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SPIRITUAL EDUCATION METHODS OF THE NAQSHBANDIYYAH ORDER

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Abstract

This study examines the methods of spiritual education implemented at the Suluk Langgar of the Naqshbandiyyah Order in Terjun Village, Medan Marelan, as a form of community-based non-formal Islamic education. This study employed a qualitative approach using a case study design. The primary data sources consisted of the mursyid, administrators of the langgar, and members of the suluk congregation who were directly involved in the spiritual education activities, while secondary data were obtained from institutional documents, activity records, and relevant written materials related to the implementation of the suluk practices. Data were collected through observation, in-depth interviews with the mursyid, administrators, and members of the suluk congregation, as well as documentation. Data analysis followed the stages of data reduction, data display, and conclusion drawing. The findings show that spiritual education is conducted through religious study sessions (pengajian), tawajjuh and collective dhikr, the practice of suluk (spiritual retreat), and spiritual consultation. The applied methods include habituation of worship practices, gradual dhikr training such as dhikr ism al-dhāt, dhikr laṭā'if, dhikr nafy ithbāt, and dhikr wuqūf, along with spiritual discipline (riyāḍah rūḥāniyyah) and murāqabah under the close guidance of the mursyid. These methods are implemented systematically and progressively according to the spiritual readiness of the congregation. The study indicates that this model of spiritual education fosters inner tranquility, strengthens self-control, enhances courteous social behavior, and increases moral awareness in daily life. It concludes that the suluk practices of the Naqshbandiyyah Order at the Suluk Langgar in Terjun Village represent an effective and relevant model of non-formal Islamic education for spiritual and moral development in contemporary society.

Keywords Naqshbandiyyah Order, Spiritual Education, Sufism, Suluk.

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INTRODUCTION

Spiritual education constitutes a central component of Islamic education aimed at cultivating balanced individuals in spiritual, moral, and social dimensions (Saputra & Oktaviana, 2025; Syuhud & Farid, 2025). However, the implementation of spiritual education in contemporary Muslim societies often remains normative and theoretical, lacking concrete pedagogical models rooted in lived religious traditions (Putra et al., 2025). This gap becomes particularly evident when examining community-based non-formal institutions such as the suluk langgar of Sufi orders. The Takhta Naqshbandiyyah at the Suluk Langgar in Terjun Village, Medan Marelan, represents a distinctive model of spiritual education grounded in classical Sufi teachings and Islamic values. Preliminary field observations indicate that spiritual education in this setting is organized through systematic practices such as pengajian (religious study sessions), tawajjuh, collective dhikr, suluk (spiritual retreat), and personal spiritual consultation under the guidance of a mursyid. These practices are not merely ritual activities but constitute structured educational methods designed to internalize tawḥīd, cultivate self-discipline, and purify the heart (tazkiyat al-nafs). Previous studies confirm that Sufi-based communal practices remain relevant in strengthening both spiritual awareness and social balance in contemporary society (Afidah, 2021; Jaenuri, 2022). Nevertheless, scholarly research rarely analyzes how these practices function pedagogically as methods of spiritual education in specific local contexts, indicating a significant academic gap that necessitates empirical investigation.

From the perspective of Sufi doctrine and Islamic educational values, the spiritual education methods of the Takhta Naqshbandiyyah emphasize gradual inner transformation through dhikr training (such as dhikr ism al-dhāt, latā'if, nafy ithbāt, and wuqūf), riyādah rūhāniyyah (spiritual discipline), and murāqabah (spiritual vigilance). These methods reflect core Islamic spiritual principles, including remembrance of Allah, purification of intention, moral self-control, and continuous awareness of divine presence (ihsān). Empirical findings from previous studies demonstrate that the habituation of dhikr and Sufi practices contributes significantly to emotional stability, mental health, and character formation among participants (Lubis & Naldo, 2024; Sahri & Hali, 2023). Interviews with the mursyid and congregation members in the present study further indicate that the implementation of these methods follows a progressive pattern adjusted to the spiritual readiness of participants, aligning with Islamic pedagogical principles of gradualism (tadarruj) and continuous guidance (tarbiyah). However, the extent to which these traditional

methods systematically correspond with broader frameworks of Islamic spiritual education remains underexplored, particularly in non-formal educational settings.

