

The Naqshabandiyyah Baha'iyyah Mujaddidiyyah Khalidiyyah Dziya'iyyah in Negeri Sembilan: An Overview

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ABSTRACT

This article explores the impact of the management of the Naqshabandiyyah Baha'iyyah Mujaddidiyyah Khalidiyyah Dziya'iyyah Sufi Practice Centre (NSPC) in Negeri Sembilan, Malaysia, focusing on its role in strengthening the institutionalization of Tarekat Tasawuf (Islamic spirituality) in the modern era. Employing a fully qualitative and document-based methodology, the study analyzes historical documents, legal enactments, academic writings, and official publications to trace the development and influence of the Tarekat Naqshabandiyyah in the state. The findings indicate that effective and strategic management, combined with spiritual leadership, structured training, and community engagement, has transformed the center into a dynamic institution that integrates spiritual practices with educational, social, and intellectual contributions. Key initiatives include the establishment of leadership and research institutes, active publication efforts, inter-agency collaborations, and the formalization of spiritual practices through state recognition. The study concludes that NSPC not only strengthens Sufi identity and legitimacy within the framework of Malaysian religious governance but also demonstrates a viable model for conflict management and institutional resilience in contemporary Islamic contexts. This study highlights the relevance of structured Sufi institutions in contributing to holistic religious development, countering stereotypes, and fostering harmony in plural societies.

Keywords: Tasawuf, Naqshabandiyyah, Sufi Management, Spiritual Leadership, Religious Institutions

INTRODUCTION

Tarekat Tasawuf represents a significant branch of Islamic knowledge that completes the spiritual dimension of a Muslim's life. It functions as the spiritual heart of the Islamic creed ('aqidah) and law (shariah), with its aim being the attainment of maqam ihsan (the station of spiritual excellence). Within this framework, the tarekat tasawuf (Sufi order) emerges as a systematic and guided spiritual path, led by a murshid (spiritual guide), who directs disciples (salik) through a process of spiritual purification, dhikr (remembrance of God), spiritual retreats (suluk), and disciplined moral conduct (Islam & Nasution, 2024). These practices are not mere rituals but serve as profound tools for both personal and social development grounded in Islamic values.

Historically, the spread of Islam throughout the Malay Archipelago was significantly influenced by Sufi movements, particularly through peaceful propagation, the formation of religiously conscious communities,

and the establishment of pondok (traditional Islamic schools) and prayer centres (surau). Among the many Sufi orders, the Naqshabandiyyah stands out due to its strong spiritual lineage, organised structure, and far-reaching influence. Founded by Shaykh Baha' al-Din Naqshaband al-Bukhari, the order is renowned for its emphasis on silent remembrance (dhikr khafi), the practice of spiritual connection (rabitah), and rigorous suluk discipline grounded in the Qur'an and Sunnah. Its alignment with the mainstream theological framework of Ahl al-Sunnah wa al-Jamaah further strengthens its acceptance across the region (Azhari, Siregar & Yasmin, 2025).

Specifically, Negeri Sembilan is widely recognised as a "Darul Tasawuf" due to its long-standing tradition in the practice of Sufism, particularly the Tarekat Naqshabandiyyah (Hamid & Sulaiman, 2017). The tarekat tasawuf is believed to have entered the region in the early 20th century through the influential figure Shaykh Ahmad bin Muhammad al-Baqir, a local Sufi who studied under renowned scholars in Mecca. The rumah suluk (spiritual retreat house) he founded in Jelebu became the foundation of Sufi institutional practice in the state (Kamarzaman, 2018). Apart from his lineage, other branches of the Tarekat Naqshabandiyyah also developed through different murshid successions. The development of these tarekat tasawuf institutions became more structured following the enactment of the Tarekat Tasawuf (Negeri Sembilan) 2005 by the Negeri Sembilan Mufti Department. This enactment not only officially recognised registered tarekat tasawuf, but also enabled the systematic organisation, monitoring, and safe administration of Sufi practices (Kerajaan Negeri Sembilan, 2005). Nevertheless, despite this significant progress, public awareness of its impact remains limited and underrepresented in academic literature.

