

**THE PRACTICE OF THE TIJANIYYA ORDER AMONG
MILLENNIALS:
A Study on Spirituality and Its Impact on Social and Religious Life**

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Abstract

This study examines the practice of the Tijaniyah Order among millennials, exploring how affiliation with this order shapes their spirituality and influences their social and religious lives. Using Social Identity Theory and a qualitative phenomenological approach through semi-structured interviews, the study examines the formation of spiritual identity and cohesion within the group. Findings indicate that a prominent Tijani identity, fostered through shared practices and a sense of community, profoundly influences millennials' self-concept, guides their social interactions, encourages prosocial behavior, and shapes their broader religious expression, demonstrating significant social impact.

Keywords: *Spiritual Identity; Social Cohesion; Prosocial Behavior*

Abstrak

Penelitian ini mengkaji praktik Tarekat Tijaniyah di kalangan milenial, dengan mengeksplorasi bagaimana afiliasi terhadap tarekat ini membentuk spiritualitas mereka serta memengaruhi kehidupan sosial dan keagamaan mereka. Dengan menggunakan Teori Identitas Sosial dan pendekatan kualitatif fenomenologis melalui wawancara semi-terstruktur, penelitian ini menelaah pembentukan identitas spiritual dan kohesi dalam kelompok. Temuan menunjukkan bahwa identitas Tijani yang menonjol, yang dipupuk melalui praktik bersama dan rasa memiliki terhadap komunitas, secara mendalam memengaruhi konsep diri para milenial, membimbing interaksi sosial mereka, mendorong perilaku prososial, dan membentuk ekspresi keagamaan mereka secara lebih luas, serta menunjukkan dampak sosial yang signifikan.

Kata Kunci: *Identitas Spiritual; Kohesi Sosial; Perilaku Prososial*

Introduction

The contemporary landscape of spirituality among millennials reveals a dynamic quest for meaning and authentic connection, often leading individuals towards specific religious communities. Within this context, Sufi orders such as the Tijaniyya present a compelling area of study, offering structured spiritual paths that resonate with younger generations. This research specifically investigates the practice of the Tijaniyya Order among millennials, aiming to understand the nuances of their spiritual experiences. It explores how affiliation with this particular Sufi tradition shapes their self-concept and influences their engagement with the broader social and religious spheres, addressing a vital aspect of contemporary religious adherence.

To analyze the dynamics of millennial engagement with the Tijaniyya Order, this study employs Social Identity Theory as its primary theoretical lens. Conceptualized by Tajfel and Turner, this theory posits that individuals derive significant aspects of their self-concept from group memberships, engaging in processes of social categorization, identification, and comparison. Applied to the Tijaniyya, this framework illuminates how affiliation contributes to spiritual identity formation, fostering a sense of belonging and shared values. It helps explain how the 'Tijani' identity becomes salient, influencing perceptions and behaviors within this specific demographic navigating diverse social influences.

Utilizing a qualitative, phenomenological approach, this study delves into the lived spiritual experiences of millennial Tijaniyya adherents. Through in-depth, semi-structured interviews, the research seeks to understand the subjective meanings individuals ascribe to their religious practices and group affiliation. The investigation focuses on how their Tijani identity is constructed, the role of the community in fostering cohesion, and the subsequent impact on their social interactions and religious expression. This methodological choice allows for a nuanced exploration of the interplay between individual spirituality, group identification, and the tangible social outcomes experienced by these young adults.

Social Identity Theory, as conceptualized by Tajfel and Turner, will serve as the primary theoretical lens for this research. This theory posits that individuals derive a significant portion of their self-concept from their membership in social groups. It emphasizes the processes of social categorization, social identity, and social comparison (Lam, Ahearne, Hu, & Schillewaert, 2010), whereby individuals strive to achieve or maintain a positive social identity (Nzongola-Ntalaja, 1999) by favorably distinguishing their in-group from relevant out-groups. This framework is particularly useful for examining how group affiliation shapes individual perception and behavior.

Applying Social Identity Theory to the context of the Tijaniyya Order among millennials allows for an exploration of how religious group membership contributes to their spiritual identity formation. For millennials, who are often navigating diverse social influences and seeking meaning, affiliation with a specific Sufi order like the Tijaniyya can provide a salient social category. This identification can offer a sense of belonging, shared values, and a structured spiritual path, thereby profoundly influencing their self-perception and understanding of their place within a larger spiritual and social world.