Furthermore, the role of the Naqshbandiyyah spiritual education methods in fostering individual piety and strengthening the moral character of the congregation constitutes an important dimension of this study. Field data reveal observable transformations among participants, including increased devotion in worship, enhanced self-control, humility in social interaction, and heightened moral awareness in daily life. These outcomes indicate that the Takhta Naqshbandiyyah functions not only as a spiritual training institution but also as a system of moral formation aligned with Islamic ethical norms (akhlāq al-karīmah). Studies on community-based non-formal Islamic education likewise demonstrate that religious institutions play a crucial role in strengthening moral values and social cohesion within Muslim communities (Diantoro & Nurbawani, 2025; Nasution et al., 2024). Despite these significant contributions, there remains limited scholarly attention to how specific Sufi educational methods shape character formation and communal ethics at the local level. Therefore, an in-depth investigation of the spiritual education methods of the Takhta Naqshbandiyyah at the Suluk Langgar in Terjun Village is necessary to clarify their pedagogical structure, their conformity with Islamic spiritual education principles, and their role in cultivating individual piety and communal morality.

Studies over the past five years demonstrate the continuing relevance of Sufi-based spiritual education, particularly within the Naqshbandiyyah tradition, in shaping religious character and social behavior. Research by Anggara et al. (2025) found that suluk education in the Naqshbandiyyah Order significantly improves congregants' discipline in worship and inner tranquility, indicating the effectiveness of structured spiritual training. Similarly, Irsalina & Alimi (2025) reported that Naqshbandiyyah practices foster both spiritual awareness and social responsibility among participants, highlighting the transformative impact of tarekat activities on communal life. Furthermore, Fatimah et al. (2025) demonstrated that the internalization of Sufi values through spiritual exercises contributes to mental health and emotional stability, confirming the psychological benefits of spiritual education methods. In another study, Zulfirman et al. (2025) found that the habituation of dhikr practices enhances spiritual awareness and behavioral discipline among participants in Islamic educational settings. Meanwhile, Nasution et al. (2024) revealed that non-formal Islamic education institutions based on the Naqshbandiyyah Order strengthen religious values and community cohesion, demonstrating the strategic role of tarekat-based education in

society.

Despite these significant findings, the five studies above primarily emphasize the outcomes and impacts of Sufi practices, such as increased devotion, psychological well-being, and social cohesion, rather than examining in depth the pedagogical structure and specific methods of spiritual education implemented within suluk practices. Most of the research focuses either on the spiritual experiences of participants, the internalization of Sufi values in formal education, or the institutional role of tarekat-based organizations. Consequently, there remains limited empirical investigation into how the methods of spiritual education are systematically designed, implemented, and guided by the mursyid within traditional langgar suluk settings, particularly in localized contexts such as Terjun Village, Medan Marelan.

Accordingly, this study offers a novel contribution by specifically analyzing the methods of spiritual education applied within the Takhta Naqshbandiyyah at the Suluk Langgar in Terjun Village. Unlike previous studies that emphasized outcomes or institutional roles, this research focuses on the pedagogical processes, including the forms of dhikr training, spiritual discipline (riyādah rūdāniyyah), murāqabah, habituation of worship practices, and the instructional role of the mursyid in guiding the congregation. Thus, the novelty of this study lies in its examination of the suluk tradition as a structured model of non-formal spiritual education grounded in Islamic principles and local religious culture. By bridging the gap between theoretical discussions of Sufi education and its practical implementation, this research contributes to the development of a contextual model of spiritual education relevant to contemporary Muslim society.

The discourse on spiritual education within the Sufi tradition is fundamentally rooted in classical Islamic scholarship that emphasizes the purification of the soul (tazkiyat al-nafs) as the core objective of education. Abū Hāmid Al-Ghazali in *Ihyā' Ulūm al-Dīn* asserts that true education must transform the inner self through disciplined spiritual practices, remembrance of God, and moral cultivation, as knowledge alone is insufficient without inner purification (Al-Ghazali, 2005). This view is supported by Ibn Qayyim al-Jawziyya in *Madarij al-Salikin*, who explains that spiritual training requires gradual purification of the heart through repentance, self-discipline, and constant remembrance (al-Jawziyya, 1996). Similarly, Al-Qushayri in *al-Risālah al-Qushayriyyah* explains that the path of spiritual formation requires systematic guidance under a spiritual master (mursyid), structured practices of dhikr, and gradual training of the soul to attain sincerity and God-consciousness (Al-Qushayri, 2007). This perspective is reinforced by Ibn Ata Allah al-Iskandari in

