

Activities of Islamic Education in Women's Mysticism Consultations at Babussalam Langkat

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Abstract: This research investigates the activities of Islamic education within the context of women's mysticism consultation at Babussalam Langkat using a qualitative approach with a phenomenological lens. Drawing on data from observations, interviews, documentation studies, and triangulation involving Tuan Guru, Mu'allimah Thariqat Naqsyabandiyah participants, and female salik in Babussalam Langkat, the study aims to shed light on the multifaceted dynamics of this spiritual practice. Findings unveil the historical evolution of female participation activities within the Naqsyabandiyah Order of Babussalam Langkat. Activities encompass intentions, repentance, seeking forgiveness, ablution, remembrance, communication with the Mu'allimah, dream interpretation struggles, congregational prayers, spiritual focus, and inner refinement. Outcomes include inner tranquillity, proximity to Allah SWT, heightened worship enjoyment, and fostering sincerity and kindness. The outcomes contribute to an enriched comprehension of mystical practices within the socio-cultural milieu while delving into the educational implications for women in their journey toward inner peace and spiritual enlightenment.

Keywords: Islamic Education, Naqsyabandiyah Order, Women's Mysticism

A. Introduction

Universal Islam not only wants its followers to be clean outward but also clean inwardly. This is due to the Islamic assessment of a Muslim on the inner aspect, and this is evidenced by the condition that an act of worship must be accompanied by intention (Muhtar, Iriantara, Handayani, Wahyudin, & Yudianti, 2022), while the intention itself is closely related to inner practice. As a human being who has the potential to do good and bad (Efendi & Sesmiarni, 2022). In addition, the Prophet saw which is entrusted with conveying treatises, both in the form of orders and prohibitions, accompanied by evidence and justification (Hamka, 2022), and adorned with noble morals, which serve as role models for all end-time humans. Follow the instructions of Allah SWT. and His messenger is the choice of human life, as well as the location of the test of human faith, whether they want to continue to fall into error

(reject His teachings), or choose to obey Allah SWT. and Rasulullah SAW., by always filling his heart and soul with the values of piety, it all depends on him as a created being who is able to choose, and must be accountable for his choice before Allah SWT. later in the afterlife (Jaenullah, Ferdian Utama, 2022).

Speak to obey Allah SWT. and His Apostles, so as ordinary people it will be very difficult to understand religious texts, without a teacher or a guide in educating every human being spiritually (Kristianto, Susetyo, Utama, Fitriono, & Jannah, 2023). For this reason, there is a verse in the Al-Qur'an that is used as evidence for humans looking for a medium or intermediary, to know Allah SWT, while loving Him, and so does the Messenger of Allah (Nasier, 2020). It can be understood, every path that is taken, and aims to get closer to and know Allah SWT, is a direct order from Allah SWT, provided that the methods taken do not violate His Shari'at, and are in accordance with instructions from Muhammad, PBUH. The ways that every human being takes is called a *salik*, that is a person who seeks to know Allah SWT and approaches him (*taqarrub*) to earn His pleasure (Azhari & Mustapa, 2021).

There are many terms for heart and spiritual purification activities in Islamic religious teachings, ranging from the terms *tasawuf*, *tariqat*, to mysticism (Rahmawati, Asbari, & Tinggi Ilmu Ekonomi Insan Pembangunan, 2022). Armyn said that the activity of purifying the human soul which is filled with bad and despicable qualities (*mazmumah*), so that it can be replaced and filled with praiseworthy qualities (*mahmudah*), is known as the teachings of Sufism (Armyn, 2014), it's just that the *tasawuf* model This is difficult to practice, because it has many ways and models of activity, because of this, *tariqat* schools emerged, as an "institution" in explaining the methods and methods used, one of which is popular is the activity of mysticism (Dalimunthe et al, 2023). Armyn explained the *tariqat* by quoting various literature from Munawwir's dictionary and Hughes' work. He explained, the word *tariqat* in comes from the word *thariqatun* while the plural is *thuruqun* (road or car), which is synonymous with the words *al-mazhab* (system), *uslub* (flow), *kaifah* (direction), and *al-halah* (state). (Armyn: 2014).

