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VALUE INTERNALIZATION IN THE NAQSHBANDIYAH SUFI ORDER: A SYSTEMATIC REVIEW OF EMPIRICAL STUDIES IN INDONESIA

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Abstract

This study synthesizes Islamic educational values in the Naqshbandiyah Sufi Order, focusing on their internalization through religious practices and their contributions to spiritual, moral, and character development. This Systematic Literature Review (SLR) followed the PRISMA 2020 guidelines, with the research scope formulated using the PICOC framework and study selection guided by predefined inclusion and exclusion criteria. The search identified 130 records, which were reduced to 65 after duplicate removal. After title and abstract screening, full-text assessment, and eligibility evaluation, we included seven studies conducted in Indonesia in the final synthesis. These studies were predominantly qualitative and context-specific. We analyzed the data using descriptive and thematic synthesis. The findings indicate five interconnected dimensions of Islamic educational values: faith, worship and spiritual discipline, morality and character, spiritual purification and self-regulation, and social responsibility. These values are cultivated through structured religious practices, personal spiritual discipline, communal worship, and guidance from spiritual teachers. Reported outcomes include spiritual tranquility, religious awareness, self-discipline, moral conduct, tolerance, empathy, social solidarity, and responsibility.

Keywords: Islamic Educational Values; Naqshbandiyah Sufi Order; Spiritual Education; Character Education; Value Internalization.

INTRODUCTION

Islamic education aims to develop human potential holistically by integrating intellectual, spiritual, moral, and social dimensions (Harahap et al., 2024). However, contemporary educational practices often emphasize cognitive achievement while giving insufficient attention to spiritual development and moral formation (Hamzah et al., 2020). This gap between the ideals and realities of Islamic education highlights the need for educational approaches that integrate religious knowledge with spiritual awareness and ethical behavior. In this context, Sufism offers an educational perspective emphasizing self-purification, spiritual discipline, and the internalization of moral values (Mulyadi, 2020; Prasetiya et al., 2019).

However, Rahmat et al., (2021) found that Sufism-based education contributes to students' honesty. Yasin, et al., (2020) highlighted the role of spiritual habituation in developing santri morality. Within the Naqshbandiyah tradition, *dhikr, suluk, riyāḍah*, and guidance from the *mursyid* have been associated with spiritual

intelligence, moral development, and social responsibility (Abdullah et al., 2021). More recent studies have also identified the contribution of Naqshbandiyah practices to character formation, social awareness, tolerance, and multicultural values (Anam et al., 2026; Hasanah et al., 2025). These findings indicate that the Naqshbandiyah tradition has educational significance beyond ritual practices, particularly in connecting spiritual development with individual and social transformation.

Previous studies have examined Islamic educational values within the Naqshbandiyah tradition from different perspectives and across different publication periods. Abdullah et al., (2021) focused on Islamic religious education values embedded in Naqshbandiyah Khalidiyah practices, particularly *dhikr, suluk, tazkiyat al-nafs, riyāḍah*, and *mujāhadah* as forms of spiritual development. Damanik et al., (2024) explored the implementation of Islamic educational values in Naqshbandiyah practices, highlighting spiritual stages (*maqāmāt*) and ethical relationships with Allah, the *mursyid*, fellow human beings, and the surrounding environment. Nalini et al., (2024) examined Islamic educational values in the Naqshbandiyah Thoriqot Jabal Kubis, emphasizing faith, worship discipline, character formation, and the role of the tarekat as a non-formal educational environment. Despite these contributions, the three studies address the subject through different contextual and analytical emphases. Consequently, their findings have not yet been synthesized into an integrated account of the recurring Islamic educational values, the mechanisms through which these values are internalized, and their broader educational implications across Naqshbandiyah communities. This gap highlights the need for a systematic literature review to compare existing findings, identify common educational patterns, and determine underexplored dimensions of Naqshbandiyah-based Islamic education.

Unlike previous studies that primarily examine individual tarekat communities or specific dimensions of spiritual practice, this study uses a Systematic Literature Review (SLR) to integrate findings on Islamic educational values within the Naqshbandiyah Sufi Order. This approach offers a broader perspective by examining relationships among spiritual practices, educational processes, moral development, and social character formation. Accordingly, this study aims to systematically identify and synthesize the Islamic educational values embedded in Naqshbandiyah teachings and practices, analyze how these values are implemented and internalized, examine their contributions to spiritual, moral, and character development, and identify research gaps that require further investigation.

METHOD

This study employed a Systematic Literature Review (SLR) to identify, critically appraise, and synthesize research on Islamic educational values in the

Naqshbandiyah Sufi Order. The review focused on the values reflected in Naqshbandiyah teachings and practices, how practitioners internalize these values, and their reported contributions to spiritual development, moral formation, character education, and social relationships. The review was reported in accordance with the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) 2020 guidelines to improve the transparency and completeness of the reporting process.