al-hikam, who emphasizes that continuous remembrance (dhikr) and spiritual vigilance (murāqabah) function as pedagogical instruments for internalizing faith and ethical awareness (al-Iskandari, 2004). In addition, Abdul Qadir al-Jilani in *al-Ghunyah li-tālibī tarīq al-haqq* highlights the importance of spiritual discipline, repentance, and obedience to the spiritual guide as foundational stages in the education of the soul (al-Jilani, 1999). Al-Hujwiri in *Kashf al-Mahjūb* further explains that spiritual education requires a balance between outward religious observance and inward purification, achieved through companionship with the shaykh and consistent devotional practice (Al-Hujwiri, 2000). Moreover, Ibn Arabi conceptualizes spiritual education as a process of realizing divine knowledge (ma'rifah) through experiential awareness of God's presence, emphasizing that true knowledge emerges from inner unveiling rather than intellectual reasoning alone (Arabi, 1980). Within the Naqshbandiyyah tradition specifically, Baha'uddin Naqshband articulated principles such as silent dhikr (dhikr khafī), awareness of divine presence (wuqūf qalbī), and disciplined companionship with the spiritual guide, all of which function as systematic methods of spiritual education aimed at integrating inner spirituality with outward religious practice (Naqshband, 2008).

From the perspective of Islamic educational theory, these classical Sufi principles correspond to the concept of tarbiyah rūhiyyah (spiritual nurturing), which seeks to develop a holistic human personality through the integration of faith, worship, and moral conduct. Contemporary Islamic education scholars affirm that spiritual education must involve experiential learning, habituation of righteous practices, and exemplary guidance from educators, reflecting the prophetic model of character formation (Nata, 2016). In this regard, the teacher–disciple relationship emphasized in Sufism parallels the pedagogical concept of uswah (exemplarity), whereby learners internalize values through direct observation of the educator's conduct. Moreover, the gradual method of spiritual training (tadarruj) found in Sufi practices aligns with Islamic educational principles that recognize stages of spiritual readiness among learners. Therefore, the methods of spiritual education practiced within the Takhta Naqshbandiyyah at the Suluk Langgar in Terjun Village can be situated within a broader theoretical framework that integrates classical Sufi pedagogy with contemporary Islamic educational discourse, demonstrating the continuity between traditional spiritual training and modern educational theory.

This study aims to describe and analyze the methods of spiritual education implemented at the *langgar suluk* of the Naqshbandiyyah Order in Terjun Village, Medan Marelan, including the forms of methods employed, the processes of implementation, and the educational values instilled

in the congregation. Theoretically, this research is expected to enrich the body of knowledge in Islamic education, particularly in the fields of spiritual education and practical Sufism. Pragmatically, the findings are anticipated to serve as a reference for educators, managers of religious institutions, and the broader community in developing models of spiritual education that are relevant to the spiritual needs of Muslims amid the challenges of modernity.

METHOD

This study employed a qualitative approach using a case study design to obtain an in-depth understanding of the spiritual education methods implemented at the langgar suluk of the Naqshbandiyyah Order in Terjun Village, Medan Marelan. The case study design was selected because this research focuses intensively on a single setting as a bounded system, enabling a comprehensive exploration of processes, meanings, and interactions within their natural context (Moleong, 2021). A qualitative case study is appropriate for examining social and religious phenomena holistically, particularly when the researcher seeks to understand lived experiences and contextual dynamics (Sugiyono, 2021).

The research was conducted at the langgar suluk of the Naqshbandiyyah Order in Terjun Village, Medan Marelan. Observations were carried out over an extended period, from 15 November 2022 to 15 July 2025. This prolonged engagement allowed the researcher to understand the continuity, dynamics, and development of spiritual education practices over time, while also strengthening the credibility of the findings through sustained interaction with participants (Moleong, 2021).

The data in this study consisted of verbal data, behavioral data, and written documents related to spiritual education activities. The primary data sources were the mursyid, the administrators of the langgar, and members of the suluk congregation who actively participated in spiritual activities. These informants were selected purposively based on their direct involvement and knowledge of the spiritual education process (Sugiyono, 2021). Secondary data sources included activity records, internal organizational documents, photographs, and other archival materials relevant to the implementation of spiritual education.

