



TAZKIYATU AI-NAFS METHOD IN SHAPING THE MORALS OF LEARNERS IN PRIVATE HIGH SCHOOL TARBIYAH ISLAMIYAH HAMPARAN PERAK DISTRICT DELI SERDANG REGENCY

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ABSTRACT

Tazkiyatun Nafs is related to the purpose of human life, which is to obtain happiness both physically and spiritually. This happiness is the perfection of the soul, and the perfection of the soul itself depends on its purity. As for what hinders the perfection of the soul is the stain that is inflicted with ugly qualities. The purpose of this study is to find out how the application of the Tazkiyatun Nafs method in forming student morals, then the method carried out in this study is qualitative in the field approach. While the result of this research is the success of Tazkiyatun Nafs Education in forming noble morals at MAS Tarbiyah Islamiyah Hamparan Perak can be shown by, First can be seen from Change behavior (Change of attitude, calmness) can control themselves from the luxuries of the world, then it is not easy to be emotional and calm in carrying out the learning process Second can be seen with the soul of students who are obedient in worship, which is accompanied by an increase in the quality and quantity of worship to God, being punctual in carrying out obligatory worship and always maintaining the things that are prodded. Third, there is an attitude that arises in students in the form of being honest in speaking, polite manners to others, tawadhu, zuhud, qona'ah attitudes.

INTRODUCTION

One of the problems in society that needs to be responded to by the world of education is the need for purification of the soul (*Tazkiyatun nafs*) of students which is manifested in the daily noble morals. The response that needs to be done by the world of education is to re-explore the formulation of moral education that emphasizes the process of *Tazkiyatun Nafs*. The strengthening of moral values through the educational process is relevant to overcome the moral crisis that is taking place in society. Admittedly or unacknowledged there is currently a real and alarming crisis in society involving the younger generation. The crisis, among others, in the form of increasing promiscuity, rampant rates of violence against children and adolescents, crimes against friends, theft of teenagers, drug abuse, pornography, and destruction of other people's property have become social problems that until now have not been completely overcome.

In principle *tazkiyatun nafs* means a lot to the continuity of man. Besides being able to form a person who is clean from mental disorders, mental health can also lead a person to the happiness of the world and the hereafter. More about *tazkiyatun nafs*, let's look at the presentation of some figures first regarding the general understanding of *tazkiyatun nafs*. According to al-Razi in Tafsir al-Kabir *tazkiyatun nafs* is defined as *tathir* and *tanmiyat* which serves to strengthen one's motivation in faith and pious charity. Muhammad Abduh defined *tazkiyatun nafs* as *tarbiyatun nafs* (soul education) through *tazkiyatul aql* of healthy *aqidah*.

With *tazkiyah*, man will gain self-awareness and will subsequently gain patience as well. Those values are the same as the concepts and ideals that direct the individual and collective behavior of human beings in their lives. Islamic values merged with human nature and resulted in its spiritual and moral evolution. With the description above, *tazkiyah* is more focused on *tazkiyah an-nafs* (purification of the soul) which has



certainly gone through a process that must be carried out in accordance with the instructions of the Qur'an and the sunnah of the Prophet Muhammad Saw.

The above conditions show that the knowledge or knowledge gained by humans so far has less impact on changes in the behavior of students. This is because the education provided is only a process of transferring knowledge without being required by students to practice it. This indicates that, character education in students is still not understood by students and has not been fully implemented by the world of education. One of the figures of Islamic education who made a major contribution to moral education was Al-Ghazali. Based on the explanation above, the researcher is interested in making a deepening through research with the title Tazkiyatun Nafs Education Model in an Effort to Form Akhlakul Karimah Students in Madrasah Aliyah Swasta Tarbiyah Islamiyah Kecamatan Hamparan Perak Deli Serdang Regency.

LITERATURE REVIEW

1. Concept and Objectives of Education Tazkiyatun Nafs

Tazkiyatun nafs briefly means to cleanse the soul from its hypocrisy and branches, realize its sanctity with tawhid and its branches, and make the good names of Allah its akhlaq, in addition to the perfect devotion to Allah by freeing oneself from the confession of rububiyah. All of this is through the example of the Prophet Muhammad SAW. In the Koran Allah explains the importance of a clean and holy soul, this is found in Sura As-Shams verses 9-10:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا ۖ

That is to say: Verily fortunate is the one who sanctifies the soul, and Indeed loses the one who soils it.

