

The Influence of Suluk on the Morals of Students at the Darussalam Islamic Boarding School Saran Kabun

Ghafira Nurafiah¹ Siti Rahma² M Dhiya Ulhaq³

M Zidan Alfikri⁴ Nurrasyida syafitrin⁵

Email: ghafira484@gmail.com sitirahmaa767@gmail.com

Dhiyaulhaq@gmail.com zidan@gmail.com nurrasyida@gmail.com

Sultan Syarif Kasim State Islamic University

Abstract

This study examines the influence of Suluk Tarekat Naqsyabandiyah on students' moral formation at Darussalam Islamic Boarding School Saran Kabun. Through a qualitative method with a case study approach. Data were collected through observation, documentation, and in-depth interviews with mursyid, ustadz/ustadzah, students, and alumni. The results of the study show that the implementation of suluk, which is required for students, especially in the month of Ramadan, makes a significant contribution in three main aspects. First, suluk improves the spiritual quality of students through intensive dhikr practices (khafi, lathaif, nafi isbat), which foster peace of mind and closeness to Allah. Second, suluk effectively forms mahmudah (praiseworthy) morals such as patience, discipline, honesty, and humility, which are internalized in daily behavior. Third, this practice encourages a shift from individual piety to social piety, in which students become more concerned with and responsible for their social environment. It is concluded that suluk functions as a means of character education and comprehensive purification of the soul (tazkiyatun nafs), forming the personality of students with noble character in line with Islamic sharia values.

Keywords: Suluk, Akhlak, Naqsyabandiyah Order, Darussalam Islamic Boarding School

1. Introduction

The activities of the Suluk of the Naqsyabandiyah order have affected the morals of the students at the Darussalam Kabun Islamic Boarding School. Most of the students' morals have become more directed due to the existence of suluk activities that must be carried out by all students, especially in the month of Ramadan. Nabila, one of the students, said that by participating in this suluk activity, her closeness to the Creator became closer and her personal character became better. Sulaiman, a student, felt that these suluk teachings also encouraged him to stay away from bad behavior and improve himself continuously, and also influenced social interaction between students and the surrounding community. So, suluk activities at the Darussalam Kabun Islamic Boarding School have brought a conducive environment for the development of students' morals that are in line with the values taught.

Studies on the Suluk of the Naqshbandiyah Tarekat have shown two things. First, studies show that the Suluk of the Naqshbandiyah Tarekat affects the personal

morals of the students.¹ Second, studies that evaluate the activities of the Suluk also have a great influence on the culture and the local community Ida Fauziah. Hamzah & Nasrul's research in Ukui Dua Village, Pelalawan, found that the Naqsyabandiyah tarekat systematically builds the moral education of the community through various ritual activities such as dhikr, yasinan, tabligh akbar, and fasting together which are proven to increase faith, piety, tolerance, social concern, and the preservation of local Islamic values". "A study by Suri in *JECCO* shows that the congregation of Naqsyabandiyah Khalidiyah not only internalizes religious values at the individual level, but also becomes an example for the wider community through family religious education and moral exemplars that produce positive changes in the quality of worship, morals, and social solidarity of the surrounding community."

This paper aims to complement the existing study by accommodating the perspective of students who participate in suluk activities. The experiences felt by students are carefully mapped. In line with that, three questions are asked. First, what is the background of the implementation of suluk taught to students? Second, what is the technique for implementing suluk of the Naqshbandiyah order? Third, how is the realization or implication of suluk on the personal morals of students? The answers to these three questions are intended to explain how the influence of the Suluk of the Naqshbandiyah Tarekat on the morals of students is in accordance with Islamic law.

This article is based on the argument that the Naqshbandiyah Tarekat emphasizes the importance of moral and ethical education, which is part of the pesantren curriculum and must be followed by all students. Students are taught to have good morals, such as honesty, patience, and generosity. The experiences felt by the students are well mapped. This tarekat also influences the traditional education system by emphasizing the importance of religious and moral education in addition to formal education and increasing the spiritual awareness of students through intensive spiritual exercises. Through this method, students learn to form character and develop commendable morals and avoid reprehensible morals.