Data collection techniques included participatory observation, in-depth interviews, and documentation. Observation was conducted to directly examine the implementation of suluk, dhikr gatherings, spiritual mentoring sessions, and daily worship practices, as well as the interactions

between the mursyid and the congregation. In-depth interviews were conducted with the mursyid to explore the foundations, objectives, and methods of spiritual guidance; with administrators to understand the management and structure of activities; and with congregation members to capture their spiritual experiences and perceived changes in character and religious commitment. Documentation was used to support and triangulate findings obtained from observation and interviews (Miles et al., 2018).

Data analysis was conducted continuously and interactively throughout the research process. Following the interactive model of analysis, the researcher organized and transcribed interview data and field notes, selected data relevant to the research focus, and grouped them into thematic categories such as habituation of worship, exemplary leadership (uswah), spiritual supervision, and collective dhikr practices (Miles et al., 2018). The researcher then compared data across different sources to identify patterns and relationships between educational methods and participants' spiritual development. Interpretations were developed inductively by connecting empirical findings with relevant theoretical perspectives on spiritual education and Sufism. Conclusions were drawn based on recurring themes and were continuously verified through triangulation of observation, interviews, and documentation to ensure the credibility and trustworthiness of the findings (Miles et al., 2018; Moleong, 2021).

FINDINGS AND DISCUSSION

Findings

This section presents the empirical findings of the study concerning the methods of spiritual education implemented within the Takhta Naqshbandiyyah at the Suluk Langgar in Terjun Village, Medan Marelan. The findings are derived from field observations, in-depth interviews with the mursyid, langgar administrators, and members of the congregation, as well as analysis of relevant documents related to suluk activities and spiritual training practices. The data reveal that spiritual education in this setting is conducted through an integrated system combining structured religious activities, systematic spiritual training methods, and transformative impacts on the participants' personal and social lives.

To facilitate a comprehensive understanding, the research findings are presented in tabular form, encompassing three interconnected components: (1) forms of spiritual education activities, (2) methods of spiritual education applied within the Naqshbandiyyah Takhta, and (3) the impacts of

spiritual education on the congregation. These three components represent a continuum of the educational process, beginning with organized activities as the medium of learning, followed by pedagogical methods as the mechanism of spiritual formation, and culminating in the observable changes experienced by participants as educational outcomes.

The table serves as a conceptual map of the spiritual education model practiced at the Suluk Langgar, illustrating how each activity is associated with specific methods and corresponding impacts. Following the presentation of the table, each component is elaborated in descriptive paragraphs to explain the implementation process, the pedagogical rationale underlying the practices, and the experiential outcomes reported by the congregation. This approach allows the findings to be understood not merely as isolated data, but as a coherent model of non-formal Islamic spiritual education rooted in the living tradition of the Naqshbandiyyah Order in Terjun Village.

Table 1. Spiritual Education Methods of the Naqshbandiyyah Takhta at the Suluk Langgar in Terjun Village

No	Forms of Activities	Spiritual Education Methods	Impact of Spiritual Education
1.	Religious Study Session (*Pengajian*)	Doctrinal instruction on tauhid, fiqh, and tasawuf; moral guidance; question–and–answer sessions	Increased religious understanding, strengthened faith, and moral awareness
2.	*Tawajjuh* and Collective *Dhikr*	Guided dhikr practices (dhikr ism al-dhāt, dhikr latā'if, dhikr nafy ithbāt, dhikr wuqūf) under the supervision of the mursyid	Inner tranquility, emotional stability, and heightened spiritual awareness
3.	Suluk (spiritual retreat)	Intensive worship training, seclusion, fasting, night prayers, riyāḍah rūḥāniyyah, and murāqabah	Deep spiritual experience, self-control, discipline, and closeness to God
4.	Spiritual Consultation	Individual mentoring, problem-solving guidance, and moral counseling based on Islamic values	Personal transformation, improved behavior, and psychological resilience
5.	Daily habituation of worship	Continuous practice of obligatory and recommended worship, ethical discipline, and remembrance in daily life	Consistent piety, courteous social behavior, and strengthened moral character

