

Vol 1 No 1 2024
INTERNATIONAL JOURNAL OF ISLAMIC STUDIES AND SOCIAL SCIENCES
Email: internationalislamicsocial@gmail.com
Home Page: https://jurnal.asrypersadaquality.com/index.php/ijiss

TAZKIYATUN NAFS METHOD IN DEVELOPING THE SPIRITUAL INTELLIGENCE OF STUDENTS: DESCRIPTIVE METHOD OF MAWARIDUSSALAM ISLAMIC BOARDING SCHOOL

Lathifah Khairani Tanjung, Selli Salsabila Harahap Muhammad Faiz

khairanilatifa15@gmail.com arrahmanf55@gmail.comsellisalsabilaharahap@gmail.com

[123]Universitas Islam Negeri Sumatera Utara,Indonesia

KEYWORDS
tazkiyatun nafs, descriptive method, spiritual development of students.

ARTICLE INFO
Accepted: 1 Mei 2024
Revised: 2 Juni 2024
Approved: 30 Juli2024

ABSTRACT

This research aims to determine the effectiveness of implementing tazkiyatun nafs for students at the Mawaridussalam Islamic Boarding School. The data collection method involves observation and assessment of students' participation in the tazkiyatun nafs implemented by the Islamic boarding school. The results of the research can provide insight regarding the effectiveness of implementing tazkiyatun nafs among students. It is hoped that the findings of this research will provide insight into the positive contribution of tazkiyatun nafs to the self-intelligence of students within the scope of the Mawaridussalam Islamic boarding school.

INTRODUCTION

Tazkiyatun nafs, which means purification of oneself or soul, is a core concept in Islamic teachings which emphasizes efforts to purify the heart and soul from bad qualities and replace them with good qualities. In terms of spiritual development, tazkiyatun nafs plays a crucial role in forming individual character and morals, especially for students studying at the

Mawaridussalam Islamic boarding school. Pesantren, as a traditional Islamic educational institution, aims not only to teach religious knowledge, but also to shape character based on spiritual values. By using various teaching methods and intensive worship practices, students are taught to implement the principles of tazkiyatun nafs in their daily lives. This process involves character development, self-control of impulses, and development of relationships closer to Allah SWT. This research aims to analyze the role of tazkiyatun nafs in the spiritual development of students at the Mawaridussalam Islamic boarding school. By understanding how tazkiyatun nafs is applied in the daily lives of santri and its impact on their spiritual development, it is hoped that we can provide a deeper explanation regarding the significance of the spiritual dimension in Islamic boarding school education. This research will also explore the various methods and approaches used in the tazkiyatun nafs process as well as the challenges faced in their implementation. Through this approach, it is hoped that effective strategies will be found to improve the quality of students' spiritual self-development, which will ultimately produce a young generation who is not only academically smart, but also has spiritual maturity and high morals. This research also seeks to contribute to the academic literature on Islamic education and spiritual development which so far still requires more attention in scientific studies. Definition and Theoretical Foundations of Tazkiyatun Nafs. Tazkiyatun nafs, comes from the Arabic "tazkiyah" which means purification, and "nafs" which refers to the soul. Terminologically, tazkiyatun nafs refers to the process of purifying the soul from negative traits such as arrogance, envy and greed, and replacing them with positive traits such as honesty, patience and sincerity (Al-Ghazali, 2004). The Qur'an and hadith are seen as the main sources that explain the importance of purifying the soul as an integral ingredient of worship and the search for closeness to Allah SWT. The spiritual role of tazkiyatun nafs has an important role in individual spiritual development. According to Ibn Qayyim al-Jawziyya, tazkiyatun nafs is an essential process for reaching a higher maqam (spiritual level), which involves various stages of purifying the heart and increasing spiritual (Al-Jawziyya, 2013). This process involves mujahadah (struggle against lust), muraqabah (self-monitoring), and muhasabah (self-introspection). Islamic boarding schools, as traditional Islamic educational

