



Implementation of *Tazkiyah An-Nafs* as an effort to build a relationship with God

Muhamad Shendyka¹, Cucu Surahman² Ariq Muammar³ Pitra Gosha Patriasya⁴

¹ Indonesian University of Education, Indonesia; sehndyka08@upi.edu

² Indonesian University of Education, Indonesia; cucu.surahman@upi.edu

³ Indonesian University of Education, Indonesia; ariq.mmr2004@upi.edu

⁴ Indonesian University of Education, Indonesia; pgpatriasya@upi.edu

Abstract

Keywords :

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Study This aim Forstudy meaning practice paragraph *qad aflaha man zakkāhā* (QS. Asy-Syams) in perspectives of interpretation and Sufism, as well formulate framework implementative purification soul (tazkiyat al-nafs) which is relevant with human spiritual challenges contemporary. Depart from the reduction problem tazkiyah as draft normative-abstract, study This put paragraph the as foundation ethical - spiritual demands transformation self in a way conscious, directed, and sustainable. Research This use method qualitative based studies library research with approach analysis thematic to primary sources of Sufism classic, especially works of Al- Ghazālī , Ibn 'Arabī, and Shaykh 'Abd al-Qādir al-Jilānī, as well as critical dialogue with interpretations of the Koran and literature academic contemporary. Research results show that purification soul in tradition Sufism No can realized in a way partial, but rather necessitate integration three main processes: tazkiyat al-nafs (submission) encouragement egocentric), tashfiyat al-qalb (purification heart), and taḥliyat al- ruḥ (clarification soul). Riyā ḍah al- nafs positioned as instrument supportive practices tazkiyah, while relation guidance between students and mursyid functioning as mechanism pedagogical Forguard monotheistic orientation and preventing illusion piety. In addition, research This confirm that twenty spiritual nature formulated by Ibn ' Arabī is a systematic and applicable ethical -spiritual model in form human Kamil, and play a role as buffer balance between discipline external and internal inner. Research conclusion This confirm that Surah Asy-Syams give contribution significant conceptual in bridge gap between normativity text of the Qur'an and needs spiritual practices of modern humans. Findings This enrich treasury studies Sufism with offer framework integrative tazkiyah that can appliedin spiritual education, coaching religious, and development ethics religious contemporary , at the same time open room for study continuation of the study implementation of the tazkiyah model This in context more social and educational wide .

Keywords:

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Abstract

Penelitian ini bertujuan untuk mengkaji makna praksis ayat *qad aflaha man zakkāhā* (QS. Asy-Syams) dalam perspektif tafsir dan tasawuf, serta merumuskan kerangka implementatif penyucian jiwa (tazkiyat al-nafs) yang relevan dengan tantangan spiritual manusia kontemporer. Berangkat dari problem reduksi tazkiyah sebagai konsep normatif-abstrak, studi ini menempatkan ayat tersebut sebagai fondasi etis-spiritual yang menuntun transformasi diri secara sadar, terarah, dan berkelanjutan. Penelitian ini menggunakan metode kualitatif berbasis studi kepustakaan (library research) dengan pendekatan analisis tematik terhadap sumber-sumber primer tasawuf klasik, khususnya karya Al-Ghazālī, Ibn ‘Arabī, dan Syaikh ‘Abd al-Qādir al-Jilānī, serta dialog kritis dengan tafsir Al-Qur’an dan literatur akademik kontemporer. Hasil penelitian menunjukkan bahwa penyucian jiwa dalam tradisi tasawuf tidak dapat direalisasikan secara parsial, melainkan meniscayakan integrasi tiga proses utama: tazkiyat al-nafs (penundukan dorongan egosentris), tashfiyat al-qalb (pemurnian hati), dan taḥliyat al-rūḥ (penjernihan ruh). Riyāḍah al-nafs diposisikan sebagai instrumen praksis yang menopang tazkiyah, sementara relasi bimbingan antara murid dan mursyid berfungsi sebagai mekanisme pedagogis untuk menjaga orientasi tauhid dan mencegah ilusi kesalehan. Selain itu, penelitian ini menegaskan bahwa dua puluh sifat spiritual yang dirumuskan Ibn ‘Arabī merupakan model etik-spiritual yang sistematis dan aplikatif dalam membentuk insan kamil, serta berperan sebagai penyangga keseimbangan antara disiplin lahiriah dan kedalaman batiniah. Kesimpulan penelitian ini menegaskan bahwa Surah Asy-Syams memberikan kontribusi konseptual yang signifikan dalam menjembatani kesenjangan antara normativitas teks Al-Qur’an dan kebutuhan praksis spiritual manusia modern. Temuan ini memperkaya khazanah studi tasawuf dengan menawarkan kerangka integratif tazkiyah yang dapat diaplikasikan dalam pendidikan spiritual, pembinaan keagamaan, dan pengembangan etika religius kontemporer, sekaligus membuka ruang bagi penelitian lanjutan yang mengkaji implementasi model tazkiyah ini dalam konteks sosial dan pendidikan yang lebih luas.