The review included publications from 2021 to the final search date in 2026. Google Scholar was used as the literature-search source to identify relevant Indonesian and international scholarly publications. To establish a clear and systematic scope for this review, the research focus was formulated using the PICo framework, which comprises Population, Interest, and Context. This framework helped identify the central population under investigation, the specific aspects of Naqshbandiyah teachings and practices of interest, and the educational and social contexts in which these practices occur. The PICo framework also guided the formulation of the research questions, the development of the literature search strategy, and the determination of the eligibility criteria (Nisa et al., 2026). Table 1 presents the operationalization of each PICo component.

Table 1. PICoFramework for the Systematic Literature Review

Component	Research Focus
Population (P)	The Naqshbandiyah Sufi Order and its followers or disciples involved in Sufi practices
Intervention/Interest (I)	The teachings, practices, and educational processes of the Naqshbandiyah Sufi Order related to Islamic education
Context (Co)	Islamic education, spiritual development, character formation, and social life within the Naqshbandiyah Sufi environment

Based on the PICo framework, this study was guided by the following research questions as presented in Table 2.

Table 2. Research Questions

Code	Research Question
RQ1	What Islamic educational values are identified in the teachings and practices of the Naqshbandiyah Sufi Order based on previous studies?
RQ2	How are Islamic educational values implemented through the practices of the Naqshbandiyah Sufi Order?
RQ3	How do the practices of the Naqshbandiyah Sufi Order contribute to the development of spirituality, morality, and character based on previous research findings?
RQ4	What research gaps exist in the existing literature concerning Islamic educational values in the Naqshbandiyah Sufi Order?

A systematic literature search was conducted using relevant academic databases in the fields of Islamic studies, education, and the social sciences. The databases may include Scopus, Web of Science, Dimensions, DOAJ, Google Scholar, and Garuda. To maximize the retrieval of relevant studies, the search strategy employed keywords in both Indonesian and English. The main keywords included

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"Tarekat Naqsabandiyah," "Naqshbandiyah," "Naqshbandiyya," "Naqshbandi," "Islamic Education," "Spiritual Education," "Moral Education," "Character Education," and "Spirituality." These keywords were combined using Boolean operators AND and OR. An example search string was: ("Naqshbandiyah" OR "Naqshbandiyya" OR "Naqshbandi") AND ("Islamic Education" OR "Spiritual Education" OR "Character Education" OR "Spirituality ").

Inclusion and exclusion criteria were established prior to the screening process to ensure that the selected literature was relevant to the research objectives, as presented in Table 3.

Table 3. Inclusion and Exclusion Criteria

No.	Inclusion Criteria	Exclusion Criteria
1	Studies substantially discussing the Naqshbandiyah Sufi Order	Studies that do not discuss the Naqshbandiyah Sufi Order
2	Studies related to Islamic education, educational values, spirituality, morality, character, or spiritual development	Studies focusing exclusively on historical, political, economic, or other unrelated aspects
3	Studies examining the teachings, practices, educational processes, or value internalization within the Naqshbandiyah Sufi Order	Studies that merely mention Naqshbandiyah without substantive discussion
4	Peer-reviewed journal articles or academic conference proceedings	News articles, blogs, opinion pieces, editorials, and other non-academic sources
5	Studies with accessible full-text versions	Studies for which only the abstract is available
6	Studies published in Indonesian or English	Studies published in languages that cannot be analyzed by the researchers
7	Studies published within the predetermined publication period	Studies published outside the predetermined period
8	Studies with identifiable research methods and findings	Studies with insufficient methodological or empirical information
9	Original and non-duplicate publications	Duplicate publications

The study selection process followed the PRISMA 2020 framework, consisting of four main stages: identification, screening, eligibility, and inclusion. During the identification stage, relevant studies were retrieved from the selected academic databases using the predetermined search strings. All retrieved records were compiled, and duplicate records were removed. During the screening stage, the titles and abstracts of the remaining records were examined to determine their relevance to the research topic. Studies that clearly did not meet the research focus were excluded. The remaining studies proceeded to the eligibility stage, in which their full texts were assessed against the predetermined inclusion and exclusion criteria. Studies that satisfied all eligibility requirements were subsequently included in the final review. The number of records identified, screened, excluded, assessed for

eligibility, and finally included will be reported using a PRISMA 2020 flow diagram to ensure transparency and traceability throughout the study selection process.

The literature selection process was conducted systematically using the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) 2020 framework. The PRISMA framework was used to ensure transparency and traceability throughout the identification, screening, eligibility assessment, and inclusion stages of the systematic literature review. As presented in Figure 1, a total of 130 records were initially identified, consisting of 115 records from databases and 15 records from registers. Before the screening process, 65 records were removed due to duplication, ineligibility, or other reasons, leaving 65 records for screening. Following the title and abstract screening, 10 records were excluded, while 55 reports were sought for retrieval. Of these, 17 reports could not be retrieved, resulting in 38 full-text reports being assessed for eligibility. A further 31 reports were excluded because they were not relevant to the research focus, did not meet the inclusion criteria, or provided insufficient discussion of Islamic educational values. Ultimately, 7 studies were included in the systematic literature review and subsequently analyzed to identify and synthesize the Islamic educational values found in the Naqshbandiyah Sufi Order based on Figure 1.

