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Spiritual Guidance Towards Prosperity in the Perspective of the Naqsabandiyah Tariqa

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Abstract

Welfare is one of the main goals in human life, encompassing both material and spiritual aspects. Despite the complexity of modern life, pursuing prosperity involves achieving balance in these areas. This study investigates the contribution of Naqsabandiyah Tariqa's spiritual guidance to the community's welfare in Harjosari II Village, Medan Amplas District. Additionally, it explores the congregation's role in forming strong spiritual and social values. The research method used is a qualitative approach, a case study. Data collection with field observation, documentation, and in-depth interviews. Data validity using triangulation and analysis using reduction steps, data display and verification. The research findings show that Naqsabandiyah Tariqa's spiritual guidance significantly enhances the spiritual and social welfare of the community. This order emphasizes the importance of maintaining a balance between one's relationship with Allah (hablu minallah) and with fellow humans (hablu minannas), which is demonstrated through various acts of worship and rituals such as dzikir, khataman, tawasul, and manaqib. Additionally, spiritual guidance promotes inclusive values, social equality, and active participation in social activities, thereby strengthening social ties and fostering a harmonious and supportive environment. Therefore, this study concludes that the spiritual guidance of the Naqsabandiyah Tariqa plays a crucial role in shaping strong spiritual and social values and significantly contributes to the community's welfare in Harjosari II Village.

Kesejahteraan merupakan salah satu tujuan utama dalam kehidupan manusia, yang meliputi aspek material dan spiritual. Meskipun kehidupan modern ini kompleks, namun untuk mencapai kesejahteraan tersebut diperlukan keseimbangan dalam berbagai aspek tersebut. Penelitian ini bertujuan untuk mengetahui kontribusi bimbingan spiritual Tarekat Naqsabandiyah terhadap kesejahteraan masyarakat

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di Kelurahan Harjosari II, Kecamatan Medan Amplas. Selain itu, penelitian ini juga mengkaji peran jamaah dalam membentuk nilai-nilai spiritual dan sosial yang kuat. Metode penelitian yang digunakan adalah pendekatan kualitatif, studi kasus. Pengumpulan data dengan observasi lapangan, dokumentasi, dan wawancara mendalam. Keabsahan data menggunakan triangulasi dan analisis menggunakan Langkah-langkah reduksi, penampilan data dan verifikasi. Hasil penelitian menunjukkan bahwa bimbingan spiritual Tarekat Naqshabandiyah secara signifikan mampu meningkatkan kesejahteraan spiritual dan sosial masyarakat. Tarekat ini menekankan pentingnya menjaga keseimbangan antara hubungan dengan Allah (*hablu minallah*) dan hubungan dengan sesama manusia (*hablu minannas*) yang ditunjukkan melalui berbagai ibadah dan ritual seperti *dzikir*, *khataman*, *tawasul*, dan *manaqib*. Selain itu, bimbingan rohani tersebut juga mengedepankan nilai-nilai inklusif, kesetaraan sosial, dan partisipasi aktif dalam kegiatan sosial, sehingga dapat mempererat tali silaturahmi dan menumbuhkan lingkungan yang harmonis dan saling mendukung. Oleh karena itu, penelitian ini menyimpulkan bahwa bimbingan rohani Tarekat Naqshabandiyah berperan penting dalam membentuk nilai-nilai spiritual dan sosial yang kokoh serta memberikan kontribusi yang signifikan bagi kesejahteraan masyarakat di Desa Harjosari II.

I. INTRODUCTION

Sufism, a core dimension of Islamic spirituality, emphasizes the purification of the soul through specific rituals and practices to bring individuals closer to Allah (Sholihah et al., 2021). Among the many Sufi orders, the Naqshabandiyah stands out for its structured and secure spiritual guidance and discipline (Wahyu & Andy, 2023), mainly through practices like *suluk* (spiritual retreat) and *tawajjuh* (meditative focus) (Munjin, 2022). This research delves into how these spiritual practices, as performed in Harjosari I Village, Medan Amplas District, contribute to the local community's well-being, providing security and support (Jumhur & Wasilah, 2023).

