

IMPLEMENTING TAZKIYAH AL-NAFS IN THE DEVELOPMENT OF STUDENT CHARACTER

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Abstract: Contemporary character education often lacks integration with spiritually rooted frameworks, particularly those grounded in Islamic traditions of inner purification. Despite the richness of concepts such as *tazkiyah al-nafs*, their practical application in modern educational settings remains limited. This study explores the concept of *tazkiyah al-nafs* as articulated by Abu Hasan Al-Nadwi and its relevance to contemporary character education. Using a descriptive-analytical approach, the research examines primary texts and scholarly interpretations to assess its pedagogical potential. The findings indicate that Al-Nadwi's formulation—though distinct in its technical articulation—aligns with other scholars in four key aspects: its foundation in Qur'anic and Prophetic teachings, its position as an alternative to philosophical Sufism, its emphasis on ethical-spiritual purification through worship and social conduct, and its role in developing inner discipline. The study proposes a model for integrating *tazkiyah al-nafs* into character education through curriculum design, institutional culture, and a spiritually conscious learning environment.

Keywords: *Tazkiyah al-nafs, education, character education, worship, mu'âmalah*

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Introduction

Education is guidance or help given intentionally to students by adults so that they become adults or reach a higher level of life and livelihood in a mental sense. Education has an important role in maturing humans and forming noble morals to achieve an ideal standard of living with moral perfection. This is an inevitability. The implementation of education, throughout its history, is only directed to perfect human beings, with the success of intellect and character. In other words, to make humans smart with the achievement of intellectual success, and good with the achievement of goodness in behavior and emotions.¹

From these efforts, an educational concept that accommodates character or more popularly known as character education emerged.² The offer of character education for today's education system is considered important by all.³ The moral crisis that has resulted in the emergence of various forms of criminality, such as promiscuity, sexual harassment, violence against children and adolescents, abuse of narcotics and drugs, and other actions that lead to harm, increasingly provides an opportunity that character education is absolutely needed. Lickona⁴ mentioned, character education is important, even able to make Western nations aware of the importance of character education. Likewise in Indonesia, the government has a high commitment to improving the character of students through educational institutions, society and families.⁵ Because previously, educational institutions were considered to have failed to educate students who had noble characters.⁶ In this case, there is criticism of the character education system in schools which only touches on cognitive aspects, so that it only becomes knowledge without directing it to practice and forming attitudes.⁷ Even though character education is not a matter of reason alone, but is closely related to matters of the heart. Therefore, character building cannot be separated from the role of religion in fulfilling human spiritual needs.⁸

Among the ethical or moral learning methods is through *tazkiyah al-nafs* (purification of the soul). This method is considered capable of solving moral problems and mental development. Al-Ghazali in *Ihya Ulumuddin*, who describes his tasawuf teachings, talks a lot about *tazkiyah al-nafs*. Likewise, Ibn Taimiyah, Ibn Qayyim Al-Jauziyyah, discusses *tazkiyah al-nafs* a lot. Furthermore Abû Hasan Al-Nadwî also developed this concept. The idea of *tazkiyah al-nafs* put forward by these scholars has inspired diversity in the concept of *tazkiyah al-nafs* to become a popular pattern as a character education offer. In this case, Abû Hasan Al-Nadwî tries to simplify his ideas into two main patterns in *tazkiyah al-nafs*, namely *fiqh zahir* or *al-af'al al-hai'ah* and *fiqh batin* or also known as *kaifiat al-batbiniyah*.⁹ *Fiqh zahir* is a form of sense action in outward acts of worship that is always carried out as an implementation of the provisions of the Shari'a, such as prayer, fasting, zakat, reading the Qur'an, remembrance, and jihad. Whereas *fiqh batin* are inner formation exercises that include various human traits and characters, such as patience, honesty, love, and other good qualities. According to Abû Hasan Al-Nadwî, the two main patterns are related to complement each other in an effort to form a moral human being.

When compared to the *tazkiyah al-nafs* initiated by his predecessors, Abû Hasan Al-Nadwî created perfection within the framework of the *tazkiyah al-nafs* he put forward. Perfection can be seen in the approach used by al-Ghazalî with the concept of *al-'adah* and Ibn Taimiyah with a historical approach. Everything is implemented in the concept of *tazkiyah al-nafs* according to Abû Hasan Al-Nadwî. The concept of *al-'adah* put forward by al-Ghazalî is often discussed by Abû Hasan Al-Nadwî in his teachings, especially when explaining the relationship between humans and humans individually and the relationship between humans as social beings. Likewise, the historical approach, Ibn Taimiyah became one of the foundations for forming the teachings of *tazkiyah al-nafs* according to Abû Hasan Al-Nadwî, namely returning to the traditions of the Prophet Muhammad, Companions of the Prophet, and previous scholars, becoming an approach in *tazkiyah* by Abû Hasan Al-Nadwî. In other words, in explaining *tazkiyah al-nafs*, Abû Hasan Al-Nadwî often mentions the history of the Prophet Muhammad, his companions, and previous scholars, as the basis for practice in the pattern of *tazkiyah al-nafs* that he taught. This shows that the *tazkiyah al-nafs* method according to Abû Hasan Al-Nadwî is seen as covering and accommodating the elements of the previous *tazkiyah al-nafs*. The idea or notion of *tazkiyah al-nafs* is not only a mystical concept but is actualized in life. One of the important elements of the application *fiqh zahir* and *fiqh batin* is in the educational process. Education must refer to the creeds and treatises of *da'wah* or must have religious values and moral values. *Aqidah* and moral values in question are a form of internalization of *fiqh zahir* and *fiqh batin* which are forms of vertical and horizontal relationships.¹⁰

