

The Concept of Tazkiyat al-Nafs by Al-Ghazali as a Method in Moral Education

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ABSTRACT

Humans are sacred creatures who are equipped with the perfection of reason and soul because with reason and soul humans can understand themselves correctly. The existence of mental illness, will have an impact on human behavior patterns (morals). It can be said that this mental illness has an impact on the formation of despicable morals that plague human life. Departing from this background, the author takes the title The Concept of Tazkiyat al-Nafs Al- Ghazali as a Method in Moral Education. The research that the author conducted is included in the descriptive qualitative research of critical analysis. In collecting data, the author uses the documentation method, namely by collecting various books and journals. As for data analysis, the author uses content analysis techniques. The explanation of tazkiyat al-nafs with the description that the soul is likened to a glass whose perfection lies in its ability to accept the image in front of it. Likewise with the soul, if the soul is mixed with disease then the steps taken is to clean the soul with a variety of positive things, so that the soul is clean again. The methods used by the concept of tazkiyat al-nafs include mujahadah and riyadhah methods, exemplary methods, habituation methods, story methods and advice methods. While the implementation of the concept of Tazkiyat al-Nafs Al- Ghazali in moral education by using several means, namely Tauhid, Sholat, Zakat and Infaq, Fasting, Reading the Quran, Meditating, Remembering death, Mushabah and Muqorobah Zuhud and Taubat.

Keywords: *Tazkiyat Al-Nafs, Methods, Moral Education*

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INTRODUCTION

Education is an issue that will never be finished to be discussed and studied, for people who are competent in the field of education will realize that education in Indonesia until now is still experiencing many problems, both in terms of education in general and in terms of Islamic education. Education that should aim to get closer to the creator, namely Allah SWT and should raise human dignity from the path of ignorance, has now shifted to an unclear direction (Taufik, 2011).

Education today emphasizes brain intelligence rather than building character, a lot of people want to go to school just because they want to get a bachelor's degree so they can get a high position in work. They pay less attention to the education of the heart and the intelligence of the heart may even have completely disappeared in their minds, as a result, many children in Indonesia are born with smart brains but their morals and

attitudes are very concerning, as well as data on juvenile delinquency which is increasing every year.

Therefore, moral education is a suitable method to answer the problems that are happening in society today. In As Dewey once said, in 1916, namely, "It is commonplace in educational theory that character formation is the general purpose of teaching and ethical education in schools (Fathul mu'in, 2011).

In Islamic teachings there are several methods taken in carrying out moral education and human mental development. One of them is the method of self-cleaning (*tazkiyatun nafs*). *Tazkiyatun Nafs* can only be achieved through worship and deeds that are carried out perfectly and adequately. At that time it will be realized in the heart of a number of meanings that make the soul calm and the most obvious result of a calm soul is good manners to Allah SWT and to fellow human beings (Masyhuri, 2012). From the above problems, namely problems in education, the author wants to raise a classic figure, namely al-Ghazali, who is known as a theologian, philosopher, and Sufi from the Sunni school, especially in moral problems, both in relation to education and mu'amalah in society philosophically theoretical and applicable.

His full name is Abu Hamid Muhammad bin Muhammad bin Muhammad bin Ta'us Al-Thusi Al-Syafi'i and is briefly called Al-Ghazali or Abu Hamid (Muhammad Edi Kurnanto, 2011) is one of the most famous thinkers and practitioners of Sufism. Al-Ghazali who received the title "*Hujjatul Islam*" (defender of Islam), *Zain al-Din* (the ornament of religion) (Alwizar, 2015) and several titles given to him was considered a very intelligent scholar and his knowledge was very deep, he was agreed by the Ulama as the most meritorious person in developing the spread of Islam in the fifth century, so he was also referred to as *Mujaddid*, namely the person who renewed Islam in the fifth century. His name is not only known in the Islamic world, but also extends to the East and West, embracing the Jewish and Christian traditions. His knowledge was vast, and his experience and expertise in Sufism and spirituality characterized his excellence.

