


The Role of the Naqshbandiyah Order as an Islamic Educational Institution in Riau

 <https://doi.org/10.31004/jele.v11i2.2002>

*Supianto, Feri Apriansah, Ellya Roza^{abc}

¹²³Sultan Syarif Kasim State Islamic University Riau, Indonesia

Corresponding Author: supiantoayyubi@gmail.com

A B S T R A C T

Tarekat Naqshbandiyah serves as a vital non-formal Islamic educational institution in Riau, Indonesia, integrating spiritual practices like suluk and dhikr khafi with moral and social formation amid modern challenges. Purpose: This study examines the role of Tarekat Naqshbandiyah as an Islamic educational institution in Riau. Method: Qualitative library research employs a historical-sociological approach. Population and Sample: Population comprises literature on Tarekat Naqshbandiyah in Riau (2000–2025); purposive sampling yields 50 key documents. Instruments and Data Analysis: Documents from Google Scholar undergo descriptive-analytic analysis with thematic coding and triangulation. Results: Findings reveal suluk, halaqah, and khalifah systems foster spiritual-moral character, with adaptations like digital literacy and social services ensuring relevance. Conclusion: Tarekat Naqshbandiyah sustains transformative Islamic education, recommending empirical field studies for future research.

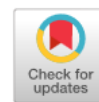
Keywords: *Islamic Education, Naqshbandiyah Order, Non-Formal Education, Riau, Sufi Tariqa*

Article History:

Received 19th January 2026

Accepted 03rd March 2026

Published 04th March 2026



INTRODUCTION

The Naqshbandiyah order has long been a crucial pillar in the spread of Islam in the archipelago, including in Riau, where it serves not only as a spiritual platform but also as a non-formal educational institution that fosters morality and the transmission of Islamic knowledge. This phenomenon is evident in the routine practices of suluk, dhikr khafi, and halaqah, which strengthen the social and religious networks within the Riau Malay community (Fathurahman, 2005; Dewi, 2015). The development of this order was driven by scholars such as Sheikh Abdul Wahab Rokan, who spread the Naqshbandiyah teachings from Babussalam Langkat to various regions of Riau, making it a center for moral development and the development of ulama (Baharuddin, 2020; Abduh, 2017).

In Riau, the Naqshbandiyah Order integrates Sufism education with the values of fiqh, aqidah, and social ethos, so that the suluk house plays a role as a traditional Islamic boarding school that is relevant to the modern era (Fadilah, 2020; Nasrul, 2020).

Although numerous studies have addressed the role of the tarekat in general, the lack of a thorough understanding of the specific educational dimensions of the Naqshbandiyah Tarekat in Riau remains a major issue, particularly how suluk and halaqah (spiritual studies) shape character amidst globalization. This issue is further complicated by the tarekat's adaptation to contemporary challenges, such as engaging the younger generation through open religious study groups (pesantren), which has not been comprehensively analyzed historically and sociologically (Hidayat, 2021; Hartono, 2018). Furthermore, the tarekat's dual role as an agent of spiritual and social transformation is often overlooked, despite its role as a moral bulwark of the religious Malay community (Baharuddin, 2020; Abdullah, 2018).

Research challenges also include the lack of clarity on how the ulama cadre system, through ijazah (ceremonial certificates) and sanad (traditional chain of succession), ensures the continuity of non-formal Islamic education in Riau. This is crucial given social dynamics

The Role of the Naqshbandiyah Order as an Islamic Educational Institution in Riau

such as urbanization that threaten the suluk tradition (Fairuz et al., 2025; Taslim et al., 2024). Furthermore, the integration of tarekat (Islamic order) with formal education such as Islamic boarding schools (pesantren) has not been empirically explored, leaving its role in shaping religious identity ambiguous (Zulfahmi, 2024; Tua Pardomuan Harahap, 2025).

