

## Islamic Educational Values in Naqsyabandiyah Thoriqot Jabal Kubis

Muhammad Zein Damanik<sup>1</sup>, Abdul Mukti<sup>2</sup>, Junaidi Arsyad<sup>3</sup>

<sup>1</sup> Universitas Islam Negeri Sumatera Utara, Indonesia; mzeindmk1@gmail.com

<sup>2</sup> Universitas Islam Negeri Sumatera Utara, Indonesia; abd.mukti@uinsu.ac.id

<sup>3</sup> Universitas Islam Negeri Sumatera Utara, Indonesia; junaidiarsyad@uinsu.ac.id

### ARTICLE INFO

#### Keywords:

Thoriqot Naqsyabandiyah Jabal Kubis;  
Islamic Education;  
Sufism

#### Article history:

Received 2024-09-20

Revised 2024-11-23

Accepted 2024-12-31

### ABSTRACT

This study investigates Thoriqot Naqsyabandiyah Jabal Kubis in Batu Bara, Indonesia, and current Islamic education. It addresses the shortcomings of modern education that prioritizes cognitive accomplishment over faith, ethics, and spirituality. The study examines how the thoriqot promotes morality and character development as a non-formal educational institution. In-depth interviews with congregants, firsthand observation of suluk ceremonies, and thoriqot documentation were used to obtain descriptive qualitative data. The findings show three educational dimensions: faith reinforcement through zikir and wirid, worship discipline through communal prayers, sunnah fasting, and suluk training, and moral development through humility, patience, and ukhuwah with mursyid guidance. These findings show that thoriqot institutionalizes spiritual activities as systematic education, transcending its status as a Sufi ritual tradition. Unlike previous studies that focused on Sufism's theology or history, this study emphasizes thoriqot's educational roles as an alternative character education paradigm. The study confirms its significance to national education goals, particularly in developing faith, piety, and noble values and building resilience to modern social issues. Thus, Thoriqot Naqsyabandiyah Jabal Kubis contributes uniquely to Islamic education studies by showing how regional Sufi traditions can be contextualized into a holistic character education model for modern society.

*This is an open access article under the [CC BY-NC-SA](#) license.*



### Corresponding Author:

Junaidi Arsyad

Universitas Islam Negeri Sumatera Utara, Indonesia; junaidiarsyad@uinsu.ac.id

## 1. INTRODUCTION

Islamic education aims to enhance cognitive development while simultaneously cultivating morals, spirituality, and social character (Tsani & Sauri, 2024; Nadliroh, 2024). In Islamic tradition, *thoriqot*, as a branch of Sufism, serves as a pathway for spiritual education that harmonizes both intellectual and spiritual aspects (Akmansyah, 2016). Thoriqot Naqsyabandiyah, recognized across the Islamic world, focuses on *zikir*, *suluk*, and the guidance of a *mursyid* as systematic practices for spiritual

development (Suja'i & Sucipto, 2023; Nur, 2024). In contemporary society, the emergence of materialism, hedonism, and secularism has resulted in a distinctly observable moral crisis (Nasution, 2018). This condition underscores the necessity for an Islamic educational framework that prioritizes the acquisition of knowledge while simultaneously reinforcing spiritual foundations (Azizah et al., 2024). Although the broad characteristics of Sufism have been extensively examined, focused research on the Naqsyabandiyah Jabal Kubis group is limited, highlighting the necessity to investigate its unique contribution to Islamic education (Alamsyah, 2024; Zein & Saputra, 2019). The examination of thoriqot is significant, as it illustrates that the Sufi tradition transcends mere religious ritual, functioning instead as an educational framework that upholds morals, reinforces faith, and cultivates social character in alignment with Islamic values (Ahmad, 2022).

Several prior research studies have examined the role of thoriqot in Islamic education (Aan Zulfahmi et al., 2024; Nurmawati et al., 2024; Taufiq, 2017). These studies underscore its role in moral education, social reform, and experiential spiritual learning methodologies. Nevertheless, the majority of these studies remain general, mostly concentrating on the aspects of theology, history, or the overarching social purposes of the order (Fahrudin et al., 2024; Haryani & Lufaei, 2021; Guna et al., 2024). Thus far, limited research has examined the practices of the Jabal Kubis Naqsyabandiyah Thoriqot in Batu Bara Regency, despite the community's distinctive Malay-Islamic socio-cultural environment significantly impacting the educational methodologies of its members (Putri & Arsa, 2024; Zein & Saputra, 2019). However, limited study has particularly investigated the practices of the Jabal Kubis Naqsyabandiyah Thoriqot in Batu Bara Regency, despite the community's unique Malay-Islamic socio-cultural milieu profoundly influencing its educational practices. This gap underscores the originality of the current study, which aims to contextualize Naqsyabandiyah Jabal Kubis within local and national educational frameworks. Thus, a research need exists in investigating the internalization of Islamic educational values through the practical use of thoriqot at the local level. This study seeks to address this gap by analyzing the religious activities of the congregation, the internalization of educational principles, and their significance to the national education system in Indonesia.