Reading the above verse, it is clear that purifying the soul is something important in the life of a human being. A clean soul will produce clean behavior as well, because it is the soul that determines whether a deed is good or bad. The better our souls, the better our morals, the worse what is in our souls, the worse our morals will be. The soul or what is also called the heart is something that can only be known through the inner eye.

Tazkiyatun Nafs comes from Arabic which consists of the two words tazkiyah and nafs. Al-Tazkiyah from the word tazakka which is linguistically defined as holy, sanctification, or cleansing (Dahlan, Tamrin;, 2010). The word tazkiyah comes from the Arabic isim mashdar which means purification. A synonym of this word is thahara which means holy clean. The word thahara has the meaning of cleansing something physical such as cleansing the body and unclean, while tazkiyah cleanses something immaterial (psychic) such as cleansing the mind from wishful thinking and dirty thoughts, evil lust and various diseases (H Taufik, 2011).

Tazkiyatun Nafs is related to the purpose of human life, which is to obtain happiness both physically and spiritually. This happiness is the perfection of the soul, and the perfection of the soul itself depends on its purity. As for what hinders the perfection of the soul is the stain that is inflicted with ugly qualities.

So the purpose of Tazkiyatun Nafs is two parts, the first is a general goal and the second is a specific goal, while the purpose of Tazkiyatun Nafs in general is that, as expressed by Ismail, Ilyas.et al, obtaining the sanctity and perfection of the soul in order to be in harmony with God, with fellow human beings, and with other creatures of God. Then he continued that the specific objectives of Tazkiyatun Nafs include: (Ismail, Ilyas;, 2008)

- a. The formation of a man of holy spirit, clean of his creed and broad in knowledge. A person who has a holy spirit will have great benefits for himself, especially in the strength of the foundation of his creed and the breadth of his knowledge, because knowledge only easily passes into someone whose soul is holy.
- b. Forming a man of noble character, with Tazkiyatun Nafs is forming man to always be close to His Rabb through noble moral guidance.
- c. Forming a human being free from despicable behavior and filled with noble morals, one of the stages of a person who wants to be holy in spirit, is with noble blessings through the Takholi process.

2. Tazkiyatun Nafs Method in Shaping Morals

Al-Ghazali put forward the concept of tazkiyatun nafs in depth in the discussion of soul training, moral tahdzibul and liver medicine. Mental illness must be studied and treated, because every heart has a disease that if left unchecked will always appear. Therefore, mental illness must be known why, treated and corrected, (Al-Ghazali, 1983)



Al-Ghazali uses two methods that can be taken in the formation of morals, namely the method by training oneself (riyadhah) to always behave well and the method of experience (at-tajribiyah). First, riyadhah, which is by training students to familiarize themselves with good ethics. Al-Ghazali believed that human ethics could be changed and directed by education. According to him, even wild animals can be tamed by repeated practice and habituating them to human-friendly behavior.

Second, experience (at-tajribah), namely by introducing the shortcomings that students have directly without going through theory first. This method can be achieved by:

- 1) Make friends with people who have good character, with a direct introduction to the ethics of their close friends, the child will be able to recognize the shortcomings he has so that he will easily correct them.
- 2) Take lessons directly from his enemies because the enemy is always looking for his opponent's shortcomings. Thus, the shortcomings can be noticed and further seek to correct them.
- 3) Learn directly from the public in general. From society, he can see various deeds so that he can see good to be applied in himself and bad to avoid.
- 4) Pay attention to the level of personality development of the protégé in accordance with his mental and intellectual development. This is because material incompatibility will cause difficulties and confusion for students, (Mahmud, 2011)

Tazkiyatun Nafs is a mental exercise that aims to cleanse the heart and control or control lust. In the study of Sufism, tazkiyatun nafs is carried out through stages, which include Takhallii, Tahallii, and Tajallii.