1. Literature Review

The influence of the Suluk of the Naqshbandiyah Tarekat on the morals of the students is reflected in the personal attitude of each student. This study shows that the activity of the suluk affects the personal morals of the students who follow it. In various studies, there are at least three discussions related to suluk: first, the background of the implementation of suluk for students; second, the technique of implementing suluk of the Naqsyabandiyah tarekat; and third, the realization or implication of students who have carried out suluk in society.

2.1 Suluk Background

Research on the implementation of suluk among students shows that this activity is not only a ritual of worship, but a means of character formation and self-purification (*tazkiyatun nafs*). According to Khafidoh, suluk in pesantren is applied as part of moral development because it is considered to be able to change the emotional attitude of students to be more patient, calm, and tawadhu'. In the context

¹Khafidoh, Siti, et al. "The Influence of Suluk on Changes in the Morals of Santri." *Journal of Islamic Religious Education*, vol. 5, no. 2, 2023.

of pesantren education, suluk is carried out as an intensive spiritual exercise so that students not only have religious insights but also spiritual depth.²

A study by Fauziah (2020) entitled *The Influence of Suluk Tarekat on Social Transformation in Rural Communities* emphasizes that Sufi education such as suluk is important to equip the younger generation with spiritual strength in the midst of the rapid flow of globalization. Suluk is considered an effective medium to build the spiritual and moral identity of students before they enter the wider community.³

2.2 Techniques for Implementing the Naqsyabandiyah Order

In a study conducted by Fuad Said (2003), it was explained that suluk in the Naqshbandiyah Tarekat has a distinctive implementation technique, namely prioritizing dhikr khafi (dhikr in the heart), in contrast to other tarekat that prioritize dhikr jahr (loud). This technique aims to build deep spiritual awareness without relying on physical and sound dimensions.

Sabilus Salikin's study explained that in the practice of suluk of the Naqshbandiyah Tarekat, there are three main forms of dhikr carried out by students:

- a. *Zikir ismu zat*: to mention the name of Allah inwardly. (reciting the words of Allah Allah)
- b. *Zikir lathaif*: dhikr performed at the seven spiritual points in the body. (Reciting the phrase "Allah" or "Hu" or "Lailahaillallah")
- c. *Zikir nafi isbat*: dhikr of the sentence of tauhid "La ilaha illa Allah" which is accompanied by special breathing techniques.

This technique is carried out strictly and repeatedly for a certain time (10–40 days), usually during the month of Ramadan, and accompanied by the supervision of a mursyid or tarekat teachers.⁴

2.3 Realization of Postgraduate Students in Society

Khairunnas and Zaini's research that examined suluk alumni in West Sumatra shows that students who have carried out suluk tend to be more active in socio-religious activities in the community. They become informal figures, such as mosque imams, ngaji teachers, dhikr assembly coaches, and local da'wah movers. This shows that suluk not only has an individual effect, but also has a collective social impact.

Khafidoh's research strengthens this by saying that post-graduate students show a strong tendency towards worship discipline, humility, and high social responsibility. This shows that suluk values have been internalized and realized in their daily lives outside the pesantren.⁵ The findings of independent research in various Islamic boarding schools, such as Madrasah Tahfizh MAN 2 Jember, show that the halaqah tahfizh program consistently fosters the character of discipline, trust, and responsibility in students, supporting the observation of Khafidoh et al. (2023), who mark behavioral transformations in daily life after suluk. Based on Khafidoh's findings, it can be seen that suluk values such as worship discipline,

² Al-Qusyairi, Abdul Karim. *Risalah al-Qusyairiyyah fi Ilm al-Tashawwuf*. Cairo: Dar al-Fikr, 2002.

³ Nata, Abuddin. *Islamic Education and Its Development in Indonesia*. Jakarta: Kencana, 2003.

⁴ Fuad Said, H.A. *The Essence of the Naqsyabandiyah Order*. Jakarta: Pustaka Alhusna Baru, 2003.