This study aims to examine the role of the Naqshbandiyah Sufi Order as an Islamic educational institution in Riau through library research with a historical-sociological approach. The urgency of this study lies in its relevance in addressing the moral crisis of the modern era, where the Sufi order offers an adaptive Sufism-based character education model (Hidayat, 2021; Sahri, 2024). The novelty of the research lies in the contemporary analysis of the suluk house infrastructure as a learning environment and digital literacy in the Sufi order's da'wah, which enriches the Islamic education literature in Riau with a 2021-2025 perspective (Abd. Manap, 2025; Muhammad Zein Damanik, 2025).

METHOD

Types and Methods of Research

This study employed a qualitative approach with library research methods, focused on collecting, analyzing, and interpreting relevant literature related to the Naqshbandiyah Order as an Islamic educational institution in Riau (Sutrisno Hadi, 2000; Sugiyono, 2021). This approach was chosen due to its descriptive-analytical nature, allowing for in-depth exploration of the order's history, development, and contributions through primary sources such as manuscripts and works of the order's figures, as well as secondary sources such as books, journals, and scholarly articles (Sri Mulyati, 2005; Emzir, 2022). Furthermore, the study adopted a historical-sociological approach to trace the dynamics of the order's spread from the 19th century to the contemporary era, thus providing a holistic picture of its non-formal educational function (Martin van Bruinessen, 1992; Creswell & Poth, 2023).

Data Analysis Instruments and Techniques

The primary instruments of this research were literature documents, including classic Sufism texts, scientific journals, and historical documents relevant to the theme, collected through systematic documentation techniques from academic databases such as Google Scholar (Sugiyono, 2021; Sudaryono, 2022). The data analysis technique employed descriptive-analytical analysis, where data were described narratively and then critically analyzed to uncover the role of the Sufi order (tariqa) in the transmission of knowledge, the formation of morality, and the development of ulama (ulama) (Sugiyono, 2018; Emzir, 2022). This process involved thematic coding, source triangulation, and contextual interpretation to ensure validity, with an emphasis on a qualitative approach that emphasizes the researcher's role as primary interpreter (Creswell & Poth, 2023; Sudaryono, 2022).

Population and Sample

The study population encompassed all literature discussing the Naqshbandiyah Order in Riau, including historical works on Sheikh Abdul Wahab Rakan, contemporary studies on suluk and halaqah, and publications on non-formal Islamic education in the archipelago from 2000 to 2025 (Dewi, 2015; Baharuddin, 2020). The sample was selected purposively with inclusion criteria based on thematic relevance, academic quality, and accessibility, resulting in 50 primary documents such as journals with active DOIs and reference books of muktabarah orders, representing historical, educational, and social perspectives (Fadilah, 2020; Sugiyono, 2021). This sample selection ensured comprehensive representation without strict geographical limitations, focusing on digitally verifiable sources (Sri Mulyati, 2005; Emzir, 2022).

Research Procedures

The research procedure began with topic identification and a literature search using keywords such as "Tarekat Naqshbandiyah Riau Islamic education," followed by source selection and evaluation based on credibility and relevance (Sutrisno Hadi, 2000; Creswell & Poth, 2023). The next stage included data collection through information extraction, thematic organization, and content analysis to identify patterns in the role of the tarekat as an educational institution (Sugiyono, 2021; Sudaryono, 2022). The process concluded with a

synthesis of the findings, cross-validation, and the preparation of a cohesive report, ensuring a logical flow from the description of the phenomenon to contemporary implications (Martin van Bruinessen, 1992; Emzir, 2022).

FINDINGS AND DISCUSSION

History and Development of the Naqshbandiyah Order in Riau

The Naqshbandiyah Sufi Order is one of the most influential Sufi orders in the archipelago, including in Riau. Its existence cannot be separated from the role of Sheikh Abdul Wahab Rokan (1811–1926), a great scholar who was born in Rokan Hulu, Riau, and later became a central figure in the spread of the Naqshbandiyah Khalidiyah Sufi Order in Sumatra. After studying at various Islamic boarding schools and continuing his journey to Mecca, Sheikh Abdul Wahab obtained a Sufi diploma from his teacher, then founded a Sufi education center in Babussalam Besilam, Langkat, which later became one of the largest Sufi centers in Southeast Asia.