Although the sufism presence in Negeri Sembilan dates back decades, its institutional legitimacy only began with the enforcement of the 2005 enactment, positioning the state as a pioneer in recognizing and regulating tarekat tasawuf. The enactment empowered the state government, through the Mufti Department, to formally oversee sufism activities, thereby fostering an organised and recognised spiritual ecosystem. This article aims to examine the impact of the Naqshabandiyyah Order's development in Negeri Sembilan through various lenses: individual spiritual transformation, community social development, influence on religious and educational institutions, role in scholarly publishing and dissemination, as well as the structural organisation of the order itself.

RESEARCH METHODOLOGY

This study uses a completely qualitative method that describes and explores the effects of the Tarekat Naqshabandiyyah's development in Negeri Sembilan by looking at written sources and secondary documents. This approach is considered most appropriate for understanding the historical dynamics, role, and influence of order without relying on direct field data collection.

The primary methods employed in this research are document analysis and content analysis, both of which are qualitative techniques focused on the systematic examination of printed information, texts, and written materials. According to Sabitha Marican (2005), document analysis is a subset of qualitative data collection methods that examines messages or the content embedded within existing written materials. The sources consulted include scholarly books, academic journals, theses, dissertations, conference papers, official pamphlets, and administrative documents such as the Enakmen Tarekat Tasawuf (Negeri Sembilan) of 2005.

On the other hand, it is used to objectively and systematically interpret explicit information. This method allows the researcher to identify themes, thought patterns, and implicit meanings within texts related to the development of the Tarekat Naqshabandiyyah. As explained by Ahmad Munawar Ismail and Mohd Nor Shahizan Ali (2020), this approach offers significant advantages in interpreting narratives or messages within texts that cannot be quantified but which are relevant to socio-religious research.

The data obtained from the analyzed documents are subsequently interpreted using a combination of inductive and deductive methods. The inductive approach is employed to derive general conclusions from specific information sourced from various documents. Conversely, the deductive method is applied to test the relevance of core Sufi concepts within the local context of Negeri Sembilan. Using this combined analysis, the study can uncover both the history and organization of the tarekat tasawuf, as well as the social, spiritual, and

institutional effects of the Tarekat Naqshabandiyyah in Negeri Sembilan, relying on trustworthy written sources.

The Historical Entry of Tarekat Tasawuf into Negeri Sembilan

Tarekat tasawuf has long played a significant role in shaping the spiritual landscape of Muslim communities in Malaysia. Among the states most prominently associated with the development of Sufism is Negeri Sembilan, widely known as the “Darul Tasawuf.” The presence of Sufi institutions in this state has not only influenced spiritual life but has also shaped the social structure, educational systems, and religious governance of the region. Negeri Sembilan is considered one of the earliest Malaysian states to receive and systematically propagate Sufi orders, surpassing many others in terms of public acceptance and institutional support from the state’s religious authorities (Abdul Hamid, M. F. et al., 2021).

Recognition of the importance of tarekat tasawuf was formalized when the Negeri Sembilan State Mufti Department established the Division of Tarekat Tasawuf (Bahagian Tarekat Tasawuf) as early as 1987. This marked a pivotal step in institutionalizing the administration of Sufi movements in the state’s Islamic governance history. The division was tasked with overseeing, registering, and evaluating sufism activities to ensure alignment with shari’ah principles and compliance with the creed of Ahl al-Sunnah wa al-Jama’ah (Danial Farhan Dolmat, 2016).