Modern technological advancements and material prosperity have, paradoxically, led to an increasing sense of spiritual emptiness and dissatisfaction in contemporary life (Hakim et al., 2024). People often find themselves disconnected from Islam's ethical and spiritual values, particularly those related to *akhlak* (moral conduct) (Yusuf, 2020). The Naqshabandiyah Tariqa offers a spiritual response to this crisis by guiding its followers toward a balance between material

(Hasan & Azizah, 2020) and spiritual well-being through regular practices such as *dzikr* (remembrance of Allah) and *shalawat* (praise of the Prophet) (Putri, 2023).

The theoretical framework of this study draws on the concept of *tazkiyat al-nafs* (purification of the soul) within the Naqshabandiyah Tariqa, which aims to foster both inner peace and a stronger sense of social ethics (Sahara et al., 2022). By combining spiritual discipline with Islamic jurisprudence, this order helps individuals cultivate a balanced relationship with God (*hablu minallah*) and with others (*hablu minannas*) (Aziz, 2023). These principles are central to understanding how spiritual well-being contributes to overall life satisfaction, particularly within a traditional Sufi community (Rapono et al., 2022).

Previous studies have shown that spiritual practices and religious education are essential for addressing modern life's ethical and spiritual challenges (Mud'is & Mud'is, 2022). This research builds on such findings by exploring the unique case of Harjosari II, where the Naqshabandiyah Tariqa, a fascinating institution, plays a significant role in shaping communal values and individual well-being (Subagio et al., 2024). The research seeks to provide insights into how spiritual guidance can help communities address the spiritual and material challenges they face in the modern world.

In Harjosari II Village, where the Naqshabandiyah Tariqa has established a strong presence, spiritual guidance is integral to personal and communal life. The research aims to analyze the order's influence on well-being through qualitative descriptive methods, exploring how rituals like *dzikr*, *khataman*, and *tawasul* help followers achieve inner peace and happiness. By engaging with religious leaders and community members, this study will highlight the balance of spiritual and material aspects in achieving holistic well-being, reassuring the audience of the comprehensive approach taken in this research.

In summary, this study investigates the role of the Naqshabandiyah Tariqa spiritual guidance in enhancing the community's well-being in Harjosari II Village. The research aims to offer a comprehensive understanding of how spiritual practices contribute to a balanced, fulfilling life, thereby providing a framework for

the continued relevance of Sufi spirituality in addressing the moral and spiritual challenges of the modern era.

II. METHOD

This study uses a qualitative descriptive method to examine the role of spiritual guidance in achieving well-being from the perspective of the Naqshabandiyah Tariqa in Harjosari II Village, Medan Amplas District. The qualitative descriptive method was chosen because it allows for in-depth exploration and interpretation of spiritual practices and their relationship to community well-being. The qualitative descriptive method was used to systematically describe and analyze how spiritual guidance provided by the Naqshabandiyah Tariqa affects the material and spiritual well-being of the community. The location of this study was Harjosari II Village, chosen because the dynamic Naqshabandiyah community is located in this village environment, making it an ideal location to explore the relationship between spiritual guidance and well-being. The Naqshabandiyah Tariqa itself was chosen for this study because of its broad influence in shaping its followers' spiritual and material well-being. The analysis in this study goes beyond mere description, seeking to understand how spiritual practices taught by the Naqshabandiyah Tariqa help balance people's relationship with God (*hablu minallah*) and their relationship with others (*hablu minannas*) (Denzin & Lincoln, 2018).

Data collection involved observation, interview, and documentation techniques. Field observations were conducted to observe religious rituals such as *dzikr*, *khataman*, *tawasul*, and *manaqib*, which are the core of the spiritual practices of the Naqshabandiyah Tariqa. In-depth interviews with the *mursyid*, congregation members, and local community leaders provided insight into the impact of the order's spiritual teachings on their well-being and tranquility. Documentary analysis of existing literature, previous research, and documentation of the Naqshabandiyah Tariqa spiritual practices helped contextualize the findings within a broader spiritual and socio-economic framework (Ikhwan, 2021).