Corresponding Author : (Author who communicates with the editor)

Muhammad Shendyka

Indonesian University of Education, Indonesia; sehndyka08@upi.edu

INTRODUCTION

The Quran is the revelation of Allah SWT, revealed to the most perfect human being, both physically and spiritually, the Prophet Muhammad (peace be upon him), as a divine message conveying a message of mercy and compassion for all mankind. The Quran's presence is not merely a series of beautiful languages and literature, but rather *a guidance* for mankind and a healing for souls plagued by *anxiety, doubt*, and the emptiness of life's meaning. Thus, the

Quran occupies a central position as a source of values, life orientation, and spiritual guidance for humans in facing the complexities of life on earth. (Ulum, 2021)

One of the main characteristics of the guidance of the Qur'an is its emphasis on inner awareness and the internal dimension of humans. The verses of the Qur'an not only regulate the legal aspects and external behavior, but also direct humans to carry out existential reflection on their essence, the purpose of life, and their transcendent relationship with God (Ahady et al., 2025). Worldly life is understood as a phase of the journey that demands full awareness, because the world always offers various tendencies such as good and bad that have the potential to influence human moral and spiritual orientation. Therefore, humans are required to optimize the divine potentials bestowed by Allah SWT. in order to be able to determine their life path based on His guidance.

Among the fundamental potentials that distinguish humans from other creatures are the perfected intellect and heart (*qalb*). The intellect serves as a cognitive instrument for weighing benefits and *harms*, while the heart plays a crucial role as the center of human moral and spiritual control. From a Sufi perspective, the heart is likened to the "controller" of all human behavior. If the heart is educated and pure, then the resulting behavior will reflect goodness, while a dirty heart will give rise to deviant behavior. (Izzati, 2021) Thus, the quality of human life is largely determined by the inner state and the spiritual education process one undergoes. (Agustina, 2019)

However, the reality of contemporary society shows a crisis of spiritual orientation and a degradation of inner consciousness. Modern humans tend to be trapped in a rational-instrumental mindset that glorifies materialism and hedonism, while eliminating the dimensions of the heart and spirituality from everyday life (Carlos Efraín Montúfar Salcedo, 2024). This phenomenon gives rise to various human deviations, such as the rise of crime, violence, moral crises, and excessive obsession with popularity, power, wealth, and position, which ultimately distances humans from the values of worship and divine awareness. This condition shows the urgency of reconstructing a spiritual approach that can address the problems of modern humanity more holistically. The Qur'an firmly emphasizes the importance of purifying the soul as the key to human success, as Allah SWT says:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

" Truly lucky is the person who purifies it (that soul) " (QS Asy-Syams: 9)

This verse emphasizes that human true luck does not lie in material achievements, but in success in the process of purifying the soul (*tazkiyah*). Ibn Kathir explained that lucky people are those who cleanse their souls with obedience to Allah SWT. while loss befalls those who pollute their souls with vile and immoral acts. (Arifinsyah et al., 2023) This verse is also a theological criticism of the human tendency to ignore the inner dimension in living life.

Based on this awareness, tafsir scholars and Sufism figures gave serious attention to Surah Asy-Syams as a conceptual basis for formulating methods of self-purification. From the reflection of these verses, fundamental concepts such as *tazkiyah were born al-nafs*, *tazkiyah al-qalb*, and *tazkiyah al-ruh* as a spiritual path to overcome the drought of meaning in life and the existential crisis of humankind (Al Faruqi et al., 2024) Buya Hamka, as one of the Nusantara interpreters, emphasized that the purification of the soul in Islam does not require the denial of worldly life, but rather requires a balance between material progress and inner cleanliness so that both run harmoniously (Rizka et al., 2023)