institutions, have implemented various methods to integrate tazkiyatun nafs into the daily lives of students. One approach that is commonly used is through teaching morals or morality, where students are taught Islamic moral and ethical values in depth (Zarkasyi, 2010). Apart from that, daily worship activities such as congregational prayers, dhikr, and sunnah fasting are also an important part of the practice of tazkiyatun nafs in Islamic boarding schools (Nata, 2015). Various teaching methods of tazkiyatun nafs have been implemented in Islamic boarding schools. Salafiyah Islamic boarding schools, for example, place more emphasis on traditional methods such as halaqah (recitationgroup) and sorogan (individual teaching method) to study classical books that discuss tazkiyatun nafs (Rahmat, 2012). In contrast, modern Islamic boarding schools tend to use a more systematic and structured approach, such as mentoring and spiritual counseling programs (Huda, 2016). Moral and Character Education in Islamic boarding school education has a major role. According to Munir (2014), moral education combined with the practice of tazkiyatun nafs helps students internalize Islamic ethical values. Munir also emphasized that good moral education not only shapes individual behavior, but also strengthens social bonds between students. Case Studies and Recent Research. Various studies have examined the effectiveness of tazkiyatun nafs in the spiritual development of students. For example, a study by Anwar (2017) revealed that santri were actively involved in the practice of tazkiyatun nafs experiencesignificant improvement in their spiritual awareness and moral behavior. This research also emphasizes the importance of the role of teachers, ustad or ustadzah, as well as kyai in guiding students during the tazkiyatun nafs process. Theological and Philosophical Aspects. Tazkiyatun nafs, apart from being a religious practice, has a deep theological and philosophical basis in Islamic tradition. According to Al-Muhasibi, a Sufi expert, purification of the soul is the essence of spiritual life and is a way to get closer to God Almighty. (Al-Muhasibi, 2006). He emphasized the importance of self-introspection and regret for sins as the first step in the tazkiyatun nafs process.

Challenges and Implementation of Tazkiyatun nafs and Solutions. Even though tazkiyatun nafs is an important element in Islamic boarding school education, its implementation is not free from challenges. One of the main challenges is maintaining consistency in daily practice amidst

various temptations and distractions from the surrounding environment. Additionally, the approach is lacking comprehensive combining spiritual aspects with academic aspects can also be an obstacle (Asad, 2018). According to Azzam (2019), one of the main challenges in implementing tazkiyatun nafs in Islamic boarding schools is limited resources, both in terms of the number of authorized teachers and adequate facilities. Azzam also noted that differences in the cultural and social backgrounds of santri often become obstacles in uniform implementation of the tazkiyatun nafs program. To overcome these obstacles, Yusuf (2020) suggests increasing teacher capacity through training that focuses on tazkiyatun nafs and designing a more comprehensive curriculum. Apart from that, Yusuf also proposed collaboration between Islamic boarding schools and other educational institutions to exchange best practices and resources.

METHOD RESEARCH

Research methods present as an effort to test as science Knowledge, such efforts by using the scientific method. In An order to keep science at a time of scientific cost Conducting research.1 Thus the research is a testing Science by scientific method procedure. In this study an examination of concepts And theories of various literature, journals and books. Building up a concept and Theory is the basis of library study or library study. Studies Library is an obligation in academically with a purpose to Developed out of both theoretical and practical aspects Sukardi (2013: 89)

RESULT AND DISCUSSION

RESULT

One of the techniques practiced by an expert to increase the self-esteem of sick people at the Mawaridussalam Islamic boarding school is the Tazkiyatun An-Nafs technique. This is a direct challenge to sick people with the aim of improving their condition. Due to the dependence of this method on the Qur'an and Hadith, changes His personality makes him someone who is healthy, energetic, and young. Every individual or group that applies the Tazkiyatun Nafs method will go through a series of stages, starting from the initial stage to the stage of creative self-sacrifice. Each person has a unique background and problems, so a

different approach is needed in applying the Tazkiyatun Nafs method. In other words, this variation of approach aims to make individuals feel involved and not bored during the implementation process. The success of this method can be seen from the change in attitude which is reflected in the growing love for worship, obedience in doing good deeds, and avoiding all bad actions.