In this study, data validation was conducted using source triangulation, which involved several types of data such as interviews, observations, and documents. This triangulation strengthens the validity of the findings. It minimises subjectivity by comparing information from various relevant sources, from students, *mursyid* (spiritual teachers), and documents related to the activities and teachings of the Naqsabandiyah Tariqa. Data analysis in this study used the Miles and Huberman model, which includes three stages: data reduction, data presentation, and conclusion. In the data reduction stage, information from various sources is selected, filtered, and simplified to compile main themes relevant to the research objectives, such as the meaning of well-being according to the Naqsabandiyah and the role of spiritual guidance in achieving it. In the data presentation stage, the researcher organizes the data in the form of a matrix or chart to provide a clear picture of how its followers apply and understand the Naqsabandiyah teachings related to well-being. Finally, in the conclusion drawing stage, the researcher interprets the data that has been presented to form a comprehensive understanding of the contribution of the Naqsabandiyah Tariqa spiritual guidance in achieving well-being, identifying patterns, relationships, and practical implications that support well-being from this spiritual perspective (Miles et al., 2014).

III. FINDINGS AND DISCUSSION

The Naqsabandiyah Tariqa in Harjosari II Village

Khalifah Shoib introduced the history of the Naqsabandiyah Tariqa in 1995 when it started to develop in Harjoasari II Village. During its development, Khalifah Shoib spread this order in two ways: secretly and openly. Khalifah Shoib prioritized the open method through lectures and religious gatherings in every hamlet in Harjoasari II Village to introduce the teachings of the Naqsabandiyah Tariqa. Among these two methods, Thirty-nine khalifahs pioneered the development of the Naqsabandiyah Tariqa in this village, and it continues to grow in popularity, not only in Harjoasari II Village but also in various regions of Medan City. Naqsabandiyah Tariqa Babussalam, Khalifah Hamdani has been leading the village of Harjoasari II since 2020, following the passing of Khalifah Shoib.

The community Naqsabandiyah Tariqa has four central teachings believed to be effective and efficient methods for getting closer to Allah Swt (Samidi et al., 2022). These include the perfection of *suluk*, *adab* (ethics), *dzikr*, and *muraqabah* (contemplate) (S. Siregar, 2018). These teachings are based on the Qur'an, the Hadith, and the sayings of the wise scholars among the *Salafus Shalihin*. The first teaching focuses on the perfection of *suluk*, the path of Sufism to become closer to Allah, encompassing three fundamental dimensions: faith, Islam, and *ihsan*.

The popular method combines the three concepts of *sharia*, *tariqa*, and *haqiqat*. This is a decree of Allah Swt as a religious law through His Messenger, which concerns commands and prohibitions. Sharia practice also falls within the domain of Sufism (Hasan et al., 2021). Its primary components are faith and the truth of Sharia. Meanwhile, the next phase's dimension of *haqiqat* outlines the importance of practising sharia to experience the sweetness of *ma'rifat*, or iman (Mz & Kriswanto, 2022). Etiquette, the second teaching in this Sufi order, holds a unique position and is considered fundamental.

According to his followers, a *Salik* (practitioner of spiritual discipline) can achieve his *suluk's* goal with etiquette. There are four emphases: *first*, etiquette towards Allah and His Messenger; *second*, etiquette towards the Sheikh (guide or teacher); *third*, etiquette towards fellow believers (brothers); and *fourth*, etiquette towards oneself. We practice etiquette towards Allah by consistently expressing gratitude for all His blessings and gifts (Rizki & Rusdi, 2022). Additionally, it is crucial to maintain a constant state of gratitude. Every student needs to internalize both aspects to ensure they never forget Him. Also highly esteemed is the student's etiquette towards their guide. Here are the conditions for a disciple's spiritual practice and journey (Khotimah, 2014). Therefore, in this tarekat environment, ethics have emerged that mirror the companions' behaviour towards the Prophet Saw. More technically, the lineage in this tarekat within the realm of Islamic studies is similar to the study of *sanad* (transmitter) in hadith science, which connects one *sanad* to the next until the primary source, namely Prophet Muhammad (Ziaulhaq, 2014).

Spiritual Guidance of the Naqshbandiyah Tariqa Contributes to the Welfare of Society

The Sufi order teaches its followers to have spiritual experiences to draw closer to Allah Swt. To accomplish this, follow His commands and avoid all of His prohibitions. Fulfilling His commands is akin to practising Islamic law, such as prayer, remembrance of Allah, reading the Qur'an, fasting, etc. In addition, improving one's character is also essential in studying the tariqa, as it will bring tranquillity to the soul and make one feel closer to Allah Swt (Nurjanah et al., 2024). The purpose of drawing closer is to attain Allah Swt pleasure because life in this world is merely a preparation for eternal life in the hereafter (Masduki et al., 2023).