However, a review of previous studies reveals significant limitations. Most studies on *tazkiyah Al-Nafs* is still descriptive-normative, as Syamsul Rijal stated "moral values are a form of internalization of fiqh "Zahir and Fiqh batin which are forms of vertical and horizontal relationships." (Rijal & Sihotang, 2025) is only limited to understanding, even researchers Muhammad Jailani only concentrates on the textual basis, "*tazkiyah al-nafs* is not just self-control, but a process of inner purification that forms moral and social awareness" (Jailani et al., 2025) psychospiritual symptoms, without formulating practical and systematic stages in the process of soul purification. (Karim & Muarif, 2025) some studies only focus on the linguistic analysis of the word *zakkāhā* in Surah Ash-Syams, without elaborating its practical implications in the context of contemporary human life. (Gunarti, 2020) This condition indicates a *research gap* that needs to be filled, especially regarding the formulation of operational steps for *tazkiyah al-nafs* which is relevant to the challenges of the times.

Therefore, this research aims to examine and formulate steps towards *tazkiyah al-nafs*, which originates from Surah Asy-Syams with an interpretation and Sufism approach, in order to provide conceptual and practical contributions in addressing the spiritual crisis of contemporary society. The scope of the research is focused on the analysis of verses related to the purification of the soul, especially in Surah Asy-Syams, the views of scholars of interpretation and Sufism figures, and its relevance in building the spiritual awareness of modern humans. Thus, this research is expected to be able to fill the gaps in previous studies

and become a reference in efforts to purify the soul as a path to human reconnection with God the Most Gracious.

RESEARCH METHODS

Study This use approach qualitative with type study Library research. Primary data sources include the Qur'an, especially Surah Asy-Syams , as well as classical and contemporary tafsir books. such as Tafsir Ibn Katsir and Tafsir Al-Azhar by Hamka. Secondary data sources covers article journal reputable, books Sufism and research relevant previous.

Data collection techniques were carried out through search literature scientific. Data analysis using approach hermeneutics of interpretation and analysis thematic For identify themes main related *tazkiyah an- nafs* . Data validity is maintained through triangulation source and consistency interpretation between reference.

DISCUSSION

1. The Practical Meaning of the Verse of *Qad Aflaha Man Zakkāhā*

Surah *Asy-Syams* is a guide for mankind, especially in the *qad verse aflaha man Zakah* as an offer to build a relationship with God. However, many people do not understand it and do not understand how to implement it. Therefore, this study attempts to provide an explanation to understand it and describe its implementation. This verse does not only stop at the normative-theological dimension, but contains practical demands that require active human involvement in the process of self-transformation. (Gunarti, 2020)Purification of the soul in the perspective of the Qur'an is not a passive state or merely the result of divine grace without effort, but is a dynamic process that requires reflective awareness, control of lustful impulses, and purification of worship orientation from all forms of interests other than Allah SWT. Imam Ghazali also reacted to human behavior "that the human soul is an entity that is vulnerable to the domination of lust and love of the world." (Hopipah et al., 2025)Even Buya Hamka also provides a sign in his interpretation of Al- Ahzar "purification of the soul does not require denial of the world, but rather a balance between material life and inner cleanliness." (Rizka et al., 2023)Therefore, this view is in line with the thoughts of commentators and Sufi figures who interpret *tazkiyah* as a continuous spiritual journey that integrates cognitive (awareness), affective (heart orientation), and praxis (deeds) dimensions . (Rijal & Sihotang, 2025)

The analysis of this verse describes the main problem of modern humans in understanding *qad aflaha man* The problem of *zakah* lies not in the lack of normative references,

but rather in the absence of a systematic and applicable (Urgenadila & Soleh, 2023) In the context of contemporary society dominated by instrumental rationalism and a *utilitarian orientation*, this verse is often reduced to a moral slogan or symbol of individual piety, without any methodological guidance on how the process of purifying the soul is carried out concretely and sustainably. As a result, *tazkiyah* is understood abstractly, detached from human psychological and social realities.