In Indonesia, many people tend to be involved in religious activities, aiming to purify the soul to get to know the Creator closer, realize that they are full of sin, and train spiritually for asceticism towards the world (Desnelita, 2023). With all the ritual activities that must be carried out. In addition to achieving the nature of asceticism, practitioners of the *tariqat* try to carry out Allah's commands, stay away from everything that is prohibited, conduct *muhasabah* or introspection on their own mistakes, and be aware of their deeds (Oparin, 2019)

The place where Babussalam Langkat was born was entrusted to Syeikh Zikmal Fuad, an academic in the world of education, with a doctorate, and serving on a campus in North Sumatra Province. Sheikh Zikmal Fuad is the 12th Tuan Guru (Syeikh Babussalam Langkat), and is the first great-grandson of Sheikh Tuan Guru Babussalam Langkat Abdul Wahab rokan al-Khalidi Naqsyabandi. Several manners

must be carried out as a form of activity in performing suluk, both before performing suluk, during suluk, and after performing suluk. Adab before performing suluk, contained in writing that was deliberately placed on the wall of the *persulukan* house in Babussalam Langkat, there are 7 (seven) adab before performing suluk (Romadon, 2022). It is explained in the adab that before performing mysticism one must find a known murshid, either because of his knowledge or the fame of his teachings. Then the teacher who is made a murshid is ascetic towards the world, and seeks lawful things, it is also stated, before doing mysticism he should complete world affairs, this can bring peace of mind when doing mysticism.

Generally, the majority of people who carry out nuisance activities in Babussalam Langkat are men and are adults, but now there is a new phenomenon, because many women have started to take part in nuisance activities, both from housewives, students to students, high school equivalent. Like a salik who participates in religious activities, women who participate in religious activities are still guided by a teacher called mu'allimah. There are very few mu'allimah who have been permitted to carry out counseling activities, so the number of women who carry out sexual intercourse in Babussalam Langkat is also limited. This is done, so that mysticism activities continue to run solemnly and perfectly.

Apart from that, there is also an unfavorable view of women who carry out sexual harassment by some people, because they are considered to have abandoned their responsibility in serving their husbands, or for young women, because sometimes it is rumored that it is not good because it is feared that slander will occur when carrying out sexual harassment. All of this certainly needs to be analyzed, to get answers and complete and in-depth information, in the salubrious activities carried out by women in Babussalam Langkat, so that misunderstandings and negative assumptions do not occur that should not have happened. For a description of the background of the problem, a scientific research work is proposed in the form of a thesis entitled: "Islamic education activities in women's mysticism consultations in babussalam langkat"

B. Methods

Research methods are part of scientific ways of obtaining data and the data is used for specific purposes (Sugiyono, 2016). He continued, scientific methods themselves have scientific characteristics, including rational, empirical, and systematic. Rational means that research must be carried out in a way that makes sense, and can be reached according to human reasoning in general. As for what is meant by empirical, namely a study can be observed with the five senses, so that other people can observe and know the methods used. Next, other characteristics of a scientific research are systematic, namely the methods used in conducting a research have stages, and certain steps that are logical in nature (Sugiyono, 2017). In this research the methodology is Qualitative research.

Sampling was carried out using purposive and snowball methods, with the data collection technique used was triangulation (combined), data analysis was inductive, and the research results emphasized the meaning of generalization (Ritonga, 2023). This research approach is phenomenological research. Phenomenology is defined as a science about the development of awareness of the human self. Susanto explained, in phenomenological research, a researcher seeks to understand and capture meaning in activities and symptoms that appear in community activities (Susanto, 2010). Phenomenological research was chosen, because this research is closely related to the symptoms that exist in society in certain communities, namely the activities carried out by women in *persulukan* in Thariqat Naqsyabandiyah Babussalam Langkat. Qualitative research in its data collection techniques, then the main research instrument is the researcher himself. If a researcher has focused and understands a problem to be studied, then he can use other instruments in collecting the necessary data (Sugiyono, 2017). There are 4 (four) data collection techniques in qualitative research, the first is by observation, the second is by interviewing, the third is by document study, and the fourth is by triangulation.