As a Mujahid (someone who struggles against temptation), a Sufi order member must continuously strive to draw closer to Allah Swt. A *mujahadah* must be able to avoid things that violate religious rules and immoral actions. According to al-Shadiqi, a *Mujahadah* must be able to restrain desires from wanting to do unlawful things (Hartono, 2020). Additionally, the term *Riyadhah* serves to train oneself in adhering to the Shari'ah as prescribed by Allah and His Messenger while striving to cultivate good qualities in the heart and enhance one's character. *Riyadhah* also trains the spirit and performs commendable deeds in actions and words (Sakdiah, 2021).

As per the interview with Mr. Ahmad, the head of the Naqshbandi order, he explained that:

"The Naqshbandiyah Tariqa is one of the Sufi orders that emphasizes closeness to Allah Swt and harmonious relationships with fellow human beings. In Harjosari II Village, this order plays an important role in providing spiritual guidance to the community, helping them lead a better life spiritually and socially. One of the main ways is through the concept of *Mujahadah*, which is the struggle against desires and avoiding reprehensible actions. We teach the congregation to always draw closer to Allah and to practice the Sharia well. In addition, *Riyadhah* is a spiritual practice that helps the congregation improve their morals and positive qualities in their hearts." (Ahmad, 2024).

Based on the interview results above, the author concludes that the Naqshbandi Order is one of the Sufi orders that emphasizes the importance of closeness to Allah Swt and maintaining harmonious relationships with fellow

human beings. In Harjosari II Village, this order is essential in providing spiritual guidance to the community. Syaifullah & Anwar (2021) research also supports this research, which states that guidance in this order helps people live a better life spiritually and socially. One of the main methods used is the concept of *Mujahadah*, which is the struggle against lust and avoiding despicable acts. By teaching the congregation to get closer to Allah and practice the Shari'a properly, Rohma (2020) research states that this order has successfully formed better characters in society. In addition, the congregation also carries out *Riyadhah*, a spiritual practice, to improve morals and foster positive traits in their hearts (Samidi et al., 2022). Thus, through intensive spiritual guidance and structured development methods, the Naqsabandiyah Tariqa positively contributes to the spiritual and social welfare of the community in Harjosari II Village.

In the interview with Mr. Rangkuti, the deputy chairman of the Naqsabandiyah Tariqa, he provided the following explanation:

"Yes, of course. We implement *dzikr* routinely daily, individually and in congregation, as part of our programs. We have a special schedule for collective dhikr at the mosque or the tariqa members' houses. The benefits include increased peace of mind, togetherness and solidarity among community members, and heightened spiritual awareness. By reciting *dzikr*, we feel closer to Allah and more capable of facing various life challenges with patience and sincerity. There have been many positive changes. The community becomes more harmonious, crime rates decrease, and conflicts between residents rarely occur. Furthermore, reciting *dzikr* encourages the community to be more diligent in worship, maintain good morals, and help others. Overall, the quality of life in the community has improved spiritually and socially." (Rangkuti, 2024).

The interview with Mr. Rangkuti concludes that the Naqsabandiyah Tariqa spiritual guidance significantly contributes to the community's welfare in Harjosari II Village. One of the leading programs implemented is regular *dzikr* practice, individually and in the congregation. Members of the order typically schedule this *dzikr* and perform it in mosques or their homes. This aligns with Mustofa (2021) opinion, which states that *dzikr* is the most effective and efficient means to cleanse the soul from all kinds of impurities and diseases, so almost all Sufi orders use this method. This demonstrates that the spiritual guidance provided by the

Naqshabandiyah Tariqa, which includes the practices of *tawassul*, *manaqib*, and *dzikr*, significantly contributes to the community's well-being in Harjosari II Village.