Sufism scholars position the verse of *qad aflaha man Zakah* as a conceptual foundation for formulating structured and gradual stages of the spiritual journey. This verse also functions not only as a normative statement about good fortune, but also as an ethical-spiritual framework that directs humans to a conscious, directed, and monotheistic-oriented process of *self-transformation*. (Karim & Muarif, 2025) By reading this verse in the dialogue of the treasures of interpretation and Sufism, it will be understood as a practical process whose stages can be mapped, its internal dynamics evaluated, and contextualized with the challenges of modern life. (Gunarti, 2020) Herein lies the most recent contribution of Surah Ash- Shams to the people of the Prophet Muhammad, namely bridging the gap between the normativity of the Qur'anic text and the needs of contemporary human spiritual practice. (Iman, 2024)

So the first thing that must be done by someone who wants to take the path of worship in order to reach human perfection, is to take the journey with Repentance, then improve *I'tiqod* then *Ikhlās*, then have the nature of *Mahabbah* and purify the *Tazkiyatun-Nafs* lust, cleanse the heart of *Tashfiyatul-Qalb*, and clear the Spirit of *Tahliyatun - the Spirit*, don't let it become cloudy, don't let it become dusty, then do *Khalwat* and *dhikr*. (Anbiya, 2023)

In theory, from the Sufism tradition, a human's journey towards cleansing the soul through repentance, sincerity, *Mahabbah* or in other words, Allah gives His spiritual love, (Mustamin, 2020) has shown the journey towards Allah, however, this is still in the category of half the journey, because to make this journey is not easy, but humans still have lust, because since childhood, human individuals are accustomed to doing something for their own *benefit*, in other words, *Lust*. (Asti Amelia & Rika Dwi Indrawayanti, 2023)

Meanwhile, Allah calls upon His servants to perform acts of worship purely for Him, not for themselves. (Pardede et al., 2022) This will undoubtedly lead to a fierce battle within humanity, which will give rise to conflict, hypocrisy, and cunning. Therefore, this verse

provides guidance for humanity seeking to purify its soul and enable it to control its desires. (Izzati, 2021)

Sufi scholars tried to provide an antidote to deal with lust from the results of their *ijtihada* through the *Asy-Syms* surah , one of them was Abu Hamid Al-Ghazali in his book *Ihya Ulumuddin* " The human soul naturally tends to be dominated by lust and worldly love. (Hopipah et al., 2025) Therefore, there needs to be a process of inner education that aims to subdue lust through the discipline of worship, self-reflection, and control of lust." Influential figures of his time also paid attention to the purification of the soul, namely Sheikh Abdul Qodir Al- Jilani stated "the importance of disciplined worship, simplicity of life, and inner honesty to destroy the ego (*nafs*) *al-ammārah*) so that the heart is ready to receive divine light." (Azzahra, 2025)

2. Riya ḍ ah Al- Nafs and Control of Desires

The concept of *riyāḍah* in the Sufi tradition is deeply rooted in the normative foundations of Islam, both the Qur'an and the Sunnah, as a spiritual response to the tendencies of the human soul. Etymologically, *riyāḍah* comes from the word *ra-wa-ḍa*, which means to train, tame, and discipline, much like the process of taming wild animals to be obedient and directed. In the Sufi context, this meaning has been conceptually expanded into spiritual practice aimed at controlling lustful urges, organizing inner orientation, and shaping the soul's readiness to receive divine light. (Azizan Fitriana et al., 2023)

Historically, the practice of *riyā ḍ ah* has been present since the early generations of Islam, especially in the lives of the companions and *tabi'in* who displayed *asceticism*. (*zuhd*) as a form of spiritual prudence. Practices such as sunnah fasting , *qiyam Al-layl* , increased *dhikr* , and restriction of worldly consumption were early expressions of *riyaḍah* , although the term had not yet been systematically formulated. This phase indicates that *riyaḍah* was initially practical and ethical, oriented toward cultivating sincerity and total submission to Allah SWT , not merely toward achieving spiritual experiences . (Kholiq, 2021)

Entering the 2nd and 3rd centuries of the Hijri era, *riyā ḍ ah* began to experience a more systematic conceptualization along with the development of Sufism as a scientific discipline. Early figures such as Ḥasan Al-Baṣri , Ibrahm ibn Adham, and Rabi'ah The Adawiyyah emphasizes *riyaḍah* as a means to break excessive attachment to the world (*qat'al-'alā'iq*), as well as shifting the center of human consciousness from the ego to divine love (*maḥabbah*) .

(Mustamin, 2020) Within this framework, *riyāḍah* is understood not as self-torture, but as a pedagogical method to purify intentions and train inner sincerity.