C. Results and Discussion

Empowerment of Women in the Naqsyabandiyah Tariqat: A Historical Perspective from Babussalam Langkat

Talking the development of the rituals of women who perform tarekat in Babussalam Langkat cannot be separated from the development of mysticism in Babussalam Langkat itself. As is understandable, the Naqsyabandiyah Tariqat in Babussalam Langkat which was founded by Sheikh Abdul Wahab Rokan an-Naqsyabandi al-Khalidi, existed in the 18th century, in 1883 AD to be precise. At that time, the initial construction was carried out with the presence of a waqf from the sultan of Langkat Musa al-Muazzamsyah, a madrasa was built, as a form of education for people who wanted to study religion, this was due to the high knowledge of Sheikh Abdul Wahab Rokan in the field of religion because he from the past he has studied religion, and finally his trip to study in the holy city of Mecca.

It has been growing for a long time, with many feeling the improvement in their hearts and the peace of mind they have obtained, word of mouth has spread to other people, so that in the future it is not only among men who do *persulukan* but also there are women who want to experience inner perform mysticism guided by a murshid who has been given permission by Sheikh Abdul Wahab Rokan an-Naqsyabandi al-Khalidi. It was these women who later guided other women in making trouble. Not much information is available from the biography of the mu'allimah, namely the murshid who carries out guidance for women, because it is understood that there is a lack of specific notes regarding the biography of the mu'allimah who has contributed to being murshid for women who practice tarekat in Babussalam Langkat .

Information was obtained, both from the Sheikh's own wife, as well as her daughters and granddaughters who were mu'allimah at that time, there were also those who thought that the mu'allimah were not only from the sheikh's own descendants, there were even several mu'allimahs who contributed time and energy in conducting guidance in order to develop Thareqat an-Naqsyabandiyah Babussalam Langkat (Azhar & Sahfutra, 2022).

The high enthusiasm of the community, both men and women, so that the introduction of the Thariqat an-Naqsyabandiyah Babussalam Langkat, many visitors continued to come, both those who just wanted to make pilgrimages, ask for prayers and blessings, even personally many who wanted to join the tarekat and at the same time carry out the initiation which must be carried out in several stages of the initiation day, according to the ability of the participants of the mystical ritual. Women doing nurturing have been around for a long time, and can still be seen today. There will be a lot of participants in the rituals that are carried out by women, especially in the month of Ramadan, and also in the commemoration of the past Haul of Sheikh Abdul Wahab Rokan, the participants of Suluk from among women reached more than 300 (three hundred) people, and 25% of them were students. who are already in grade 3 (three), and female students who are in the process of completing their thesis assignments, and some are still in the lower semester as well (Hasibuan, Achiriah, & Jamil, 2021). It can be understood from the description above, the history of the development of female implantation in the Babussalam Langkat Naqsyabandiyah Order, has existed for a long time, that together with the development of suluk in Babussalam Langkat itself, it's just that in the early days the participation of women in Babussalam Langkat's initiation was still dominated or it can even be said that they are still prioritized from the family of Sheikh Abdul Wahab Rokan itself, only after a few years later, after having the ability to become a mu'allimah, women around him are allowed to participate in carrying out the rioting in Babussalam Langkat.

Islamic Education Guidance and Training Practice Activities for Congregation of Women's

The *persulukan* which was carried out at Babussalam Langkat consisted of several stages, some were carried out for 10 (ten) days, some took 20 (twenty) days, and some even took quite a long time, namely 40 (forty) days. The length of time is based on the readiness of the participants of mysticism, if you want a minimum of 10 (ten) days, you can take an average of 20 (twenty) days, if you want a longer suluk you can choose as long as 40 (forty) days. Each time the insertion must be carried out continuously, and may not violate the taboo, if it violates the taboo or stops the insertion, it will be canceled, and must be repeated from the beginning every time the insertion process is carried out. For example, a woman wishes to have ten days of suluk, but on the ninth day, she violates a taboo such as eating food that is alive, or leaving the place of seclusion without the permission of the mu'allimah, then her mysticism becomes

imperfect and cancelled. and had to repeat it again from the first day back (Di et al., 2022).