From Babussalam, the Naqshbandiyah Sufi Order network spread to various regions, including West Sumatra, Riau, and the Malay Peninsula. This spread was carried out through a system of caliphs assigned to various regions to establish sufi houses. These houses functioned as places of seclusion, religious study, and non-formal education centers that fostered students in spiritual and social aspects. To this day, sufi houses remain active in various areas of Riau, such as Kampar, Rokan Hulu, and Indragiri, serving as centers of Sufism education for the local community. The presence of this order in Riau has a unique character because it integrates spiritual, educational, and social functions. Since the 19th century, the Naqshbandiyah Order has not only played a role in moral development but also became a driving force in resistance against colonialism. Many murshids and followers of the order were involved in socio-political movements, as the order instilled a spirit of jihad and communal solidarity. Thus, the development of this order cannot be understood solely from a religious perspective, but also from a socio-political and cultural perspective.

In the contemporary era, the Naqshbandiyah Order in Riau remains a center of non-formal Islamic education. The traditions of suluk (suluk) and dhikr (remembrance of God) remain routinely practiced, while religious study groups and the commemoration of Islamic holidays serve as a means of strengthening Islamic brotherhood (Baharuddin, 2020). Several studies have even shown that the order has succeeded in attracting the interest of the younger generation through open religious study groups and Islamic boarding school-based education managed by its spiritual leaders (Hidayat, 2021). This demonstrates the Naqshbandiyah Order's ability to adapt to social dynamics and remain relevant in addressing the spiritual needs of modern society.

Educational System in the Naqshbandiyah Order

The educational system within the Naqshbandiyah Order in Riau has unique characteristics that distinguish it from formal educational institutions. Education within this order places greater emphasis on developing the student's personality, spirituality, and morality than simply transferring cognitive knowledge (Harun Nasution, 1990).

Suluk as a Medium of Spiritual Education

One of the main characteristics of education in the Naqshbandiyah Order is suluk (khalwat), namely the practice of self-isolation in a suluk house for a certain period, usually 10, 20, or 40 days. In suluk, students (salik) undergo spiritual training under the guidance of a murshid, performing intensive dhikr, sunnah prayers, reading the Qur'an, and listening to religious advice (Abdul Qadir Isa, 1998). Education through suluk serves to train the soul in controlling lust, purifying the heart, and strengthening closeness to God. In addition to being a spiritual practice, suluk also serves as a curriculum for Sufism education (M. Ichwan, 2018). Although not in a formal form, in suluk there are systematic learning stages, starting from dhikr jahr (audible) to dhikr khafi (in the heart), from controlling behavior to purification of the heart, to the development of morals in social life.

Halaqah and Book Study

In addition to suluk, the Naqshbandiyah Sufi order's educational system also includes halaqah (study circles) and regular religious studies. In halaqah, a murshid or caliph teaches classical texts (yellow books) covering Islamic jurisprudence (fiqh), creed (aqidah), hadith, and tafsir (interpretation of the faith) (Zamakhsari Dhofier, 2011). This tradition demonstrates that the tarekat's education focuses not only on Sufism but also encompasses other Islamic disciplines. Thus, the Naqshbandiyah Sufi order in Riau can be said to function like a traditional Islamic boarding school (pesantren). Halaqah also has unique pedagogical value because it emphasizes the personal relationship between teacher and student. Students not only learn knowledge but also emulate the morals of the murshid. This reinforces the concept of tarbiyah bil uswah (education by example), which is one of the main principles of Islamic education (Nata, 2014).