Regarding the timeline and genealogy of sufism expansion, various informal reports and differing scholarly views exist concerning the exact date of the first establishment of a tarekat tasawuf in Negeri Sembilan. However, based on documented and academic sources, there are two main lineages attributed to the early entry of Sufism into the state: the Ahmadiyyah al-Dandarawiyyah Order and the Naqshabandiyyah. The tarekat Ahmadiyyah al-Dandarawiyyah is believed to have arrived earlier, around the late 19th century, through the efforts of Shaykh Muhammad bin Ahmad al-Dandarawi, the founder of the order, and his disciples, who spread its teachings in the Malay Peninsula. According to Hamdan Hassan (1990), the establishment of this order in Malaysia is also linked to Shaykh Muhammad Ibrahim, who received direct ijazah from Shaykh Ahmad al-Dandarawi.

However, most scholarly accounts suggest that the spread of the Tarekat Naqshabandiyyah in Negeri Sembilan began around 1900 through Shaykh Haji Ahmad bin Muhammad al-Baqir, a native of the state who pledged allegiance (baiah) to the order under the guidance of his teacher in Mecca, Shaykh Ali al-Rida. Shaykh Ahmad subsequently established a rumah suluk (spiritual retreat centre) at Batu 7, Pantai, along Jalan Jelevu, which served as the foundational centre for the order’s early practices and attracted disciples from various districts. While the tarekat Ahmadiyyah may have arrived earlier, several scholars argue that the tarekat Naqshabandiyyah experienced wider reception, greater influence, and more structured development traits that have allowed it to remain relevant and active to this day (Abdul Manam, Mohd Syukri & Md Zuraini, 2013).

Furthermore, the influence of the Tarekat Naqshabandiyyah in Negeri Sembilan grew stronger as multiple sanad (spiritual lineages) evolved through key figures such as Shaykh Ahmad, Shaykh Muhammad Said, and their students. The contributions of Shaykh Haji Ahmad al-Baqir were not limited to founding the rumah suluk but also extended to educating the public on authentic Tasawuf teachings that were free from bidaah (religious innovation) and doctrinal deviation. Overall, Negeri Sembilan not only holds historical significance as one of the earliest Malaysian states to adopt organised sufism practices but also acts as a pioneer in establishing a structured ecosystem for sufism institution governance under the supervision of state religious authorities. This early adoption and strategic development have laid a solid foundation for the widespread and sustained propagation of tarekat muktabar (recognized Tarekat Tasawuf), particularly the Naqshabandiyyah, which continues to thrive in the present day (Abdul Hamid, M. F. et al., 2021).

Background Of the Tarekat Naqshabandiyyah in Negeri Sembilan

Background of the Naqshabandiyyah Baha'iyyah Mujaddidiyyah Khalidiyyah Dziya'iyyah Sufi Practice Center

The Naqshabandiyyah Baha'iyyah Mujaddidiyyah Khalidiyyah Dziya'iyyah Sufi Practice Centre (NSPC) , more commonly known as Rumah Suluk Kampung Dulang (Kampung Dulang Spiritual Retreat Centre), was established around the year 1969 by Shaykh Samsudin bin Buyung al-Khalidi al-Naqshabandi. The founding of this center was initiated based on the spiritual guidance and mandate of his murshid (spiritual master), Shaykh Mahmud bin Indin al-Khalidi al-Naqshabandi, who was a direct disciple of the prominent Nusantara Sufi figure, Shaykh Abdul Wahab Rokan. It is narrated that Shaykh Abdul Wahab Rokan visited Kampung Dulang in 1967, an event that sparked the development of this Sufi order in the area.

NSPC has undergone several phases of improvement over the years, particularly in 1995, 2000, and 2002. A major renovation was completed on 21 November 2015, with the new building officially in use from 23 December 2015. The facility was designed as a two-story complex capable of accommodating up to 200 congregants (jemaah) and more than 50 disciples (salik) undertaking spiritual retreat (suluk) at any one time.