⁵ Sabilus Salikin. *Suluk Practice: A Juridical Review as an Alternative to Reducing Domestic Violence (KDRT)*. Encyclopedia Thariqah/Tashawwuf, 2022.

humility, and social responsibility are truly internalized in students and realized in their daily activities outside the pesantren. The support of field research in Jember corroborates this, showing that spiritual practices and education in pesantren can create real and sustainable character changes. Meanwhile, Fauziah (2020) also observed that post-pesanuluk students show enthusiasm to develop society through a peaceful, non-dogmatic, and compassionate approach, in accordance with the teachings of Sufism. In this context, suluk acts as a bridge between spiritual education in pesantren and real contributions in the wider community.⁶

Studies in the Sufism tradition affirm that acts of peace, love, and self-control are the essence of Sufistic spirituality that results in the ability to interact in an inclusive and productive manner in society, so that post-Sufism students tend to adopt a dialogical, empathetic, and free approach from the dominance of dogma. The approach of Sufism packaged in sufi also emphasizes the balance between *shari'ah* and *makrifah*, which unites belief through spiritual practice with flexible and responsive social activities, forming a generation of people who are not only ritually faithful, but also able to make a real contribution to peaceful and tolerant da'wah. According to Fauziah's observations, it is clear that Suluk builds a spirit of social participation among students with a peaceful, loving, and free approach to the dogma of Sufism that is internalized in them. These results are supported by external research that shows that Sufism rituals increase empathy, spiritual and social balance, and dialogue approaches in society. Thus, Suluk Tarekat Naqsyabandiyah not only serves as a tool for spiritual education in Islamic boarding schools, but also as an effective bridge connecting the depth of spirituality and constructive action of the community to realize a Sufistic vision in a harmonious and transformative social life.

2. Method

3.1 Type and Scope of Research

The research on the influence of the teachings of the suluk of the Naqshbandiyah tarekat is qualitative and based on original news. The original news focuses on themes that are in accordance with the focus indicators of the research, namely the influence of the teachings of suluk on the morals of students. The influence of the suluk teachings of the Naqshbandiyah tarekat includes changes in the morals of the students who survive; significant changes can be seen in their attitudes and actions in their daily lives. Thus, the influence of the suluk teachings of the Naqshbandiyah tarekat on the morals of the students in this study includes the teachings of the suluk of the Naqshbandiyah tarekat and the morals of the students.

3.2 Research Participants

The data obtained from the original news was confirmed with the pilgrims who participated in the suluk as participants in the research. Participants were limited to groups of pilgrims such as mursyid, ustadzah, alumni, and students who carried out suluk activities at the Darussalam Saran Kabun Islamic Boarding School.

⁶ Khafidoh, Siti, et al. "The Influence of Suluk on Changes in the Morals of Santri." *Journal of Islamic Religious Education*, vol. 5, no. 2, 2023.

15 respondents were selected for in-depth interviews. Respondents only came from within the Darussalam Saran Kabun Islamic Boarding School. If the answers are essentially the same, then only one of them is quoted in this article.

3.3 Research Instruments

In data collection, interview guidelines are used as the basis for formulating questions. This interview includes questions designed to dig up in-depth information from the informant. There are four questions. First, the background of the teachings of the Suluk Tarekat Naqsyabandiyah at the Darussalam Saran Kabun Islamic Boarding School. Second, the vision and mission of holding Suluk activities. Third, the implementation of suluk and the experience of students while participating in these activities. Fourth, changes in the behavior and morals of students after participating in Suluk.

3.4 Research Procedure

Data collection was carried out through observation, interviews, and documentation. Observation observed the activities of the Suluk Tarekat Naqsyabandiyah at the Darussalam Islamic Boarding School Saran Kabun. Interviews were conducted in depth with informants to obtain more detailed information about the implementation of Suluk and its impact on students. Documentation collected relevant documents, archives, and records to support the data obtained from observations and interviews.

3.5 Data Analysis

Data analysis in this study was carried out through several systematic steps. First, data reduction was carried out by identifying and selecting relevant information from the results of interviews and documentation. The data obtained was grouped based on emerging themes, such as the implementation of Suluk, student experiences, and contribution to behavior change. This process aims to simplify complex information into more concise and easy to understand. Furthermore, the data presentation is carried out in the form of a narrative that compiles an in-depth description of the implementation of Suluk and its impact on students. In this presentation, direct quotes from informants are used to provide context and support the findings. In addition, data is also presented in the form of tables and graphs, which describe quantitative data on the number of students who participate in Suluk, the duration of activities, and the type of dhikr carried out, as well as changes in the behavior of students before and after participating in Suluk.

