing various theoretical perspectives in the analysis process to enhance accuracy and credibility of results (Mamik 2014). This technique enables researchers to perform comprehensive data verification and ensure consistency of findings.

Data analysis is conducted qualitatively with an inductive approach through several stages, namely data reduction, data presentation, and drawing conclusions. Data reduction is done by selecting and summarizing information relevant to the research focus. Data presentation is carried out in the form of narrative descriptions to facilitate understanding of patterns and relationships between data. Drawing conclusions is done through a continuous process of data interpretation until findings are valid and scientifically defensible. This analysis aims to produce a comprehensive

understanding of Sufi da'wa strategies in countering globalization influences in Parsulukan Aek Salak and Babussalam Rodang Selamat in Padang Lawas Regency.

RESULTS AND DISCUSSION

Results

Concept of Sufi Dawa in Cultivating Spirituality of the Community.

Sufi dawa is an approach to preaching that focuses on fostering the spiritual dimension of humans through the process of purifying the soul and strengthening the relationship with Allah SWT. This approach stems from the teachings of Sufism which emphasize forming inner awareness as the main foundation of religious life. Sufism is understood as a spiritual path aimed at bringing humans closer to God through stages of soul formation and self-control. Firdaus explains that Sufism is teachings oriented toward purifying the soul and the development of spiritual consciousness through maqāmāt and aḥwāl as stages of the spiritual journey of humans. This process helps individuals attain closeness to Allah and shape a strong spiritual characte (Firdaus 2020).

The concept of Sufi dawa emphasizes the importance of spiritual development through contemplative worship practices such as dhikr, reflection, and muhasabah. These practices serve as means of purifying the soul and developing deep spiritual consciousness. Dhikr in Sufism is an effective spiritual education method in shaping religious awareness, strengthening morals, and improving the spiritual quality of society. The process of dhikr is carried out through stages of self-purification aimed at balancing spiritual, moral, and social dimensions of the individual. Spiritual development through Sufi practices plays a role in forming individuals who have religious awareness and strong spiritual resilience.

Spiritual development of the community through Sufi preaching emphasizes the importance of spiritual training as a means of character transformation and improving the quality of faith. The Sufi approach focuses on the process of purifying the soul through spiritual practices such as riyadhah an-nafs, muhasabah, and consistent worship habits. These spiritual practices help individuals control their inner desires and form a deeper religious consciousness. Research in the Journal of Da'wah Science explains that the practice of riyadhah an-nafs in preaching can transform character and the spirituality of individuals through a systematic and ongoing nurturing process. Such spiritual transformation impacts the improvement of personality quality. moral awareness, and individuals' closeness to Allah SWT. Spiritual development through Sufistic da'wah functions as a means for forming a religious personality oriented toward the purity of the soul and spiritual balance (Karim 2025).

Sufistic da'wah plays a role in shaping people's morals and personality through spiritual development that emphasizes purifying the soul and strengthening religious awareness. Sufism

helps individuals control materialistic impulses, improve the quality of worship, and form a high level of moral integrity through the practices of tazkiyatun nafs, muraqabah, and muhasabah. Guidance from the mursyid and support from the Sufistic community strengthen spiritual stability and consistency of religious practice. Sufistic da'wah becomes an effective approach in shaping a religious society with noble character amid modern challenges (Rahayu dkk. 2025).

The concept of Sufistic da'wah is also related to spiritual development through mursyid guidance within tarekat institutions. A tarekat is a method of spiritual development that functions as a means for purifying the soul and strengthening the relationship with Allah SWT. Usman explains that a tarekat is a spiritual method used to guide individuals in the process of purifying the soul and forming spiritual awareness through the practice of dzikir and inner cultivation. Guidance from the mursyid plays an important role in helping individuals achieve spiritual maturity and strengthen religious awareness. This process of spiritual development helps society internalize Islamic values in everyday lif (Usman 2019).

Sufistic da'wah has high relevance in the spiritual development of modern society, which faces various life challenges. The development of modernization and globalization often causes a spiritual crisis marked by weakening moral values and increasing materialistic orientation. Falach and Assya'bani explain that Sufism plays the role of a solution to the spiritual crisis of modern society by strengthening spiritual values and helping individuals achieve life balance. Sufism helps individuals strengthen religious awareness and improve spiritual quality in modern life. The Sufistic approach plays a role in forming a society with strong spiritual and moral resilience (Falach dan Assya'bani 2022).