Mr. Sukiman, as a Naqshbandi Order disciple, also explained the importance of spiritual guidance, stating that:

"The spiritual guidance from this order contributes significantly." First, the congregation learns to maintain good relationships with Allah and fellow humans through teaching *hablu minallah wa hablu minannas*. This creates spiritual and social well-being in the community. Second, this order teaches not to differentiate between order members and non-members. This inclusive attitude strengthens solidarity and cooperation in society. The Sufi order serves as an example of social equality. Here, there is no difference in social class. The treatment of the rich and the poor is equal. This creates an egalitarian environment and strengthens the sense of unity in society. Furthermore, the members of the tarekat are active in various social activities, such as assisting those in need, which fosters a sense of togetherness and collective responsibility. The Sufi community is very active in various social activities. They are involved in helping underprivileged communities, both in material and non-material forms. For example, there are food aid programs for needy residents, community clean-up efforts, and educational activities for children. This involvement not only helps individuals in need but also strengthens social bonds in the community." (Sukiman, 2024).

Yamin et al. (2023) research also underscores the role of order organizations in the structured macro-level education of the Qadiriyyah and Naqshabandiyah Tariqa. This structured approach is evident in how educational development is carried out through these organizations and educational institutions. At the micro level, the development of education is more personal and is carried out in small groups through a series of rituals such as *baiah*, *dzikr*, *khataman*, and *manaqib*.

Mr. Sukiman, a disciple of the Naqshabandiyah Tariqa, explained the importance of spiritual guidance in its contribution to the community's welfare in Harjosari II Village. He asserts that the spiritual guidance provided by this order significantly contributes in several ways:

First, Spiritual and Social Welfare: The Naqshbandi Order's spiritual guidance teaches the importance of maintaining a good relationship with Allah (*hablu minallah*) and fellow humans (*hablu minannas*). This teaching helps create spiritual and social well-being in society, where individuals feel more peaceful and

harmonious in their relationships with God and fellow human beings (Sari & Syarifah, 2022).

Second, Inclusivity and Solidarity: This order teaches not to differentiate between order members and non-members. This inclusive attitude fosters solidarity and cooperation within society, fostering an egalitarian environment that equally treats all individuals, regardless of wealth. This strengthens the sense of unity and togetherness within the community (Yaqin & Badrun, 2022).

Third, Social Activities: The tarekat community actively participates in various social activities. They are involved in helping underprivileged communities, both materially and non-financially. Examples of social activities include a) Providing food assistance to those in need, b) Working together to clean the environment, and c) Educational activities for children. Involvement in these social activities helps individuals in need and strengthens social bonds in the community, fostering a sense of togetherness and collective responsibility (Hartono, 2020). Based on the explanation above, it can be concluded in the following diagram:

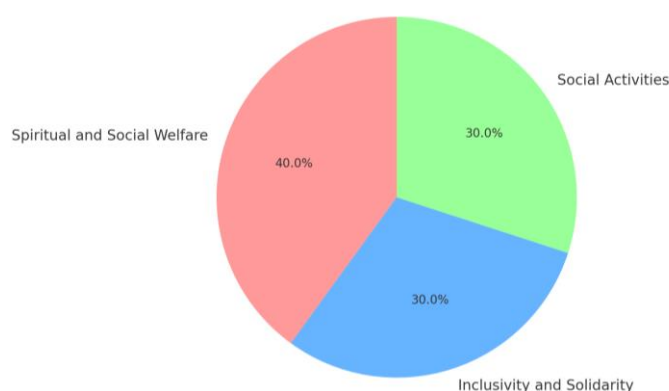


Figure 1. *Impact of Naqshbandiyah Tariqa spiritual guidance*

This interview concludes that the Naqshbandi Order's spiritual guidance fosters individual spiritual development and significantly enhances social welfare and the community in Harjosari II Village. With spiritual guidance emphasizing these values, the Naqshbandi Order helps create a harmonious and supportive environment in Harjosari II Village. This guidance strengthens social bonds, reduces social gaps, and enhances the spiritual and material welfare of the community. The order builds a strong and prosperous community by teaching non-discrimination and active participation in social activities (Jumhur & Wasilah,

2023). This is also in line with Suteja et al. (2022) research which states that each member feels appreciated and supported. The tarekat teacher or sheikh approaches the ruler in this way, thus benefiting the tarekat he guides. The ruler's support for the tarekat movement is crucial, as it can significantly accelerate its development. The closeness between the ulama and the ruler (sheikh and ruler) can influence the policies taken by the ruler, highlighting the importance of external support in community development.

In addition, the closeness of the Sufi community to other Islamic organizations can positively impact the development of the Sufi order, on welfare, and on strengthening their familial bonds (Husni et al., 2023). Things like that led the Naqshabandiyah Tariqa of Sheikh Sulaiman Lubis al-Kholidy to get involved in political movements. In another case, it was found that the tarekat community engaged in political lobbying with certain political elites, who were then used as vote contributors in the elections (Sujati, 2021).