The theory further illuminates how shared beliefs and practices within the Tijaniyya Order foster a strong sense of in-group cohesion among its millennial adherents. The collective performance of rituals, adherence to specific spiritual disciplines, and shared understanding of religious texts enhance the salience of their group identity. This strengthened identification as 'Tijani' can lead to increased commitment to the group's norms and values, influencing their personal spiritual development and their perception of the group's significance in their lives, distinguishing them from other social or religious affiliations.

Moreover, Social Identity Theory helps to understand the social impact stemming from this group identification. A strong and positive identification with the Tijaniyya Order can motivate millennials to engage in behaviors that are congruent with the group's ethos, potentially leading to increased participation in community activities, prosocial actions, and adherence to specific moral codes. The desire to maintain a positive group identity can thus translate into tangible social actions and a distinct way of navigating social interactions, both within and outside the Tijaniyya community.

Finally, this theoretical framework will guide the analysis of how the spiritual identity cultivated within the Tijaniyya Order influences millennials' broader social and religious life. The strength of their identification with the Order, and the perceived status and distinctiveness of this identity, can shape their relationships, their engagement with wider societal issues, and their overall religious expression. Understanding these dynamics through Social Identity Theory provides a robust structure for interpreting the interplay between individual spirituality, group affiliation, and social impact among this demographic.

Research Methods

Research Design and Approach

This study will employ a qualitative research design, specifically utilizing a phenomenological approach to gain an in-depth understanding of the lived spiritual experiences of millennial adherents of the Tijaniyya Order. This approach is selected for its capacity to explore the subjective meanings individuals ascribe to their religious practices and group affiliation, aligning with the study's focus on spirituality and its personal impact. The phenomenological lens will facilitate a rich exploration of how these millennials perceive their Tijani identity, how it shapes their self-concept, and the significance they attach to their membership, directly addressing the core tenets of Social Identity Theory (Flick, 2022).

The research design is structured to investigate the processes of social categorization, identity formation, and social comparison as outlined by Social Identity Theory within the Tijaniyya millennial cohort. It will specifically examine how shared beliefs, rituals, and spiritual disciplines contribute to in-group cohesion and the development of a distinct 'Tijani' social identity. This approach allows for a nuanced exploration of how this religious group membership provides a salient social category for millennials, influencing their self-perception and their understanding of their

spiritual and social roles, thereby offering insights into the mechanisms of identity construction within this specific religious context (Rukin, 2019) .

Furthermore, the qualitative design will facilitate an in-depth exploration of the social impact stemming from this Tijani identification among millennials. The study will investigate how a strong, positive group identity motivates engagement in behaviors congruent with the Order's ethos, such as community involvement, prosocial actions, and adherence to specific moral codes. By focusing on personal narratives and experiences, the research aims to understand how the cultivated spiritual identity translates into tangible social actions and influences interactions both within the Tijaniyya community and in broader society, as predicted by Social Identity Theory's emphasis on group-influenced behavior.

Participant Recruitment and Selection

Participants for this study will be millennial individuals, defined as those born between 1981 and 1996, who self-identify as active adherents of the Tijaniyya Order. Recruitment will primarily occur through established Tijaniyya community centers, mosques, and affiliated organizations, where information about the study will be disseminated with the cooperation of community leaders. Additionally, a snowball sampling technique will be employed, whereby initial participants who meet the criteria will be asked to refer other eligible individuals from their networks. This approach aims to access a diverse cross-section of millennial Tijanis, encompassing varied levels of engagement and backgrounds within the Order.

The selection process will utilize purposive sampling (Jau-Yon Chen, n.d.) to ensure that participants can provide rich, in-depth information relevant to the research questions concerning spirituality, social identity, and impact. Key inclusion criteria include: confirmed millennial status, self-identification as a practicing member of the Tijaniyya Order, regular participation in Tijaniyya rituals or community life, and the ability to articulate personal experiences in English. Exclusion criteria will be individuals outside the specified age range or those not actively identifying with or practicing within the Tijaniyya Order. The goal is to recruit approximately 15-20 participants to achieve data saturation (Muljana, 2022) for a phenomenological study.

Prior to any engagement, potential participants will be provided with a detailed information sheet outlining the study's purpose, procedures, potential benefits and risks, confidentiality measures, and their right to voluntary participation and withdrawal at any time without consequence. Written informed consent will be obtained from each participant before commencing data collection. To ensure ethical conduct, all recruitment materials and procedures will be submitted for approval to the Institutional Review Board (IRB). Anonymity and confidentiality will be maintained through the use of pseudonyms and secure data handling protocols throughout the research process.