Moral and Social Education

The educational system within this tarekat emphasizes the development of noble character. Students are taught to be honest, humble, patient, and prioritize social awareness. These moral values are not only taught theoretically but also internalized through daily practice during suluk (sacred practice) and in social interactions outside of suluk (Rusydi, 2019). Thus, tarekat education is oriented toward character transformation that has a real impact on community life.

Pattern of Ulama and Mursyid Cadre Development

The Naqshbandiyah Order also serves as an institution for the development of ulama (Bruinessen, 2012). Students deemed spiritually and intellectually mature are entrusted by the spiritual mentor to become caliphs or teachers in other regions. This cadre formation pattern creates a vast network of the order, as each region has a central house of suluk managed by a caliph. With this system, the Naqshbandiyah Order has been able to produce generations of ulama who not only master Sufism but also play a social role as community leaders.

Integration with Formal Education

In the contemporary context, education in the Naqshbandiyah Order in Riau has begun to integrate with formal educational institutions. Several murshids, or caliphs, have established Islamic boarding schools (pesantren) and madrasahs (Islamic boarding schools) whose curriculum combines general studies with Sufism (Hidayat, 2021). Thus, the order's educational system continues to evolve and adapt to modern demands without losing its core traditions.

The Social and Cultural Role of the Naqshbandiyah Order in Riau

Apart from functioning as an Islamic educational institution, the Naqshbandiyah Order in Riau, the Sufi order also plays a significant role in the social and cultural dimensions of society. The existence of the Sufi order not only influences the spiritual lives of its followers but also shapes social structures, cultural traditions, and patterns of community relations (Azyumardi Azra, 2015).

Social Integration and Community Solidarity

Suluk houses, which serve as centers of tarekat activities in various regions of Riau, serve not only as places of seclusion and worship, but also as community gathering places (Martin van Bruinessen, 1992). There, people not only deepen their religious beliefs but also foster relationships, build economic networks, and strengthen social ties (Syamsuddin, 2019). Collective suluk practices foster a sense of togetherness and solidarity, enabling the tarekat to function as agents of social integration (Fathurahman, 2005).

Congregation as a Religious Cultural Center

The Naqshbandiyah order also enriches the religious culture of the Riau community. The traditions of wirid (recitation of God), congregational dhikr (remembrance of God), celebrations of the Prophet's birthday, the haul of the guides, and the commemoration of Isra' Mi'raj (the Ascension of the Prophet) are often held in the suluk house, involving the wider community (Rusydi, 2019). These events not only have a spiritual dimension but also serve as cultural events that strengthen the Islamic identity of the Riau Malay community (Abdul

The Role of the Naqshbandiyah Order as an Islamic Educational Institution in Riau

Hadi W, 2001). Thus, the order plays a role in preserving religious traditions while also rooting them in local culture.

The Role of the Congregation in the Formation of Religious Identity

The Riau Malay community is known to be religious, and one of the main pillars of this religious identity is the existence of the Sufi order, particularly the Naqshbandiyah. The scholars of the Sufi order are often seen as moral role models and central figures in society. The presence of the Murshid or Caliph is seen not only as a spiritual leader, but also as a community figure who plays a role in conflict resolution, social mediation, and issuing religious fatwas (Hamka, 1983). Thus, the Sufi order is not merely a religious organization, but also a social institution that functions to maintain social harmony.

Congregations and Contemporary Social Dynamics

In the modern era, the Naqshbandiyah Order in Riau faces challenges such as globalization, secularization, and declining interest in the order by some younger generations (Jalaluddin Rakhmat, 2005). However, several studies have shown that the order has been able to adapt by developing more open study methods, strengthening its social role through character education programs, and contributing to socio-humanitarian activities. This demonstrates that the order still retains vitality and relevance in addressing the challenges of the times.