Source: Author research, 2025

Table 1 illustrates that the forms of spiritual education activities implemented at the Suluk Langgar of the Naqshbandiyyah Takhta in Terjun Village are structured in a sequential and integrative manner, beginning with foundational instruction and culminating in continuous spiritual practice in daily life. Religious study sessions (pengajian) function as the initial stage of spiritual education, where the mursyid delivers integrated teachings on Islamic theology (tauhid),

jurisprudence (fiqh), and Sufism (tasawuf). Through lectures, textual explanations of classical Sufi works, and interactive dialogue, participants develop a cognitive understanding of religious principles while internalizing moral values and ethical commitments. This foundational knowledge prepares them for more experiential forms of spiritual training. The next stage involves tawajjuh and collective dhikr, which constitute the core practical activities of the Naqshbandiyyah tradition. Conducted under the direct supervision of the mursyid, these sessions follow a gradual sequence of dhikr practices from dhikr ism al-dhāt to dhikr latā'if, dhikr nafy ithbāt, and dhikr wuqūf—aimed at purifying the heart, cultivating constant awareness of God's presence, and disciplining the mind from worldly distractions. Participants commonly report experiencing inner tranquility, emotional stability, and heightened spiritual awareness as outcomes of these guided practices.

At a more intensive level, the suluk (spiritual retreat) serves as the peak phase of spiritual education, involving temporary seclusion in the langgar for a designated period under strict guidance. During this retreat, participants engage in continuous worship activities such as prolonged dhikr, night prayers, fasting, Qur'anic recitation, and spiritual discipline (riyādah rūhāniyyah), with murāqabah emphasized as the culmination of training. This immersive environment minimizes external distractions and facilitates deep self-reflection, leading many participants to experience significant personal transformation characterized by enhanced self-control, patience, humility, and spiritual closeness to Allah. Complementing these collective and intensive activities, spiritual consultation provides individualized guidance tailored to the personal, familial, and social challenges faced by congregants. Through private sessions with the mursyid, participants receive moral counseling, evaluation of spiritual progress, and recommendations for specific devotional practices, resulting in improved emotional resilience, decision-making, and interpersonal relationships. Finally, the habituation of worship in daily life functions as the sustaining dimension of spiritual education, encouraging congregants to consistently perform obligatory and recommended acts of worship, maintain ethical discipline, and practice continuous remembrance beyond the langgar setting. Observations indicate that individuals who internalize these practices demonstrate increased discipline, humility, honesty, and social sensitivity, confirming that spiritual education within the Naqshbandiyyah Takhta extends beyond formal rituals into the broader sphere of everyday life. Overall, the data show that these interconnected activities form a comprehensive model of spiritual education that integrates knowledge, practice, intensive training, personal guidance, and continuous habituation to achieve holistic spiritual and

moral development.

The data presented in the table on methods of spiritual education indicate that the Naqshbandiyyah Takhta at the Suluk Langgar in Terjun Village applies a systematic and progressive pedagogical model rooted in classical Sufi teachings and adapted to the spiritual readiness of the congregation. The methods begin with the habituation of worship practices, which serve as the foundational approach for cultivating discipline, sincerity, and consistency in religious observance. Congregants are trained to perform obligatory and recommended acts of worship regularly, accompanied by ethical self-regulation and constant remembrance, thereby establishing the behavioral framework necessary for deeper spiritual development. Building upon this foundation, the education process incorporates staged dhikr training as the central method of inner purification. The sequence of dhikr starting from dhikr ism al-dhāt, progressing to dhikr laṭā'if, followed by dhikr nafy ithbāt, and culminating in dhikr wuqūf reflects a structured curriculum designed to gradually refine spiritual awareness and concentration. Each stage emphasizes specific aspects of remembrance, breathing control, and contemplative focus, ensuring that participants advance according to their psychological and spiritual capacity.

In addition to dhikr training, the methods include riyādah rūhāniyyah (spiritual discipline), which encompasses fasting, night prayers, self-restraint, and other forms of ascetic practice intended to weaken worldly attachments and strengthen the soul's orientation toward God. This discipline is complemented by the practice of murāqabah, which trains participants to maintain continuous awareness of divine presence in all circumstances, transforming spiritual exercises into a permanent state of consciousness rather than occasional ritual activity. The implementation of these methods is characterized by close supervision and personalized guidance from the mursyid, whose role as spiritual educator ensures the authenticity of practice and prevents potential deviations. Interviews with participants reveal that this structured methodology enables gradual transformation, fostering inner tranquility, emotional control, humility, and moral sensitivity. Overall, the findings demonstrate that the methods of spiritual education within the Naqshbandiyyah Takhta constitute a comprehensive pedagogical system integrating behavioral habituation, experiential learning, disciplined practice, and continuous spiritual awareness to achieve holistic personal transformation.