There are 7 (seven) adab before carrying out suluk Tariqat an-Naqsyabandiyah in Babussalam Langkat, the details are as follows. Apart from adab, Tariqat an-Naqsyabandiyah also has 19 requirements for suluk in Babussalam Langkat. First, a salik, when he wants to perform seclusion, is required to have a sincere intention in order to avoid the nature of *riya'* and *sum'ah*, both internally and externally. The second requirement is asking for a prayer from the Master or *murshid*, not being presumptuous when entering the house of mysticism, must be based on his permission. The third condition for performing seclusion is *'uzlah*, or seclusion. This form of self-isolation is so that it is easy to do mysticism and easy to contribute, and reduces interaction with other people, except for the Master Teacher or *murshid* who does spiritual guidance in mysticism. Fourth, when entering a mystical place or house, it is *sunnah* to step right foot when entering, then while praying to get protection from Allah SWT. Fifth, *dawam* or make ablution common, when it is canceled you have to do ablution again, so that you are always in a state of purity. Sixth, when doing suluk, don't have the slightest intention in your heart to get something glorious, because that can bury yourself into a bad self, be sincere in intending only to seek the pleasure of Allah SWT. only.

Seventh, may not lean against anything, whether against a wall, pillar or so on. This is a figurative form of a salik not leaning his soul and body on creatures except only relying on Allah SWT. Eighth, imagining the face of the *murshid* or *mu'allimah* in the eyes of the mind and heart, this is part of a salik's warehousing so that it can more easily get the purity of the soul and get closer to Allah SWT. Ninth, *sunnah* fasting. Fasting is part of one's self-activity to curb lust, therefore in doing solicitude, increasing fasting is a way to further strengthen the mysticism activities that are being carried out. Tenth, silence, except when doing *dhikr*. No words may interfere with mystical activities. Eleventh, the importance of being aware and alert to the four enemies, Satan, the world, self-lust, and lust that always undermine a human being. Twelfth, when doing mysticism try to find places that are completely quiet, and away from lots of activity and distractions. Thirteenth must pay attention to Friday prayers (for men). Congregation for men and women. Congregational prayer activities are part of the *Sunnah* of the Prophet Muhammad. which is turned on when hugging. Fourteenth, it is hoped that when the salik/salikah has finished performing the congregational prayer suluk can still be performed by a salik/salikah when they return to their place of origin. The eighteenth condition, every blessing that he feels, must be believed to come from the Master/*mursyid*/*mu'allimah* who guides him, and it doesn't stop there, the favors that are believed to be from them were obtained by them from Muhammad saw. given by Allah SWT. The last condition for doing suluk is the nineteenth requirement, when doing suluk, one must deny and block every trajectory that comes, both in the mind, heart and soul. If this path is followed,

it can divide one's heart and in carrying out dhikr activities. The conditions for suluk which have been reviewed one by one, are based on the book of tanwir al-qulub which has been adapted by Tuan Guru Abdul Wahab Rokan (Muzakkir & AS, 2019).

Adab when performing *suluk* Tariqat an-Naqsyabandiyah in Babussalam Langkat, consists of twenty-one *adab*. The first adab of suluk is really intending to be sincere and straight, there should not be a desire to get praise from other people. Second, repentance. Repentance that is done is physical and mental repentance, and is perfected again by taking a repentant bath, praying the sunnah of repentance. Third, ablution. Fourth, always make dhikr and recite dhikr on the tongue and heart is remembrance as taught by the murshid/mu'allimah (Fuadi, Abdullah Hamid, & Sufawi, 2022). Fifth, eternal *wuquf qalbi*, namely eliminating the work of thought which has been glorified as a human being, and also eliminating feelings that originate from these thoughts. Sixth, cleaning the heart from the ideals of life, as well as the afterlife, neutral in nature only wanting to recite and wanting to be close to Allah SWT. Seventh, when doing dhikr, sometimes disturbances can be present in the form of thoughts and feelings, even figures that are visible, so the salik/salikhah may not interpret what appears or interpret that trajectory. Eighth, when experiencing a change in state of mind and feeling or something is visible, a salik should not stop from the remembrance that is being performed. Ninth, always remember the *murshid/mu'allimah's* face in every memory, even they are always there to carry out surveillance and supervision of a *salik/salikhah*.