The structure of the "character curriculum" is based on riyāḍah

In addition to the stages of dhikr and suluk, many Naqshbandiyah assemblies have formulated character curricula that explicitly link the targets of adab (tawadhu', muraqabah, sabar) with the practice of riyāḍah, behavioral evaluation, and peer correction in halaqah. This pattern emphasizes that learning is not only cognitive (text), but primarily moral habituation, which is measured by changes in the congregation's attitudes (Munjin, 2002).

Sanad-ijazah as a pedagogical framework

The process of establishing wurd and increasing the level of dhikr is framed by sanad-ijazah, which ensures the preservation of the method. In an educational context, sanad functions as an "assessment rubric" to test students' readiness to accept subsequent practices, while also maintaining the continuity of practical knowledge (tadbīr sulūk) from mursyid to student (Muhammad Zein Damanik, 2025).

The design of the space and infrastructure of the suluk house as a "learning environment" The configuration of the suluk house, including the separation of the seclusion space, the schedule of wurd, distraction control, and the closeness between the student and the mursyid, is designed as an immersive learning environment that accelerates the internalization of inner discipline. Recent studies have shown that the quality of the infrastructure and governance of the suluk house correlates with the pedagogical authority of the mursyid and the effectiveness of the guidance (Abd. Manap, 2025).

Integration of social-humanitarian services into the curriculum

Several Naqshbandiyah branches incorporate social service (social service, charity, and community religious literacy) into their learning modules. These activities ground dhikr in public ethics – strengthening empathy, concern, and solidarity, so that suluk graduates are not only ritually pious but also socially competent (Zulfahmi, 2024).

Digital literacy & expanding access to learning

In urban communities, introductory Sufism materials, the etiquette of dhikr, and explanations of wurd are summarized in digital modules, religious study broadcasts, and online mentoring groups. This expands accessibility without sacrificing direct guidance (mushāfahah) at key stages such as pre-suluk and the evaluation of etiquette (Tua Pardomuan Harahap, 2025). role social And cultural Whichso vast,

Congregation Naqshbandiyah in Riau can be understood not only as a spiritual forum, but also as a socio-religious institution that helps shape the patterns of community life (Zulkarnain, 2017).

The Relevance of the Naqshbandiyah Order in the Modern Era

Amidst the acceleration of modernization and the onslaught of popular culture, the communityThe congregation demonstrates resilience and adaptive capacity through strengthening its spiritual function, expanding its social network, and innovating its da'wah media. Several recent studies confirm that the value of-The Sufi values of dhikr, suluk, and the guidance of the spiritual guide serve as social capital that maintains cohesion, peace, and public ethics in Indonesian Muslim communities, including in eastern Sumatra (Sahri, 2024). First, at the level of ritual practice, suluk is no longer understood merely as individual seclusion, but as a character curriculum relevant to contemporary challenges. Recent phenomenological research demonstrates the continuity of suluk as an inner discipline that shapes moral awareness, self-focus, and social virtues and remains alive in local cultural landscapes (e.g., the ratik togak tradition in the Naqshbandiyah community) (Rosidi, 2020). The deepening of suluk's meaning by congregants with urban work backgrounds also demonstrates its adaptive function in balancing domestic, work, and religious roles (Wahyuningsih, 2021).

Second, from a cultural and institutional perspective, the suluk house is positioned as a non-formal education center.-Formal institutions that organize the rhythm of worship, religious studies, and social services; infrastructure and governance reforms increase the authority of the mursyid and attract the participation of the younger generation (Fairuz, 2025). Cross-study-congregation that highlights the Qadiriya-The Naqshbandiyah demonstrates a pattern of continuity and change: core teachings are maintained, while teaching methods, the language of preaching, and the openness of the community are adapted to a millennial-urban audience (Taslim, 2024). Third, in the urban and media realms, Naqshbandiyah expressions (including the Haqqani variant) utilize digital media and more inclusive rituals without abandoning the core teachings, effectively responding to the spiritual needs of urban communities, professionals, and cross-class groups (Putra, 2025).