- 1) Takhalli: The first stage that a Sufi disciple must perform is to empty oneself through deeds that are too in love with the life of the world in other words to eliminate the luxury of luxury that exists in the life of this world. This stage is usually done by avoiding the deeds forbidden by Allah Swt, then eliminating the passions because the cause of all toxicity is the impulse of lust that cannot be conquered.
- 2) Tahalli: The second step is tahalli i.e. the effort made by a Sufi in filling or living this life always with commendable behavior and also always as much as possible to familiarize himself with zikir to Allah Swt. This step of decorating or filling oneself is carried out when the soul has been emptied of despicable morals or behavior. Examples of behaviors that are very important in the contents of the empty soul are, Taubat, Khauf and Raja', Zuhud, Al-Faqr, Sabar and Ridha.
- 3) Tajaalli: A person who explores the studies that have been achieved in the tahallii stage of overcoming, and the next step is tajalli, fostering and making moral education the main tool. This langkah is very important because at this stage the sanctity of the soul must be perfected completely. Most of the Sufis give the view and opinion that to come to the perfection of the sanctity of the soul is through the path of loving the Creator and always continuing to increase that love.

Based on the description above, it shows that riyadhah is one of the methods in the formation of human morals. In the implementation of riyadhah, the perpetrator is given exercises to purify his soul in order to form a noble akhlakul karimah. The concept of tazkiyah is in accordance with character education which is often applied to the school curriculum. Which produces students who have noble character and insight. To begin with, an educator must think about being able to bring to life the spiritual values of various forms of worship, adorn the soul with the akhlaq of humanity, and cleanse it of various animalistic instincts and shaithaniyah. Because the effect of death of the heart is the loss of the spiritual values of faith, such as patience, gratitude, and fear of God. Therefore, paying attention to these values is an obligation for people who want to improve personal and social life.

Furthermore, the word akhlak comes from Arabic, namely from the word khuluqun which means character or ethics. Terma akhlaq is a plural form of the word khuluq which means ethics, temperament, and behavior. This word is similar to the word khaliq which means Creator, makhluk which means created, and khalq which means creation, (Ma'luf, Louis, 1989) In terminology, the word moral is defined variably. Ibn Miskawaih defined morals as a state of the soul or mental attitude that causes the individual to act without thinking or being considered deeply, (Maskawaih, Ibnu, 1329)

In line with this definition, Al-Ghazali defines morals as qualities embedded in the soul that give rise to deeds easily without requiring thought and consideration.¹⁸ The deeds or behaviors displayed are born as a reflection of a clean heart so that the behavior is not contrived but has become a habit and character.

METHOD

This type of research is descriptive qualitative research, that is, the data collected is in the form of words, pictures, not numbers, (Danim, Sudarwan, 2002) According to Bogdan and Taylor, as cited by Lexy J. Moleong, qualitative research is a research procedure that generates descriptive data in the form of written



or spoken words of people and observed behaviors, (Moleong, Lexy. J., 2000) Meanwhile, descriptive research is a form of research aimed at describing or describing existing phenomena, both natural phenomena and human engineering. The purpose of descriptive research is to make a systematic, factual, and accurate description of the facts and nature of a particular population. This research was used to find out how the Tazkiyatu Al-Nafs Education Model in an Effort to Form Akhlakul Karimah Students at MAS Tarbiyah Islamiyah Kec. Hamparan Perak, Deli Serdang Regency.

RESULTS AND DISCUSSION

Tazkiyatu Al-Nafas is one of the keys to the success of claimants of knowledge, especially in the science of Religion. Throughout history we have found many ways used by Islamic scientists in obtaining knowledge, Imam Shafi'i and Imam Al-Ghazali are examples of scholars who use the *tazkiyatu An-Nafs* method in obtaining knowledge including in memorizing the holy book of the Quran. The above statement is well known by the Islamic Religious Education teacher at MAS Tarbiyah Islamiyah Hamparan Perak. Therefore, the *tazkiyatu An-Nafs* method is practiced in this Madrasa in accordance with the concepts mentioned by Imam Al-ghazali, namely riyadhah and mujahadah.

1. Methods and Objectives of Tazkiyatu Al-Nafs in MAS Tarbiyah Islamiyah

Based on the description above, the method of *tazkiyatu Al-Nafas* carried out in MAS Tarbiyah Islamiyah Hamparan Perak is by means of training and Mujahadah. Riyadhah is training protégés to familiarize themselves with good ethics. Furthermore, in a broader sense, Riyadhah is an active, continuous, routine, spiritual effort and practice in approach to God through compulsory worship and sunah, as well as various readings such as zikir, wirid, and hizib.