Tenth, always pray in congregation. Eleventh, a *salik/salikhah* must first be present at the place of remembrance before the murshid/mu'allimah attends. This is part of the *adab* form, and a *salik/salikhah* who attends first is considered a good disciple of all congregations. The twelfth *adab*, a *salik/salikhah* who is sometimes also called a student, may not get up beforehand from the murshid/mu'allimah from the place of remembrance. Thirteenth, you may not lean on your back when doing mysticism, as well as when doing dhikr and when doing *khalwat* and *tawajjuh*. Fourteenth, a *salik / salikhah*, cannot say anything, he must really guard his words. Fifteenth, remain seated at the place of remembrance, except for reasons of old age and very urgent matters. Sixteenth, you must return when you have completed your purpose and are free from aging. Seventeenth, if it comes out of a mystical place, and cannot be avoided, then it must cover the whole body and head, because the wind and light that hit the body can cause illness, both physical and mental illness (Muzakkir & AS, 2019). Eighteenth when doing mysticism, it is recommended to always do good, to my fellow mysticism friends, the poor, and others, and ask them to pray for him. Nineteenth, adab is not only to the Master, or to the murshid/mu'allimah, but adab is also to other than them, and their students, even though they do not teach or personally guide a *salik/salikhah*. Twenty, he gave a lot of charity while doing mysticism, and the amount was more sufficient than before he entered mysticism, all of this was done so that he opened his self-hijab, because he wanted to sacrifice things for Allah SWT.

Finally, the remembrance that is recited is the remembrance that is taught, because for a while when doing the remembrance during *suluk*, he leaves other remembrance or wirid that are not from the murshid/ *mu'allimah* (*Adab* when this *suluk* comes from the will of Tuan Guru Abdul Wahab Rokan). *Adab* when finishing performing *suluk* Tariqat an-Naqsyabandiyah at Babussalam Langkat, consisting of 9 (nine) *adabs*.

Islamic Education Achievement in Babussalam Langkat Women's Congregation

Each activity or activity certainly has its own beneficial results, as well as in the implementation of *Suluk* Tariqat an-Naqsyabandiyah which is carried out by women from among teenagers and female students in Babussalam Langkat. Khairiah explained, related to mysticism, it is closely related to feelings of the soul, spirit and mind. During this time, he felt restless and far from the teachings of Islam. While carrying out the disturbance, there are many positive activities, and have a direct influence on his soul. The knowledge gained to purify the heart and soul is practiced in every activity, both when performing seclusion, *tawajjuh*, *munajat*, and reciting the Qur'an, is an enjoyment of worship activities in soothing the spirit and soul, which so far has never been obtained (Warjio, Kusmanto, & Aini, 2019). So far, the correspondent said, he did learn about tarekat, tasawuf and others, but only for the sake of filling the brain, minimal practice and appreciation. The existence of seclusion activities that are carried out, provides a new perspective, that in drawing closer to the Most Holy One, one will not be able to do it without accompanied by repentance, remembrance, *istighfar*, and feeling one's self-defense before Allah SWT.

Masliati Harahap and Nur Ilmi as students in the city of Medan, who came from Serdang Bedagai also provided information on experiences and achievements from the initiation activities carried out at Babussalam Langkat. Both of them explained, in carrying out salubrious activities, one must be disciplined, both discipline in worship, discipline in obeying the rules, and discipline in following every guidance from the *mu'allimah* in Babussalam Langkat. The attitude of discipline produces good results, because at first you feel forced, gradually you become used to it, and you long to continue doing it. Call it like remembrance worship, *tawajjuh* to Allah SWT, and other activities over a long period of time in Babussalam Langkat's cause. After finishing the grief, there is a longing to meet the *mu'allimah* again, because it was from them that the two correspondents received spiritual guidance, so that a sense of inner peace can be felt, and this becomes a provision in facing every problem in life

The achievement of performing mysticism, hearts and feelings become peaceful, and it is always easy to carry out every obligation in Islam. In addition, the *dhikr* has been forgotten so far, so after the recitation is done, the remembrance becomes more routine to continue to be practiced every time. This is a self-encouragement in facing every problem in life, especially with the guidance of the *mu'allimah*, good ways of remembrance can be done, and all of this cannot be obtained if you don't chant. In