This study aims to examine the historical emergence of Thoriqot Naqsyabandiyah Jabal Kubis, the teachings adhered to by its followers, the Islamic educational values inherent within, and its significance in relation to the national education objectives outlined in the National Education System Law (UU Sisdiknas, 2003). This study offers a theoretical contribution to Sufi-based Islamic education research and serves as a reference for researchers, educators, and policymakers in incorporating spiritual education within the national education framework (Salminawati et al., 2022). This study employs a qualitative methodology, including data collection approaches such as interviews, observation, and documentation to attain its aims. The Miles and Huberman model was employed for data analysis, encompassing the phases of data condensation, data presentation, and conclusion formulation (Miles & Huberman, 1994). This methodology enables scholars to investigate thoroughly the religious experiences and practices of the thoriqot congregation from an Islamic educational standpoint.

This research presents a unique contribution by concentrating on the Jabal Kubis Naqsyabandiyah Thoriqot in Batu Bara, an area that has been largely overlooked in scholarly discourse. Many investigations into thoriqot primarily focus on its global history, doctrines, or dissemination (Aksa, 2017; Guefara et al., 2023). In contrast, this study delves into the values of Islamic education as they are embodied in local practices of worship, suluk, and mursyid guidance. Three novel aspects are presented. This study situates Naqsyabandiyah Jabal Kubis within a distinctive local socio-cultural framework, thereby illuminating the interplay between religion and culture. Secondly, this study elucidates the role of thoriqot as a non-formal educational framework that cultivates the faith, sharia, and ethical standards of the community. Third, this study underscores the significance of the tarekat in addressing the challenges posed by modernization and the moral dilemmas facing the nation, presenting Sufism as a viable alternative framework for character education in the modern context.

The results of the study indicate that Thoriqot Naqsyabandiyah Jabal Kubis enhances not only the spiritual dimensions but also cultivates the social character of the congregation through the incorporation of Islamic educational values, which encompass faith, sharia, and ethics (Haiyan et al., 2023; Lubis & Naldo, 2024; Nasihin et al., 2024). The practices of zikir, suluk, wirid, and mursyid guidance have demonstrated their capacity to internalize the values of faith and enhance social cohesion within the community (Lubis & Naldo, 2024). The significance of this matter within the realm of national education is clearly reflected in its role in cultivating individuals who embody faith, piety, and exemplary character, as stipulated by Article 3 of the 2003 National Education System Law (Sisdiknas). Therefore, this research substantiates that thoriqot transcends mere Sufi tradition, emerging as a pragmatic framework for Islamic education aimed at addressing the moral dilemmas faced by the nation. This discovery enhances scholarly discourse by situating Sufi practices, specifically Naqsyabandiyah Jabal Kubis, as a viable spirituality-oriented framework for character education in contemporary society.

## 2. METHODS

This study employs a qualitative methodology within a naturalistic framework, wherein the researcher serves as the primary instrument for data collection (Lincoln & Guba, 1985). The investigation was conducted at the Naqsyabandiyah Jabal Kubis Babussalam Branch, located in Mesjid Lama Village, Talawi District, Batu Bara Regency, North Sumatra Province. The research subjects comprised mursyid (*Mutawalli*), who directed the practice of thoriqot, and congregations that were direct practitioners, as both served as primary sources of knowledge regarding Islamic educational principles in thoriqot. A total of 12 members of the congregation were interviewed, chosen according to their degree of participation in suluk, the duration of their involvement in the thoriqot (spanning from 3 to 15 years), and their active engagement in communal religious practices. This deliberate selection guaranteed that the participants encompassed both senior and junior members of the congregation. The involvement of researchers in the field was crucial for establishing rapport, comprehending the social environment, and ensuring the authenticity of the collected data. Data-gathering methods included unstructured interviews, non-participatory observation, and documenting. Unstructured interviews facilitated a flexible examination of the congregation's experiences, and non-participatory observation provided the researcher with the opportunity to observe worship behaviors without interference. Documentation was conducted using written notes, images, and archives pertaining to Sufi traditions, ensuring that the collected material was triangulated and thorough (Carter et al., 2014).

The research methodology was meticulously crafted to yield valid and dependable results. Interviews were conducted on several occasions with the 12 participants and the mursyid, encompassing both formal and informal settings, to gather a range of perspectives and lived experiences. Observations were conducted throughout zikir, suluk, and wirid exercises to directly comprehend the spiritual learning techniques utilized. Documentation was acquired from practice records, instructional texts, and thoriqot genealogical sources. This study employed triangulation approaches to verify data validity, encompassing source triangulation (comparison of information across respondents), technique triangulation (utilization of interviews, observation, and documentation), and temporal triangulation (data collection throughout several periods) (Carter et al., 2014). The Miles and Huberman approach was employed for data analysis, encompassing data reduction, data display, and conclusion formulation (Miles & Huberman, 1994). The approach was inductive, compiling patterns of discoveries from field data rather than from beginning assumptions. This approach aims to yield a comprehensive account of the values of Islamic education within the practice of Thoriqot Naqsyabandiyah Jabal Kubis (Klingebiel et al., 2024).