After the data is presented, conclusions are drawn by focusing on the implementation of Suluk, the impact on students, and the contribution of the Suluk Tarekat Naqsyabandiyah. This conclusion explains how Suluk is carried out at the Darussalam Saran Kabun Islamic Boarding School, including the duration, type of dhikr, and student participation. In addition, this analysis identifies the changes that occur in students after participating in Suluk, such as increased amaliyah, closeness to Allah, and changes in positive behavior. The data verification process is also carried out to ensure the accuracy and validity of the data obtained. This verification includes re-reflection on field notes and interview results, as well as discussions with other researchers to gain additional perspectives. Additional data from the documentation is also used to strengthen the findings that have been generated. With these data analysis steps, the research can provide a clear and comprehensive

picture of the contribution of Suluk Tarekat Naqsyabandiyah to students at the Darussalam Saran Kabun Islamic Boarding School.

3. Results

The implementation of the suluk of the Naqsyabandiyah Tarekat at the Darussalam Saran Kabun Islamic Boarding School has had a significant impact on the spiritual and social life of students, especially for those in the final class of education (grade 6 of Madrasah Aliyah). Based on interviews with 15 informants consisting of students, alumni, ustadz/ustadzah, and a mursyid, it is known that the intensive implementation of suluk for 10 days in the month of Ramadan creates deep spiritual routines, such as dhikr khafi (hidden dhikr), dhikr laṭaif (at the seven points of the body), and nafi isbat (dhikr of tauhid sentences). This activity lasts for five sessions a day, starting from morning at 09.00 to early morning at 03.00 WIB.

The influence of suluk on the quality of students' worship can be seen from the increase in practices such as sunnah prayers, uniformity in reading the Qur'an, and regular dhikr outside the sufok schedule. Of the 15 informants, 12 of them revealed that after undergoing suluk, they felt calmer, closer to Allah, and more serious in worship. One student said, "Before suluk, I only performed obligatory prayers. After suluk, I started evening prayers and felt greater sincerity in praying. This shows that suluk functions as a tool for deep spiritual practice. This finding is in line with the research of Khafidoh et al. (2023), which revealed that suluk strengthens the aspects of sincerity and solemnity in worship in tarekat students.

Socially, the impact of suluk can be seen in the transformation of students' behavior that reflects good moral values. Students become more diligent, disciplined, honest, and more attentive to the environment around them. A total of 10 informants stated that they are better able to control their emotions and wiser in solving problems. For example, one graduate revealed that after undergoing suluk when he was still a student, he found it easier to help his friends and was not easily offended. This change shows that the practice of suluk functions as a process of tazkiyah al-nafs (purification of the soul), which is the core of the teachings of Sufism in the Naqshbandiyah Tarekat.

In addition, the shift in the direction of life is also one of the significant results of the implementation of suluk. The students began to rearrange their life goals more consciously, not only to achieve worldly success, but also to achieve spiritual success in the hereafter. Many students revealed that after participating in suluk, they felt more encouraged to preach, contribute to society, and maintain good relationships with their families and the pesantren environment. This is in line with the results of Fauziah's research, which shows that suluk in the Naqshbandiyah Tarekat not only builds individual piety, but also produces social piety.

From the point of view of intergroup perception, there is a variation in emphasis among the informants. Mursyid and ustadz usually focus on the importance of the spiritual dimension and the student's adherence to the teachings, while the student emphasizes more on emotional experience and self-control ability. This indicates that the contribution of suluk is diverse and contextual, depending on the background of the experience and the individual's position in the educational structure of the pesantren. This comprehensive approach is in line with classical Sunni Sufism thought, which considers that suluk is a gradual process towards

individual and collective maqāmāt (spiritual level) and aḥwāl (spiritual state) (Nasr, 1991).

4. Discussion

The results of the study show that suluk in the Naqsyabandiyah Tarekat at the Darussalam Saran Kabun Islamic Boarding School contributes greatly to the formation of morality and spirituality of students. This discussion describes the findings of the field in relation to previous theories and studies, especially in the spiritual, moral, and socio-religious dimensions.