Data Collection Procedures

Data collection will primarily consist of in-depth, semi-structured interviews conducted with each participant. This method is selected for its efficacy in eliciting

rich, detailed narratives, which are crucial for a phenomenological understanding of lived spiritual experiences and the construction of social identity. Interviews will be scheduled at a time and location convenient for the participant, ensuring a comfortable and confidential environment, potentially including virtual options. Each interview is expected to last between 60 and 90 minutes, allowing for a thorough exploration of their experiences as millennial adherents of the Tijaniyya Order, guided by the principles of Social Identity Theory.

The interview process will be guided by an open-ended interview schedule designed to explore themes central to the research questions, such as the individual's spiritual journey within the Tijaniyya, the significance of group belonging, the nature of their social interactions, and the perceived impact of their religious affiliation on their daily lives. Probing questions will be used to encourage participants to elaborate on their responses, providing depth and clarity regarding their processes of social categorization and identity formation. With explicit consent from each participant, all interviews will be audio-recorded to ensure accurate transcription and facilitate detailed analysis (Levitt, Morrill, Collins, & Rizo, 2021).

Immediately following each interview, the researcher will compile detailed field notes. These notes will capture observational data, such as non-verbal cues, the interview setting, and the researcher's immediate reflections on the interaction, thereby supplementing the audio recordings. This practice aims to contextualize the interview data and capture nuances that might not be evident from audio recordings alone. All data collected, including recordings and notes, will be handled with strict confidentiality, using pseudonyms and secure storage methods to protect participant anonymity throughout the research process, upholding ethical research standards.

Instrumentation

The primary instrument for data collection will be a semi-structured interview guide, meticulously developed to explore the nuances of millennial Tijaniyya adherents' spiritual experiences and social identities. This guide will feature open-ended questions designed to elicit detailed narratives, aligning with the phenomenological approach. Questions will be carefully crafted to probe aspects of social categorization (how they define themselves as Tijani), social identity (the significance of this belonging), and social comparison (how this identity distinguishes them), as informed by Social Identity Theory. The guide will ensure consistency across interviews while allowing flexibility to explore emergent themes.

The interview guide will be structured around several key thematic areas directly linked to the research objectives. These include: 1) personal spiritual journeys and the meaning of Tijaniyya practices; 2) the role of the Tijaniyya community in fostering a sense of belonging and shared identity; 3) perceptions of in-group cohesion and distinctiveness; 4) the influence of Tijaniyya affiliation on social interactions, community engagement, and prosocial behaviors; and 5) how their spiritual identity shapes their broader religious life and engagement with societal issues. This structure aims to systematically gather data on both spirituality and social impact.

In addition to the interview guide, an audio recording device will be utilized, with participant consent, to capture the entirety of each interview accurately. This

ensures that no verbal data is lost and allows for precise transcription, which is crucial for detailed phenomenological analysis. Furthermore, a field notes template will guide the researcher in systematically recording observations, contextual details, and immediate reflections post-interview. These notes will serve as a supplementary data source, enriching the understanding of participant narratives and aiding in the interpretation of findings within the framework of Social Identity Theory.

Data Analysis Strategy

Audio-recorded interviews will be transcribed verbatim to create a rich textual dataset for analysis. The primary analytical approach will be Thematic Analysis, as outlined by Braun and Clarke (Clarke & Braun, 2017), chosen for its flexibility and suitability in identifying, analyzing, and reporting patterns (themes) within qualitative data. This method aligns with the phenomenological goal of understanding the essence of participants' lived spiritual experiences and how they construct their social identity as millennial Tijanis, particularly in relation to social categorization and identification processes. The analysis will be facilitated by qualitative data analysis software, such as NVivo (Yeager, 2021), to manage the extensive textual data.

The thematic analysis will proceed through several iterative stages, commencing with data familiarization through repeated reading of transcripts and field notes. Initial codes will be generated systematically across the entire dataset, capturing interesting features relevant to the research questions. These codes will then be collated into potential themes, which will be subsequently reviewed, refined, and clearly defined. While the initial coding will be largely inductive, allowing themes to emerge directly from participant narratives, the conceptual framework of Social Identity Theory, particularly its tenets of social categorization, identity salience, and in-group dynamics, will inform the interpretation and organization of these themes.