Furthermore, Mulyadin (2020) research highlights that *tawassul* or be a *wasilah*, an effort to draw closer to Allah, takes various forms within the tarekat, including prayers, *tawajjuh*, *rabithah*, and *istigraq*. *Manaqib* is also referred to as reading the biography of a great Sufi or *waliyullah*, believed to possess spiritual power and is often practised for specific needs. This confirms the research findings, which indicate that *tawassul* and *manaqib*, as part of the methods and practices of the Qadiriyyah and Naqshabandiyah Tariqa, play a significant role in shaping the religious culture of the congregation (Mulizar & Syafieh, 2021). These practices, along with the spiritual guidance provided by the Naqshabandiyah Tariqa, contribute significantly to the welfare of the community in Harjosari Village.

The Role of Tariqah in Forming Strong Spiritual and Social Values

Based on field observations, documentation, and interviews that have been conducted, it appears that the Qadiriyyah and Naqshabandiyah Tariqa play an essential role in shaping the religious culture among the congregation of the Roudlotut Ta'allum study group in Harjosari II Village, Medan Amplas District. This Sufi order uses a spiritual approach to various worship and religious rituals, such as *dzikir*, *khataman*, *tawassul*, and *manaqib*. Therefore, the Sufi order shapes

character, attitude, and worldview. The order also shapes its members' morals and character, making Allah's pleasure the primary goal of every action taken (Subagio et al., 2024).

As per the interview with Mr. Ahmad, the head of the Naqshabandiyah Tariqa, he explained that:

"The Qadiriyyah an Naqshabandiyah Tariqa plays a significant role in shaping strong spiritual and social values through various forms of worship practices and religious rituals. This approach helps the congregation draw closer to Allah and strengthens social bonds among them. Several methods are used, including *Dzikr*, *Khataman*, *Tawasul*, and *Manaqib*. Each method has special characteristics and specific goals in shaping spiritual and social values." (Ahmad, 2024).

In line with this, Mr. Ridho Siregar, the mursyid of the Naqshabandiyah Tariqa, explained the methods used, stating that:

"Some of the methods used in the religious approach are *dzikr*. *Dzikr* is the core practice in this order. The Qadiriyyah an Naqshabandiyah Tariqa teaches two types of *dzikr*: *dzikr nafi isbat*, which is the remembrance of Allah by reciting the phrase *la ilaha illa Allah* and *dzikr ism dzat*, which is the remembrance of Allah by reciting *Allah, Allah, Allah* secretly or quietly in the heart. This *dzikr* effectively cleans the soul from various impurities and ailments, helping the congregation achieve inner peace and spiritual strength. *Khataman* is a ritual ceremony conducted periodically, usually weekly or monthly. A mursyid or an assistant mursyid leads *Khataman*, serving as a forum for *tawajjuh* and socializing among the brothers. This activity brings the congregation closer to Allah and provides various blessings and spiritual benefits.

Furthermore, the completion of the Qur'an strengthens social bonds within the congregation. *Tawasul* is a method of drawing closer to Allah through a sheikh who has a lineage in the Sufi order. The practice of *tawasul* entails offering a prayer gift by reciting Al-Fatiha to the sheikh, from the Prophet to the mursyid who teaches *dzikr*. *Tawasul* is also followed by *tawajjuh*, which means presenting the teacher's face as if one is facing them when performing *dzikr*. This method helps the congregation feel closer to God and maintain a spiritual connection with the Sufi order's teacher. *Manaqib* is the activity of reading the biography of a renowned Sufi or *waliyullah*, such as Sheikh Abd. Qadir al-Jailani or Sheikh Baha'uddin al-Naqshabandi. Its content includes the history of the struggle for da'wah, obedience, morals, ethics, and *karamah*, which are believed to possess spiritual power. The *manaqiban* activities, which are usually held once a month or several times a month, are very popular among the congregation. *Manaqib* inspires the congregation to emulate the life of that revered Sufi and strengthen their spiritual and social values." (R. Siregar, 2024).