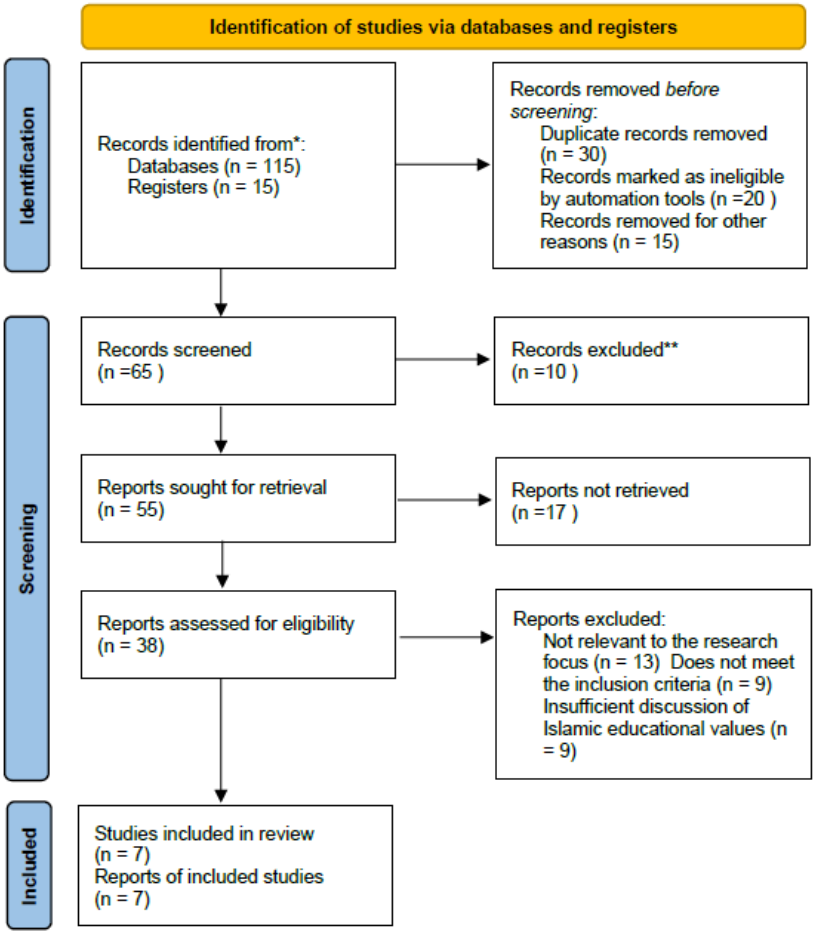

Figure 1. PRISMA 2020 Flow Diagram of the Literature Selection Process

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RESULTS AND DISCUSSION

RESULTS

Characteristics of Included Studies

A total of seven studies were included in this review. These studies examined Islamic educational values within the Naqshbandiyah Sufi Order and related tarekat traditions across different religious, educational, and community settings in Indonesia. The studies focused on various aspects of spiritual practice, moral development, religious habituation, and the social dimensions of Islamic education. Although their research contexts and specific emphases differed, they collectively provided insights into how Islamic educational values are taught, practiced, and internalized through tarekat activities. The results of the analysis of the seven relevant articles are presented in Table 4.

Table 4. Characteristics of the Included Studies

No.	Authors and Year	Research Focus and Context	Main Findings
1	Ayuningtias, Nuraini, and Sodikin (2020)	Islamic educational values in the practices of the Naqshbandiyah Khalidiyah Order	Identified values and practices, including dhikrullah, congregational prayer, suluk, rabithah mursyid, charity, tazkiyat al-nafs, riyadah, mujahadah, and the spiritual stages of takhalli, tahalli, and tajalli.
2	Hamzah and Nasrul (2020)	The contribution of the Naqshbandiyah Order to the development of noble moral character	Highlighted faith, piety, tawakkul, gratitude, repentance, dhikr, tolerance, social concern, compassion toward living creatures, and environmental responsibility.
3	Mayudin, Zein, and Saputra (2021)	Implementation of Islamic educational values in Naqshbandiyah practices	Identified spiritual values such as zuhd, wara', faqr, sabr, tawakkul, and rida, alongside ethical relationships with Allah, the mursyid, other people, oneself, and the environment.
4	Damanik, Mukti, and Arsyad (2024)	Islamic educational values in the Naqshbandiyah Thoriqot Jabal Kubis	Emphasized faith formation through dhikr and wirid, worship discipline through congregational prayer, voluntary fasting and suluk, and character development through humility, patience, and ukhuwah. The tarekat was also described as a non-formal educational environment.
5	Subagio, Naimah, and Muslihun (2024)	The role of the Qadiriyah wa Naqshbandiyah Order in shaping religious culture	Reported the development of religious awareness, piety, obedience, religious learning interests, and participation in religious activities through established religious practices.
6	Hermanto and Latifah (2026)	Religious and Sufi values in the Naqshbandiyah practices led by Kadirun Yahya	Identified five dimensions: tawhid, spiritual discipline, akhlaq al-karimah, communal and social values, and spiritual obedience to the mursyid.