5.1 Suluk as a Process of Tazkiyah al-Nafs (Purification of the Soul)

Suluk, in the tradition of Sufism, is not just a dhikr worship, but a process of purification of the soul (*tazkiyah al-nafs*) which aims to bring the salik (the path of tarekat) closer to Allah SWT. This practice requires students to break free from reprehensible qualities (*mazmumah*) and adorn themselves with commendable qualities (*mahmudah*), as explained by Imam al-Qusyairi in *Risālah al-Qusyairiyyah*, that suluk involves a series of maqām (spiritual levels) such as repentance, wara', patience, and sincerity as stages of forming spiritual character.⁷ In the context of Islamic boarding schools, this can be seen from the change in the behavior of students after participating in suluk. They become more patient, humble, and diligent in worship. This finding strengthens Harun Nasution's view that Sufism functions as a means of deeply internalizing Islamic values, not just a formal ritual.⁸

5.2 Suluk as Non-Formal Moral Education

From the point of view of Islamic education, suluk can be interpreted as a form of non-formal moral education that is practical and transformative. Students are not only taught the concept of morality, but are also invited to experience and live it in the form of continuous spiritual exercises. According to Abuddin Nata, character education in Islam will not be effective if it is only conveyed theoretically, but must be through direct experience such as *riyāḍah* and *mujāhadah*.⁹

At the Darussalam Saran Kabun Islamic Boarding School, suluk activities are carried out systematically and structured in five daily sessions, with the assistance of a mursyid. This is in line with the Sufi education model that emphasizes spiritual supervision (*murāqabah*) and habituation in a supportive environment. As a result, the students showed changes not only in the aspect of worship, but also in social attitudes, such as concern for others and awareness of moral responsibility.

5.3 From Individual Piety to Social Piety

One of the important points of Suluk's contribution is the shift from individual piety to social piety. After participating in Suluk, students become more active in community activities, such as preaching, helping the surrounding community, and becoming role models in discipline and cleanliness. This is in accordance with the view of Gus Dur (Abdurrahman Wahid), who states that mature Sufi spirituality will

⁷ Imam al-Qusyairi, *Risālah al-Qusyairiyyah fī 'Ilm al-Taṣawwuf*, Cairo: Dar al-Fikr, 2002.

⁸ Harun Nasution, *Islam Reviewed from Its Various Aspects*, Jakarta: UI Press, 1990.

⁹ Abuddin Nata, *Islamic Education and Its Development in Indonesia*, Jakarta: Kencana, 2003.

give birth to a moderate, inclusive, and responsible social attitude.¹⁰ Suluk not only forms a vertical relationship with God, but also strengthens horizontal relationships with others. This is in line with the research of Fauziah (2020), who emphasizes that suluk in the context of rural communities is able to encourage social transformation based on Islamic values.¹¹

5.4 Comparison with Other Studies

This research is in line with the results of a study by Siti Khafidoh et al. (2023) which examined the influence of suluk on changes in the morals of students in Central Java. They found that suluk increases moral awareness, honesty, and discipline. However, this study expands on these findings by adding the dimension *of the daily rhythm of* post-suluk students, as well as changes in their perception of the meaning of life and the purpose of the hereafter. This means that in addition to the moral aspect, suluk also has an impact on the existential perspective of students on life.¹²

5.5 Criticisms and Limitations

However, it should be acknowledged that not all students experience changes equally. Some students who are participating in suluk for the first time show a smaller impact, especially due to limited initial understanding or psychological readiness. This shows the importance of strengthening pre-suluk in the form of motivational coaching and basic understanding of Sufism. In this case, mursyid and ustadz have an important role in guiding the practice of suluk not only in ritual, but also as a transformative experience that leaves a mark.

6 Conclusion

Based on the results of research and discussion, it can be concluded that suluk in the Naqsyabandiyah Tarekat makes a real contribution to the formation of morals, spirituality, and social awareness of students at the Darussalam Saran Kabun Islamic Boarding School. Suluk is not only a religious ritual, but also a spiritual education process that comprehensively shapes the character and behavior of students.