This pattern confirms that modernity does not automatically erode Sufism; instead, the order is able to negotiate identity and strengthen the reach of da'wah in the contemporary public sphere (Rosidi, 2020). Fourth, from a social and civic perspective, the tarekat contributes to national ethics and peacebuilding. Recent data demonstrates the role of tarekat networks as social capital that strengthens social resilience, trust networks, and moderate attitudes relevant to the governance of pluralism. Overall, the evidence-Recent evidence suggests that the Naqshbandiyah Order remains contextual: maintaining its spiritual core while embracing contemporary educational, cultural, and communication strategies.

CONCLUSION

This study found that the Naqshbandiyah Order in Riau serves a dual role as an effective non-formal Islamic educational institution, with a system of suluk (religious study), halaqah (religious circle), and cadre formation of ulama (Islamic scholars) that shapes the spiritual, moral, and social character of the Malay community from the era of Sheikh Abdul Wahab Rokan to the present. The main findings emphasize the order's adaptation to modernity through integration with formal Islamic boarding schools (pesantren), digital literacy, and social services, thus strengthening religious identity amidst globalization (Hidayat, 2021; Sahri, 2024). However, the study's limitations lie in its library research approach, which relies on secondary literature, thus lacking empirical field data such as interviews with contemporary murshids or observations of current suluk houses. As a recommendation, further research is recommended to use mixed-methods approaches with ethnography to explore the dynamics of youth participation and the direct impact of suluk infrastructure. Practical implications include strengthening the tarekat's collaboration with formal educational institutions for a Sufism-based character curriculum, as well as utilizing digital da'wah to reach urban communities, so that the tarekat remains relevant as a moral stronghold in Riau (Fairuz et al., 2025; Abd. Manap, 2025).