No.	Authors and Year	Research Focus and Context	Main Findings
7	Anam, Ma'ruf, and Kirom (2026)	Multicultural Islamic educational values in the Naqshbandiyah Khalidiyah wa Qadiriyah practices at Islamic Boarding Schools	Identified tolerance, justice, empathy, brotherhood, equality, patience, and unity as values supporting an inclusive and harmonious educational environment.

The included studies demonstrate several common characteristics. First, they primarily adopted qualitative approaches to investigate religious practices, educational processes, and participants' experiences within specific tarekat communities. Second, the studies were conducted in diverse institutional and community contexts, including *suluk* environments, pesantren, and local religious communities. Third, their research focuses extended beyond individual spirituality to encompass moral development, religious culture, social relationships, and multicultural education. These characteristics indicate that the educational role of the Naqshbandiyah tradition has been examined from both individual and communal perspectives.

Publication Trends and Research Distribution

The seven included studies were published between 2020 and 2026. Two studies were published in 2020, one in 2021, two in 2024, and two in 2026. No included publications were identified for 2022 and 2023. This distribution suggests that research on Islamic educational values within Naqshbandiyah and related tarekat traditions has appeared intermittently rather than following a consistent annual publication pattern.

The included studies were predominantly situated in Indonesian contexts and addressed different dimensions of Islamic education. Earlier studies mainly focused on identifying and implementing religious and moral values in tarekat practices. More recent studies expanded the discussion to include non-formal Islamic education, religious culture, internalization of spiritual values, and multicultural education. Nevertheless, the available literature remains limited in its geographical and institutional coverage, while qualitative approaches continue to dominate the field.

The publication distribution indicates a gradual broadening of research interests, from identifying religious and moral values toward examining their educational and social implications. However, the relatively small number of studies and their concentration in specific Indonesian contexts suggest that further research is needed to develop a more comprehensive understanding of Naqshbandiyah-based Islamic education.

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Thematic Analysis

The thematic synthesis of the seven included studies identified five interconnected themes concerning Islamic educational values in the Naqshbandiyah Sufi Order: (1) faith and *tawḥīd* as the foundation of spiritual education, (2) worship and spiritual discipline as instruments of religious habituation, (3) moral formation and the development of *akhlāq al-karīmah*, (4) spiritual purification and self-regulation, and (5) social responsibility, brotherhood, and multicultural values. Beyond identifying these values, the synthesis also reveals how they are cultivated through repeated spiritual practices, guidance from the *mursyid*, and participation in collective religious activities. These themes demonstrate that Islamic education within the Naqshbandiyah tradition encompasses theological, spiritual, moral, personal, and social dimensions.

Faith and Tawḥīd as the Foundation of Spiritual Education

Faith and *tawḥīd* constitute the fundamental dimension of Islamic educational values identified across the reviewed studies. Within the Naqshbandiyah tradition, faith is not merely the acceptance of theological principles but an orientation that shapes spiritual awareness, religious commitment, and everyday conduct. The continuous remembrance of Allah through dhikr and wirid is central to this process because it encourages disciples to maintain awareness of their relationship with God.

Mayudin et al., (2021) demonstrate that Naqshbandiyah practices in Pantai Cermin strengthen religious conviction through the internalization of religious teachings, *bai'ah,* repentance, and continuous remembrance of Allah. These practices encourage disciples to recognize that Allah observes human actions, which may guide their attitudes and behavior. Their findings also identify spiritual stations (*maqāmāt*), including *zuhd, wara', faqr, ṣabr, tawakkul*, and *riḍā*, as important dimensions of Islamic education. These spiritual qualities show that faith is closely connected to cultivating humility, patience, reliance on Allah, and acceptance of divine will. Hermanto et al., (2026) identify a similar orientation, positioning tawḥīd as one of the five principal dimensions of religious values in Naqshbandiyah practice. Their findings suggest that the strengthening of faith is integrated with spiritual discipline, moral conduct, communal values, and obedience to the mursyid. This relationship indicates that theological understanding is expected to be reflected in practical religious commitment and ethical behavior.

The findings Ayuningtias et al., (2020) and and Hamzah et al., (2020) further reinforce the connection between faith and daily religious practice. Their studies identify *dhikr*, repentance, *tawakkul*, gratitude, and piety as key elements in forming religious commitment. Taken together, these findings suggest that faith functions as the foundational value from which other dimensions of Islamic education develop. Spiritual awareness provides the orientation for worship, self-discipline, moral responsibility, and relationships with other people.