The concept of Sufistic da'wah shows that this approach is an effective method of spiritual development in shaping society's religious awareness. Sufistic da'wah plays a role in cultivating the inward dimension of human beings through purifying the soul, forming character (akhlak), and strengthening the relationship with Allah SWT. This approach helps individuals achieve spiritual balance and shaping a religious personality. Sufi preaching plays an important role in shaping a society that has strong spiritual consciousness and is capable of facing the challenges of modern life.

The implementation of Sufi preaching in Parsulukan Aek Salak and Babussalam Rodang Selamat

The implementation of Sufi preaching is the application of Sufi values and methods in structured spiritual guidance to form religious awareness, strengthen faith, and cultivate the jamaah's morals through the guidance of a mursyid. Parsulukan serves as a center for spiritual formation emphasizing tazkiyatun nafs and the formation of character through ongoing spiritual practices. The implementation of Sufi preaching in Parsulukan Aek Salak and Babussalam Rodang Selamat is carried out through remembrance (dzikir), suluk, and study circles, thereby shaping the

jamaah's religious character, increasing spiritual awareness, and strengthening jamaah morals in daily life (Sanusi dan Susilo 2025).

Sufi preaching in Parsulukan Aek Salak and Babussalam Rodang Selamat is carried out through structured religious activities such as remembrance, suluk, religious study circles, and guidance aimed at jamaah spiritual development. The implementation in this context refers to the real application of Tasawuf teachings through religious activities intended to shape spiritual awareness, strengthen faith, and cultivate jamaah morals. The practice of dzikir becomes the main activity conducted routinely, both individually and in congregation, under the guidance of a mursyid. Dzikir functions as a means to remember Allah continuously, prevent spiritual negligence, and strengthen the consciousness of divinity within the jamaah. The teachings of dzikir developed in the Sufi tradition emphasize the importance of consistently remembering Allah to strengthen faith, maintain spiritual awareness, and provide peace of mind and mental serenity. Dzikir is also conducted continuously after the obligatory prayers as an effort to strengthen the spiritual relationship between the servant and Allah the Most Compassionate, thereby forming a deeper awareness of divinity (Amin dan Ambarwati 2020).

The practice of suluk in both parsulukan becomes an important part of a deeper spiritual guidance process. Suluk is conducted during certain periods with the guidance of a mursyid as spiritual mentor, with the aim of training self-control, improving the quality of worship, and strengthening inner awareness. Suluk activities include intensive dzikir, congregational prayers, maintaining ablution, increasing voluntary worship, and performing continuous self-reflection. The implementation of these activities demonstrates the realization of Sufi preaching through spiritual guidance methods oriented toward purifying the soul and shaping character religious character. Research shows that suluk or khalwat activities are able to form inner peace, increase worship discipline, and help the congregation control emotions, act with patience, be humble, and have stronger spiritual awareness. Congregants who follow suluk show more positive behavioral changes, have inner tranquility, and are able to control themselves in everyday life (Aini dan Rosyad 2019).

Sufi study sessions and religious guidance are also carried out routinely as part of the congregation's spiritual education process. The study materials include teachings of tawhid, Sufism, morals, and worship practices aimed at forming comprehensive religious understanding. Talqin dzikir as a method of Sufistic da'wah has been proven effective in touching the congregation's emotional, rational, and spiritual aspects, thereby being able to increase religious awareness thoroughly. This process shows the implementation of Sufistic da'wah through a spiritual education approach that emphasizes balance between religious understanding and spiritual experience. Talqin dzikir is able to lead the congregation to increased inner awareness, strengthen spirituality, and help meet the spiritual needs of modern society, which experiences a void in

spiritual values (Luthfi 2019).

Religious guidance is also carried out through direct guidance by the mursyid and the involvement of congregants in various religious and social activities. The congregation is guided to practice Sufi values such as patience, sincerity, tawakal, and self-control in daily life. This guidance not only has an impact on improving the quality of worship, but also forms more religious social behavior. Research shows that members of the tariqah congregation who participate in suluk and dzikir activities demonstrate active involvement in the community's religious social life and are able to build harmonious social relationships with their surrounding environment. Congregants also show changes in attitude that are more religious and play an active role in community religious activities (Thadi 2020).

The results of this study show that the implementation of Sufistic da'wah at Parsulukan Aek Salak and Babussalam Rodang Selamat runs systematically through ongoing dzikir, suluk, study sessions, and religious guidance activities. These activities play a role in increasing the congregation's spiritual awareness, strengthening the quality of worship, and forming better morals. Sufistic guidance carried out through structured mursyid guidance and spiritual activities has been proven capable of forming a religious character, increasing self-awareness, and encouraging the congregation to practice spiritual values in everyday life. Dzikir and Sufistic guidance function as a means of purifying the soul, forming noble character, and strengthening spiritual awareness oriented toward closeness to Allah, God Almighty (Azis dkk. 2021).