The purpose of *tazkiyatun nafs* cannot be separated from the purpose of human life itself, which is to obtain physical and spiritual happiness, both material and spiritual, and worldly and ukhrawi (M. Rifqi Faldu Rahman, 2017). The perfection will be obtained by humans if the various means leading to it can be fulfilled. Various obstacles that hinder the goal of soul perfection must be removed. As for what hinders the perfection of the soul is dirt or stains inscribed by bad traits attached to the human heart or soul. The specific objectives of *tazkiyatun nafs* are described by Al-Ghazali in *Ihyā' 'Ulum Ad-Dīn*, namely: (a) the formation of humans who are clean in their faith, pure in their souls, broad in their knowledge, and all of their life activities are worth worship. (b) forming human beings who have a pure soul and noble character in relationships with others, who are aware of their rights and obligations, duties and responsibilities. (c) to form human beings with a healthy soul by freeing the soul from despicable behavior that harms the soul itself. (d) to form human beings who have a pure soul and noble character, both towards God, themselves and the people around them.¹⁸

Kitab Ihyā' 'Ulum Ad-Dīn by Al-Ghazali is a book that contains the concept of moral education based on Islamic teachings, the author hopes to be able to provide an overview of ideal moral education. Which is able to provide practical solutions so as to make a real contribution to the current educational problems. Therefore, the author is interested in taking the title of the thesis on "*The Concept of Tazkiyatun Nafs Al Ghazali as a Method in Moral Education*". That is a book that has been very popular for centuries in

the Islamic world and to this day which is very worth reading, studying and applying the concepts and wise advice as guidelines that have been inherited by culture and the thoughts of previous scholars.

METHOD

In this research, the author uses the type of library research (Nursapia Harahap, 2014), where the data obtained by the author through books, magazines, articles, research journals, theses, etc.. Moleong said that the position of the researcher in this study is quite complicated, he is simultaneously a planner, implementer, data collector, analyzer, data interpreter and in the end the researcher becomes a research reporter (Suharsini Arikunto, 2008)

Therefore, in this study the researcher acts as a planner, implementer, data collector, analyzer, interpreter of data contained in the concept of tazkiyat al nafs al-Ghazali which ultimately becomes a reporter of the research results.

Based on the formulation of the problem above, this research can be categorized as critical analysis descriptive qualitative research. Qualitative research methods are research methods used to research on natural object conditions (as opposed to experiments), where research is the key instrument, data collection techniques are carried out in triangulation (combined) data analysis is inductive and qualitative research results are more concerned with meaning than generality (Sugiono, 2008)

In retrieving and collecting data, this research uses the documentation method. The documentation method is data collection that can be in the form of books, books, journals, articles, documents and so on. Thus, this study contains data quotations to give an illustration of the presentation of the report. According to Suharsimi Arikunto, the documentation method is to find data about things or variables in the form of notes, book transcripts, newspapers, magazines, inscriptions, meeting minutes, agendas and so on (Suharsimi Arikunto, 2010).

RESULT AND DISCUSSION

The concept of *tazkiyat al-nafs* initiated by Al-Ghazali is actually reflected in his various works, especially in the book *Ihya' Ulum al-Din* juz I and 3. Likewise in *Mizanul Amal*, the term *tazkiyat al-nafs* is defined by knowledge, charity, and mujahadah in working on it (Mashuri, 2012).

In a further sense, the concept of *tazkiyat al-nafs* likens the human soul to a mirror with which the mirror will print clearly the image in front of it. As explained in *Ihya' Ulum al-Din* if the mirror that functions as a reflector of this image changes, in the sense that the mirror is dirty, then the reflected image will also change (Al Ghazali, *Ihya' Ulumuddin*, juz 3lm 12).