Worship and Spiritual Discipline as Instruments of Religious Habituation

The second theme concerns worship and spiritual discipline as practical means of cultivating Islamic educational values. The reviewed studies consistently indicate that religious education within the Naqshbandiyah tradition takes place through repeated spiritual activities rather than through the transmission of religious knowledge alone. Practices such as dhikr, wirid, congregational prayer, voluntary fasting, suluk, *riyāḍah*, and *mujāhadah* provide structured opportunities for disciples to translate religious teachings into habitual conduct.

Damanik et al., (2024) identify *dhikr* and wirid as practices that strengthen faith, while congregational prayer, voluntary fasting, and suluk cultivate discipline in worship. Their findings also position the suluk environment as a non-formal educational setting in which religious activities are organized and supported by the guidance of the *mursyid*. This suggests that spiritual discipline is developed through a combination of regular practice, structured activities, and direct guidance. Ayuningtias et al., (2020) similarly identify *dhikrullah*, congregational prayer, suluk, *rabithah mursyid*, charity, *riyāḍah*, and *mujāhadah* as important practices through which Islamic educational values are implemented. These activities encompass both ritual observance and the development of personal discipline. In this context, worship is not limited to fulfilling religious obligations; it also becomes a means of cultivating consistency, self-restraint, and commitment to religious principles.

Subagio et al., (2024) extend this understanding to the formation of religious culture within the Qadiriyah wa Naqshbandiyah tradition. Their findings associate established religious practices with religious awareness, obedience, piety, and participation in religious activities. This suggests that habitual worship may also help develop a shared religious environment in which collective participation reinforces individual commitment. Across these studies, worship and spiritual discipline can therefore be understood as experiential educational processes. Repetition provides opportunities to practice religious values, while structured activities and communal participation help sustain these practices. The educational significance of worship lies not only in performing rituals but also in the attitudes and dispositions cultivated through consistent religious engagement.

Moral Formation and the Development of Akhlāq al-Karīmah

The third theme concerns moral formation and the development of *akhlāq al-karīmah*. The reviewed studies identify a range of moral values associated with Naqshbandiyah practices, including patience, humility, gratitude, tolerance, responsibility, compassion, simplicity, and care for others. These values show that the tarekat's educational orientation extends beyond individual spiritual development to the formation of ethical conduct.

Hamzah et al., (2020) provide a broad account of the Naqshbandiyah Order's contribution to moral education. Their findings include faith and piety, tawakkul, gratitude, repentance, tolerance, social concern, compassion toward living

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creatures, and environmental responsibility. They also emphasize the understanding of human beings as khalifah, which connects moral conduct with responsibility toward the surrounding environment. This perspective suggests that moral education encompasses not only interpersonal relationships but also ethical responsibility toward other forms of life. Damanik et al., (2024) identify humility, patience, and *ukhuwah* as important character values cultivated through Naqshbandiyah practices. Hermanto et al., (2026) place *akhlāq al-karīmah* among the five principal dimensions of religious values in the tradition. Their findings connect moral development with spiritual discipline and guidance from the *mursyid*. This relationship suggests that moral formation is part of a broader process of spiritual and behavioral transformation.

The *mursyid's* role is particularly relevant to this theme. Through guidance, example, and supervision, the *mursyid* models religious and moral conduct for disciples. The educational process consequently involves more than verbal instruction: moral values are introduced through teachings, demonstrated through exemplary behavior, and reinforced through repeated spiritual and communal practices. Moral formation in the Naqshbandiyah tradition can be understood as the practical expression of internalized religious values. Patience, humility, gratitude, and responsibility become meaningful educational outcomes when they are reflected in everyday decisions and interactions. Nevertheless, the reviewed studies primarily report these values as observed practices, participant experiences, or educational contributions. They do not provide sufficient comparative or longitudinal evidence to establish the extent to which participation in tarekat activities independently produces lasting changes in moral behavior.

Spiritual Purification and Self-Regulation

The fourth theme concerns spiritual purification (*tazkiyat al-nafs*) and the development of self-regulation. The reviewed literature indicates that Naqshbandiyah education emphasizes transforming the inner self through spiritual discipline, self-examination, and efforts to control personal desires. This dimension is particularly evident in the practices of *riyāḍah* and mujāhadah, which encourage disciples to discipline their intentions, emotions, and behavior in accordance with Islamic teachings. Ayuningtias et al., (2020) identify *takhalli, taḥalli*, and *tajalli* as stages associated with spiritual development. These concepts reflect a process of removing undesirable qualities, cultivating virtuous characteristics, and developing spiritual awareness. Their study also identifies spiritual conditions such as *tuma'nīnah, murāqabah, khawf, rajā', maḥabbah*, and *yaqīn*. These conditions suggest that spiritual purification involves both regulating personal conduct and cultivating an inward relationship with Allah.