This shows that the ideas of *tazkiyah al-nafs* show uniqueness as well as perfection. This concept is not only at the theoretical level, but also at the practical aspect. So that *tazkiyah al-nafs* is able to answer students' educational problems, especially the formation of morality. The ongoing moral crisis due to the crisis of faith and morals, eventually became a major disaster in the survival of mankind. With the background of the problems above, the problem in the article is how the concept of *tazkiyah al-nafs* Abû Hasan Al-Nadwî. How is the contextualization of character education based on *tazkiyah al-nafs* in the administration of education?

Throughout the search, there have been many studies regarding *tazkiyah al-nafs*. Nunu Burhanuddin examines the concept of self-purification originating from the integration of philosophy and Sufism in classical Islamic literature. The research findings show that the concept of self-purification is built through ego control, the formation of rational thinking patterns, and efforts to turn on intuitive reasoning.¹¹ Ahmad Nurrohim researched the integration between mental health and character education. *Tazkiyah al-nafs* based mental health extracted from the science of interpretation is offered as a concept of character education. The goal is that this integrative analysis can contribute to the concept of character in education and become a reference for character development in society.¹² Mohd. Zohdi Mohd. Amin and Mohd. Saiful Amri Zainal Abidin research on psychological therapy conducted by the government and the private sector

in treating drug addiction patients. This research offers systematic therapy involving various dimensions of mental therapy in the concept of *tazkiyah al-nafs*.¹³

There have also been many studies regarding the relevance of the concept of *tazkiyah al-nafs* to character education. Gusmi Ranti and Jamaldi researched the *tazkiyah al-nafs* method according to Al-Ghazalî and its application to the character development of the younger generation. Instilling commendable morals is considered very urgent to do in order to prevent the younger generation from various forms of crime. Juvenile delinquency is considered a disease of the heart that can be cured through the soul-cleansing method offered by Al-Ghazalî.¹⁴ Mohammad Muchlis Solichin in his research argues that Islamic education is not only the transformation of knowledge, but also the formation of Islamic character in mindset, attitude, and outlook on life, and is applied in daily practice. For this reason, the concept of *tazkiyah al-nafs* is offered as the basis for the character of Islamic education.¹⁵ Laode Muhammad Alfateh Arifin, Hariyanto, and Ilham Alsî examine the concept of *tazkiyah al-nafs* according to Imam Al-Ghazalî and Ibn Qayyim Al-Jauziyyah. The research departs from the moral anxiety experienced by the younger generation. The research findings show that *tazkiyah al-nafs* according to Imam Al-Ghazalî is an effort to improve morals through purification of the soul and daily practices that are in accordance with Islam. While Ibn Qayyim Al-Jauziyyah teaches *tazkiyah al-nafs* by means of self-serving to Allah through the improvement of adab.¹⁶

Previous literature studies show that the concept of *tazkiyah al-nafs* has been built based on various perspectives. This concept is then offered as a solution to the crisis of morality, psychological therapy, and building the concept of character education. However, previous studies have not found a perfect development of the concept of *tazkiyah al-nafs* from the classical to contemporary periods, so that presentations of the concept of *tazkiyah al-nafs* seem partial, even though the concept was built and developed systematically from one thinker to another. The axiology of the concept of *tazkiyah al-nafs* for the concept of character in the educational environment also does not yet have a systematic offer and practical implementation. This research is here to show the systematic process of developing the concept of *tazkiyah al-nafs* since Abû Hamid Al-Ghazalî, then Ibn Taimiyah, continued by Ibn Qayyim Al-Jauziyyah, and perfected by contemporary Islamic thinker, Abû Hasan Al-Nadwî. The *tazkiyah al-nafs* concept is then offered as a basis for applying the character concept in the educational environment.