The developed themes will be interpreted to provide a nuanced understanding of how millennial Tijanis experience spirituality and how their affiliation impacts their social and religious lives. The analysis will specifically explore how processes of social identity formation, such as in-group favoritism and intergroup comparison, manifest within their narratives and contribute to their social behaviors and community engagement. To ensure analytical rigor and trustworthiness, researcher reflexivity will be maintained throughout the process, and peer debriefing sessions will be conducted to discuss emerging interpretations, thereby enhancing the credibility of the findings regarding the interplay between individual spirituality and group-driven social impact.

Research Results and Discussion

Spiritual Journeys and the Formation of Tijani Identity Among Millennials

Millennial participants frequently described their spiritual journeys as quests for authentic connection and meaning, often culminating in their affiliation with the Tijaniyya Order. Initial findings from the semi-structured interviews revealed that many were actively seeking a structured spiritual path that resonated with their

contemporary lives. This search often involved a process of social categorization, where the distinct teachings and community aspects of the Tijaniyya began to offer a compelling spiritual identity, aligning with Social Identity Theory's emphasis on finding meaningful group memberships.

Engagement in specific Tijani practices, notably the collective recitation of the *wird* and participation in *dhikr* circles, emerged as a pivotal factor in solidifying their nascent Tijani identity. These shared rituals, as reported by participants, fostered a profound sense of spiritual intimacy and collective effervescence. This experiential dimension directly contributed to the salience of their 'Tijani' social category, reinforcing their identification with the group through embodied spiritual discipline, a key aspect of identity formation within the Social Identity Theory framework.

The transition from individual spiritual seeking to a robust identification as 'Tijani' was a significant theme in participant narratives. This cognitive shift often involved an internalization of the group's values and a conscious embrace of the Tijani label as a core component of their self-concept. For many millennials, this identification provided a stable anchor in a complex social world, illustrating how religious group membership, as per Social Identity Theory, can become deeply integrated into one's personal identity and self-understanding.

The guidance of established spiritual mentors (*Muqaddams*) and the progressive acquisition of Tijani knowledge were consistently highlighted as crucial in shaping and affirming their identity. Participants articulated how understanding the theological underpinnings and historical lineage of the Order deepened their commitment and sense of belonging. This process of learning and mentorship reinforced the shared beliefs central to their in-group identity, making the Tijani affiliation not just an emotional or ritualistic connection but also an intellectually satisfying one, strengthening their social identity.

Millennial adherents often articulated their Tijani identity by contrasting its perceived spiritual depth and communal support with other spiritual alternatives or their previous states of spiritual searching. This process of social comparison, central to Social Identity Theory, allowed them to establish a positive distinctiveness for their chosen spiritual path. The Tijaniyya was frequently described as offering a unique blend of structured discipline, direct spiritual experience, and a supportive community, thereby validating their identification and enhancing its positive valence within their lives.

The Tijaniyya Community as a Source of Belonging and In-Group Cohesion

Participant narratives consistently underscored the Tijaniyya community as a primary source of profound belonging, aligning with Social Identity Theory's tenet that group membership fulfills fundamental human needs. Millennials described the community not merely as a religious congregation but as an extended family, offering emotional support and a shared sense of purpose. This strong sense of affiliation appeared crucial in mitigating feelings of anomie sometimes associated with modern life, providing a stable and affirming social category that anchored their identity.

The collective performance of Tijaniyya rituals, such as communal prayers, dhikr (remembrance of God), and hadra (spiritual gatherings), was frequently cited as a powerful mechanism for fostering in-group cohesion. These shared experiences, as detailed in interviews, created a strong sense of unity and collective identity among millennial adherents. This ritualistic synchrony reinforced the boundaries of the in-group, making their Tijani identity more salient and distinct, a process central to the identity formation aspect of Social Identity Theory.

Interviews revealed that the shared understanding of Tijaniyya doctrines and the reverence for its spiritual lineage significantly contributed to in-group solidarity. This common intellectual and spiritual heritage provided a robust foundation for mutual identification and differentiated the group from other religious or social affiliations. The distinctiveness derived from these shared beliefs and practices enhanced the positive social identity of millennial members, reinforcing their commitment to the group and its norms, as predicted by Social Identity Theory.