The data presented in the table on the impact of spiritual education indicate that the spiritual training implemented within the Naqshbandiyyah Takhta at the Suluk Langgar in Terjun Village generates multidimensional transformations encompassing spiritual, psychological, moral, and

social aspects of the congregation's life. Spiritually, participants experience a significant increase in inner tranquility, devotion in worship, and awareness of God's presence, reflecting the successful internalization of dhikr practices and spiritual discipline. Many informants reported feeling a deeper sense of closeness to Allah, accompanied by a reduction in anxiety and restlessness, which they attributed to consistent participation in tawajjuh, dhikr, and suluk activities. Psychologically, the education process contributes to improved emotional stability, patience, and self-control, enabling individuals to manage anger, stress, and personal challenges more effectively. This transformation is closely related to the practices of murāqabah and riyādah rūhāniyyah, which train participants to regulate their desires and maintain composure in difficult situations.

Morally and socially, the impact of spiritual education is reflected in observable changes in behavior and interpersonal relationships. Participants demonstrate increased humility, honesty, empathy, and responsibility in their interactions with family members, neighbors, and the broader community. Interview data reveal that many congregants become more courteous in speech, more respectful toward elders, and more active in social and religious activities after undergoing spiritual training. Furthermore, the habituation of worship practices encourages consistency between religious commitment and daily conduct, reducing the gap between ritual observance and ethical behavior. These findings indicate that the spiritual education model practiced at the Suluk Langgar functions not only as a means of personal piety but also as a mechanism for strengthening social harmony and moral order within the community. Overall, the results confirm that the Naqshbandiyyah Takhta's methods of spiritual education contribute to holistic human development by integrating inner purification, psychological resilience, ethical refinement, and constructive social engagement.

Discussion

The findings of this study confirm that spiritual education implemented at the langgar suluk of the Naqshbandiyyah order in Terjun Village, Medan Marelan, represents a structured model of community-based non-formal Islamic education embedded within the socio-religious life of the local community. The presence of religious study sessions (pengajian), tawajjuh, collective dhikr, suluk, and individualized spiritual guidance indicates that the langgar suluk functions not merely as a ritual space but as a dynamic educational institution aimed at nurturing spiritual consciousness and moral character formation. This model reflects the essential characteristics of non-formal Islamic education, particularly its emphasis on experiential learning, communal participation, and

continuous guidance beyond formal schooling structures. These findings support previous studies demonstrating that community-based religious education significantly strengthens religious values, moral awareness, and social cohesion among participants (Diantoro & Nurbawani, 2025; Nasution et al., 2024). They also reinforce broader perspectives that traditional Islamic institutions remain vital in sustaining religiosity and ethical development within Muslim communities (Abdullah, 1996; Muvid, 2023).

Empirically, this study reveals that the methods of spiritual education practiced in the langgar suluk center on the habituation of dhikr practices, staged spiritual exercises, the exemplary leadership of the mursyid, and intensive supervision throughout the suluk process. The structured sequence of dhikr from dhikr ism al-dhāt to dhikr latā'if, nafy ithbāt, wuqūf, and muraqabah demonstrates a pedagogical system designed to facilitate gradual spiritual maturation according to each participant's level of readiness. This staged approach reflects a systematic method of spiritual training aimed at purifying the heart, strengthening self-discipline, and cultivating awareness of divine presence in everyday life. The findings align with empirical research showing that repetitive dhikr practices and spiritual discipline (riyādah rūhāniyyah) effectively enhance spiritual awareness, emotional stability, and self-regulation (Fatimah et al., 2025; Zulfirman et al., 2025). Furthermore, the results support the classical concept of spiritual purification (tazkiyat al-nafs), which emphasizes continuous practice and the internalization of faith-based values through disciplined worship (Karimullah, 2023).