First, from the aspect of spirituality, the suluk activity, which is carried out for 10 days in the month of Ramadan, through the practice of dhikr Ismu Zat, Lathaif, and Nafi Isbat, forms a deep inner experience for the students. They feel an increase in closeness to Allah SWT, peace of mind, and seriousness in daily worship. This is in line with Imam al-Qusyairi's view that suluk is a stage *of tazkiyah al-nafs* that brings the salik to a higher spiritual maqam.¹³ Second, from the moral and moral aspects, students show changes in post-suluk behavior, such as increasing patience, honesty, obedience, and responsibility. Suluk has proven to be an effective means for character education based on the internalization of Sufism values, as emphasized by Abuddin Nata that effective Islamic education must involve spiritual experience

¹⁰ Abdurrahman Wahid, *The Illusion of the Islamic State: The Expansion of Transnational Islamic Movements in Indonesia*, Jakarta: The Wahid Institute, 2009.

¹¹ Ida Fauziah, *The Influence of Suluk Tarekat on Social Transformation in Rural Communities*, Yogyakarta: Pustaka Aswaja, 2020.

¹² Siti Khafidoh, Agus Sulaiman, and Nurul Hidayati, "The Influence of Suluk on Changes in Student Morals," *Journal of Islamic Religious Education*, vol. 5, no. 2, 2023.

¹³ Imam al-Qusyairi, *Risālah al-Qusyairiyyah fī 'Ilm al-Taṣawwuf*, Cairo: Dar al-Fikr, 2002.

and direct guidance through example and habituation.¹⁴ Third, the contribution of suluk is also seen in the social aspect, namely the increase in social piety of students. They are more active in community activities, care more about others, and become role models in the pesantren community. This proves that suluk not only forms individual piety, but also gives birth to social awareness, as described by Fauziah (2020) that suluk has the power of social transformation based on spirituality.¹⁵

Thus, suluk in the Naqshbandiyah Tarekat not only has the value of worship, but also the value of moral and social education that is relevant to forming a generation of students who excel in spirituality, character, and social concern. These results also corroborate previous findings by Khafidoh which show that suluk has a significant impact on the development of the morals of students in various Islamic boarding schools in Indonesia.¹⁶ However, it should be noted that the impact of suluk does not necessarily occur on all students equally. Factors such as age, spiritual readiness, and early understanding of the meaning of suluk greatly affect the effectiveness of internalizing these values. Therefore, pre-suluk coaching and post-suluk assistance are key in maintaining the continuity of the spiritual transformation of students.

7. References

- Abduh M. Arrafie, 2012. *Al-Fikra*, Islamic Scientific Journal Vol. 11, No. 2, July - December.
- Ahmad, F. (2022). *The method of da'wah suluk and tawajjuh in the Naqshbandiyah Tarekat*. *COMMUNIDA: Communication Media and Da'wah*, 12(2), 138–155. <https://doi.org/10.35905/komunida.v12i2.2832>
journal.iainlangsa.ac.id
- Amrullah, M. A. (2019). *The role of suluk in the Naqsyabandiyah Kholidiyah Tarekat to improve the quality of prayer in Cisaranten Kulon, Bandung* (Diploma thesis, UIN Sunan Gunung Djati Bandung).
jurnal.literasikitaindonesia.com+11journal.uir.ac.id+11openrecruitment.radenfatah.ac.id+11
- Aris Adi Leksono, 2018. Article of the Regional Office of the Ministry of Religion of DKI Jakarta, Revitalization of the Character of Students in the Millennial Era.
- Birohmatika, M. N., & Diana, R. R. (2022). *The meaning of suluk in elderly members of the Naqshbandiyah Tarekat congregation*. *Psychology: Journal of Psychological Thought and Research*, 17(2), Art. 5.
<https://doi.org/10.20885/psikologika.vol17.iss2.art5>
- Busyro, N. R., Yuliantoro, Y., & Fikri, A. (2021). *The Role of Sheikh H. Imam Sabar AlKholidi in the Development of the Naqshbandiyah Order in Onder, Mandau District, Siak Kingdom*. *Journal of Humanities: Catalysts of Change and Innovators of Education*, 8(1). <https://doi.org/10.29408/jhm.v8i1.4607>

¹⁴ Abuddin Nata, *Islamic Education and Its Development in Indonesia*, Jakarta: Kencana, 2003.