In the implementation of this riyadhah MAS Tarbiyah Islamiyah always emphasizes to students not to get bored in reading the Quran, studying the tajwid and then memorizing it, every time they do something in daily life always indulges the blessings of Allah Swt. Basically riyadhah is an exercise exercise done to always remember Allah so that when we remember it then it seems as if Allah is very close to us and subsequently motivated to always carry out God's request and stay away from his prohibitions.

While Mujahadah is a hard struggle to conquer our passions, inclinations, and habits of life that can push to maksiat. This mujahadah was delivered by the Messenger of Allah when the battle of Badr was over, in a hadith often quoted by Sufis. It turns out that it is not easy to refrain from things that we really like, but do not like God. It is easier for us to do the obligatory and sunnah. How many people whose worship seems diligent, but commits corruption. How many people go back and forth between Hajj and Umrah, but their behavior is still dirty. How many people seem to be very diligent in prayer, but often gossip. As a result, it is not easy to undergo this mujahadah, it needs a struggle in restraint, hence the mujahadah is of very high value and is highly valued by God.

The one who is devout is so guarding his deeds, that for them there is no obligatory term, sunnah, makruh, mubah, haram. For them everything that God does not like is illegitimate. All things that are dubious, all things that are in vain even though they are allowed, let alone things that are makruh, for them are haram to do. To get to the real mujahadah, the Madrasah school, especially Islamic Religious Education teachers, often convey in their directions to students In order for the mujahadah to be easier to implement, we are encouraged to carry out four important things which are a kind of mujahadah harmony, namely talking less, eating less, reducing sleep, and reducing unnecessary associations. These four things, if excessive can make the mind less clear, trigger our passions and understanding, which ultimately dulls our mujahadah.

Tazkiyatun Nafs sangat erat kaitannya dengan qalb (hati), karena dengan hati yang bersih maka seseorang bisa mengenal tuhanNya. Ketengan bathin hanya bisa dirasakan bagi orang orang yang senantiasa dalam hatinya terus mengingat Allah. Tazkiyatun Nafs terkait dengan tujuan hidup manusia, yakni untuk mendapatkan kebahagiaan baik dari sisi jasmani dan ruhani. Kebahagiaan ini merupakan kesempurnaan jiwa, dan kesempurnaan jiwa itu sendiri tergantung pada kesuciannya. Adapun yang menghalangi kesempurnaan jiwa adalah noda yang di torehkan sifat-sifat jelek.

2. Implementation of the Tazkiyatu Al-Nafs Method in Forming Morals at MAS Tarbiyah Islamiyah

In general, the implementation of the *Tazkiyatu Al-Nafs* method in MAS Tarbiyah Islamiyah Hamparan Perak is not in the special curriculum as well as in the learning syllabus, but in the stage of implementing learning, teachers are given freedom in choosing medode. To clearly see the implementation of the *Tazkiyatu Al-Nafs* method at MAS Tarbiyah Islamiyah can be seen in teaching and learning activities, especially the subject of moral creed. When learning about the practice of five-time prayers, the teacher will evaluate the implementation every time they enter the classroom by questioning each student.



In particular, the connection between tazkiyatun nafs and personal perfection can be described that *tazkiyatun nafs* is an endeavor to form a perfect person realized in the obedience and charity activities of sholeh in his life both as tazkiyyatun nafs have a mission and vision of totality of human life born of holy persons. And this is very suitable with the vision and mission of educational institutions, especially MAS Tarbiyah Islamiyah Hamparan Perak. Furthermore, below are the various forms of application of *Tazkiyatun Al-Nafs* in MAS Tarbiyah Islamiyah Hamparan Perak.

Instilling the nature and attitude of avoiding sin and transgression against religious rules or sin exerts an unfavorable influence on soul. Sin makes us unsettled, afraid, and anxious. We fear that sin known to others. Dhikr remembers Allah Almighty. He cultivates confidence self, bring closer self-communication to Allah SWT and make the child's heart not dry. Dhikr can be a prayer, (at least a five-time prayer, let alone when added tahajjud), reciting the Koran, reciting prayers and Etc.