This study is a type of qualitative research. The focus of this research is on character education based on the systematic process of developing the concept of *tazkiyah al-nafs* and its integration into character education. The data sources for this research are the works of Abû Hasan Al-Nadwî, and works on scientific integration and character education. In analyzing the data, this researcher used content analysis. Content analysis is a technical analysis that is carried out systematically to simplify the words in a text or manuscript so that the contents are better summarized and denser. The content analysis

includes efforts to classify the signs used in communication using criteria as a basis for classification and using certain analyzes to make predictions. The content analysis technique uses the method of deduction, induction, or a combination of both, known as reflective analysis.¹⁷

The model developed by al-Nadwî emphasizes the complementary relationship between ritual obedience and internal moral refinement, thereby constructing an educational framework that balances the vertical (spiritual) and horizontal (social) dimensions of ethical behavior. Although the literature on *tazkiyah al-nafs* is extensive, existing studies tend to focus on specific figures or isolated aspects, resulting in a partial understanding and lacking a systematic implementation within formal educational contexts. There remains a significant gap in the literature concerning: (1) the chronological development of the concept of *tazkiyah al-nafs* from classical scholars to contemporary thinkers, and (2) its practical application in educational institutions as a comprehensive model for character education.

Method

This study adopts a qualitative approach using a descriptive-analytical method. This approach is employed to examine the concept of *tazkiyah al-nafs* as articulated by Abû Hasan Al-Nadwî and to explore its relevance to contemporary character education. The descriptive-analytical method allows for a systematic examination and interpretation of primary and secondary texts to uncover the ethical, spiritual, and pedagogical dimensions of *tazkiyah al-nafs* within the framework of modern education.¹⁸

Primary data were collected through a focused literature review of Al-Nadwî's original works that directly discuss *tazkiyah al-nafs* and its role in personal development. Secondary sources include scholarly articles, academic books, and relevant literature that discuss Islamic spiritual purification and character education. The selection of texts was guided by thematic relevance to the study's objectives. Data analysis was conducted using content analysis techniques to identify, categorize, and interpret the core elements of Al-Nadwî's thought on *tazkiyah al-nafs*. These elements were then contextualized within current educational discourses to formulate a spiritually grounded model for character education.¹⁹ The model proposes integration across three strategic domains: curriculum, school culture, and the educational environment.

To enhance the validity of the findings, the study employed source triangulation²⁰ by comparing Al-Nadwî's perspectives with those of other classical and contemporary scholars who address similar themes in Islamic spirituality and education.

Results and Discussion

Biography Abû Hasan Al-Nadwî

Abû Hasan Al-Nadwî is a great scholar and thinker who is well known in the Islamic world. He was born in the village of Takia Kala, Madariyah, Rae Berily, Uttar Pardesh, India on 23 November 1914. His full name was 'Alî Abû al-Hasan ibn 'Abdûl Hay ibn Fakhruddîn al-Hasanî. The early education that Abu Hasan received was learning the Qur'an and Arabic and light books in Urdu informally with his father, mother and older siblings at his home. He was able to memorize the Qur'an and deepen his religious knowledge under the tutelage of his family. Abû Hasan Al-Nadwî also deepened Arabic language and literature under Sheikh Khalil ibn Muhammad al-Anshârî al-Yamânî for three years. Abu Hasan continued his formal education at the University of Lucknow, India, majoring in Arabic when he was 14 years old he was the youngest student in the class and finished in 1927 M. After completing his education at the University of Lucknow, he continued his education at Darul Ulum Nadwatul Ulama. At this institution, he studied Hadith.²¹

As a charismatic scholar, as well as a prolific writer, Abû Hasan Al-Nadwî, has dedicated his life to writing and producing works in various Islamic scientific disciplines. A productive attitude was shown by Abû Hasan Al-Nadwî when he was a teenager, namely when he was 16 years old he had written an article entitled "Ahmad bin Irfanî" in the journal *al-Manar* (Egypt) in 1931, which was a very famous journal at that time under Rasyid Ridha's leadership. After the article was published, the name Abû Hasan Al-Nadwî became popular among academics in Egypt and India. Abû Hasan Al-Nadwî's published works total 181 titles. The works were written in Arabic, Urdu, and English. In later developments, Abû Hasan Al-Nadwî's works were translated into various languages, such as Hindi, Gujarati, Marathi, Malayalam, Bengali, Nepali, Tamil, Malaysian, Albanian, Pashto, Persian, Russian, Telugu, Turkish, Uyghur, Uzbek, Bahasa.

Among the works of Abû Hasan Al-Nadwî are *Madza Khasiar al-'alam Bi Inhitat al-Muslimin*, *al-^ahirâ' Baina al-Fikrah al-Islami wa al-Fikrah al-Gharbiyyah fi al-Aktariq al-Islamiyyah*, *Rabbaniyah La Ruhbaniyah*. Abû Hasan Al-Nadwî felt it was important to straighten out the philosophical schools of thought in Islam and redefine the definition of knowledge in Islam. Abû Hasan Al-Nadwî also explained the thoughts on the basics of science and the process of their validity. The concept of purification of the soul, which is termed *tazkiyah al-nafs*, is also one of the main themes that is of great concern to Abû Hasan Al-Nadwî.