Tazkiyatun nafs

According to research results, Tazkiyatun Nafs is a method used by individuals who have expertise in guiding their souls to keep them clean and avoid The principle of Tazkiyatun An-Nafs directs themselves more towards positive things because their souls, thoughts and attitudes are clean from sin and other negative things. Imam Ibn Taymiyah stated that At-Tazkiyah (التزكية) is an effort to make everything holy, including substance, belief, and physicality. Meanwhile, Ahmad Karzon added that tazkiyah also involves cleaning efforts

soul fromnegative tendencies and sins, as well as strengthening spiritual aspects that encourage courage and stability to achieve perfection experience destruction or loss. In this context, “soul” refers to the entirety of human existence, The Qur'an mentions the term "nafs" in various types. In singular form, the word "nafs" is mentioned 77 times without the addition of "idhlafah" and 65 times with the addition of "idhlafah". In the plural form, the word "nufus" is mentioned 2 times, while "anfus" is mentioned 158 times. The words "thanaffasa", "yatanaffasu", and "al-mutanaffisun" are only mentioned once each (Achmad Mubarok, 2000). In the Islamic Encyclopedia, nafs (lust) is explained as a spiritual part of humans that has a very significant influence among other spiritual parts. This nafs gives instructions to parts of the physical body to perform certain actions. Based on research and field observations, Tazkiyatun Nafs can be explained as an individual effortto cleanse oneself of mistakes, correct weaknesses, and erase one's sins. The goal is to become a good person and be able to make a contribution positive toenvironment, in line with Islamic principles contained in the Qur'an and the Sunnah of the Prophet.

DISCUSSION

Characteristics of Tazkiyatun An-nafs According to research results, the characteristics

The characteristics of Tazkiyatun Nafs appear when someone applies this principle in their life. This can be seen from the level of sincerity and sincerity of a person or group in carrying out Tazkiyatun Nafs, in the form of consistency in worship and good deeds. A person who cleanses his soul by obeying Allah will always be blessed with success in this world and in the hereafter, as stated in the words of Allah: "Indeed, lucky is the person who cleanses his soul, and truly the loss is to the person who pollutes it." The happiness of a believer in the world is clearly visible, because they strive to gain Allah's pleasure and do not depend on people, power, peace, or worldly glory. This is due to the good attitude reflected in their actions, which is blessed by Allah. (Anas Ahmad Karzon, 2016) owned by individuals who are pious, fear Allah, adhere firmly to His guidance, and stay away from His prohibitions. On the other hand, low levels of nafs are possessed by misguided individuals, tending towards deviant behavior, cruelty and evil. The Qur'an clearly identifies three types of nafs, namely Al-nafs al-muthmainnah, Al-nafs al-lawwamah, and Al-nafs al-ammarah bi al-su'. The three types of nafs reflect the level of quality from lowest to highest. The Qur'an explicitly mentions these three types of nafs in its verses. (QS Al-Fajr/89:27-30). From the previous explanation, it can be concluded that the nafs muthmainnah is the pinnacle of the structure of the human soul. At this stage, a person has succeeded in freeing himself from animal instincts and human and naturalistic tendencies. They fully display perfect human qualities, which enable the development of human and divine qualities.

Technique Tazkiyatun An-NafsAhmad Karzon outlines the method For handle problem-someone's mental problems, starting from

a.Strengthening Faith.

When faith is firmly established in a person's heart, he will feel its beauty, so he will not be shaken by any conditions or situations. Individuals who have strong faith will not change, even when faced with disasters or temptations no matter how big. Because faith will prevent a person from straying, and will become a sturdy barrier between him and a potentially destructive environment.

Building a Family Based on Piety.

Family isan early environment where the younger generation learns the values of faith and behavior before they become involved in society.

Associate with Godly People and Avoid Evil People.

Learn good morals from a positive social environment. If the environment is negative, it can damage the foundation that parents have built in their children's souls.

mproving Community Conditions.