The community at the NSPC follows the lineage of the Naqshabandiyyah Baha'iyyah Mujaddidiyyah Khalidiyyah Dziya'iyyah, a recognized (muktabar) tarekat tasawuf whose spiritual chain (silsilah) traces back to the Prophet Muhammad SAW. Each component of the order's name signifies a connection to a distinguished figure in the order's historical chain: Naqshabandiyyah refers to Shaykh Muhammad Baha' al-Din al-Naqshabandi; Mujaddidiyyah to Shaykh Ahmad al-Faruqi al-Sirhindi; and Khalidiyyah to Shaykh Diya' al-Din al-Kurdi al-Baghdadi. This spiritual lineage was continued in the Malay Archipelago through Shaykh Abdul Wahab Rokan and was subsequently transmitted through his disciples down to the current spiritual practice at NSPC (Zainal Abidin, M. H. B., 2021).

Spiritual Lineage (Silsilah)

The spiritual lineage (silsilah) of the NSPC begins with the Prophet Muhammad SAW and was subsequently transmitted to Abu Bakr al-Siddiq, followed by Salman al-Farisi, then to al-Qasim bin Muhammad ibn Abu Bakr, and Ja'far al-Sadiq. This lineage continued through major Sufi figures such as Abu Yazid al-Bustami, Abu al-Hasan al-Khirqani, Abu 'Ali al-Farmadi, Yusuf al-Hamdani, and 'Abd al-Khaliq al-Ghujdawani. It was then transmitted to Arif al-Riyukuri, Mahmud al-Injir al-Faqhnawi, 'Ali al-Ramituni, and Muhammad Baba al-Sammasi, before reaching Amir Kulal and finally Shaykh Muhammad Baha' al-Din Shah al-Bukhari al-Naqshabandi, after whom the Naqshabandiyyah Order is named.

The lineage continued through Shaykh 'Ala al-Din Muhammad al-'Attar, Shaykh Ya'qub al-Jarkhi, Shaykh 'Ubaidullah al-Ahrar, Shaykh Muhammad al-Qadi al-Zahid, Shaykh Darwish Muhammad, and Shaykh Muhammad al-Khawajaki al-Amkanki. It then passed on to Shaykh Muhammad al-Baqi and the great mujaddid (reviver of the faith), Shaykh Ahmad al-Faruqi al-Sirhindi, followed by his son and grandson, Shaykh Muhammad al-Ma'sum and Shaykh Muhammad Saifuddin al-Faruqi.

From there, the lineage was continued by Shaykh Muhammad Nur al-Badawani, Shaykh Shams al-Din Jan Janani, Shaykh 'Abdullah Hindi al-Dihlawi, and Shaykh Diya' al-Din Khalid al-Baghdadi al-Kurdi, who firmly established the Khalidiyyah branch within the Naqshabandiyyah tradition. The lineage was then passed to Shaykh 'Abdullah Efendi, Shaykh Sulaiman al-Quraimi, and Shaykh Sulaiman al-Zuhdi. It reached the Malay Archipelago through a prominent regional figure, Tuan Guru Besilam Shaykh Haji 'Abdul Wahab Abdul Manaf Jawi Rokan, and was subsequently transmitted to Tuan Guru al-Faqih Shaykh Haji Harun Kamaluddin.

The spiritual transmission continued through Tuan Guru Shaykh Mahmud Indin, followed by Shaykh Samsudin Buyung, the founder of NSPC in Kampung Dulang in approximately 1969. It was later handed down to Tuan Guru Shaykh Haji Abdul Manaf Jaya and currently rests with the present murshid, Tuan Guru Shaykh

Ustaz Dr. Muhammad Firdaus bin Tuan Guru Shaykh Haji Abdul Manaf al-Azhari al-Khalidi al-Muzhiri al-Mujaddidi al-Naqshabandi (Zainal Abidin, M. H. B., 2021).