### 3. FINDINGS AND DISCUSSION

#### Findings

#### The History and Development of the Naqsyabandiyah Thoriqot of Jabal Kubis in Batu Bara

The results of the study indicate that the Thoriqot Naqsyabandiyah Jabal Kubis in Batu Bara Regency originates from the Naqsyabandiyah Babussalam network in Langkat. This branch was officially formed in Mesjid Lama Village, Talawi District, as a center for suluk activities and spiritual instruction by a mursyid named Tuan Guru Mutawalli. The existence of this thoriqot acquired spiritual legitimacy due to its sanad being linked to Babussalam, hence reinforcing its authoritative status among the community. Field observations indicate that the suluk house serves not just as a site for rituals but also as a hub for spiritual education, where congregants receive comprehensive guidance. Interview data indicates that followers engage in suluk not solely for rituals, but also to enhance their theological understanding, elevate their morality, and fortify social connections. Consequently, the existence of Naqsyabandiyah Jabal Kubis addresses the community's demand for a sustainable institution of spiritual guidance in the context of modernization.

Empirical data shows the motive of followers to engage in suluk within the Naqsyabandiyah Jabal Kubis Thoriqot beyond mere worship, primarily aiming for inner tranquillity and ethical direction. As expressed by one of the congregation members, *"We attend suluk not solely for worship, but to draw our hearts nearer to Allah and to enhance our life's focus"* (Participant 1). This is corroborated by the assertions of other congregants who highlight the dimension of self-improvement, stating, *"By engaging in suluk, I experience greater tranquillity in confronting life's challenges. The mursyid teacher consistently emphasises the significance of ethics in everyday life."* (Participant 2). Field observations reveal a systematic pattern of worship, wherein congregants engage in *wirid*, *zikir*, and *suluk* over a duration of ten consecutive days. Internal evidence from Rumah Suluk indicates a rise in the number of congregants from 2020 to 2023, reflecting the beneficial impact of thoriqot on society. The findings indicate that attendees perceive the practice of thoriqot as a sort of character education that imparts spiritual and moral values, rather than only as formal procedures. The evidence from interviews and observations consistently indicates that Thoriqot operates as a non-formal Islamic educational institution aimed at cultivating a comprehensive Muslim identity.

**Table. 1** Overview of the History and Evolution of Thoriqot Naqsyabandiyah Jabal Kubis

| Aspects              | Data Field   | Interpretation  |
|----------------------|--|---|
| Origin               | An official branch of Babussalam Langkat under the guidance of Mursyid Tuan Guru Mutawalli | Possesses spiritual legitimacy by a definitive sanad  |
| Location             | Suluk House in Mesjid Lama Village, Talawi, Batu Bara                                      | Transforming becoming a hub for worship and spiritual guidance                                |
| Main Practice        | Suluk, zikir, wirid, guidance from a mursyid   | A type of informal education grounded in spiritual experience                                 |
| Community Acceptance | The quantity of congregations is rising annually (documentation data 2020–2023).           | This demonstrates the community's importance and necessity for thoriqot.                      |
| congregational Goals | Inner tranquilly, ethical instruction, fortification of belief                             | The role of thoriqot transcends ceremonial, becoming into an Islamic educational institution. |

Table 1 illustrates that Thoriqot Naqsyabandiyah Jabal Kubis started from Babussalam Langkat and evolved under the mentorship of a mursyid at Rumah Suluk Desa Mesjid Lama. Field data analysis indicates that the primary practices of suluk, wirid, and direct guidance from mursyid serve as non-formal educational approaches rooted in spiritual experience. The rise in follower count from 2020 to 2023, as documented by Suluk House, indicates the social significance and escalating demand for spiritual assistance. Interviews with congregants show that thoriqot rites are perceived not merely as rituals but also as a means of moral instruction and fortifying faith. This aligns with field observations that affirm that suluk activity is grounded in the ethos of self-improvement, leading to tangible behavioural modifications in daily life. Therefore, these data validate the research hypothesis that thoriqot serves not only as a Sufi activity but also as an alternative Islamic educational institution that instills the ideals of religion, worship, and ethics. Its presence in Batu Bara signifies a transition from spiritual rituals to a contextual Islamic education system that addresses community needs and aligns with the national educational objective of cultivating persons who are faithful, pious, and possess noble morals.

### **Islamic Educational Values in the Practice of Thoriqot Naqsyabandiyah Jabal Kubis**

This research shows that Thoriqot Naqsyabandiyah Jabal Kubis significantly contributes to the instillation of Islamic educational ideals encompassing faith, worship, and ethics. The congregation is encouraged to enhance their faith in Allah via consistent zikir and wirid practices, both within and without the suluk home. The element of worship is cultivated by consistent congregational prayers, the observance of sunnah fasting, and adherence to suluk traditions. Simultaneously, the moral dimension is underscored by the practices of humility, patience, and fostering ukhuwah (brotherhood) within the congregation. Field observations indicate that all activities within the suluk house are structured to promote these ideals cohesively. Consequently, the practice of thoriqot not only cultivates individual spirituality but also fortifies the communal identity of the congregation in alignment with Islamic principles.