The practices of *mujāhadah* and *riyāḍah* provide an important mechanism for this process. Through sustained spiritual effort, disciples are encouraged to overcome uncontrolled desires, develop patience, and maintain consistency in

religious practice. Hermanto et al., (2026) similarly emphasize spiritual discipline as a central dimension of Naqshbandiyah values. Their findings link spiritual training to the internalization and enactment of religious values in everyday life.

The concept of self-regulation provides a useful analytical perspective for understanding these findings. The practices described in the reviewed studies involve awareness of one's intentions, restraint of personal desires, and the consistent regulation of behavior. However, spiritual self-regulation in the Naqshbandiyah context should not be reduced to a purely psychological process because it is grounded in theological commitments, spiritual teachings, and the pursuit of closeness to Allah. This theme also illustrates the relationship between individual spiritual development and moral conduct. Cultivating patience, discipline, humility, and responsibility requires regulating personal responses and desires. Spiritual purification therefore functions as an internal dimension of Islamic character education, connecting religious awareness with the practical management of personal behavior.

Social Responsibility, Brotherhood, and Multicultural Values

The fifth theme concerns social responsibility and the development of communal values. Although many Naqshbandiyah practices emphasize individual spiritual discipline, the reviewed studies demonstrate that their educational implications also extend to relationships within families, religious communities, and broader society. Values such as *ukhuwah*, tolerance, empathy, justice, equality, compassion, and environmental responsibility indicate that spiritual development is connected to social conduct.

Hermanto et al., (2026) identify communal and social values, particularly ukhuwah Islamiyah, as a principal dimension of Naqshbandiyah religious values. Hamzah et al., (2020) similarly emphasize tolerance, social concern, compassion, and responsibility toward animals, plants, and the environment. These findings suggest that Islamic educational values are expressed through how individuals interact with others and respond to their environment.

Anam et al., (2026) provide a more explicit connection between tarekat practices and multicultural Islamic education. Their findings identify tolerance, justice, empathy, brotherhood, equality, patience, and unity as values cultivated through Naqshbandiyah, Khalidiyah, and Qadiriyah practices. These values contribute to an educational environment characterized by harmony, inclusiveness, and respect for others. Subagio et al., (2024) also highlight the communal dimension of religious education through the formation of religious culture. Participation in religious activities and the development of shared religious awareness indicate that educational processes occur not only at the individual level but also through collective practices and social interaction.

These findings suggest that the social dimension of Naqshbandiyah education translates spiritual and moral commitments into relationships with others. The

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values of brotherhood, tolerance, empathy, and equality provide an ethical foundation for communal life. Anam et al., (2026) include multicultural values, suggesting that the educational relevance of tarekat practices may extend to contemporary discussions of inclusive and socially responsible Islamic education.

Mechanisms of Value Internalization and the Integrated Educational Process

Beyond the five thematic dimensions, the synthesis identifies several interconnected mechanisms through which Islamic educational values are transmitted and internalized. These mechanisms include regular spiritual practices, structured suluk activities, *riyāḍah* and *mujāhadah, mursyid* guidance, and collective religious habituation. Rather than functioning independently, these mechanisms appear to reinforce one another in the educational experiences described by the reviewed studies. First, *dhikr* and *wirid* provide repeated opportunities to strengthen faith and maintain spiritual awareness. Second, *suluk* offers a more structured environment in which disciples can practice worship, discipline, and spiritual instruction intensively. Third, *riyāḍah* and *mujāhadah* encourage disciples to cultivate self-control and overcome undesirable personal tendencies. Fourth, the mursyid provides guidance and models religious conduct, while collective activities create opportunities to practice and reinforce values through social interaction.

Integrated Synthesis of the Findings

The integrated synthesis of the findings provides a comprehensive understanding of how Islamic educational values are embedded in the practices of the Naqshbandiyah Sufi Order and contribute to individual and social development. Across the four research questions, the findings reveal interconnected dimensions: identifying Islamic educational values; implementing them through spiritual practices and guidance; their contributions to spiritual, moral, and social development; and the research gaps that remain underexplored. These dimensions describe an educational process in which religious teachings are translated into spiritual practices, reinforced through habituation, internalized by individuals, and ultimately reflected in everyday behavior. This process generates broader educational impacts, including strengthened faith, spiritual tranquility, moral conduct, and social harmony. Accordingly, the Naqshbandiyah Sufi Order can be understood as a form of non-formal Islamic education that integrates faith, worship, spiritual purification, moral formation, and social character development. Figure 2 illustrates the relationships among these dimensions and their overall contribution to the educational process.