According to Al-Ghazali, humans are receptive to change and moral perfection, he divides humans into four levels:

1. The first is the ignorant human being, who cannot distinguish between the right and the wrong, between the good and the bad. In fact, humans are like their natural origin, empty of all faith. They are ignorant and receptive to medicine.
2. Secondly, a person who knows the evil of something bad, but he does not make a habit of doing righteous deeds, rather he always does evil, follows his lusts and turns away from right thinking. He knows the recklessness of his actions. These are the

people who are ignorant and misguided, and are more difficult to cure than the first level.

3. Third, people who believe that vile morals should be used and considered good. They are ignorant, wicked, misguided and evil people. People like this can hardly be tried.
4. Fourth, humans who grow up with false thoughts and are educated with false deeds as well, they will consider the main evil deeds that will damage themselves. They are stupid, misguided, wicked and evil. People of this type are the most difficult to treat (Mashuri, 2012).

The methods used by tazkiyat in moral education include:

1. Mujahadah and Riyadhah Methods

The meaning of mujahadah here is a serious effort in training the soul to submit to Allah and stay away from His prohibitions. As for riyadhah, it is to train oneself, namely to struggle to do deeds that are sourced to good morals, so that it becomes a habit and something pleasant, Al-Ghazali defines *mujahadah* as the exertion of earnestness in getting rid of lust and *lust* or eliminating it altogether (Fahrudin, 2016).

2. Exemplary Method

Good morals can not only be obtained through mujahadah, practice or riyadhah. But it can also be obtained through example, which is modeling and imitating people who are close to Him. Therefore, it is recommended to associate with people who are virtuous. The basic human need for role models arises because of the instinct (*ghazirah*) that dwells in the human soul, namely the existence of *taklid* (imitation).

3. Habituation Method

The next method is habituation, in relation to moral education, it is said that habituation is a method used to accustom a child or someone to behave and act in accordance with religious guidance.

4. Method of Giving Advice

The next method used in moral education is the method of advice. It is called advice because in the soul there is a disposition to be influenced by the words heard. The disposition itself is not permanent, therefore the giving of words must also be repeated. From this it can be seen that giving advice is not enough just once, but advice is given continuously and continuously.

5. Story Method

In Islamic education, stories have an educational function that cannot be replaced by any form of delivery other than language. Because stories, especially those found in the Quran and hadith, have several features and psychological educational impacts that are perfect, neat and far-reaching along with the times.

6. Rewarding Method

The next method in the framework of moral education is the method of reward, in terms of this reward method, the author categorizes it in two ways, namely a positive appreciation given to a child or someone for good deeds done (*tsawab*). Secondly, giving punishment to a person or child who has

committed an act that is inappropriate according to religious glasses, and has been warned beforehand that the act is not a commendable act ('*iqab*'). In this second sense, it is the last step taken in providing guidance in order to form commendable morals.

CONCLUSION

The conclusion of this discussion shows that al-Ghazali, through his monumental work *Ihya' Ulum al-Diin*, emphasizes the concept of tazkiyat al-nafs as a method to cleanse the soul, which focuses on the formation of noble morals. Tazkiyat al-nafs does not only pay attention to aspects of moral formation, but also includes other dimensions related to spirituality and closeness to God. In the context of moral education, there are six main methods that can be applied, namely: mujahadah and riyadhah, role modeling, habituation, giving advice, stories, and giving rewards.

The implementation of tazkiyat al-nafs in moral education includes various important means, such as tawhid, prayer, zakat and infaq, fasting, reading the Koran, contemplating, remembering death, mushabah and muqorobah, zuhud, and repentance. Through these means, moral education is expected to be able to achieve the goal of forming commendable behavior that reflects divine traits, such as compassion, forgiveness, patience, honesty, piety, and sincerity. Thus, tazkiyat al-nafs plays an important role in forming a pure, balanced, and self-aware soul and obtaining divine blessings.

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