Field data supports these findings through interviews and observations. A participant stated, *"Each time I engage in suluk, my faith intensifies as we are instructed daily to persist in zikir"* (Participant 3). A participant underscored the significance of worship, stating, *"The mursyid consistently reminds us that worship should extend beyond suluk and be integrated into our daily lives and work"* (Participant 4). Moral ideals are also manifest in the communal practices of the adherents. Observations indicate that they are habituated to assisting one another, upholding decorum, and demonstrating mutual respect throughout the suluk process. The internal documentation of the suluk house corroborates that the mursyid's counsel emphasizes practical ethics, particularly the regulation of emotions and the safeguarding of one's discourse. This evidence indicates that Islamic educational values are both imparted and enacted within the lives of the congregation.

The analysis of interview and observation data substantiates that Thoriqot Naqsyabandiyah Jabal Kubis has effectively integrated Islamic educational values using a pragmatic method. The dimension of faith is enhanced via everyday zikir, which cultivates knowledge of God. The essence of worship is cultivated via the disciplines of prayer, fasting, and disciplined spiritual routines. The moral dimension is manifested in the attitudes of humility, patience, and fraternity within the congregation, regularly observable in daily encounters. This aligns with the research premise that the thoriqot operates as a non-formal Islamic educational institution that imparts essential educational principles. The presence of thoriqot enhances the congregation's proximity to Allah and fosters more moral conduct in social interactions. Consequently, these findings affirm that the practice of thoriqot is directly pertinent to the aims of Islamic education, specifically to cultivate individuals who are devout, virtuous, and of exemplary character, as stipulated by the National Education System Law (Sisdiknas).

## The Significance of Thoriqot in Relation to National Educational Objectives and Contemporary Challenges

Within the framework of Indonesian education, which prioritizes the cultivation of faith, piety, and virtuous character, the practice of Thoriqot Naqsyabandiyah Jabal Kubis exemplifies its distinct significance. In the face of industrialization, globalization, and moral dilemmas, thoriqot emerges as an alternative non-formal educational approach that effectively preserves religious principles while fostering social character. The congregation's experiences in engaging in suluk demonstrate that thoriqot-based spiritual education can address the fears of contemporary society, which is increasingly materialistic and individualistic. This aligns with the goals of national education as specified in the National Education System Law, which highlights both cognitive and spiritual-moral dimensions. Consequently, the thoriqot functions as a conduit linking traditional Islamic principles with the modern community's demand for character development instruction.

Interview data substantiates the societal significance of thoriqot. A participant remarked, *"Currently, numerous individuals are preoccupied with temporal concerns, yet we are instructed here to harmonize worldly and spiritual matters"* (Participant 5). Another participant stated, *"Suluk fortifies us against contemporary temptations, as our hearts are attuned to zikir and the remembrance of Allah"* (Participant 6). These quotations indicate that the congregation perceives thoriqot as a vehicle for moral teaching that can shield them from the adverse impacts of modernization. These principles extend beyond the suluk chamber, influencing the congregation's attitudes in their daily lives, whether at home, in the workplace, or within their social milieu.

Observations show that thoriqot activities align with national educational values. Members are habituated to punctuality, exhibiting proper etiquette, and emphasizing camaraderie in all endeavors. The internal paperwork of suluk indicates the existence of a moral guidance program administered by the mursyid, focusing on self-discipline, accountability, and collaboration. This method embodies the ideals of character education as stipulated in the national curriculum. In essence, despite being outside formal structures, the suluk house has fulfilled an educational role akin to that of formal institutions, specifically in cultivating individuals who are devout, virtuous, possess admirable character, and exhibit social competencies advantageous to society.

Subsequent interviews elucidated the significance of thoriqot in addressing contemporary challenges. One participant remarked, *"A significant number of young individuals today exhibit a degree of negligence; however, through engagement in thoriqot, they have the opportunity to deepen their connection to religion"* (Participant 7). One participant remarked, *"In the absence of suluk activities, we could potentially be swayed by negative influences; however, in this environment, we have developed a habit of worship"* (Participant 8). These assertions illustrate that thoriqot is regarded as a bastion of ethics for the youth, in addition to serving as a source of intellectual and spiritual direction for a society confronted with the challenges of modernization. Therefore, thoriqot not only upholds tradition but also significantly addresses modern challenges.

The analysis of the aforementioned data verifies that Thoriqot Naqsyabandiyah Jabal Kubis aligns with national educational objectives and is equipped to address contemporary issues. The rituals of suluk, zikir, and mursyid leadership not only enhance religion and worship but also cultivate the social character essential in contemporary society. The principles of discipline, responsibility, *ukhuwah* (brotherhood), and self-control cultivated in thoriqot align with the objective of Indonesian national education. These data validate the concept that the thoriqot operates as an alternative Islamic educational institution, effectively merging traditional principles with modern requirements. Consequently, the thoriqot serves not merely as a religious rite but also as a potent educational tool in cultivating individuals who are spiritually, ethically, and socially well-rounded in the face of modernization.