doing so, one must really have a firm intention and determination, and be sincere in following every existing rule. For housewives who have children, sometimes a feeling of longing can be present and unbearable, it's all a test for them to be able to organize their heart, and be sincere in carrying out mysticism, because if you react wrongly, your mysticism will be cancelled, and you won't get what you want. Permission from the husband absolutely must be obtained before carrying out intercourse in Babussalam Langkat, and thank God the husband supports and gives permission. The results of the activities that have been carried out have made oneself calmer, less easily angered and stressed, and able to reduce worldly desires, and most importantly being able to carry out each routine of worship with heart (Simanjuntak, 2022). So far, the rituals of worship, whether it's prayer or remembrance, are only minimal, they don't leave an impression, and they don't feel on the heart, but after the mystical activities are carried out, they feel pleasure when carrying out the prayers and dhikr, and with this positive effect, they make themselves they are more peaceful and feel at ease in carrying out activities as housewives.

Supporting and Inhibiting Factors of the Implementation of Islamic Education Activities in Congregation of Women's Congregation in Babussalam Langkat

Carrying out seclusion activities carried out by women is far different from carrying out mysticism carried out by women, this is due to the difference in the status of women, both as a function and naturally in the creation of Allah SWT. For women who are still attending high school and also for women from female students in tertiary institutions in North Sumatra Province, there are supporting factors that provide opportunities for them to carry out riots in Babussalam Langkat. the first supporting factor, they are given the opportunity to carry out childbirth because there is "no" responsibility in their household, and it is usually the mother's responsibility to do household chores. The second supporting factor is, for teenagers and female students, often get assignments from the religious teacher where they go to school or study, so sometimes the assignment is in the context of researching mysticism in Babussalam Langkat. The third supporting factor, for teenagers and female students, in the hustle and bustle of the association which is increasingly disoriented and worrying, the wishes of those expressed to both parents will be welcomed. The fourth supporting factor, teenagers or female students in carrying out bullying, they are afraid of falling into misguided notions or sects, usually carried out in hidden activities, so with this famous bullying, permission from parents will be easy to obtain. Married women, then there are supporting factors in carrying out sexual intercourse in Babussalam Langkat. The first supporting factor, for married women it will be easier to focus on doing mystical activities, because they are adults, and it is easier to control their emotions and feelings. The second supporting factor is that for women, husbands only get permission from their husbands because without their husband's permission, sexual intercourse is impossible to carry out. The third supporting factor,

a wife can delegate her household chores to her husband, this of course must be done with wise and good communication (Ritonga, 2022), so that each of them knows the goals to be achieved (Mailin, 2023). The fourth supporting factor, for married women, will be far from slander and bad suspicion when carrying out insults, especially if it is the husband who accompanies his wife to come to Babussalam Langkat for sexual harassment activities.

Women who are widows have supporting factors to be able to carry out initiation in Babussalam Langkat. the first supporting factor, a woman who is a widow, is more free in making her life choices, as well as in choosing to do *persulukan* in Babussalam Langkat. activities that aim to understand and reach the land of the afterlife are good things to prioritize. The second supporting factor, a woman who is a widow in performing rituals, is aimed at being able to respond well to life, moreover bearing the status of a widow is uncomfortable in society, so a widow will get more benefits in doing magic. The third supporting factor, a woman who is a widow, of course has an adult mind, so she knows the good and bad and the consequences of her choice, with the activities carried out, a widow will be more active in carrying out mysticism. Women who have menopause, there are several supporting factors in carrying out sexual intercourse in Babussalam Langkat. The first supporting factor is that a woman is menopausal, so she is not worried about participating in long mysticism, because she is already freed from her natural obstacles as a woman. understandably, when performing seclusion, a woman must be pure, from large and small hadas, for small hadas you can do wudhu, but for large hadas that is when menstruation, then her menstrual period must be finished first. The second supporting factor is for women who have menopause, they will tend to remember the afterlife or death more strongly, so that they are easily freed from worldly distractions or temptations (Muhtar et al., 2022). The third supporting factor for menopausal women to carry out sexual intercourse is that it is easier for them to suppress the turmoil of lust, because sexual desire decreases for them, and this is an advantage and an advantage factor for a woman who is menopausal. The supporting factor for the fourth menopausal women is that they are calmer and more mature, so it will be easy for them to discipline themselves against the existing rules when carrying out sexual intercourse.