The Concept of Tazkiyah al-nafs by Abu Hasan an-Nadwi in the Discourse of Classical Experts

Tazkiyah al-nafs is a term used by tasawwuf experts in mentioning the method of

purifying the soul. Al-Ghazali, Ibn Taimiyah, Ibn Qayyim Al-Jauziyyah, and Abû Hasan Al-Nadwî spoke a lot about this concept. Specifically, they have differences in explaining the process, but agree in determining the purpose of *tazkiyah al-nafs* in purifying the human soul, so that it avoids all forms of heart disease such as envy, arrogance, anger, prejudice and others. *Tazkiyah al-nafs* forms morals towards God and humans and other creatures through practical worship processes such as prayer, fasting, zakat, pilgrimage, inner worship such as remembrance, *istighfar*, *muhasabah*, *taqarrûb*, and other good deeds aimed at honing good behavior and avoids lust.

Thus, it appears that *tazkiyah al-nafs* according to Abû Hasan Al-Nadwî is carried out through the *fiqh zahir* method which covers all bodily acts of worship, and *fiqh bathin* covers all aspects of mental training. The relationship between the two cannot be understood partially, but there is a connection between the two. According to Abu Hasan, *fiqh zahir* is an achievement in doing bodily worship. In doing every worship, it must be accompanied by inner feelings in order to get the goal of *tazkiyah*. When viewed from the aspect of the stages of Sufism, Abû Hasan Al-Nadwî's soul purification method (*tazkiyah al-nafs*) originates from *takhallî* efforts, namely to empty oneself of disgraceful traits driven by the passion of anger which poisons human character to become vicious. At this stage, Abû Hasan Al-Nadwî cleansed himself of all sins and tendencies towards "materialism". The wave of materialism can cause people to erode their faith because their relationship with Allah SWT, humans, and nature is damaged and limited by these interests.²²

According to Abû Hamid Al-Ghazalî, humans are created to consist of a soul and a body. The soul by Abû Hamid Al-Ghazalî is given many terms such as *qalb*, *ruh*, *nafs*, and *aql*.²³ The body in the material realm is dependent on the soul in the spiritual realm. The body is cleaned by bathing, ablution, and so on. The soul is cleansed by prayer, fasting, pilgrimage, remembrance, and so on. According to Abû Hamid Al-Ghazalî, efforts to cleanse the soul are called *tazkiyah al-nafs*. Strengthening faith and emulating the morals of the Prophet Muhammad is a condition of *tazkiyah al-nafs*. The criteria for good morals according to Abû Hamid Al-Ghazalî are morals that are in accordance with the Al-Qur'an-Hadith and common sense. The Qur'an and hadith have an ideal picture of how good morals are. Meanwhile, actually, the human mind also has a tendency to understand which morals are good and which are not.²⁴

Human ability to find the truth because by nature, humans already have a tendency to understand that there is no god but Allah (*tawhid*). The nature of monotheism encourages humans to seek and find the truth. With that nature, the human soul has a tendency to be religious and obey the rules that exist in religion. The tendency of the soul to the truth encourages people to seek knowledge. For Abû Hamid Al-Ghazalî, morality is not just doing commendable deeds in everyday life, but also the unity of action and heart. So that commendable morals become a means of purifying the soul whose ultimate goal is to know God.²⁵

A clean heart makes knowledge easy to enter. Abû Hamid Al-Ghazalî has an interesting analogy about the heart. He likened the heart to a fortress. Meanwhile, Satan, like enemies, always tries to control the heart and wants to pollute it. The fortress of the heart has a door that the devil is always waiting to enter. These doors are angry, jealous, greedy, always hoping for gifts from other people, inconsistent, greedy for wealth, stingy, afraid of poverty, fanatical towards certain sects and envy of opponents in debate, and demeaning and making fun of people with different views, and bad prejudice towards people other.

Ibn Taimiyah is a scholar who emphasizes the importance of understanding religion in returning to the Qur'an and Hadith.²⁶ He rejected the explanation of reason through the ta'wil system. According to him, human reason does not have the dominance to interpret God's word reasoningly.²⁷ According to Ibn Taimiyah's system of thought, the Qur'an is a premise that does not need conclusions because the expressions in the Qur'an do not require reasoning through syllogisms.²⁸ Ibn Taimiyah also criticized many systems of Sufism and taught the system of Sufism from his perspective.