Through various methods and practices, Naqsabandiyah enhances religious knowledge, fosters religious awareness, and increases the purity of the congregation of the Roudlotut Ta'allum study group. This opinion is also supported by research conducted by Azhar & Sahfutra (2022) said the religious study sessions conducted at each meeting between the leader of the Sufi order and its congregation members serve as a means to provide a solid understanding of the fundamentals of religion so that they can be well comprehended. When someone has a robust foundation of religious knowledge, a sense of spiritual awareness will grow within them. He will realize his purpose in life in this world by Allah's word in the Qur'an, Surah Adh-Dhariyat which says;

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"I did not create jinn and humans except to worship Me." (Adh-Dhariyat [51]:56).

This religious awareness will lead someone to do their best for their religion by following God's commands and avoiding His prohibitions. They will also exhibit visible religious values. A person's religious values manifest in various ways, including their unwavering adherence to religious laws, their eagerness to learn about religion, their active involvement in religious events, their reverence for religious symbols, their comprehension of sacred texts, and their application of religious principles in all their decision-making processes (Irodati, 2022). This opinion is also supported by research conducted by Ayuni (2024). The extent and depth of religious values that can influence the formation of a person's attitudes and behaviour greatly depend on how deeply and firmly those religious values are ingrained in their heart.

Spiritual guidance is crucial in fostering the transmission and application of religious values within an individual (Fatimah, 2021). The deep and strong instillation of religious values in a person's heart determines the significant and profound influence these values can have on their attitudes and behaviour (Qodim, 2022). As a person integrates and integrates these significant and profound religious values into their life, their personality and religious attitude begin to manifest and take shape, ultimately becoming the central value in

addressing all aspects of life (Suteja et al., 2022). In the context of the Naqshabandiyah Tariqa in Harjosari II Village, Medan Amplas District, spiritual guidance is important in instilling deep religious values in its followers. This Sufi order's spiritual guidance aims to achieve inner and spiritual well-being. *Dzikr*, prayer, and other rituals invite the students to a deeper and more intense connection with God. Based on the explanation above, it can be concluded in the following diagram:

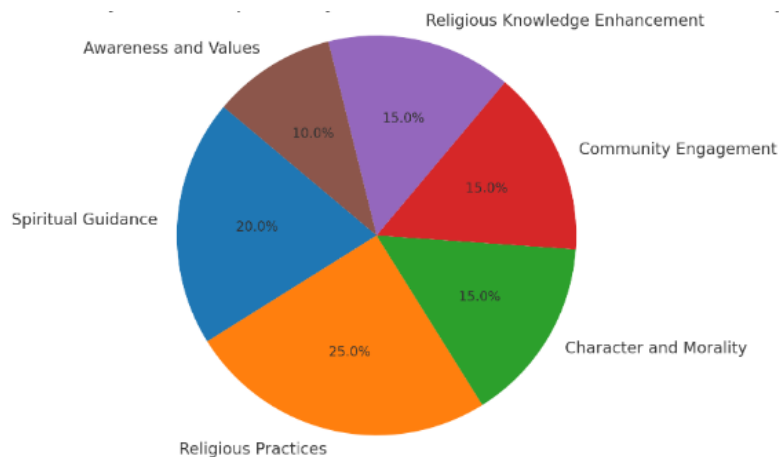


Figure 2. *Impact of the Qadariyah dan Naqshabandiyah Tariqa on the Roudlotut Ta'allum study group*

IV. CONCLUSION

The research findings indicate that the spiritual guidance of the Naqshabandiyah Tariqa significantly enhances the community's welfare in Harjosari II Village, both spiritually and socially. Through religious practices such as *dzikr*, *khataman*, *tawassul*, and *manaqib*, the order helps its followers strengthen their relationship with Allah Swt and fosters harmonious social interactions. By emphasizing the principle of *hablu minallah wa hablu minannas* balancing the relationship with God and fellow human beings the Naqshabandiyah Tariqa promotes inclusive attitudes, social equality, and active participation in communal life. This spiritual guidance creates a supportive and harmonious environment, strengthens social bonds, reduces social gaps, and enhances the village's spiritual and material well-being. Practically, these teachings encourage non-discriminatory practices and community engagement, building a strong, unified, and prosperous

society where every member feels valued. Therefore, the Naqshabandiyah Tariqa spiritual guidance contributes significantly to the overall welfare and cohesion of the Harjosari II Village community.

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