In addition to the supporting factors in the implementation of Islamic education activities for female congregations in Babussalam Langkat, there are also inhibiting factors for women to carry out sexual intercourse. For women who are still attending high school and also for female students in tertiary institutions in North Sumatra Province, there are inhibiting factors in carrying out harassment in Babussalam Langkat. The first inhibiting factor is that it is difficult for them to get permission from their parents, because they are worried that it will not match what is said, and this is understandable because it is very rare for young women to participate in bullying. The second inhibiting factor is the occurrence of slander as a result of being young, because it is feared that they will experience interference from the opposite sex when

they arrive at the place of seclusion, and of course the disturbance or slander that is feared before entering into the activity of proselytizing (Novita, 2021). The third inhibiting factor is that there are still many activities taking place at schools or colleges, making it impossible to take part in the rituals which require you not to be intermittently doing magic tricks, according to the time period for the magic tricks you have chosen. The fourth inhibiting factor, the menstrual period which for women is irregular, this can prevent cancellations and having to repeat the day of mysticism, and this happens a lot. The fifth inhibiting factor, because there is still high sexual desire, makes it difficult to control the mind and body to be able to stay concentrated in carrying out every mystical activity, such as *tawajuh*, *mujat*, remembrance and so on. The sixth inhibiting factor is the high hopes, dreams, and worldly expectations, making it difficult to concentrate on remembrance and other acts of worship in the mysticism routines taught. The seventh inhibiting factor, for female students and female students, is that they are often disturbed by their diet and food menu, especially at the place of mysticism, they are not allowed to eat animals that are alive.

For married women, there are factors inhibiting sexual harassment in Babussalam Langkat. the first inhibiting factor, not permitted by the husband. The second inhibiting factor is the number of routines and responsibilities that must be carried out in the household. The third inhibiting factor, the number of negative issues from family and neighbors, as if leaving the responsibility of taking care of the household. The fourth inhibiting factor, often remembering and missing her husband and children. The fifth inhibiting factor is a feeling of guilt in oneself for leaving the family that is the responsibility to take care. For widowed women, there are inhibiting factors from carrying out sexual harassment in Babussalam Langkat. their first inhibiting factor is sometimes seen as oblique, and will lead to slander. The second inhibiting factor was the difficulty of getting a mahrom to accompany and accompany me to the place of mysticism. The third inhibiting factor is the high desire to settle down and find a replacement for a divorced or deceased past husband. For menopausal women, there are factors inhibiting sexual harassment in Babussalam Langkat. The first inhibiting factor is that they are getting old and forgetful, so it is not easy to remember the taboos and rules in the care home. The second inhibiting factor is that they find it challenging to concentrate consciously, they usually even fall asleep or fall asleep at times of *munajat*, *tawajuh* or even when listening to *tausiah* from *Tuan Guru*. The third inhibiting factor, for menopausal women, is that they find it difficult to stay awake, or stay up late, and sometimes experience digestive problems, due to the fact that the food menu provided is not in accordance with stomach conditions or digestive health. The fourth inhibiting factor, for women who are menopausal and tend to be elderly, sometimes experience fear in *khalwat*, especially with spiritual experiences when reciting prayers, as well as other activities when performing seclusion in Babussalam Langkat. The fifth inhibiting factor, they sometimes forget

the number of the number of remembrances that has been determined by the mu'allimah, or the order in which each worship activity is performed.

D. Conclusion

In summary, this research focuses on women's empowerment within the Naqsyabandiyah Tariqat in Babussalam Langkat, emphasizing its historical context. Qualitative methods, particularly phenomenology, were employed to understand women's experiences in this mystical tradition. The study highlights the implementation of Islamic education, mystical practices, and factors influencing women's engagement. Its primary goal is to explore how women in Babussalam Langkat gain empowerment through their participation in the Naqsyabandiyah Tariqat, emphasizing rituals and activities. This empowerment process is deeply rooted in the Tariqat's historical development, evolving alongside women's initiation practices. The study delves into initiation rituals, emphasizing requirements, and their positive impact on well-being, spiritual growth, and life management. Additionally, it identifies factors affecting women's involvement, such as marital status and age. The research underscores the pursuit of inner peace, spiritual growth, and purpose as key motivations. Overall, it reveals a multifaceted empowerment process intertwined with the tradition's history, highlighting its transformative impact on women's well-being and ability to navigate life's challenges within a specific cultural and religious context.

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