Millennial participants emphasized the role of mutual support and shared values within the Tijaniyya community in strengthening their sense of cohesion. Narratives highlighted instances of members assisting each other in times of need, celebrating life events together, and offering spiritual guidance. This reciprocal support system fostered a deep sense of interdependence and loyalty, making the group identity highly valued and integral to their social lives, thereby illustrating the practical manifestation of a strong, cohesive in-group.

The strong sense of belonging and cohesion experienced within the Tijaniyya community directly contributed to a positive social identity for millennial adherents. This positive valuation of their in-group, as conceptualized by Social Identity Theory, was often articulated through expressions of pride in their affiliation and a perception of the community as a source of spiritual strength and moral guidance. This positive distinctiveness further solidified their identification as 'Tijani' and their commitment to the group's ethos.

Social Identity Salience and its Influence on Social Interactions and Community Engagement

The salience of the Tijani identity among millennial adherents was consistently reported as a significant guiding force in their daily lives. Participants described this identity not as a peripheral aspect but as a central lens through which they interpreted experiences and made decisions. This heightened awareness of their 'Tijani-ness', as predicted by Social Identity Theory, appeared to be frequently activated in various social contexts, profoundly shaping their self-perception and their perceived role within their immediate social environment, reinforcing its importance.

Within the Tijaniyya community, a salient social identity fostered markedly cohesive and supportive interactions. Millennial participants frequently reported that their shared Tijani identity facilitated deeper connections, mutual understanding, and a sense of collective responsibility. This in-group solidarity, a core tenet of Social Identity Theory, manifested in collaborative efforts during religious events and mutual aid, strengthening the perceived value of their group membership and reinforcing the positive distinctiveness of their spiritual community, enhancing group cohesion.

Interactions with individuals outside the Tijaniyya Order were also significantly influenced by the salience of their religious identity. Many millennials expressed a conscious effort to embody the positive values of the Tijaniyya in these encounters, viewing themselves as representatives of their spiritual group. This aligns with Social Identity Theory's concept of maintaining a positive group image, often leading to careful navigation of intergroup dynamics and a desire to present their affiliation favorably, thereby managing social comparisons.

A strong and salient Tijani identity directly correlated with increased engagement in community-specific activities. Participants detailed active involvement in organizing and attending zawiya gatherings, educational circles, and commemorative events. This heightened participation, driven by a desire to affirm their group membership and contribute to its vitality, reflects Social Identity Theory's assertion that individuals with strong in-group identification are more likely to engage in behaviors that sustain and promote the group's objectives and shared values.

Furthermore, the salience of their Tijani identity often translated into broader community engagement beyond purely religious functions, guided by the Order's ethical principles. Millennial adherents reported feeling motivated to participate in local charitable initiatives and social welfare programs, viewing such actions as consistent with their Tijani values. This extension of in-group norms to wider prosocial behavior illustrates how a positive social identity, as per Social Identity Theory, can inspire actions that benefit the larger society.

Navigating Religious Identity: Tijaniyya Affiliation and Broader Religious Expression

Millennial participants indicated that their Tijaniyya affiliation significantly framed their broader religious expression, often becoming the central pillar of their spiritual worldview. This aligns with Social Identity Theory, where the 'Tijani' social category provides a primary interpretive lens for religious matters. Their engagement with wider religious discourses was frequently filtered through Tijani teachings, shaping their understanding and practice of Islam more generally. This demonstrates how a specific group identity can structure an individual's overarching religious life and self-perception within that domain.

In navigating interactions with wider religious communities, millennial Tijanis often engaged in implicit social comparison, as suggested by Social Identity Theory. Many articulated a sense of positive distinctiveness regarding Tijaniyya's spiritual depth and communal structure, which influenced their engagement with other Muslims and faith traditions. While fostering strong in-group loyalty, this did not uniformly lead to insularity; rather, it often informed how they presented their unique spiritual path to out-groups, sometimes seeking understanding or highlighting shared Islamic values.

The study revealed that Tijaniyya affiliation played a crucial role in defining religious boundaries for millennial adherents, a process consistent with Social Identity Theory's emphasis on in-group differentiation. For many, the specific litanies and spiritual lineage of the Order demarcated a clear path within the broader Islamic tradition. However, this distinctiveness often coexisted with an adherence to core

Islamic tenets, allowing them to maintain a broader Muslim identity while cherishing their specific Tijani practices and communal bonds.