## Discussion

The Thoriqot Naqsyabandiyah Jabal Kubis plays a significant role in modern Islamic education by effectively merging spiritual practices with educational principles (Shara Dalimunthe et al., 2023). The practices of suluk, zikir, and mursyid guidance have transcended mere spiritual rites, evolving into an informal educational framework that fosters faith, discipline in worship, and ethical behavior (Suriadi, 2017). This illustrates that thoriqot serves not just as a spiritual tradition but also as a transforming framework that molds the character and identity of its adherents (Habibah et al., 2024). The research substantiates the concept that thoriqot presents a feasible educational model consistent with national objectives, especially in cultivating persons who exemplify religion, piety, and virtuous morals (Suriadi, 2017). This aligns with character education theory, highlighting the importance of moral knowing, moral feeling, and moral action as essential components of personality development (Lickona, 1991). The case of Jabal Kubis illustrates the integration of three domains: zikir, which represents the knowledge of God; disciplined worship, reflecting the experience of God's presence; and ethical conduct, characterized by humility and solidarity in action. This indicates that thoriqot implements the tripartite framework of Islamic education—faith, worship, and morals—into concrete actions (Zein & Saputra, 2019).

The findings of this study align with existing literature that underscores the significance of Sufism in the realms of moral and spiritual education (Barzani & Ali, 2024; Mumtaazah & Qamariah, 2024). This study presents a novel contribution by demonstrating that thoriqot operates not solely on an individual level, but is also collectively institutionalized through suluk houses. Thus, thoriqot-based Islamic education presents a methodical framework and approach, distinguishing itself from earlier research that focused predominantly on mystical and ritualistic dimensions (Salminawati et al., 2022). The findings substantiate Madjid's assertion that the integration of spiritual depth and practical ethics is essential in Islamic education, achieved through the operationalization of faith, worship, and morality in everyday routines (as cited in Musyrifin, 2016). In a similar vein, it builds upon Munjin's perspective on religious communication by illustrating the role of mursyid guidance as a pedagogical process for transmitting values (Munjin, 2022). This synthesis illustrates that thoriqot can be perceived not merely as a religious tradition but also as an educational tool pertinent to contemporary society (Saputra et al., 2024). This research highlights the tangible role of tarekat as an educational institution, in contrast to prior studies that regarded it as merely symbolic or ritualistic (Ahmad, 2022; Musta'in, 2023; Suriadi, 2017).

This study not only fortifies the current body of literature but also contests the prevailing notion that Sufism is merely conservative or detached from the complexities of social reality (Sufhariyanto et al., 2023). The results indicate that Sufism possesses the ability to address contemporary challenges, including moral dilemmas, individualism, and materialistic tendencies. This stands in stark contrast to numerous earlier investigations that underscore the constraints of Sufism in addressing the challenges posed by modernity (Saputra et al., 2024). This study's contribution is evident in its demonstration that thoriqot serves as a model for character education, systematically cultivating iman, ibadah, and akhlak, thereby reinforcing Islamic values in contemporary contexts (Munjin, 2022). This aligns with recent research highlighting the capacity of faith-based education to foster resilience in the face of moral decline (Nasihin et al., 2024). This study illustrates how Sufi values can be integrated into character education practices, affirming the significance of Sufism in the context of globalization (Ihromi, 2024; Nasihin et al., 2024). This contribution expands the scope of Islamic education studies by recognizing Sufism as a significant influence in the realm of national moral development (Musta'in, 2023; Rosidi, 2024). This research enhances the discourse by positioning Jabal Kubis as a concrete example of the ways in which local Sufi traditions can directly influence national education objectives.

This study presents implications that are both theoretical and practical in nature. This study theoretically enhances the field of Islamic education by illustrating the interplay between Sufi traditions and national educational goals (Saputra et al., 2024). The findings of this study serve as a valuable reference for policymakers, educational institutions, and the broader community in the formulation of

a character education model rooted in Islamic values (Baroroh & Khobir, 2024). The presence of suluk houses may be regarded as social laboratories that impart the principles of discipline, responsibility, and ukhuwah (brotherhood) through experiential learning (Arpanudin, 2016; Kurnanto et al., 2023). This aligns with the national agenda of character education (UU Sisdiknas, 2003), indicating that tarekat-based education can function as a contextualized model to address existing educational gaps. This model is capable of being tailored to both formal and non-formal educational contexts, thereby enhancing national character education in the face of the swift advancements in modernization and digitalization (Komariah et al., 2023).

While this study offers valuable insights, it is important to acknowledge its limitations, as it concentrates exclusively on a single suluk house in Batu Bara. This constrained focus presents avenues for additional inquiry to broaden the investigation to other thoriqots or diverse geographical contexts, thereby enabling a more thorough mapping of comparisons among Sufi practices. Future investigations may elucidate the contributions of the younger generation in adhering to thoriqot practices, particularly as they navigate the complexities of the digital era. Consequently, the trajectory of forthcoming research may enhance the comprehension of Sufism's role in contemporary Islamic education, particularly in addressing current social challenges. The novelty of this study is found in its concentration on Naqsyabandiyah Jabal Kubis—a context that has seldom been explored—thus positioning it as both a theoretical framework and a practical model for tarekat-based character education in contemporary society.