Core Practices

The core spiritual practices observed at the NSPC include daily dhikr (remembrance of God), weekly Khatam Tawajjuh gatherings, and periodic suluk (spiritual retreats). Each member of the tarekat is required to perform daily dhikr based on four progressive spiritual stations (maqamat): Dhikr Lata'if, Dhikr Nafi Isbat, Dhikr Wuquf, and Dhikr Tahlil. The assignment of these levels is determined through spiritual assessment by the murshid (spiritual guide), typically progressing in stages, especially during suluk. Advancement through these levels is not automatic; rather, it is subject to the spiritual readiness of the salik (seeker) and the discretion of the murshid, with regular reporting and spiritual monitoring required to ensure orderly and appropriate progression.

In addition, the Majlis Zikir Khatam Tawajjuh is a highly significant weekly practice within the NSPC. This gathering is held twice a week, on Monday and Thursday evenings. The sessions include recitation of the Istighfar Naqshabandi, Wird Qushsyasyiyyah, voluntary prayers, religious lectures (tazkirah), recitation of Surah Yasin, Ratib Besar, and the special Khatam Tawajjuh session. Attendance is strictly limited to those who have formally received the baiah (spiritual oath) and ijazah (authorization) from the murshid. Unauthorized attendance is not permitted in order to uphold proper decorum and the authenticity of the tarekat practice.

The most distinctive spiritual activity at the NSPC is suluk, a disciplined process of spiritual isolation intended to achieve inner purification and closeness to God (ma'rifatullah). These retreats are conducted intensively over a period of 10, 20, or 40 days, depending on the spiritual level and readiness of the seeker. Suluk is organized once or twice a year, with strict adherence to a fixed schedule, ethical conduct, and prescribed disciplines. The daily suluk routine begins at 5:00 a.m. and continues until around 10:00 p.m., involving qiyam al-layl (night prayer), congregational prayers, repeated recitation of istighfar and wird, and group recitation (tadarus) of selected Qur'anic chapters. In addition, spiritual review sessions with the murshid are held every three days, along with ratib recitation, special Khatam Tawajjuh sessions, and readings of spiritual advisories (wasiat).

Suluk also includes special activities such as Friday congregational prayers at the Masjid Warisan Kariah Kampung Dulang when applicable. The entire framework of these practices aims to lead the seeker towards attaining ma'rifatullah in an orderly and disciplined manner through intensive spiritual training, strict ethical conduct, and a deeply rooted spiritual relationship between disciple and guide. This reflects the tarekat's approach, which is grounded in guided mentorship, structured oversight, and a verifiable chain of spiritual transmission (sanad), all of which reinforce the development of authentic Islamic spirituality (Zainal Abidin, M. H. B., 2021).

The Impact of Management at The Naqshabandiyyah Baha'iyyah Mujaddidiyyah Khalidiyyah Dziya'iyyah Sufi Practice Centre in Negeri Sembilan

Strategic Management

Institutional management plays a critical role in determining the direction and effectiveness of an organisation. A well-structured and strategically planned system not only ensures the sustainability of the institution but also contributes significantly to its growth and influence within the community. Conversely, weaknesses in management may lead to institutional decline and provoke negative public perceptions.

Historically, the administration of tarekat tasawuf was more traditional, unsystematic, and heavily reliant on the personal charisma of the murshid (spiritual guide). The absence of a firm administrative structure led to situations where members abandoned the order, and doubts were raised regarding the legitimacy and capability of the institution. However, in recent times, many Sufi institutions have undergone structural reforms, adopting more systematic and professional management practices. These developments have helped reshape public perceptions, making the teachings of Tasawuf more accessible and respected within broader society.

At the NSPC, the management system has evolved to become more structured and systematic. Generally, it is divided into two main components: first, external affairs concerning public engagement and outreach, managed through a registered NGO named Darul Hasani Jelebu; and second, internal governance dedicated to managing the affairs of the tarekat members, including the administration of the main centre and its official branches. The main practice centre is in Kampung Dulang, Kuala Klawang, while the registered branches include Rumah Suluk Kampung Lalang in Ulu Kluang, Rumah Suluk Tuan Shaykh Mahmud Indin in Kampung Sawah, Bukit Pelanduk, Port Dickson, and Rumah Suluk Felda Palong 6 in Gemas.