Contributions and Challenges of Sufi dakwah in Facing Globalization.

Sufi preaching contributes significantly to maintaining spiritual balance in communities amid globalization, which tends to emphasize material aspects and rationality. Sufism provides a deep spiritual orientation through moral formation, purification of the soul, and strengthening the relationship between humans and God. Sufi values such as patience, sincerity, and trust in God are shown to play a role in increasing mental resilience and emotional balance of individuals, especially in facing the pressures of modern life. The education of Sufi morals in dakwah can strengthen mental health and emotional resilience of modern society, so Sufi preaching serves as a spiritual solution to the psychological impacts of globalization.

The contribution of Sufi da'wah is also evident in its ability to shape a moderate, inclusive, and adaptive society to global change without losing its Islamic identity. The Sufi approach emphasizes inner transformation and the liberation of spiritual awareness, thus fostering a deep and flexible religious consciousness. The Sufi approach to da'wah plays a crucial role in shaping a moderate and inclusive Islamic society capable of addressing various social issues and injustices. This approach helps society understand Islamic teachings more deeply and contextually, ensuring that Sufi da'wah remains relevant in the facing of the dynamics of globalization.

Sufi preaching also contributes to the social and economic spheres, demonstrating that Sufism

is not solely spiritually oriented but also plays a role in community empowerment. Modern Sufi communities have developed various economic and social activities that provide tangible benefits to society. This demonstrates Sufism's ability to adapt to changing times and play a role in improving social welfare in the era of globalization (Munandar 2023).

Globalization also provides opportunities for Sufi preaching to develop through the use of information and communication technology. Technological advancements enable the wider and more effective dissemination of Sufi teachings through digital media. The development of communication technology requires preachers to utilize modern media as a means of preaching so that religious messages can reach a wider audience. This use of technology allows Sufi preaching to reach the younger generation and the global community more effectively (Ummatin 2008).

Despite its significant contributions, Sufi preaching also faces various challenges in the era of globalization. Globalization has brought about changes in people's mindsets, which tend toward rationalism, materialism, and individualism, thus diminishing attention to spiritual aspects. Globalization brings various changes that impact people's lives, so Sufi preaching must be able to adapt to these developments and function as a counterbalance to its negative impacts. These changes require Sufi preaching to be more adaptive and innovative in conveying spiritual teachings to modern society (Hamid 2017).

Another challenge faced by Sufi preaching is the influence of modernization which causes an imbalance between material and spiritual aspects in human life. Modernization tends to push people to focus on worldly aspects, thereby reducing attention to spiritual development. Modernization and globalization can cause people to lose balance between the external and internal dimensions. This condition shows the importance of Sufi preaching as a means to restore spiritual balance for humans amid the currents of globalization (Islamiyati 2022).

Globalization also brings challenges in the form of foreign cultural penetration and changes in social values that can affect the existence of the Sufi tradition. Globalization has brought major changes in community life, including in Sufi traditions that undergo renewal to remain relevant to the times. This condition shows that Sufi preaching must be able to maintain spiritual values while adapting to social changes that occur (Kuswandi dkk. 2023).

Sufi preaching has a significant contribution in maintaining spiritual balance, shaping a moderate society, and providing solutions to various social and psychological problems arising from globalization. Sufi preaching also faces challenges in the form of materialism, modernization, and changes in social values that affect people's lives. This condition requires Sufi preaching to continue adapting to the times without losing its spiritual essence. Sufi preaching plays a strategic role in maintaining the balance between material progress and the spiritual needs of humans, making it still relevant and important in facing the globalization era.

DISCUSSION

Discussion of research findings shows that Sufi dawa in Parsulukan Aek Salak and Babussalam Rodang Selamat plays an important role in guiding the spiritual development of the community amid globalization. Sufi dawa is not only understood as the process of conveying religious teachings but also as a spiritual formation process emphasizing purification of the soul, strengthening the relationship with Allah SWT, and the formation of morals. The research findings indicate that spiritual practices such as dhikr, suluk, tawajjuh, and Tasawwuf study circles are carried out systematically and continuously under the guidance of a mursyid. This condition shows that Sufi dawa functions as a means of spiritual transformation impacting the personal and social life of the congregation.

This research finding aligns with Firdaus's view which explains that Sufism is a process of purifying the soul through spiritual stages to draw nearer to Allah SWT. The spiritual formation practices carried out at Parsulukan show an internalization process of Sufi values through directed spiritual training. The congregation is not only taught to understand religion theoretically, but also guided to experience spirituality directly through intensive worship practices. This condition shows that Sufi dawa focuses on forming inner consciousness so that religious teachings are easier to internalize and practice in daily life.