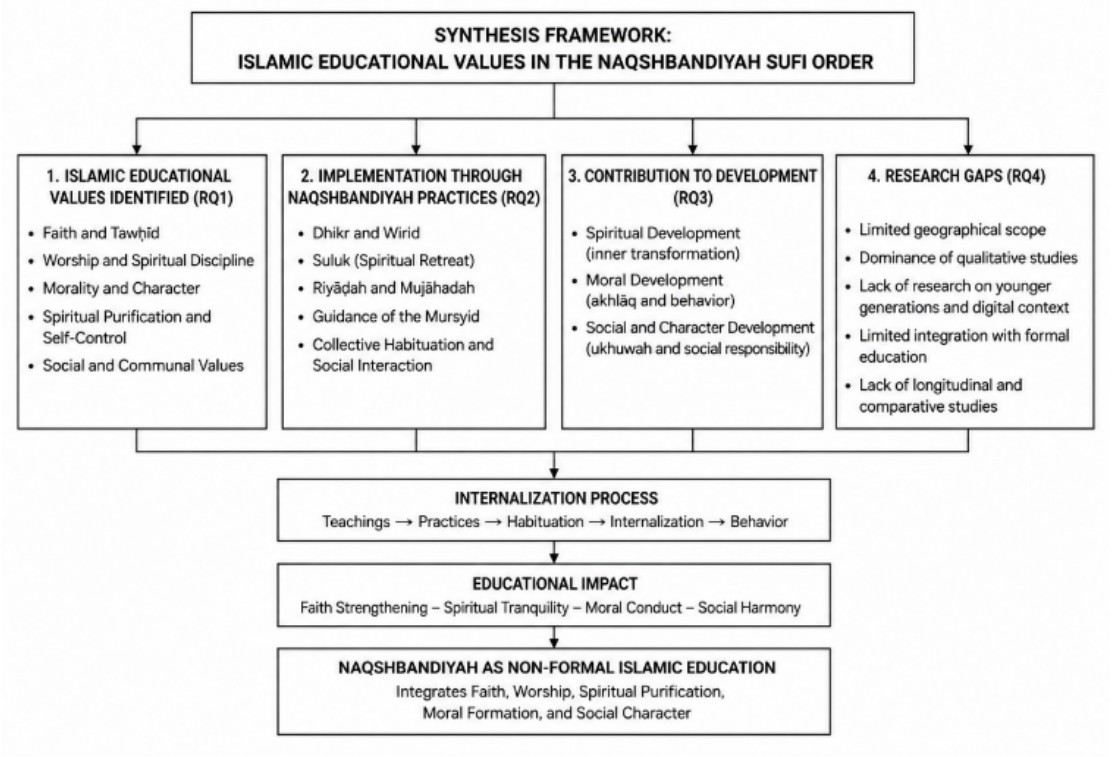

Figure 2. Synthesis Framework

The SLR demonstrates that the distinctive contribution of Naqshbandiyah to Islamic education lies in its integration of spiritual practice and educational formation. Rather than separating faith, worship, morality, and social life, the reviewed studies portray these dimensions as interconnected within a continuous process of spiritual habituation and character formation. This synthesis provides a foundation for understanding the Naqshbandiyah Order as a potentially significant model of holistic Islamic education, while simultaneously highlighting the need for broader, comparative, longitudinal, and mixed-method research to further substantiate its educational impact.

DISCUSSION

This study examines how findings from the literature on Islamic educational values within the Naqshbandiyah Order can be integrated into a coherent analytical framework. First, the existing literature demonstrates that Islamic educational values within the Naqshbandiyah tradition are multidimensional and internalized through experiential spiritual practices, including dhikr, wirid, suluk, *riyāḍah, mujāhadah, tazkiyat al-nafs*, as well as bai'ah and tawbah as initial stages in strengthening faith and *tawḥīd*. Several studies emphasize that learning involves not only cognitive knowledge transfer but also developing spiritual habits through repeated communal practices and guidance from the mursyid (Anwar et al., 2025; Kareli et al., 2025; Alfiansyah et al., 2025).

These studies suggest that Naqshbandiyah learning represents a form of experiential education that integrates faith, worship, morality, and social relationships within a non-formal educational framework (Damanhuri et al., 2025).

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The mechanisms through which educational values are implemented within the tarekat show a consistent pattern: repeated spiritual practices, under the guidance and supervision of the *mursyid*, build habituation and enable values such as *tawḥīd*, *sabr, tawakkul, ukhuwah*, tolerance, and justice to be practiced within the community and its surrounding environment (Damanhuri et al., 2025). The emphasis on the mursyid as a pedagogical guide reinforces the importance of behavioral modeling in social learning, while the suluk house and non-formal educational environment show that learning happens beyond formal classrooms (Damanhuri et al., 2025).

These processes are organized through *dhikr, wirid, takhalli, taḥalli, tajalli,* and *khataman*, which combine inner purification with social interaction (Damanhuri et al., 2025). The Naqshbandiyah tradition integrates spiritual and social practices as interconnected dimensions of moral and spiritual education (Damanhuri et al., 2025). Naqshbandiyah practices appear to contribute comprehensively to spirituality, morality, and character development, although the evidence is predominantly qualitative. Tarekat practices are associated with increased spiritual awareness, inner tranquility, *ma'rifatullah*, and an orientation toward social and environmental responsibility.