¹⁵ Ida Fauziah, *The Influence of Suluk Tarekat on Social Transformation in Rural Communities*, Yogyakarta: Pustaka Aswaja, 2020.

¹⁶ Siti Khafidoh, Agus Sulaiman, and Nurul Hidayati, "The Influence of Suluk on Changes in Student Morals," *Journal of Islamic Religious Education*, vol. 5, no. 2, 2023.

- Ernawati, F., Kaswati, A., & Wagiyah, E. (2020). *History of the development of the Khalidiyah Naqsyabandiyah Tarekat and its influence on religious social life in Bulupayung Village, Patimuan, Cilacap*. Rinontje: Journal of Historical Education and Research, 1(2). jurnal.ipw.ac.id
- Faisal Muhammad Nur, "The Perspective of Zikir Among Sufis". Journal of the Faculty of Ushuluddin and Philosophy, Ar-Raniry Islamic State University, Vol.19 No. 2, October 2017.
- Fajrin, D. I., Mud'is, H., & Yulianti, Y. (2022). *Conception of self-control in the perspective of Sufi psychology and the philosophy of Stoicism* (Journal of Religious Research, 2(1), 164–182). <https://doi.org/10.15575/jra.v2i1.17122>
- Fathan Abidi, A. (2021). *Literature review: Internalization of Sufism values in the teachings of the tarekat*. Palapa, 9(2), 335–351. <https://doi.org/10.36088/palapa.v9i2.1494> journal.iainlangsa.ac.id
- Febriani Valentina Adinda. Journal of Ethics, Spirituality, Suluk Excellence and Manners of Students, Kediri State Islamic Religious Institute. Vol. 5, No. 1, 2021.
- Feriyanto, F. (2020). *Religious order and moderation*. Tatar Pasundan: Journal of Religious Education, 14(2), 158–172. <https://doi.org/10.38075/tp.v14i2.104> journal.iainlangsa.ac.id
- Guntara Raka Ilham et al. Communication Strategy of the Family Planning Population Control Office, Women's Empowerment and Child Protection Kampar Regency Towards a Child-Friendly City at the Main Level. Journal of Public Service and Governance, Vol. 4 No. 1 January 2023.
- H.A. Fuad Said, *The Essence of the Naqsyabandiyah Order* (Jakarta: Pustaka Al-Husna Baru)
- Hamzah, H., & Nasrul, N. (2020). *The Contribution of the Naqshbandiyah Tarekat in Building Noble Moral Education*. AlThariqah Journal of Islamic Religious Education, 5(2), 116–128. [https://doi.org/10.25299/althariqah.2020.vol5\(2\).5539](https://doi.org/10.25299/althariqah.2020.vol5(2).5539) journal.uir.ac.id
- Itepio, A. R., Putri, A. M., Arsil, A., Azizah, A., & Lestari, E. A. (2024). *Public perception of the activities of the Naqsyabandiyah Tarekat in Suka Datang Village, North Curup, Rejang Lebong*. Journal of Literaology, 12(1). <https://doi.org/10.47783/literasiologi.v12i1.740>
- Kasron Nasution. "Consistency, Repentance and Sincerity in Living as a Servant of Allah". Journal of Communication Sciences, UIN North Sumatra, Medan, Vol. 3, No. 1, July 2021.
- Mahsyuri, Encyclopedia 22 of the Schools of Orders in Sufism.
- Muallif, 2022. *Tarekat: Definition, History, and Its Flows* (An-Nur Islamic University Lampung, December)
- Mubarak, "Tarekat in the Qur'an", Journal of UIN Alauddin Makassar South Sulawesi, Vol. 7, No. 1 of 2019.

Mulyad. Religion and its influence in life. *Journal of Tarbiyah Al-Awlad*, Vol. 6, No. 1, 2016.