Each centre and branch are directly supervised by the murshid and managed by an appointed chairman together with a specialised administrative committee. Their responsibilities include overseeing daily operations, coordinating training programs, and ensuring the consistency of spiritual practices and administrative tasks. Notably, the NSPC has also established two significant institutional pillars: the Institute of Sufi Leadership and Cadre Development and the Institute of Sufi Research and Development. These two bodies serve as the backbone for human capital development and scholarly production, thereby reinforcing the long-term organizational strength and sustainability of the NSPC (Zainal Abidin, M. H. B., 2021).

Leadership Competency of the Khalifah

According to Kamus Dewan (2016), "competency" refers to the proficiency or capability possessed by an individual. Such competency is a fundamental element in any organization to ensure the sustainability and continuity of leadership legacy. Many organizations fail to remain relevant or competitive due to deficiencies in leadership competency and the absence of systematic management skills. This is often rooted in the organization's inability to cultivate capable successors or leadership cadres.

In the organizational structure of the NSPC, the position of Tuan Guru Shaykh Murshid stands as the highest authority. Beneath him are appointed deputy shaykhs and senior khalifahs who are responsible for assuming the shaykh's duties in his absence. These individuals lead spiritual gatherings and manage tarekat affairs, particularly those involving branch operations. More importantly, they form the consultative body (shura) that determines succession in the event of the Shaykh's demise, thereby ensuring organizational continuity.

In recognition of this need, the NSPC places strong emphasis on leadership competency development. Each wakil shaykh (deputy shaykh) is systematically trained not only in managing the operations of a rumah suluk (spiritual retreat house) but also groomed to fulfill the core criteria required to become a future murshid of integrity and authority. This initiative aims to safeguard the continuity and relevance of the tarekat through competent and well-prepared leadership.

In practical terms, it is not solely the Tuan Guru Shaykh who leads spiritual activities, his deputies and senior khalifahs are also equipped with sufficient knowledge and delegated authority. For example, the authority to elevate a disciple's spiritual rank (maqam) in the dhikr journey usually resides with the Shaykh. However, trained and officially recognized deputies may also carry out this responsibility if they have undergone the proper training and have been formally endorsed.

NSPC has made a significant breakthrough by introducing a formal leadership training module for deputy shaykhs through its Institute of Sufi Leadership and Cadre Development. Each khalifah is assigned a role based on a tiered structure, including Khalifah Qasim, Assistant Qasim, Tawajjuh Supervisor, Tawajjuh Leader, Baiah Officer, Deputy to the Tuan Guru Shaykh (Senior Khalifah), and finally, Representative of the Tuan Guru Shaykh Murshid.

This structured progression highlights that a salik (spiritual aspirant) who has attained the level of Dhikr Tahlil is not automatically qualified to lead the tarekat. One must undergo multiple stages of leadership training and evaluation. Beginning with authorization as Khalifah Qasim, the individual may gradually be elevated to the highest tier of Representative of the Tuan Guru Shaykh Murshid. Only upon receiving this specific authorization is one permitted to establish their own rumah suluk, with the formal blessing of the Tuan Guru Shaykh Murshid (Zainal Abidin, M. H. B., 2021).

Establishment And Role of Darul Hasani Jelevu

The NSPC serves as the foundation for the implementation of various religious and community programs. To streamline operations and ensure smooth execution of its activities, a non-governmental organization (NGO) known as Darul Hasani Welfare Organization of Jelevu, Negeri Sembilan, was officially established and registered on 21 June 2013. The formation of Darul Hasani enables programs to be conducted in an organized manner, independently of full governmental support. This initiative has also helped strengthen the public image of the tarekat, countering the perception that such institutions are closed off or exclusively selected groups.