In *Majmu' Fatawa*, Ibn Taimiyah said that *fânâ* is the main Islamic teaching in Islam. There he describes the three divisions of mortality.²⁹ The first is *fânâ* for the prophets and aulia, namely *fânâ* of all desires except Allah. Nothing becomes their inclination except Allah. They do not love anything, except because of Allah. They purely worship, solely because of Allah. Nor do they put their trust except in Allah. There is nothing to seek except Allah. Don't ask anyone except Allah. This happens because their hearts are very close to Allah. They are people whose faith was perfected by Allah. People who are perfect in faith, there is nothing to be desired and nobody to love, except those who are loved by Allah. They are people who come to Allah with a safe heart. The second is *fânâ* for the *salîk* or people who try to reach Allah, that is, pious people. *Fânâ* at this level is the disappearance of self-witness, except for only witnessing to Allah. This condition is described as experienced by the mother of the Prophet Musa. When Allah ordered the mother to wash her son in the Nil river, her mother's heart became empty. Nothing filled his heart except Musa. Such is the condition of a *salîk*. When he cleanses his soul, his heart becomes empty, nothing fills it except Allah. In the *tazkiyah al-nafs* effort carried out by a *salîk*, he found that his heart was only filled with Allah, so that he felt that there was nothing but Allah. He felt he had become one with Allah. The thing that is feared in such conditions is the fall of a *salîk* from implementing the Shari'a. This is very likely to happen if the *mursyid* in spiritual practice does not provide good guidance. But if you find a good *mursyid*, the *salik* will always get guidance to be on the right path. The third is the *fânâ* claimed by the hypocrites. Those who are misled are those who claim that everything is God. Whereas true *fânâ*, according to Ibn Taimiyah, is every time he sees a creature, what appears to him is the creator and caretaker of these creatures, namely Allah. In this case, according to Ibn Taimiyah's view, worship itself is something that pleases Allah. So, prayer may not be worship if it is done not to gain the pleasure of

Allah. Thus every good deed, if it intends to earn the pleasure of Allah, it is worship. Ibn Taymiyyah himself, like many other scholars, performed regular worship as it pleased his soul. He himself likes to perform circumcision by reciting Al-Fatihah and making remembrance after every dawn prayer until the sun rises.

According to Ibn Taimiyah, worship and *aqidah* are means of *tazkiyah al-nafs*. A dirty heart can corrupt human imagination and desires. With a corrupted imagination and wrong desires, the road to Allah becomes far away. Even humans have slipped from that path. Not only that, a dirty heart means a broken soul. This disease can even cause disease in the body. A broken heart can truly threaten faith. Among the defects of heart described by Ibn Taimiyah are being proud of the worship performed, being arrogant, miserly, and jealous of what other people have.

In Ibn Taimiyah's thought, "Worship is a term that includes everything that Allah loves and pleases in the form of inner and outer words and deeds."³⁰ Thus, in the meaning of Ibn Taimiyah, worship is very broad. Not only fasting prayers, zakat, and pilgrimage, but covering all good deeds such as keeping promises, being friendly to neighbors, praying, reciting Qur'an, and all other good deeds. According to Ibn Taimiyah, worship must be carried out in accordance with the provisions that have been prescribed by Allah. It is not permissible to worship by following personal inclinations and following self-conjecture. In *mu'amalah*, Ibn Taimiyah emphasizes the importance of justice. Those are all means of *tazkiyah al-nafs*. According to Ibn Qayyim Al-Jauziyyah, if someone has succeeded in subduing his lust, then the quality of worship will increase. The increase in worship will make the heart clean and the majesty of God will be more visible.

In the view of Ibn Qayyim Al-Jauziyyah, Allah is Most Gracious and Most Merciful is the One who must be worshiped and acknowledged for His majesty. Thus, in worshipping Allah, there should be no intention other than to get Allah's approval. Humans are also not justified in doubting the majesty and power of Allah. With worship and awareness of the majesty of Allah, He will love His servants. So that humans, in the love of Allah, must always realize their love for Allah through sincere worship and good deeds. Thus, Allah also increasingly loves and provides protection to obedient servants.

Ibn Qayyim Al-Jauziyyah is of the view that there are several requirements for *tazkiyah al-nafs*. He stressed the importance of seeking knowledge to avoid tyranny. Knowledge is a determinant in distinguishing doubts and beliefs, as well as a guide to distinguishing between error and truth. Knowledge is a means of subduing lust that can pollute the soul. Reflection on knowledge is also very important because it can make knowledge more solid. Furthermore, what is important in knowledge is the soul's acceptance of the truth that has been obtained through knowledge.

Ibn Qayyim Al-Jauziyyah is of the view that *tazkiyah al-nafs* is eliminating all worldly desires. To strengthen this view, he refers to Abû Yazid Al-Bistamî who has left an example in *tazkiyah al-nafs*. Abû Yazid Al-Bistamî was asked what he wanted. He replied, "I want

to have no desires.”³¹ Because desires and many daydreams are the way to destroy the purity of the heart. This is related to the views of Ibn Qayyim Al-Jauziyyah and his teacher, Ibn Taimiyah, who think that worship itself is to seek the pleasure of Allah, so it is not justified to perform worship that was not exemplified by the Prophet Muhammad. In this case, Ibn Qayyim Al-Jauziyyah has criticized many of the teachings of tawasuf which in some schools are considered to deviate from Islamic teachings. To avoid confusion in understanding authentic Islamic teachings, Ibn Qayyim Al-Jauziyyah emphasized the importance of knowledge. Correct knowledge will lead to a straight understanding of religion so that it can lead to faith, Islam and ihsan. This knowledge must begin at an early age.³²

Among the emphases in *tazkiyah al-nafs* recommended by Ibn Qayyim Al-Jauziyyah are *zuhud*, *tawadhu*, and *tawhid*. *Zuhud* means turning away from all worldly tendencies and diverting oneself to the remembrance of Allah swt., so that his heart is not filled with anything except the remembrance of Allah. According to Ibn Qayyim Al-Jauziyyah, it is not completely abandoning worldly affairs, but an effort to improve the quality of the soul, make use of worldly facilities proportionally, avoid haram things, and be modest. While *tawadhu* is being humble to everyone. *Tawhid* is acknowledging the majesty of Allah without doubt and purifying worship only to Him.