View, read, listen, and pay attention to behavior or history exemplary shalehs. The saying goes, "When the people sholeh Spoken, come down the graces." Light-handed, helpful and benefactor (sakho'). Not seeing himself, not seeing what he has take it out for others. Beneficial to the crowd. Chest airy (Salamatus Shadri). His heart was kept away from spite, envy, resentment, takabur, prejudice and such are commendable traits that need to be instilled in the child's soul as an effort to educate with soul education which it needs.

Advising the public (an-nushu lil ummah) or preaching or ta'lim. How happy to see the knowledge we give is accepted and practiced by people other. The children became detached from his stupidity. It says "the charity that spreading its benefits to an audience is more primary than charity which the benefits are limited to oneself". Be polite (al-hilmu) and unhurried (al-anah). Haste and reactive to the situation that surrounds it is a sign of mental unease. By thinking clearly, planned, and not rashly, the soul calms down.

3. The Success of the Tazkiyatun Al-Nafs Method in Establishing Morals

The success of Tazkiyatun Nafs Education in forming noble morals at MAS Tarbiyah Islamiyah Hamparan Perak can be shown by, First can be seen from the Change of behavior (Change of attitude, calmness) can control themselves from the luxuries of the world, furthermore it is not easy to be emotional and calm in carrying out the learning process Second can be seen with the soul of students who are obedient in worship, which is accompanied by an increase in the quality and quantity of worship to God, being punctual in carrying out obligatory worship and always maintaining the things that are proclaimed. Third, there is an attitude that arises in students in the form of being honest in speaking, courtesy to others, tawadhu attitude, zuhud, qonaaah etc. This success can be achieved by all participants who are determined by factors including an understanding of theory, practice of worship practices and riyadhohnya and the most important thing is in the cleanliness of the hearts of the students.

Tazkiyatun Nafs is in accordance with character education which is often applied to the school curriculum. Which produces students who have noble character and insight. To begin with, an educator must think about being able to bring to life the spiritual values of various forms of worship, adorn the soul with the akhlaq of humanity, and cleanse it of various animalistic instincts and shaithaniyah. Because the effect of death of the heart is the loss of the spiritual values of faith, such as patience, gratitude, and fear of God. Therefore, paying attention to these values is an obligation for people who want to improve personal and social life especially in educational institutions.

It is not enough for a student or person to show his greatest concern for knowledge but also to the knowledge related to inner supervision and about the path of the hereafter, as well as the implementation of all the efforts of the mujahadah and muqarabah, in order to obtain mukasyafah (spiritual disclosure). A person's earnestness in making peace will lead him to the level of musyahadah (silencing). It will pave the way for him to the knowledge of the heart, from which will radiate a lot of wisdom.

CONCLUSION

One of the problems in society that needs to be responded to by the world of education is the need for purification of the soul (Tazkiyatun nafs) of students which is manifested in the daily noble morals. The response that needs to be done by the world of education is to re-explore the formulation of moral education that emphasizes the process of Tazkiyatun nafs. The strengthening of moral values through the educational process is relevant to overcome the moral crisis that is taking place in society.

The method of tazkiyatun Al-Nafas carried out in MAS Tarbiyah Islamiyah Hamparan perak is by means of training and Mujahadah. In the implementation of this riyadhah MAS Tarbiyah Islamiyah always emphasizes to students not to get bored in reading the Quran, studying the tajwid and then memorizing it, every time they carry out something in daily life, they always memorize the blessings of Allah Swt. Basically, riyadhah is an exercise that is done to always remember God so that when we remember it, it seems as if



God is very close to us and is further motivated to always carry out God's request and stay away from his prohibitions. While Mujahadah is a hard struggle to conquer our passions, inclinations, and habits of life that can push to maksiat.

In general, the implementation of the Al-Nafs tazkiyatu method in MAS Tarbiyah Islamiyah Hampanan perak is not in the special curriculum as well as in the learning syllabus, but in the stage of implementing learning, teachers are given freedom in choosing medode. To clearly see the implementation of the Al-Nafs tazkiyatu method at MAS Tarbiyah Islamiyah can be seen in teaching and learning activities, especially the subject of moral creed. When learning about the practice of five-time prayers, the teacher will evaluate the implementation every time they enter the classroom by questioning each student.

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