Munandar, S. A., & Hoiriyah, N. (2020). *The Influence of Dhikr of the Syattariyyah Tarekat in the Formation of Student Personality at Ar-Ramly Islamic Boarding School, Bantul*. *Hisbah: Journal of Islamic Counseling and Da'wah Guidance*, 17(1), 61–86. journal.iainlangsa.ac.id

Nasrudin, N. (2021). *Suluk as social piety: Phenomenological studies at the Naqsyabandiyah Khalidiyah Sufi order in Sokaraja, Banyumas*. *IBDA': Journal of Islamic and Cultural Studies*, 19(2). <https://doi.org/10.24090/ibda.v19i2.5245>

Nasution, I. S. (2022). *The practice of the suluk teachings of the Naqsyabandiyah Tarekat in Sungai Kumango Village, Tambusai, Rokan Hulu* (Thesis, UIN Sultan Syarif Kasim Riau). journal.uir.ac.id+2repository.uin-suska.ac.id+2repository.uin-suska.ac.id+2

Netton Ian Richard, 2001. "The Spiritual World of the Sufis. Terj. Machnun Husein" (Jakarta: Raja Grafindo Persada)

Qodim, H. (2022). *Suluk as a method of emotional control for the Naqshbandiyah Order*. *Intizar*, 28(1). repository.uinsuska.ac.id+8openrecruitment.radenfatah.ac.id+8journal.iainlangsa.ac.id+8

Rahmawati, 2014. Tarekat and Its Development, *Al-Munzir Journal*, Vol. 7, No. 1, 2014.

Rizal, H. (2024). *The Teachings of the Naqsyabandiyah Khalidiyah Tarekat from the perspective of salik morals at Surau Suluk Hidayatul Jama'ah, Rokan Hulu* (Thesis, UIN Sultan Syarif Kasim Riau). repository.uin-suska.ac.id

Sabilus Salikin, 2012. Encyclopedia of Thariqah/Tashawwuf, Santri Mbah KH. Munawir Kertoso Nganjuk and students of KH. Sholeh Bahrudin Sengonagung Purwosari Pasuruan, NGALAh Islamic Boarding School.

Salahudin, M., & Arkumi, B. (2017). *Application of the practice of Tarekat Qadiriyyah wa Naqsyabandiyah as the value of soul education*. *Esoteric*, 2(1), 65–79. <https://doi.org/10.21043/esoterik.v2i1.1619>

Sandu Siyoto. 2015. *The Basis of Methodology*. L.L.i. Research (Yogyakarta: Media Publishing Literacy).

Selvia, A., Yulianti, E., Wulandari, F. S., & Fadhilah, M. A. (2022). *The practice of suluk in the teachings of the Naqshbandiyah Tarekat in 1905–2020 in West Sumatra (Case study of the city of Padang)*. *Hijaz: Journal of Islamic Science*, 1(3), 121–127. <https://doi.org/10.57251/hij.v1i3.910>

Selvina Ade, et al., 1905-202. Articles on the practice of Suluk on the teachings of the Naqsyabandiyah order in West Sumatra.

Siregar, S. (2023). *Social and religious behavior of the Jabal Qubis West Pasaman Naqshbandiyah Tarekat group*. *AlIkhthibar: Journal of Education*, 10(2), 30–45. <https://doi.org/10.32505/ikhtibar.v10i2.7400> journal.iainlangsa.ac.id

- Sismeni. (2018). *Suluk Zawiyah Tarekat Naqsyabandiyah: The Views of the People of Suka Datang Village, North Curup, Rejang Lebong* (Thesis, UIN Raden Fatah Palembang). repository.radenfatah.ac.id/1jurnal.literasikitaindonesia.com/1
- Suherman. (2015). *The values of moral education in the teachings of the Naqsyabandiyah Tarekat in the Babussalam Lalat District*. *Analytica Islamica*, 4(2), 351–376. journal.iainlangsa.ac.id/2journal.uir.ac.id/2repository.uin-suska.ac.id/2
- Tedy Armin, Mu'tabaroh Tarekat in Indonesia, Sudi Tarekat Shiddiqiyah and Its Teachings. *El-Afkar Journal* Vol. 6, No. 1, 2017.
- Tri Rumhadi, "The Urgency of Motivation in the Learning Process". *Journal of Religious Education and Training*, Vol.11 No. 1, January- March 2017.