Tazkiyah al-nafs according to Abû Hasan Al-Nadwî must be directed as the medicine of the Prophet (*tibbun nabawi*). Abû Hasan Al-Nadwî divides disease into two, namely heart disease and body disease. Diseases of the body are a form of constraint faced in the functioning of the organs of the human body. In the treatment of *tibbun nabawi*, bodily ailments can be carried out in a preventive way, namely by maintaining cleanliness with various worship activities, such as ablution, fasting, prayer, and other acts of worship. As for the treatment of the heart, the life of the Prophet can be exemplified, which is actualized in daily activities, both in dealing with Allah and with the Prophet's companions. Abû Hasan Al-Nadwî offers *tazkiyah al-nafs* to bridge the human heart to connect with Allah, so that he can avoid anxiety with the aridity of his heart. Abû Hasan Al-Nadwî explained that *tazkiyah al-nafs* can connect the body with the spirit so that it can give birth to desires that increase human love for Allah and have noble character. In this case, the heart leads to learning, creating, collaborating, leading, and serving. Abû Hasan Al-Nadwî said, holding back one's passions is an excessive tendency towards material desires. Withholding lust at the level of a leader can restrain lust and demonic traits and false promises and act unjustly and unjustly to the people.³³

As for the *tazkiyah al-nafs* method according to Abû Hasan Al-Nadwî, namely *'ibadah haiah* and *'ibadah batin* or termed *fiqh zahir* and *fiqh batin*. *Fiqh zahir* (*'ibadah haiah*) is carried out through mandatory worship practices and circumcision. While *'ibadah batin* (*fiqh batin*) is carried out with inner practice. The two types of exercise do not stand alone but accompany each other. For example, performing prayers must be

accompanied by solemnity, carrying out fasting must be patient and the same goes for other acts of worship. This is then what Abû Hasan Al-Nadwî meant by the process of *tazkiyah al-nafs* having to adhere to the Islamic creed, carrying out the mission of the Messenger of Allah, and preaching Islam from the companions of the Prophet and *tabi'in*.

From the idea of *tazkiyah al-nafs* according to Abû Hamid Al-Ghazalî, Ibn Taimiyah, Ibn Qayyim Al-Jauziyyah, Abû Hasan Al-Nadwî, although there are several different technical thoughts, they have one identical philosophical framing, namely, *first*, they are both together offer the concept of *tazkiyah al-nafs* as an alternative to philosophical tasawwuf thought which they consider has absorbed too many ideas from outside Islam so that it has the potential to create mistakes. *Second*, they offer the concept of *tazkiyah al-nafs* because this idea has authentic references in the Qur'an and hadith. *Third*, the idea of *tazkiyah al-nafs* is a teaching of purification of the soul which is pursued through worship such as prayer, fasting, zakat, pilgrimage, and others and through *mu'amalah*, which includes all activities that bring God's pleasure. *Fourth*, *tazkiyah al-nafs* is a realistic soul purification method through presenting the soul in worship and *mu'amalah*.

Integration of Tazkiyah al-Nafs into Character Education

The masters of *tazkiyah al-nafs* such as Abû Hamid Al-Ghazalî, Ibn Taimiyah, Ibn Qayyim Al-Jauziyyah, Abû Hasan Al-Nadwî, did not mention that education must be carried out using *the tazkiyah al-nafs* method. However, seeing the tendency of understanding and orientation of educational goals that he put forward on character building, the choice of the *tazkiyah al-nafs* method as a type of character education is a must to implement. The education system that has been held so far has not been able to answer the moral problems of youth. By using the old paradigm, educational institutions are considered to have failed to face moral degradation. Many cases of moral problems occur and increase. There are many moral deviant behaviors among adolescents, ranging from criminal and moral issues to status violations.³⁴

The formation of morals from the *tazkiyah al-nafs* perspective can offer its integration into the education system. In addition to forming a prophetic education system that leads to the values of Islamic teachings, education must also not ignore the teaching of science which includes the formation of expertise. Likewise, education cannot ignore moral development as a characteristic of Islamic education.³⁵ To determine how the process of implementing the integration of *tazkiyah al-nafs* character values in the education system, character building by the government offers three patterns of integration, namely: integration in the curriculum, learning culture, and the school environment.

Curriculum Integration

The curriculum is a set of plans and arrangements regarding objectives, content,

and materials used to be taught. Curriculum is a tool to achieve educational goals, as well as can be interpreted as subjects taught in schools. For Islamic education, the definition of Islamic education curriculum includes three main bases, namely morals (*akhlaq*), science, and art.³⁶ *Akhlaq* is the actualization of spiritual values which include faith and morals. Faith and morals must be complemented by science and aesthetics so that humans acquire skills and expertise. In *tazkiyah al-nafs*, faith, and noble character are the important emphasis.