Darul Hasani functions as an outreach arm of the NSPC, expanding its missionary (dakwah) network through a combination of community engagement and spiritual activities. Among the key programs conducted were Kembara Maulid and Majlis Zikir 2017 at the Jelevu District Health Office, as well as the Maulidur Rasul celebration in 2019 at the Balai Undang Luak Jelevu, which featured qasidah performances by the Darul Hasani ensemble. These programs target the public and local leadership, thereby enhancing public acceptance of the Sufi institution.

In addition to religious programs, Darul Hasani is also active in social initiatives. One example is the “Bubur Lambuk Perdana” distribution event in 2019, organized in collaboration with the Kuala Klawang State Assembly Service Centre, which successfully engaged both Muslim and non-Muslim communities. The organization has also worked with the National Anti-Drugs Agency (AADK) Jelevu through the Family on Alert program, which featured Hamzah Abdul Rahim, also known as Atok Hamzah, a former death row inmate who shared his post-pardon life experience. In this program, Tuan Guru Shaykh Ustaz Dr. Muhammad Firdaus participated as a panelist representing Darul Hasani.

These collective efforts demonstrate that the tarekat’s missionary approach can be delivered in an open, inclusive, and socially impactful manner, reaching diverse segments of society and fostering broader engagement beyond traditional spiritual circles (Zainal Abidin, M. H. B., 2021).

Strategic Collaborations

The NSPC has successfully established strategic collaborations with several government agencies, including the Jabatan Mufti Kerajaan Negeri Sembilan (JMKNNs), the Jelevu District Islamic Religious Office (Pejabat Agama Islam Daerah Jelevu (PAIDJ), the Jelevu District Baitulmal Office, the Majlis Agama Islam Negeri Sembilan (MAINS), and the Institute Latihan Islam Malaysia (ILIM), Jelevu Campus. These partnerships have not only elevated the status of the tarekat institution but also demonstrated the NSPC openness to engaging with the broader society in an inclusive manner.

Among the joint programs organized are Munaqashah Tarekat Tasawuf (scholarly discourse on Tarekat Tasawuf), Muhadarah Tarekat Tasawuf (public Sufi lectures), Bicara Sufi (Sufi dialogues), and hadith recitation programs conducted in collaboration with PAIDJ. These activities have significantly enhanced the credibility of the institution and helped distance it from negative stereotypes or public misconceptions often associated with Sufi organizations (Zainal Abidin, M. H. B., 2021).

Academic Publications and Writing

The NSPC is also active in the field of publication and scholarly writing, especially in disseminating knowledge related to hadith, tarekat, tasawuf, qasidah, and local religious history. Notable published works include translated texts such as the 40 Hadith of Imam Nawawi, Shama’il Muhammadiyyah, Qasidah Ra’iyyah, and Aqidah al-‘Awwam; collections of musalsal hadith such as Ijazah 50 Masha’ikh and Summary of Musalsal Hadiths; as well as tarekat-focused works like Tarekat Naqsyabandiyyah, Ratib al-Haddad, and Tarekat Travel Notes. Additional titles cover tasawuf, history, and devotional literature, including Risalah Tauhid by Imam Arsalan, The Glorious History of Jelevu Civilization, and Anthology of Qasidah Collections.

In addition, the NSPC has contributed numerous articles to Majalah Al-Tariq, published by the Negeri Sembilan State Mufti Department. Noteworthy contributions include Ramadan Fasting as a Sufi School (Issue

25, 2020), The Development of Tasawuf Orders (Series 1 & 2, Issues 23 & 24, 2018–2019), The Importance of Sufi Orders (Issue 18, 2016), and What's in Ramadan? (Issue 14, 2015). These efforts reflect NSPC deep commitment to intellectual dissemination and its active role in enhancing public understanding of the Sufi tradition through structured and scholarly approaches. (Zainal Abidin, M. H. B., 2021).