#### 4. CONCLUSION

This research substantiates the pivotal influence of Thoriqot Naqsyabandiyah Jabal Kubis in the cultivation of Islamic educational values encompassing faith, worship, and ethics. By engaging in the practices of suluk, zikir, and the guidance of a mursyid, the congregation enhances personal spirituality while simultaneously fostering a collective religious identity. The results suggest that thoriqot serves as a potent non-formal educational entity, aligning with the aims of Islamic education and national education in cultivating individuals who embody faith, piety, and noble character. The study reinforces thoriqot as a solid framework for tarekat-based character education, offering theoretical advancements for Islamic pedagogy and practical insights relevant to contemporary educational environments.

The findings indicate that Sufism, especially the practice of thoriqot, has a strategic role in addressing the obstacles posed by modern education, which frequently focuses solely on cognitive dimensions. Thoriqot Naqsyabandiyah Jabal Kubis demonstrates that spiritually oriented education can serve as a social laboratory that cultivates discipline, responsibility, and ukhuwah (brotherhood). This research theoretically enhances our comprehension of the interplay between religious traditions and the national education system. Practically, it highlights the importance of reinforcing Islamic values as a pertinent response to materialism, secularism, and moral decline, illustrating that thoriqot can function as a contextualized framework for national character education. The existence of suluk houses serves to protect the Sufi legacy while simultaneously offering an educational framework that can be tailored to contemporary societal requirements.

Although this study offers a noteworthy contribution, it is important to acknowledge the limitations inherent in its scope, as it concentrates solely on a single suluk house in Batu Bara. Consequently, it is imperative that additional investigations be undertaken regarding various tarekat or distinct regions to enhance the comprehension of Sufism's influence within Islamic education. Future inquiries may delve into the engagement of younger cohorts in thoriqot practices, especially in the context of digitalization and the prevailing global moral crisis. This study positions Thoriqot Naqsyabandiyah Jabal Kubis as a foundational theoretical framework and a practical model for Islamic character education in contemporary society.



## REFERENCES

- Aan Zulfahmi, F., Zainuddin, A., & Rokhman, M. (2024). The Contribution of the Naqsyabandiyah Order in the Development of Moral Education of Students of the MUDI Dayah at the Great Mosque of Samalanga. *Jurnal Studi Kemahasiswaan*, 4(1), 132–145. <https://doi.org/10.54437/irsyaduna>
- Ahmad, F. (2022). The Suluak and Tawajuah Method of Da'wah in the Naqshbandiyah Order. *Komunida: Media Komunikasi Dan Dakwah*, 12, 138–155. <https://doi.org/10.35905/komunida.v7i2>
- Akmansyah, M. (2016). *The Purpose Of Spiritual Education In The Perspective Of Sufistic Education*. 9, 91–108.
- Aksa, A. (2017). The Dynamics of the Transformation of Modern Era Sufism: Neo-Sufism and Transnational Islamic Movements. *Yupa: Historical Studies Journal*, 1(1), 1–14. <https://doi.org/10.30872/yupa.v1i1.86>
- Alisia Zahro'atul Baroroh, & Abdul Khobir. (2024). The Role of Islamic Boarding Schools in Shaping the Character of Young People in the Modern Era. *Jurnal Ekonomi, Akuntansi, Dan Perpajakan*, 2(1), 01–13. <https://doi.org/10.61132/jeap.v2i1.721>
- Anas Amin Alamsyah. (2024). Navigating Moral Education in Islamic Institutions Through Sufi Wisdom. *PROGRESSA: Journal of Islamic Religious Instruction*, 8(1), 43–55. <https://doi.org/10.32616/pgr.v8.1.488.43-55>
- Carter, N., Bryant-Lukosius, D., Dicenso, A., Blythe, J., & Neville, A. J. (2014). The use of triangulation in qualitative research. In *Oncology Nursing Forum* (Vol. 41, Issue 5, pp. 545–547). Oncology Nursing Society. <https://doi.org/10.1188/14.ONF.545-547>
- Cecep Abdul Muhlis Suja'i, & Yogi Adi Sucipto. (2023). *The Role Of The Mursyid Tarekat Qodiriyah Naqsyabandiyah In Developing The Morals Of Their Congregation In Suryalaya*. 3(1), 253–260. <https://doi.org/https://doi.org/10.32505/al-bukhari.v6i1.5348>
- Fahrudin, Rahmat, M., Yahya, M. W. B. H. M., Syaefi, M., & Abdurrahman, M. (2024). Exploring Students' Perspectives On Sufism And Tarekat In Islamic Education. *Jurnal Pendidikan Islam*, 10(1), 1–12. <https://doi.org/10.15575/jpi.v10i1.33521>
- Habibah, I. L., Aziza, I. F., Sutomo, & Nur Salim, M. (2024). Religious Moderation Through Internalization Of Thoriqoh Kholwatiyah Practice. *International Journal of Humanities Technology and Civilization*, 21–29. <https://doi.org/10.15282/ijhtc.v9i1.10681>
- Haiyan, H., Nyak Umar, M., & Jamali, Y. (2023). Contribution of the Values of the Naqshabandiyah Order to the Moral Development of Students at the Darul Muta'allimin Islamic Boarding School in Aceh Singkil Regency. *Tadabbur: Jurnal Peradaban Islam*, 5(1), 661–673. <https://doi.org/10.22373/tadabbur.v5i1.346>
- Haryani, E., & Lufaei, L. (2021, June 10). *Teaching of Religious Moderation in the Tarekat For Millennials*. <https://doi.org/10.4108/eai.11-11-2020.2308303>
- Ihromi, I. (2024). *Institutionalization of Sufi Values in Banjarbaru Islamic Boarding Schools*. 7(1), 282–303. <https://doi.org/10.56489/fik.v4i2>
- Iqbal Arpanudin. (2016). Implementation of the Social Values of Islamic Brotherhood in Islamic Boarding Schools. *Humanika*, 16(1), 1–21. <https://doi.org/https://doi.org/10.21831/HUM.V16I1.12069>
- Istiqomah Nurul Azizah, Nadzani Pramudya Ibni, Zahwa Putri Naila, Soffia Soffia, & Wismanto Wismanto. (2024). The Concept of Islamic Education in the Formation of a Balanced Human Life. *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam*, 2(3), 12–28. <https://doi.org/10.59059/al-tarbiyah.v2i3.1146>
- Jaohar Tsani, M., & Sauri, S. (2024). Islamic Education: Concepts, Problems, and Solutions. *Educatio*, 19(1), 184–199. <https://doi.org/10.29408/edc.v19i1.26032>
- Klingebiel, S., Hartmann, F. L., Madani, E., Paintner, J., Rohe, R. A., Trebs, L., & Wolk, T. (2024). Methods for Data Collection and Analysis. In *Pharmaceutical Journal* (Vol. 278, Issue 7445). Pharmaceutical Press. [https://doi.org/10.1007/978-3-031-55704-0\\_4](https://doi.org/10.1007/978-3-031-55704-0_4)