Dhikr becomes the main activity in the implementation of Sufi dawa in both places. Dhikr is performed regularly, both individually and in congregation, to maintain heart awareness so as to continually remember Allah SWT. The consistently practiced dhikr influences the soul's tranquility and the emotional stability of the congregation. This finding aligns with the views of Amin and Ambarwati who explain that dhikr serves as a means of spiritual strengthening and inner calm. Congregants who participate in dhikr show changes in behavior, becoming more patient, calm, and able to control emotions in daily life. This condition shows that spiritual formation through dhikr has a real impact on shaping the community's religious character.

The practice of suluk is also an important part of the spiritual formation process at Parsulukan Aek Salak and Babussalam Rodang Selamat. Suluk is conducted at specific times under the guidance of a murshid to strengthen worship and train self-control. The congregation is directed to increase dhikr, maintain ablution, perform voluntary prayers, and engage in intensive self-muhasabah. The research findings show that suluk activities can cultivate inner calm and increase the discipline of worship among the congregation. This condition supports the study by Aini and Rosyad which explains that suluk plays a role in managing emotions and shaping spiritual tranquility.

Spiritual coaching through suluk also affects changes in the congregants' social behavior. Those who follow suluk show increased social awareness, patience, and the ability to maintain harmonious relationships with the surrounding community. This finding indicates that Sufi dawa is not solely oriented toward the relationship between humans and Allah SWT, but also toward forming good

social relationships. Sufi values such as sincerity, trust in God, and humility are important in shaping the social character of the congregation.

The role of the mursyid in Sufi dawa is a key factor in the success of spiritual formation at the Parsulukan. The mursyid serves not only as a spiritual leader but also as a moral guide and a model for the congregation. The guidance provided helps the congregation understand Sufi teachings correctly and practice them in daily life. Findings this research aligns with Usman's view which explains that tarekat is a method of spiritual formation emphasizing the relationship between the murshid and the disciple in the process of purifying the soul. The spiritual closeness between the murshid and the congregation strengthens the consistency of the congregation in carrying out religious practices.

The results show that the implementation of Sufi preaching at both pars Alukan operates systematically through scheduled and ongoing activities. Tasawuf study groups, group dhikr, suluk, and moral development are conducted regularly, forming a religious culture in the parsulukan environment. This condition demonstrates that the success of Sufi preaching is highly influenced by the continuity of spiritual formation. Continuous guidance helps the congregation build religious habits that later become part of their lifestyle.

This study's Sufi preaching shows strong relevance in facing globalization challenges. Globalization brings major changes in society through technological development, information flow, and increasingly materialistic mindsets. This condition leads to a decline in spiritual awareness and an increased worldly orientation in society. Sufi preaching is presented as an approach capable of maintaining balance between material and spiritual needs through soul formation and strengthening religious values. These findings support the views of Falach and Assya'bani, who explain that Sufism functions as a solution to the spiritual crisis of modern society.

The influence of globalization on community life is seen in the increasing trend of individualistic and pragmatic lifestyles. Modern society tends to focus more on material achievement, reducing attention to spiritual formation. This condition gives rise to various moral and psychological problems such as rising stress, anxiety, and weakened social relationships. Sufi preaching offers an alternative approach that emphasizes inner calm, self-control, and life balance. The practice of dhikr and spiritual formation conducted in parsulukan helps the congregation achieve inner peace and enhances their ability to cope with modern life pressures.

The findings show that congregations undergoing Sufi formation have greater spiritual resilience. They can face life's problems with greater patience and calm because they have a strong spiritual foundation. These findings align with the views of Himawan and Saepullah, who explain that Sufi moral education can strengthen mental health and emotional resilience in modern society. In this context, Sufi preaching serves not only as a religious outreach medium but also as a means of strengthening the community's mental spirituality.

Sufi preaching also contributes to shaping a religious pattern that is moderate and inclusive. Spiritual formation in parsulukan emphasizes the importance of morality, tolerance, and harmonious social relationships. Congregants are taught to respect others, maintain fraternal ties, and avoid extremist attitudes in religious practice. This condition shows that Sufi preaching plays an important role in building a peaceful and harmonious social life. These findings support the view of Qamariyah who explains that humanistic preaching through tarekat movements can build more moderate and inclusive social relations.

The implementation of Sufi preaching in both parsulukan also shows an integration between spiritual formation and the social life of the community. The congregation is guided not only to improve the quality of worship but also to be active in social and religious community activities. This condition shows that Sufism does not teach detachment from social life, but rather encourages active involvement in building community life.