The exemplary role of the mursyid emerges as a central factor in the effectiveness of spiritual education within the Naqshbandiyyah Takhta. Acting not only as an instructor but also as a moral and spiritual model, the mursyid shapes the attitudes and behaviors of the congregation through direct interaction and lived example. This finding confirms Islamic educational theories that position exemplarity (uswah) as a highly effective method for moral and character formation. Empirical evidence likewise demonstrates that the presence of a spiritual leader significantly influences participants' religious character development (Ali et al., 2025; Langgulung, 1995). Moreover, intensive spiritual guidance during the suluk process highlights the importance of the teacher–disciple relationship as a primary mechanism for value internalization, as supported by studies emphasizing the decisive role of mentoring in Sufi-based education (Akmansyah et al., 2025; Bruinessen, 1994; Nasr, 2009).

The impacts of spiritual education observed in this study encompass spiritual, psychological, moral, and social dimensions. Participants reported experiencing inner tranquility, increased devotion in worship, enhanced self-control, and improved social behavior characterized by politeness, humility, and empathy. These outcomes indicate that spiritual education within the langgar suluk contributes not only to individual piety but also to the cultivation of constructive social character. Similar conclusions have been reported in studies demonstrating that Sufi-based educational practices foster personality balance, ethical awareness, and harmonious social interaction (Afiani, 2025; Anggara et al., 2025; Putri et al., 2026). Thus, spiritual education in the tarekat context can be understood as a holistic educational process integrating personal transformation with social responsibility.

Compared with previous research, this study both confirms and extends earlier findings by providing detailed empirical evidence of the concrete pedagogical processes underlying spiritual education in suluk practices at the local level. While prior studies have largely emphasized the spiritual, historical, or institutional aspects of the tarekat, limited attention has been given to the instructional methods, educator roles, and learning processes that shape participants' spiritual formation in traditional langgar settings. By systematically analyzing educational objectives, methods of spiritual instruction, the role of the mursyid, and the multidimensional impacts on congregants, this research offers a significant contribution to the study of non-formal Islamic education. It demonstrates that the Naqshbandiyyah suluk tradition represents a viable model of spiritual education capable of addressing contemporary moral and spiritual challenges through culturally rooted pedagogical practices grounded in Islamic teachings. This finding strengthens arguments that local Islamic traditions remain relevant as alternative educational models in responding to modern spiritual crises (Azra & Thaha, 2019; Dhofier, 2011; Tilaar, 2012; Zarkasyi, 2013).

CONCLUSION

This study concludes that the methods of spiritual education implemented at the langgar suluk of the Naqshbandiyyah Order in Terjun Village, Medan Marelan, constitute a structured, systematic, and integrative model of non-formal Islamic spiritual education. The research findings demonstrate that spiritual education is carried out through interconnected stages, beginning with doctrinal instruction (pengajian), followed by guided tawajjuh and collective dhikr, intensified

through suluk (spiritual retreat), strengthened by individualized spiritual consultation, and sustained through the habituation of daily worship practices.

The core methods applied include: (1) habituation of worship as the foundational behavioral training; (2) staged dhikr practices—dhikr ism al-dhat, dhikr lataif, dhikr nafy ithbat, and dhikr wuquf as a systematic curriculum of inner purification; (3) riyadah ruhaniyyah and muraqabah as disciplines for self-control and continuous awareness of divine presence; and (4) exemplary leadership (uswah) and intensive supervision by the mursyid as the central pedagogical mechanism ensuring the authenticity and effectiveness of spiritual formation. These methods are not implemented separately but function cohesively as a gradual process of spiritual maturation adapted to the readiness and capacity of each participant.

The findings further indicate that these educational methods successfully generate multidimensional transformation among congregants. Spiritually, participants experience increased inner tranquility, devotion, and closeness to Allah. Psychologically, they develop stronger emotional stability and self-regulation. Morally and socially, observable improvements emerge in humility, honesty, discipline, empathy, and responsible social engagement.

Thus, the study affirms that the Naqshbandiyyah suluk tradition in Terjun Village represents a comprehensive pedagogical model integrating knowledge transmission, experiential practice, disciplined spiritual training, and continuous mentoring. The methods of spiritual education practiced in this setting effectively foster holistic spiritual and moral development, demonstrating the continued relevance of Sufi-based non-formal education in addressing contemporary spiritual and ethical challenges.

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