- Komariah, K., Rosyada, D., Iswan, & Suryadi, A. (2023). Best Practices in Traditional Islamic Education Curriculum and Learning Models. *Reslaj: Religion Education Social Laa Roiba Journal*, 6(10), 4430–4439. <https://doi.org/10.47476/reslaj.v6i10.2886>
- Kurnanto, M. E., Sumin, S., Zuchdi, D., & Asmawi, S. (2023). Building Religious Character through Suluk on Multiethnic Students of Thariqah Al-Mu'min Community in West Kalimantan. *Dinamika Ilmu*, 23(1), 135–156. <https://doi.org/10.21093/di.v23i1.6532>
- Lubis, N., & Naldo, J. (2024). Implementation of oneself as a servant in the activities of the Naqsyabandiyah Suluk Order. *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia*, 10(2), 92. <https://doi.org/10.29210/1202424714>
- M. Nur, F. (2024). The Naqshbandiyyah Al-Khalidiyyah Tariqah: Perspectives on Tawhid and Spirituality. *SINTHOP: Media Kajian Pendidikan, Agama, Sosial Dan Budaya*, 3(2), 65–76. <https://doi.org/10.22373/sinthop.v3i2.6096>
- Matthew B. Miles, & A. Michael Huberman. (1994). *Qualitative Data Analysis* (2nd Edition). SAGE Publications.
- Miftahul Khairani Putri, & Dedi Arsa. (2024). Peranan Syekh Arsyad Dalam Mengembangkan Tarekat Naqsyabandiyah Khalidiyah Di Batuhampar (1899-1924). *Hazanah: Jurnal Sejarah Dan Kebudayaan Islam*, 14(1), 37–52. <https://doi.org/https://doi.org/10.15548/khazanah.v14i1.1176>
- Munjin. (2022). The Values of Character Education in Sufism (A Case Study on Tarekat Naqsyabandiyah-Khalidiyah Followers in Banyumas, Central Java, Indonesia). *Al-Ta Lim Journal*, 29(2), 126–139. <https://doi.org/10.15548/jt.v29i2.723>
- Musta'in. (2023). Transcendental Sufism Communication in Zikr of the Qadiriyyah Naqsyabandiyah Tariqa. *Jurnal Dakwah Dan Komunikasi*, 17(1), 2548–9496. <https://doi.org/10.24090.komunika.v15i2.7873>
- Nadliroh, F. (2024). *Basic Concepts of Islamic Education*. 1(3), 23–30. <https://doi.org/10.61132/akhlak.v1i4.103>
- Nasihin, S., Rasyidi, A. H., & Nasri, U. (2024). Development of Islamic Character Education Through The Naqsyabandiyah Qadiriyyah Order Among The Sasak Wetu Telu Community. *Jurnal Ilmiah Profesi Pendidikan*, 9(3), 2265–2272. <https://doi.org/10.29303/jipp.v9i3.2827>
- Nasution, A. (2018). Secularity and Spirituality: Searching for a Format for Integrating Knowledge for Islamic Education Curriculum Construction. *JURNAL TARBIYAH*, 25(1). <https://doi.org/10.30829/tar.v25i1.243>
- Nurmawati, N., Suhaidi, S., Taufiqurrahman, T., & Ainin, N. (2024). Al-Tarbiyah wa Turuqu al-Tadris: An Islamic Education Strategy to Cultivate a Superior Generation. *Jurnal Ilmiah Profesi Pendidikan*, 9(1), 531–538. <https://doi.org/10.29303/jipp.v9i1.2068>
- Rahmat Lutfi Guefara, Ali Mu'tafi, & Robingun Suyud El Syam. (2023). Hictorical Of Sufism In Recent Centuries. *International Journal of Education, Language, Literature, Arts, Culture, and Social Humanities*, 1(3), 206–214. <https://doi.org/10.59024/ijellacush.v1i3.857>
- Rosidi, I. (2024). The Suluk Ritual in the Tradition of the Tariqa (Sufi Order) Naqsyabandiyyah Al-Kholidiyyah Jalaliyyah in Indonesia. *An-Najah University Journal for Research - B (Humanities)*, 38(4), 819–836. <https://doi.org/10.35552/0247.38.4.2186>
- Salminawati, Nasution, Z., & Sahputra Napitupulu, D. (2022). *Philosophical Sufism and Its Implications for Islamic Education*. 5(4), 1000–1010. <https://doi.org/https://doi.org/10.29062/edu.v5i4.397>
- Saputra, D., Sahara, I., Febriani, S., Romadhan, R., Tinggi, S., Islam, A., & Bengkalis, N. (2024). Contemporary Islamic Educational Thought; Aligning Traditions with Global Changes. *International Journal Of Innovative Research In Multidisciplinary Education*, 3(6), 1166–17. <https://doi.org/10.58806/ijirme.2024.v3i6n33>
- Shara Dalimunthe, D., Pohan, I., & Islam Negeri Syeh Ali Hasan Ahmad Addary Padangsidempuan, U. (2023). *Transforming Islamic Religious Education: Strengthening Spiritual Values, Ethics, and Islamic Understanding in a Modern Context*. 1(1).