Community Engagement Initiatives

The NSPC consistently organizes community outreach programs in collaboration with residents to counter the perception that Sufi practice is exclusive to a closed group of initiates. These activities go beyond the performance of dhikr (remembrance rituals), encompassing intellectual and educational components such as classes in Fiqh (Islamic jurisprudence), Tawhid (theology), Tasawuf (spirituality), Tafsir (Qur'anic exegesis), Hadith, and Sirah Nabawiyyah (the prophetic biography).

Among the venues for these religious education classes are Masjid Warisan Kampung Kuala Dulang, Masjid Jamek Kuala Klawang, Masjid Kariah Bunga Tanjung, Masjid Kariah Amar Penghulu, Surau Jelebu Tengah, Surau Ulu Jelebu, Surau Sri Petaling, and Masjid Lama Kuala Klawang. These initiatives highlight the NSPC openness to public engagement and its proactive role in promoting religious literacy, thereby preventing misconceptions and dispelling negative stereotypes about Sufi institutions (Zainal Abidin, M. H. B., 2021).

Establishment of The Institute for Sufi Development, Research, Cadre Training, And Leadership

To further strengthen the institutional capacity of the tarekat, NSPC has established two key entities: the Institute for Sufi Development and Research and the Institute for Cadre Training and Leadership. The Institute for Sufism Development and Research is tasked with producing scholarly materials such as books, manuscripts, and modules related to Sufi traditions, historical development, and spiritual practices. In addition, the institute monitors the development of educational content and oversees physical infrastructure improvements at NSPC.

Meanwhile, the Institute for Cadre Training and Leadership is responsible for training deputy shaykhs and senior khalifahs in organizational administration, including the management of satellite centers like Darul Hasani Jelebu. The training encompasses both physical management competencies and spiritual leadership capabilities. This includes qualifications for leading dhikr gatherings and conferring higher maqamat (spiritual stations) upon tarekat members. Deputy shaykhs who complete the required training and receive formal authorization from the Tuan Guru Shaykh Murshid are then entrusted with these responsibilities. This ensures a structured and authoritative leadership succession within the tarekat institution (Zainal Abidin, M. H. B., 2021).

CONCLUSION

This study demonstrates that the NSPC has elevated the status of the tarekat institution far beyond its traditional role as a purely spiritual entity. Through systematic management structures, the production of scholarly resources, structured leadership training, strategic collaborations with governmental agencies, and active involvement in community outreach, NSPC reflects a modern, inclusive, and dynamic model of institutional tasawuf. This signifies a paradigm shift, where the tarekat is no longer confined to internal spiritual functions but contributes meaningfully to the broader spheres of Islamic education, social development, and intellectual engagement.

This success is further supported by key institutional frameworks such as the Enakmen Tarekat Tasawuf Negeri Sembilan 2005 and the establishment of the Turuq Jilsah Suffiyyah, both of which mark significant milestones in the legal recognition and regulatory governance of Sufi institutions in Malaysia. Nonetheless, these advancements have not been without challenges, particularly in the form of negative perceptions and rejection from segments of society that continue to view Sufism with suspicion or through outdated stereotypes. If not addressed strategically, such ideological tensions risk undermining social cohesion and may lead to polarization within the Muslim community itself.

Therefore, this article argues that the time is ripe for the development of a formal, comprehensive conflict management model for tarekat-related issues within the ummah. The implementation of such a model would not only solidify the legitimacy of Sufi institutions as progressive and shariah compliant entities but also promote the harmonization of differing views in a manner that is respectful, scholarly, and constructive. In a contemporary Islamic world that is increasingly complex and vulnerable to various forms of spiritual confusion, this model is not merely an option but a strategic necessity to ensure that tarekat institutions continue to grow inclusively, command public trust, and contribute meaningfully within the broader framework of ummah development.

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