These findings are consistent with Nasrudin, (2021). Because most reviewed studies use qualitative research designs, researchers cannot conclusively establish causal claims about the effects of tarekat participation (Maslahah, 2020). The findings are more appropriately understood as descriptions of participants' experiences and researchers' observations, as well as conceptual foundations for further investigation. Values such as *ukhuwah Islamiyah*, tolerance, justice, empathy, and brotherhood can be understood as forms of social capital developed through interactions within tarekat communities and Islamic boarding schools (Mustain, 2023). These findings also raise an important question concerning whether the internalization of religious values develops into independent moral reasoning or remains primarily dependent on external guidance and established communal norms (Subagio et al., 2024).

Several methodological gaps remain in the literature. Researchers have largely used context-specific qualitative approaches focused on a particular tarekat or community, limiting the generalizability of findings across different branches of the Naqshbandiyah Order. The scarcity of longitudinal data, limited attention to younger generations, and insufficient integration with formal educational frameworks indicate important directions for future research. The literature suggests that understanding the tarekat's educational contributions requires broader methodological approaches that can examine the consistency, sustainability, and contextual variation of spiritual and moral development.

Integrating the synthesized findings into a broader Islamic educational framework suggests a holistic model of tarekat-based character education. This

model combines faith, worship, morality, and social orientation within a learning environment reinforced by collective spiritual practices and mursyid guidance. This approach shows that spiritual education is not separate from moral and social development but operates through interconnected processes of habituation, exemplary conduct, and community participation. However, adapting tarekat values into formal curricula or broader character education programs requires carefully designed interventions, empirical evaluation, and curriculum development that considers specific cultural and institutional contexts (Khoiruddin et al., 2022; Mustain, 2023).

This systematic review contributes to Islamic education by conceptualizing the Naqshbandiyah Sufi Order as an integrated non-formal educational environment that connects faith, worship, spiritual purification, moral formation, and social responsibility through a continuous process of value internalization. Theoretically, the findings enrich understanding of holistic Islamic education by highlighting the role of spiritual practices, habituation, and mursyid guidance in translating religious values into individual character and social behavior. Practically, these insights offer potential directions for Islamic Religious Education teachers, curriculum developers, and pesantren in strengthening character education through spiritual reflection, consistent habituation, exemplary conduct, and social engagement. They also provide a basis for Naqshbandiyah leaders to reinforce the educational dimensions of tarekat activities while preserving their distinctive spiritual traditions. However, applying these insights requires contextual adaptation and further empirical evaluation to establish their effectiveness across different educational settings.

CONCLUSION AND SUGGESTION

The findings indicate that the Naqshbandiyah Sufi Order integrates Islamic educational values, including tawḥīd, iman, taqwa, akhlāq al-karīmah, self-discipline, and ukhuwah, through practices such as dhikr, wirid, suluk, riyāḍah, and mujāhadah, guided by the mursyid. These practices are associated with spiritual awareness, moral development, self-control, and social responsibility, although their long-term effects remain insufficiently established. Overall, Naqshbandiyah represents a holistic non-formal Islamic educational environment with potential contributions to formal Islamic education, particularly character formation. Its principles may inform PAI teaching, curriculum development, and pesantren practices through reflection, habituation, and exemplary conduct, while preserving the distinctive spiritual identity of the tarekat. These applications should be considered potential directions rather than empirically established interventions.

Future research should pursue three complementary approaches. First, longitudinal cohort studies could examine how participation in Naqshbandiyah practices relates to changes in moral conduct, self-control, and religious

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commitment over time. Second, comparative multi-site studies involving different Naqshbandiyah branches, pesantren, and formal educational institutions could distinguish shared educational principles from context-specific practices. Third, research and development (R&D) studies could design and evaluate a character-education model informed by tarekat principles, with explicit attention to cultural appropriateness, pedagogical feasibility, and measurable learning outcomes. Further investigation should also consider how these values are transmitted across generations and how they are internalized and sustained in contemporary social and digital environments.

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AUTHOR CONTRIBUTIONS

SN contributed to the conceptualization, research design, methodology, and manuscript preparation. IA contributed to the literature search, data extraction, and analysis of the reviewed studies. SR contributed to data synthesis, interpretation of findings, and manuscript writing and revision. All authors reviewed and approved the final version of the manuscript.

CONFLICT OF INTEREST

The authors declare that there are no conflicts of interest, whether financial, personal, or professional, that could have influenced the research, analysis, or publication of this systematic literature review.

DECLARATION OF AI

During the preparation of this manuscript, the authors used ChatGPT (OpenAI) to assist with language refinement, academic writing, and improving manuscript clarity. The authors critically reviewed, revised, and verified all AI-assisted content and take full responsibility for the accuracy, originality, and integrity of the published work. AI tools were not used as a substitute for the systematic literature search, data extraction, or interpretation of research findings.

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