- Sherzad Shafie Babo Barzani, & Sirwan Abudlkarim Ali. (2024). Unlocking Spiritual Enlightenment: A Critical Study of Idries Shah's The Way of the Sufi. *Zanco Journal of Humanity Sciences*, 28(SpC), 328–343. <https://doi.org/10.21271/zjhs.28.spc.19>
- Sufhariyanto, A., Alkausar, A., & Amri, A. (2023). Relevansi Pendidikan Agama Islam Dalam Menghadapi Tantangan Modern. *Jurnal Al-Kifayah: Ilmu Tarbiyah Dan Keguruan*, 2(2), 342–351. <https://doi.org/10.53398/ja.v2i2.343>
- Suriadi. (2017). Sufiistic Education Of The Qadiriyyah Wa Naqsyabandiyyah Order (A Study of the Thoughts of Ahmad Khatib Sambas). *Khazanah: Jurnal Studi Islam Dan Humaniora*, 15(1), 263–276. <https://doi.org/https://doi.org/10.18592/KHAZANAH.V15I2.1899>
- Taufiq, Moh. (2017). Educational Pattern Based On The Qadiriyyah Wan Naqsabandiyah Tareqat At The Assalafi Al-Fitrah Islamic Boarding School In Surabaya. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 5(1), 138. <https://doi.org/10.15642/jpai.2017.5.1.138-160>
- Wibawa Karya Guna, B., Endah Yuwantiningrum, S., Firmansyah, & Dzihab Aminudin, M. S. (2024). Building Morality And Ethics Through Islamic Religious Education In Schools. *International Journal Of Graduate Of Islamic Education*, 14–4.
- Yasmine Mumtaazah, & Zaitun Qamariah. (2024). The Correlation Between Learning Sufism Moral And Spiritual Intelligence Of Prospective English Language Teachers In Islamic English Education Study Program. *Jurnal Bima : Pusat Publikasi Ilmu Pendidikan Bahasa Dan Sastra*, 2(2), 275–288. <https://doi.org/10.61132/bima.v2i2.867>
- Yvonna S. Lincoln, & Egon G. Guba. (1985). *Naturalistic Inquiry*. SAGE PUblications.
- Zaen Musyrifin. (2016). Nurcholis Madjid's Thoughts on Islamic Educational Reform. *Jurnal Madaniyah*, 2(9), 328–340.
- Zein, A., & Saputra, E. (2019). *Implementation Of Islamic Education Values In The Practice Of Thariqat Naqsabandiyah At Pantai Cermin*. 4(2), 500–514. <https://doi.org/https://doi.org/10.47006/ER.V2I4.4070>