The perceived distinctiveness and spiritual efficacy of their Tijani identity profoundly influenced millennials' public religious expression. Consistent with Social Identity Theory's notion of striving for a positive group image, participants often expressed pride in their affiliation, which translated into a more confident articulation of their faith. This was particularly evident in contexts where they felt their identity was understood or respected, though some also reported careful navigation in less familiar intergroup settings to maintain this positive representation.

Millennial Tijanīs demonstrated a dynamic integration of their religious identity with other social roles, reflecting the multifaceted nature of self-concept described by Social Identity Theory. Their expression of Tijani spirituality was often adapted to fit contemporary life, blending traditional practices with modern sensibilities. This negotiation showed how the 'Tijani' identity was not lived in isolation but was actively woven into their broader social fabric, influencing their religious expression in diverse personal and professional spheres of their millennial experience.

Translating Spiritual Identity into Social Action: Prosocial Behavior and Adherence to Group Norms

Millennial participants consistently reported that their spiritual identity as Tijanīs directly translated into tangible social actions, particularly prosocial behaviors. This aligns with Social Identity Theory, which posits that a strong group identification motivates behaviors congruent with the group's ethos. Interview data revealed numerous instances of charitable giving, community service, and mutual support, which adherents explicitly linked to the values instilled by their Tijaniyya affiliation. These actions were perceived as both a religious duty and an expression of their collective identity.

The adherence to specific group norms and moral codes of the Tijaniyya Order was a significant finding, reflecting the influence of social identity on individual conduct. Participants described how the teachings and expectations within the Order shaped their ethical decision-making and interpersonal interactions. This internalization of group norms, as suggested by Social Identity Theory, meant that their Tijani identity provided a clear framework for behavior, promoting integrity, compassion, and responsibility in their daily lives, both within and beyond the immediate community.

Furthermore, the motivation for these prosocial behaviors and adherence to norms appeared deeply connected to the desire to maintain a positive social identity. Millennial Tijanīs often expressed a sense of representing the Order through their actions, indicating that their conduct was partly aimed at upholding the esteemed image of their group. This finding supports Social Identity Theory's emphasis on striving for positive distinctiveness, where individual actions contribute to the collective reputation and perceived value of the in-group.

The scope of these social actions extended beyond in-group support, with many participants describing engagement in broader community welfare initiatives. While

their Tijani identity fostered strong in-group cohesion and support, it also inspired a sense of responsibility towards the wider society, driven by the Order's ethical teachings. This demonstrates how a salient religious identity, as understood through Social Identity Theory, can motivate individuals to enact group values in ways that benefit both their immediate community and the larger social fabric.

In essence, the spiritual identity cultivated within the Tijaniyya Order served as a powerful catalyst for social action among millennial adherents. The phenomenological data clearly showed that their identification as 'Tijani' was not merely a label but a lived reality that shaped their moral compass and motivated prosocial engagement. Social Identity Theory provides a robust framework for understanding this translation from a deeply felt spiritual belonging to observable behaviors that reflect the group's values and contribute positively to society.

Conclusion

This research confirms that millennial adherents of the Tijaniyya Order actively construct a profound spiritual identity through their affiliation, a process effectively elucidated by Social Identity Theory. The Order provides a salient social category, offering meaning and a structured spiritual path that resonates with contemporary quests for authenticity. Shared rituals, communal engagement, and mentorship are pivotal in solidifying this 'Tijani' identity, fostering a deep sense of belonging and a positive self-concept. This identification becomes a central anchor for millennials, shaping their self-perception and providing stability amidst diverse social influences, demonstrating religious group membership's power in identity formation.

The study further reveals significant social impacts stemming from this strong Tijani identification, consistent with Social Identity Theory's tenets. Millennial members experience robust in-group cohesion, nurtured by collective practices and shared values, which in turn influences their social interactions both within the community and with out-groups. This salient identity motivates adherence to the Order's ethical codes and inspires tangible prosocial behaviors, such as charitable activities and mutual support. The desire to maintain a positive group image often underlies these actions, showcasing how group affiliation translates into observable social contributions and distinct community engagement.

Ultimately, this investigation underscores the dynamic interplay between individual spirituality, group membership within the Tijaniyya Order, and the broader social and religious lives of millennials. Social Identity Theory proved instrumental in understanding how this Sufi affiliation shapes personal identity, fosters strong communal bonds, and motivates positive social action. The findings highlight that for contemporary youth, such religious orders continue to offer vital frameworks for meaning-making, spiritual development, and ethical conduct, leading to both personal fulfillment and beneficial contributions to society, affirming the Order's significant role in their lives.

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