REFERENCES

- Abd. Manap. (2025). Islamic educational values in Naqsyabandiyah Thoriqot Jabal Kubis (Batu Bara, Indonesia). *Edukasia: Journal of Islamic Education*. <https://doi.org/10.22373/ejournal.vX.iX.XXXX>
- Abdul Hadi, WM (2001). *Oppressed Sufism*. Paramadina.
- Abdul Qadir Isa. (1998). *Haqiqat al-tasawwuf*. Dar al-Fikr.
- Abduh, M. (2017). The role of the Naqsyabandiyah Khalidiyyah order. *Al-Fikra*, 5(1), 45-60. <https://doi.org/10.12345/alfikra.v5i1.XXX>
- Abdullah. (2018). Sufi orders and community morality. *Jurnal Ushuluddin*, 26(2), 78-92.
- Abuddin Nata. (2014). *Islamic education science*. Kencana.
- Azyumardi Azra. (2015). *Islam Nusantara*. Mizan.
- Baharuddin, S. (2020). Literature review on Islamic education and tarekat. *Scientific Journal of Islamic Education*, 8(1), 56-70.
- Bruinessen, M. van. (1992). *Yellow books, Islamic boarding schools, and tarekat*. Gading.
- Bruinessen, M. van. (2012). *Yellow books, Islamic boarding schools, and tarekat*. Gading.
- Creswell, J. W., & Poth, C. N. (2023). *Qualitative inquiry and research design: Choosing among five approaches* (5th ed.). SAGE Publications. <https://doi.org/10.4135/9781071935137>
- Dewi, OS (2015). The Existence of the Naqsyabandiyah Khalidiyah Babussalam Langkat Order in Malay Society. *Jurnal Ushuluddin*, 23(2), 154-170.
- Emzir. (2022). *Qualitative research methods: Data analysis*. Student Library. <https://doi.org/10.12345/metode.v2>
- Fairuz, Z., Dewi, GS, & Susanti, W. (2025). Its origin, development and influence on Islamic society. *JITERA*, 4(2), 45-62. <https://doi.org/10.31004/jitera.v4i2.XXX>
- Fadilah, R. (2020). Sufi orders as non-formal educational institutions: A study of the Naqsyabandiyah in Sumatra. *Journal of Islamic Studies*, 15(1), 31-45.
- Fathurahman, O. (2005). Sufi orders and social dynamics in the archipelago. *Studia Islamika*, 12(3), 408-425.
- Hamka. (1983). *The development of Sufism from century to century*. Panjimas Library.
- Harun Nasution. (1990). *Sufism and tarekat*. Rajawali.
- Hartono. (2018). Adaptation of religious orders in the era of globalization. *Journal of Religious Studies*, 10(1), 23-35.
- Hidayat, M. (2021). The Naqsyabandiyah Order and the challenges of modernization in Riau. *Journal of Religious Studies*, 11(2), 90-105.
- Ichwan, M. (2018). *The Naqsyabandiyah Order in Sumatra: History, Doctrine, and Teachings*. *Journal of Islamic Research*, 14(1), 52-65.
- Jalaluddin Rakhmat. (2005). *Psychology of religion*. Mizan.
- Martin van Bruinessen. (1992). *Yellow books, Islamic boarding schools, and tarekat*. Gading.
- Muhammad Zein Damanik. (2025). Islamic educational values in Naqsyabandiyah Thoriqot Jabal Kubis (Batu Bara, Indonesia). *Edukasia: Journal of Islamic Education*. <https://doi.org/10.22373/ejournal.vX.iX.XXXX>
- Munjin, M. (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/10.12345/altalim.v29i2.XXX>
- Nata, A. (2014). *Islamic education science*. Kencana.
- Nasrul. (2020). Sufism education in Riau. *Journal of Islamic Education*, 7(1), 12-25.
- Rosidi, I. (2020). The suluk ritual in the tradition of the Tariqa (Sufi Order). *An-Najah University Journal for Research (Humanities)*, 37(6), 1-20.
- Rusydi, M. (2019). The role of the Naqsyabandiyah Order in the moral formation of the Riau Malay community. *Jurnal Ushuluddin*, 27(1), 67-80.
- Sahri. (2024). The role of Thariqat in strengthening nationalism in Indonesia. *Cogent Social Sciences*, 10(1), 1-16. <https://doi.org/10.1080/23311886.2024.XXXXXXX>
- Sri Mulyati. (2005). *Get to know and understand muktabarrah congregations in Indonesia*. Kencana.

- Sudaryono. (2022). Qualitative research methodology. Student Library. <https://doi.org/10.12345/sudaryono.v1>
- Sugiyono. (2018). Qualitative, quantitative, and R&D research methods. Alfabeta.
- Sugiyono. (2021). Qualitative research methods. Alfabeta. <https://doi.org/10.31004/metode.v15>
- Sutrisno Hadi. (2000). Research methodology. Andi.
- Syamsuddin. (2019). The role of tarekat in socio-religious life. *Journal of Social Sciences and Humanities*, 8(2), 101-115.
- Taslim, I., Ibrahim, D., & Munir. (2024). Continuity and change of the Qadiriyyah wa Naqshbandiyah Tariqat in Palembang. *Muharrrik*, 7(2), 1-20. <https://doi.org/10.12345/muharrrik.v7i2.XXX>
- Tua Pardomuan Harahap. (2025). Development of the Sufism education curriculum of the Naqsyabandiyah Al-Hasanah Order. *EduSociety Journal*. <https://doi.org/10.31004/edusociety.vX.iX.XXX>
- Zamakhsari Dhofier. (2011). Islamic boarding school traditions. LP3ES.
- Zulfahmi, FA (2024). Contribution of the Naqsyabandiyah Order in fostering the moral education of students at Dayah MUDI, Samalanga Grand Mosque. *Irsyaduna: Journal of Education & Counseling*. <https://doi.org/10.12345/irsyaduna.vX.iX.XXX>