An important issue that is in the spotlight is the lack of formation of the affective dimension, so that the formation of students' attitudes is not paid enough attention to in educational institutions. The presence of the latest curriculum offers a system that makes affective also pay attention. This means that the government is increasingly focused on shaping the character of students, so that social competence can be seen from attitudes in students' social relations.³⁷ Thus, curriculum changes further strengthen the relevance of character building *tazkiyah al-nafs*. In this case, it is important to integrate character values in *tazkiyah al-nafs* in each subject in order to instill habituation in behavior. This habituation will experience stages that begin with an understanding of moral knowing. With this knowledge capital, there will be an intention to moral feeling, and then practice moral character behavior.³⁸ In particular, the integration of character values in *tazkiyah al-nafs* into the educational curriculum can be carried out in three stages, namely planning and implementation and evaluation.

Planning is an important part of integrating the character values of *tazkiyah al-nafs*. Implementation of learning that integrates character values needs adequate planning. In the context of Indonesian education, implementing the curriculum provides a great opportunity to integrate the character values of *tazkiyah al-nafs* into the learning process. Moreover, the current curriculum places great emphasis on strengthening character education. As a planning step for integrating character values through *tazkiyah al-nafs*, it is carried out by revising the syllabus and preparing a lesson plan (*Rencana Pelaksanaan Pembelajaran*, RPP). In order for *tazkiyah al-nafs* to be well integrated, educators are required to be able to identify character values in *tazkiyah al-nafs* by analyzing competency standards or basic competencies (*Standar Kompetensi/Kompetensi Dasar*, SK/KD).

At the implementation stage, the character dimensions in *tazkiyah al-nafs* can carry out programmed learning activities. The character values of *tazkiyah al-nafs* can be raised in learning. Spiritual attitude competence is raised through piety from the perspective of *tazkiyah al-nafs*. Social attitude competence is raised through *tawadhu* from the perspective of *tazkiyah al-nafs*. Knowledge competence is raised through the obligation to study from the perspective of *tazkiyah al-nafs*. and skill competencies are raised through the *mu'amalah* perspective of *tazkiyah al-nafs*. At the evaluation stage, evaluation criteria can also be formulated through the perspective of *tazkiyah al-nafs*.

Integration in Learning Culture

The integration of *tazkiyah al-nafs* character values in the learning culture is an important part of integrating character values into the curriculum. Integrating character values in a learning culture is an effort to create a good character in students through the process of habituating character values in a learning culture. In this case, teachers and education staff must condition the school atmosphere with good character, so that these habits will shape students to have moral feelings. In particular, the integration of character values through *tazkiyah al-nafs* can be carried out centered on routine activities, exemplary, and conditioning.

Routine activities are activities that are carried out continuously with a predetermined schedule. The usual routine activity is apple every morning before entering class. The form of this activity is tawasul and invites all students to read the Qur'an according to the time allocation available, and students become leaders of activities followed by all other students. After finishing reading the Qur'an, the teacher gives directions to students by incorporating character values such as discipline, responsibility, religion, and sincerity. In addition, other routine activities carried out by the school are congregational prayers, scouts, sports, and charity savings. These activities must be carried out routinely in order to create a learning culture that is in accordance with the character values based on *tazkiyah al-nafs*.

A learning culture is formed through the exemplary attitude of educators and educational staff through attitudes, behaviors and actions that are absolutely necessary to support the creation of a culture that supports good character. In this case, educators involve themselves in activities that students participate in. For example, educators and education staff participate in carrying out congregational prayers, reciting the Qur'an, remembrance, and making school charity days a success.

Conditioning is very important for the creation of a learning culture that displays good character.³⁹ Schools are required to condition the school atmosphere with the availability of supporting school facilities and infrastructure. For example, to be able to carry out congregational prayers at school, there must be a prayer room, clean toilets, and a place for ablution. Likewise, to accustom students to a clean life, schools must provide trash cans. It also needs other supporting facilities and infrastructure to actualize character education through *tazkiyah al-nafs* in the education system.

Integration in the School Environment

In forming student character integrated with character values through *tazkiyah al-nafs*, the school environment has an important role. Schools need to form concepts and implement *tazkiyah al-nafs* based character values. The implementation of character values through *tazkiyah al-nafs*, is not only centered on students as targets, but teachers, educational staff, and all other elements in schools. So as to create a conducive

environment. Instructors in character building are not just teachers who only transfer knowledge, but must become coaches and protectors in forming student character and culture.⁴⁰

Spiritual attitude and *tawadhu'* are part that must be owned by a teacher. Thus, all teachers must obey and understand religion, be committed to purifying the soul, and be compassionate. Diversity in schools is not only the responsibility of religious teachers, but all teachers have this obligation. This condition is absolutely necessary because activities serve as a mechanism for character formation in the school environment.