Do effort to save public fromugliness and evil with the seriousness of leaders, ulama and educators. They don't just oppose it crime but Alsopromote goodness broadly to become the norm in society.

Hijrah and Withdrawal.

Hijrah and avoid negative environments to protect yourself from bad influences. If it is not possible to emigrate, then the only option is to stay away from criminals and not interact with them to prevent being contaminated by their behavior. (Anas Ahmad Karzon, 2016). So because

Therefore, it can be concluded that the field findings are in line with theory, showing that the Tazkiyatun Nafs process has the potential to help individuals overcome personal challenges, handle social and environmental relationships, and deepen the relationship between humans and God. Those who follow the Tazkiyatun Nafs process will experience positive changes within themselves and gain rewards that will lead them to God's pleasure. This is caused by increased faith, increased good deeds, and concern for the environment, which in turn forms good character and care for others, especially God.

Self-awareness.

The results of research in the field show that self-awareness is an individual's or group's understanding of the consequences of every decision they make. According to Sunny, this involves the process of recognizing an individual's motivations, choices, and characteristics, and realizing howfactors Thisinfluence judgments, decisions, and social interactions. Self-awareness is the basis for emotional intelligence, Which coversthe ability to monitor and understand changes in feelings individual from time to time. (Hendra Sastrawinata, 2011). From this research, it is concluded that self-awareness is the competency to understand and be

aware of the consequences of every action taken in life. If the action is positive, the individual will feel the benefits, but if the action is negative, the individual must face the consequences. This ability is key for those who follow the Tazkiyatun Nafs process because with this self-awareness, they are able to make decisions that are appropriate for themselves with thoughts and feelings that are clean from negative influences that can damage their behavior. The concept of Tazkiyatun Nafs is an important basis for strengthening and improving one's spiritual and moral dimensions. Addressed thoroughly. It is not limited to religious practices, but also includes the process of education about Islamic teachings, the practice of honesty, and the application of Islamic principles in everyday life. Tazkiyah as a concept in education is not limited to general knowledge but focuses more on the application of Islamic teachings to everyday life for those who practice it. In this development process, the Tazkiyatun Nafs method addresses several main aspects:

a. Knowledge and Understanding: Santri are equipped with knowledge related to Islamic education which is related to character development and spirituality. This includes studying religion through a traditional curriculum or through religious education that includes hadith, fiqh, tafsir, Sufism, the Koran, and Islamic law.
b. Spiritual Practices: Santri engage in daily practices such as prayer, fasting, reading the Qur'an, meditation, and understanding the Qur'an, as well as self-development to develop good qualities and morals. Apart from that, it also emphasizes self-discipline training as a means of overcoming lust, patience, piety, and overcoming anger.
c. Instilling Values and Self-Development: Santri was created to integrate Islamic teachings into daily life, including education, work, and free time activities. They are also encouraged to carry out introspection, self-evaluation, and continuous efforts to become better individuals

upholding high moral standards and adhering to religious norms, as well as the ability to use their own initiative.

Based on the description above, the Tazkiyatun Nafas method carried out by the Mawaridussalam Islamic Boarding School is by means of practice and Mujahadah. Riyadhah is the process of training students to internalize good moral values. More broadly, riyadhah is an active, continuous and routine spiritual practice of drawing closer to God through obligatory worship and sunnah, as well as various readings such as dhikr, wirit and hizb. The Mawaridussalam Islamic boarding school emphasizes on students being consistent in reading the Al-Quran, studying Tajwid, and memorizing it, while always hoping for Allah's blessing in every daily action. Riyadhah is basically a spiritual practice to always remember Allah, so that when you remember Him you feel Allah is very close, and this motivates you to always follow His commands, and stay far from His prohibitions. Then on the other hand, mujahadah is a hard struggle to control desires, tendencies and habits that can lead to sinful actions. Rasulullah conveyed the concept mujahadah after the battle of Badr, as often quoted by Sufis and hadiths. It turns out that it is not easy to refrain from things that we really like, but that Allah SWT doesn't like. It is easier for us to do things that are obligatory and sunnah. How many people whose worship looks diligent, but commit corruption. How many people go back and forth for Hajj and Umrah, but their behavior is still dirty. How many people seem to be very diligent in praying, but often gossip. As a result, it is not easy to carry out this mujahadah, it requires struggle to restrain oneself, therefore mujahadah has very high value and is highly appreciated by God. People who strive hard (mujahadah) really pay attention to their actions, so that for them there is no difference between what is obligatory, sunnah, makruh, permissible, haram. For them, everything that God does not like is considered haram. Anything that is doubtful, that is considered futile even though it is permissible, and especially things that are makruh, is also considered haram for them to do. To get to the real mujahadah, the school, especially Islamic Religious Education teachers (Mu'alim/Mu'alimah) often convey in their instructions to the santriwan/wati that mujahadah is easier to implement, when we It is recommended to carry out four important things which are a kind of pillars of mujahadah, namely reducing talking, eating less, sleeping less, and reducing unnecessary social interactions. If these four things are excessive, they can make the mind less clear, trigger our desires and delusions, which ultimately dulls our mujahadah.