Spiritual development based on Sufi preaching can shape the religious character of the community more deeply than approaches to preaching that focus only on cognitive aspects. Sufi preaching emphasizes the process of internalizing values through direct spiritual experience, so religious teachings are not only understood theoretically but also felt in daily life. The followers of Sufi training show more consistent behavioral changes because those changes stem from profound inner awareness.

Practice of tawajjuh and communal dhikr also has a significant influence in building spiritual solidarity among the congregation. The activities create emotional and spiritual bonds that strengthen the sense of brotherhood in the Parsulukan environment. The congregation feels they have social and spiritual support that helps them face various life problems. This condition shows that Sufi preaching not only builds a vertical relationship between humans and God, but also strengthens horizontal relationships among members of society.

In the context of globalization, the existence of parsulukan becomes important as a space for community spiritual development. Parsulukan serves as a moral and spiritual fortress that helps society maintain religious values amid rapid social changes. The research findings show that society still has a high need for spiritual guidance because modernization often cannot provide inner peace in full. Sufi preaching comes to meet this need through an approach that emphasizes closeness to Allah SWT and the formation of character.

However, this study also finds various challenges faced by Sufi preaching in the globalization era. The development of information technology makes it easier for people to access various religious understandings through digital media. This condition prompts changes in how people understand religion, so Sufi preaching must adapt its delivery methods to remain relevant with the times. This finding supports Elmansyah's view that Sufi preaching in the digital era requires innovation in utilizing communication media.

A change in the mindset of the younger generation also poses a challenge to the continuity of Sufi preaching. The younger generation tends to be more attracted to popular culture and a modern lifestyle, leading to a decline in interest in traditional spiritual training. This condition requires parsulukan to adapt its preaching methods without removing the essence of Sufi teachings. Sufi preaching needs to be packaged more communicatively and contextually to attract the attention of the younger generation.

Research results show that the use of digital media in preaching has not been utilized optimally by parsulukan. In fact, the development of information technology offers a great opportunity to broaden the reach of Sufi preaching to a wider community. The use of social media and digital platforms can be an effective means to convey spiritual values to the younger generation. This finding supports Ummatin's view that media globalization requires preaching to utilize modern media effectively.

Other challenges found in this study include perceptions among some people that view Sufism as a religious practice less relevant to modern life. This perception arises due to a lack of public understanding of the substance of Sufi teachings. This condition highlights the importance of broader education on Sufi values so that people understand that Sufism does not contradict life. modern, but becomes a means to maintain spiritual balance amidst changing times.

This study also shows that Sufi preaching has adaptive capacity in facing social changes. Parsulukan continues to uphold the core teachings of tasawuf such as dhikr, suluk, and character formation, but begins to adjust its approach to the needs of modern society. The condition shows that Sufi preaching is not a static approach, but dynamic and capable of developing according to the social context of the community.

Spiritual cultivation carried out at Parsulukan Aek Salak and Babussalam Rodang Selamat shows continuity between traditional values and the needs of modern society. Tasawuf values such as patience, sincerity, trust in God, and self-control remain relevant in modern life because they help people face increasingly complex social and psychological pressures. The findings support the views of Nur and Iqbal Irham, which explain that ethical mysticism has high urgency in modern society.

Overall, the results show that the implementation of Sufi preaching at Parsulukan Aek Salak and Babussalam Rodang Selamat has strong relevance in facing globalization challenges. Sufi preaching can shape spiritual consciousness, strengthen morals, increase mental resilience, and build a moderate and inclusive pattern of religiosity. Globalization challenges do require innovation and adaptation in preaching methods, but the core values of tasawuf remain important in building a religious and balanced modern society. Sufi preaching remains an effective approach in maintaining balance between material and spiritual needs of modern society so it remains relevant in facing contemporary life dynamics.

CONCLUSION

Sufi preaching is an effective approach in building community spiritual development through the process of cleansing the soul, strengthening awareness of the divine, and shaping morals. The implementation of Sufi preaching at Parsulukan Aek Salak and Babussalam Rodang Selamat in Padang Lawas occurs through structured and ongoing spiritual activities under the guidance of a mursyid. These activities can improve faith quality, shape religious character, and strengthen spiritual resilience in facing social changes. Sufi preaching shows a significant contribution in maintaining balance between material and spiritual dimensions and forming a moderate and inclusive religiosity pattern. Globalization challenges bring materialism, technological advances, and changes in public mindset that demand adaptation of preaching methods without losing the essence of tasawuf teachings. Sufi preaching remains highly relevant because it can provide solutions to spiritual and moral crises through approaches that emphasize inner peace, closeness to God, and moral formation.

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