Apart from teachers, another factor that influences the formation of character in the school environment is the educational staff. So far, the impression has been that educational staff is only responsible for administration without regard to the moral condition of students. Even when talking about student morale, according to them it is the responsibility of the teacher. Even though educational staff also interact with students, by themselves, educational staff have the same opportunity as teachers to shape student character. Thus, educational staff must also be involved with teachers in building character in the school environment.

Implementation of Tazkiyah al-Nafs in Worship and Muamalah

Tazkiyah al-Nafs, or purification of the soul, is a fundamental aspect of a Muslim's life that aims to cleanse the heart from inner illness and draw closer to Allah. Abu al-Hasan an-Nadwi emphasizes that tazkiyah is not just a theoretical concept, but must be realized in the practice of worship and muamalah (social interaction). With tazkiyah, a Muslim will achieve moral perfection and purity of heart that reflects true piety.⁴¹

In worship, the application of Tazkiyah al-Nafs can be traced to prayer, fasting, dhikr-Istighfar, and zakat-sadaqah. Prayer is not just a ritual obligation, but also an exercise to discipline oneself and calm the heart. Abu al-Hasan an-Nadwi emphasizes that prayer performed with humility and full awareness will form a soul that is clean of pride, laziness, and negligence. True prayer will give birth to a disciplined and compassionate character in daily life.

Fasting not only resists hunger and thirst, but also teaches patience, perseverance, and control over desires. According to an-Nadwi, fasting done with sincere intentions will form a patient, humble, and more sensitive soul to the suffering of others. Thus, tazkiyah al-nafs in fasting gives birth to a person who is closer to Allah and more concerned about society.

Dhikr and Istighfar as Heart Cleansers, Abu al-Hasan an-Nadwi emphasizes the importance of dhikr and istighfar in the life of a Muslim. Dhikr done with full awareness will help cleanse the heart from anxiety and strengthen the relationship with Allah. Sincere istighfar helps a person to always introspect and improve themselves from mistakes that have been made. Furthermore, zakat, in this case Abu Hasan does not only understand

zakat as a financial obligation, but also a form of *tazkiyah al-nafs* because it cleanses the soul from stinginess and excessive love of the world. Abu al-Hasan an-Nadwi emphasizes that zakat and charity done sincerely will cultivate empathy, justice, and social responsibility in a Muslim.

In *muamalah*, *Tazkiyah al-Nafs* is reflected in honesty in Business and Work, Humble and Not Arrogant Attitude, Guarding the Tongue and Avoiding Slander, and Establishing Friendship and Avoiding Enmity. In economic and business interactions, a Muslim who has undergone *tazkiyah al-nafs* will always uphold honesty and integrity. An-Nadwi emphasizes that wealth obtained in a halal way will bring blessings and peace of mind. On the contrary, cheating and dishonesty will only taint the heart and distance someone from the blessings of life.⁴²

Humble and Not Arrogant Attitude is a form of soul purification that reflects how a person behaves in their social life. A Muslim who has purified his soul will have a humble attitude, not belittling others, and always respecting others. An-Nadwi emphasizes that the nature of *tawadhu'* is a characteristic of people who have succeeded in purifying their souls.

Guarding the Tongue and Avoiding Fitnah includes controlling the tongue from unwholesome speech, including *ghibah* (backbiting), *namimah* (slander), and words that hurt others. According to an-Nadwi, someone who has achieved purity of soul will always be careful in speaking and prefer to spread goodness through his tongue. Establishing Friendship and Avoiding Enmity

A Muslim who practices *tazkiyah al-nafs* will have a spacious heart, be easy to forgive, and not hold grudges. Abu al-Hasan an-Nadwi taught that establishing friendship and maintaining good relations with others is a reflection of a clean heart. Conflict and enmity will only pollute the soul and distance a person from the blessings of life.

Conclusion

This study reveals that although the concept of *tazkiyah al-nafs* developed by Abû \$âmid al-Ghazâlî, Ibn Taymiyyah, Ibn Qayyim al-Jawziyyah, and Abû \$asan al-Nadwî exhibits technical differences, they share fundamental similarities in emphasizing spiritual practices—such as prayer, fasting, charity, and ethical conduct (*mu'âmalah*)—as means of cultivating moral character. These practices function as both spiritual exercises and pedagogical tools for behavioral transformation.

A key contribution of this study lies in its contextualization of *tazkiyah al-nafs* within the framework of formal character education in Indonesia. It proposes a comprehensive model of integration at three levels: (1) curriculum integration, where the values of *tazkiyah al-nafs* are embedded in educational planning, implementation, and assessment; (2) learning culture, where daily educational practices foster character

formation aligned with spiritual ethics; and (3) school environment, where structural and cultural conditions support moral and spiritual development. This integrative framework offers a systematic and culturally rooted alternative for addressing the moral crisis in contemporary education, bridging classical Islamic thought with modern pedagogical practice.

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