Tazkiyatun Nafs has a close relationship with the qalb (heart), because a pure heart allows a person to know God. Inner peace can only be felt by people who always remember Allah in their hearts. Tazkiyatun Nafs is related to the goal of human life, namely achieving happiness both physically and spiritually. This happiness is the perfection of the soul, which depends on its purity. Things Whichhindering the perfection of the soul is a stain caused by bad qualities. The application of the TazkiyatunNafs method in forming morals at the Mawaridussalam Islamic boarding school is generally not included in the special curriculum or learning syllabus, but teachers are given the freedom to choose the method at the learning stage. The implementation of this method can be seen in teaching and learning activities, especially in moral belief lessons.

For example, when studying the practice of the five daily prayers, the teacher evaluates their implementation by asking questions to each student. Specifically, Tazkiyatun Nafs with personal perfection can be explained below: Tazkiyatun Nafs is an effort to form a perfect person through obedience and good deeds in everyday life. The aim of Tazkiyatun Nafs in Islamic boarding schools is to direct people to interact with others, compete positively, and develop other positive traits for the general benefit of humans. This is in accordance with the vision and mission of educational institutions, especially the Mawaridussalam Islamic boarding school. So the goal of Tazkiyatu Al-nafs is deepThe Mawaridussalan Islamic Boarding School basically brings people to communicate with each other, compete positively, or can build positive traits. others for the benefit of humanity in general. Research on the practice of tazkiyatun nafs in Islamic boarding schools shows that it is a traditional approach to Islamic spirituality is still very important in shaping an individual's personality. The study results show that through the practice of tazkiyatun nafs, such as self-discipline, introspection and self-control, students can overcome internal and external conflicts and improve their quality of life. This shows that Islamic boarding schools not only function as places of religious learning, but also as centers of developmen self Whichcomprehensive, which helps individuals prepare themselves for a better role in society. Based on the results of research in the application of the tazkiyatun nafs method in developing the spiritual intelligence of santri at the Mawaridussalam

Islamic boarding school, this tazkiyatun nafs method can be a very appropriate method to apply because it has a lot of big influence on the santri/wati who are in the process of rejuvenation, the santri/ Wati is more controlled in responding to various problems that will arise happened to him because the tazkiyatun nafs method applied at the Mawaridussalam Islamic boarding school can become a strong grip in their daily lives. And the application of the tazkiyatun nafs method not only has an effect when they are in the Islamic boarding school area, but also affects their lives after completing Islamic boarding school education and beyond. Applying tazkiyatun nafs has a big impact on individual, including increased self-awareness, development of better emotional and behavioral control, repair connectionbetween people, as well as improving overall spiritual and mental quality. Apart from that, tazkiyatun nafs can also help achieve inner peace, reduce stress levels, and achieve more sustainable happiness.

CONCLUSION

Research on the practice of tazkiyatun nafs in Islamic boarding schools shows that it is a traditional approach to Islamic spirituality is still very important in shaping an individual's personality. The study results show that through the practice of tazkiyatun nafs, such as self-discipline, introspection and self-control, students can overcome internal and external conflicts and improve their quality of life. This shows that Islamic boarding schools not only function as places of religious learning, but also as centers of development selfWhich comprehensive, which helps individuals prepare themselves for a better role in society. Based on the results of research in the application of the tazkiyatun nafs method in developing the spiritual intelligence of santri at the Mawaridussalam Islamic boarding school, this tazkiyatun nafs method can be a very appropriate method to apply because it has a lot of big influence on the santri/wati who are in the process of rejuvenation, the santri/ Wati is more controlled in responding to various problems that will arise happened to him because the tazkiyatun nafs method applied at the Mawaridussalam Islamic boarding school can become a strong grip in their daily lives. And the application of the tazkiyatun nafs method not only has an effect when they are in the Islamic boarding school area, but also affects their lives after completing Islamic boarding school education and beyond. Applying tazkiyatun nafs has a big impact on individual, including

increased self-awareness, development of better emotional and behavioral control, repair connectionbetween people, as well as improving overall spiritual and mental quality. Apart from that, tazkiyatun nafs can also help achieve inner peace, reduce stress levels, and achieve more sustainable happiness.

REFERENCES

Abdurahman Fathoni. (2006). *Metodologi Penelitian Dan Teknik Penyusun Skripsi*, (Jakarta: PT Rineka Cipta

Al-majisi and Muhammad Baqir, (1983). *Bihar Al-Anwar 56: Al-jami Ah Li Durar Akhbar Al-a Immah Al-Athar* (Malang: Beirut: Dar Ihya'at at- Turas al-'Arabi)

Annisa and Ifdil. (2012). *Konsep Kecemasan (Anxiety) pada lanjut* Usia (Lansia)

Bahtera Salim and Bahreisy. (2013) *Terjemahkan Al-Qur'an Al-hakim*. Surabaya: Sahabat Ilmu,2001)

Fitri Fausiah, Julianti Widury. (2005). *Psikologi Abnormal Klinis Dewasa*. (Jakarta:Universitas Indonesia Press)

Hidarotul mila.n(2015). *Hubungan Tawakal Dengan Kecemasan Pada jam'ah pengajian Al-iman Stasiun* Jerakah Semarang

Muh.Yunan Nasution. (1978). *Pegangan Hidup*. (Jakarta: Publika)

Musfir bin Said Az-Zahrani. (2005) *Konseling Terapi*. (Depok:Gema Insani)

Prapti Ningsih. (2013). *Pengaruh Tawakkal Terhadap Adversity Quotient pada santri pondok pesantren Al-ishlah mangkang kulon tugu Semarang*, l Fakultas Ushuluddin dan Humaniora, UIN Walisongo

Ummiyah saleh. (2019). *Anxienty Disorder (Memahami Gangguan Kecemasan: jenis-jenis, Gejala, Prespektif Teoris dan Penanganan)*,l Kesehatan

Rizqi Amalia. (2021). *Tawakkal sebagai Terapi Dalam Mengatasi Kecemasan Pengrajin Bata Merah Dukuh Pesadean Pesantren Pemalang*, Skripsi UIN K.H Abdurahman Wahid

Risky Kawasati. (2016). "*Teknik Pengumpulan Data Metode Kualitatif*" 21, no. 58

Ridzqiono Rosyed. (2023). *Mahasiswa Tasawuf & Psikoterapi, Wawancara* Pribadi, Pekalongan

Sugiyono. (2010). *Metode penelitian kuantitatif dan R&D*. Bandung: Alfabeta

Umar Ad-Dumaji Abdullah, rahasia Tawakkal sebab dan musabab. (2000). Terj. Kamaluddin

Sa'diatulharamaini, ke-1 I(Jakarta: Pustaka Azzam)

TM. Ash Shiddieqy. (2001). *al-Islam.* I, (Semarang: Pustaka Rizka Putra)

Imam al-ghazali,ihya' Ulumuddin, Terjemahan M. Zuhri, Ihya' Ulumuddin