In the classical phase of Sufism, especially through the thoughts of Junayd Al- Baghdadi and Al-Ghazalī, *riyāḍah* was placed explicitly as the main instrument of *tazkiyah. al-nafs* . (Subagiya & Alim, 2019) Al- Ghazalī, for example, asserts that the human soul has an inherent tendency towards the domination of *nafs al-ammarah*, so it requires continuous training to be directed towards the *nafs al-muṭma'innah*. In this framework, *riyāḍah* functions as a mechanism of internal transformation that involves controlling desires, purifying the heart (*ta ṣ fiyat al-qalb*), and ultimately the purification of the soul (*tahliyat al-rūḥ*). (Ibrahim et al., 2022)

In the tradition of philosophical Sufism, particularly in the thought of Ibn ' Arabī , *riyāḍah* is not only interpreted as a moral-spiritual exercise, but also as an ontological process that prepares humans to realize the divine reality within themselves. *Ibn 'Arabī* emphasized that *riyāḍah that is not accompanied by purification of the heart* has the potential to become trapped in physical exhaustion and spiritual illusion. Therefore, he emphasized the integration between *tazkiyah al-nafs* and *ta ṣ fiyat Al-Qalb* as a more effective path to spiritual clarity and openness to divine (Subagiya & Alim, 2019)

Thus, *riyāḍah* in the Sufi tradition cannot be separated from the grand project of *tazkiyah*. *Riyā ḍ ah* acts as a practical method, while *tazkiyah* is its transformational goal. The relationship between the two is integral and dialectical: *riyā ḍ ah without a tazkiyah* orientation risks becoming an *ascetic exercise* that lacks meaning, while *tazkiyah* without *riyā ḍ ah* loses the implementative tools to be realized in real life. In the context of contemporary society, the reinterpretation of *riyā ḍ ah* as a method of purifying the soul that is proportional, conscious of meaning, and oriented towards monotheism becomes increasingly relevant to address the spiritual crisis and the dominance of materialistic lifestyles.

So the core of the attention of Sufi scholars lies in the verse " *qod aflaha man dzakaha* " which is *the point* cleanse the human soul from itself, and this verse is a symbol for people who experience loss because of dirtying themselves. (Karim & Muarif, 2025) The self in humans has a body, and this body has been perfected by Allah in His creation both materially and in its nature. Allah has provided it to be a perfect creature, everything is within humans, if in philosophical language, humans are *microcosmic* or called a summary of nature because humans will be made by Allah as *caliphs* to manage this world, so that they have the capability if all the

elements of this world are not within humans then they will not be able to manage this world and cannot adapt and cannot subdue it. (Susanto, 2014)

Then God gives inspiration to humans, God inspires, instills good and bad in them. In fact, humans without being taught about good and bad will understand good and bad, but their nature is *ananiyah*: selfishness, for themselves only, also known as ego, the measure of good and bad according to one's own taste. Every human being has this basic nature: doing things for themselves. So fight this, do things for God, not for yourself. (Rijal & Sihotang, 2025)

Meanwhile, the purification of the soul cannot be realized partially, but requires the integration of three main spiritual processes, namely *tazkiyah. al-nafs* , *tashfiyat al-qalb* , and *ta ḥ liyat al-ruh* . (Heart & Human, 2023) These three processes form a methodological unit that is interrelated and cannot be separated from one another. *Tazkiyah al-nafs* functions as an initial effort to subdue the egocentric impulses that reside within humans, *tashfiyat al-qalb* is oriented towards purifying the heart from various negative tendencies, while *ta ḥ liyat Al-Rūḥ* is directed at purifying the spiritual dimension so that it can optimally receive the radiance of divine consciousness. (Intan et al., nd)

Within the framework of Islamic spiritual anthropology, the body, heart, and spirit are understood as an integral whole that forms the existential structure of humankind. Therefore, purification of the soul is not merely concerned with external moral aspects, but is oriented toward *taḥliyat. al-ruh* as the culmination of the entire spiritual process. However thus , clarification soul No Possible achieved without moreover formerly clean heart , because soul reside and function through the medium of the heart . (Asti Amelia & Rika Dwi Indrawayanti, 2023) At the same time, the heart No will reach clarity during He Still dominated by impulse unquenchable lust controlled. Relationship hierarchical This show that *tazkiyah al-nafs* is fundamental prerequisites for the ongoing process of *tashfiyat al-qalb* and *taḥ liyat al- ruh* in a way sustainable . (Subagiya & Alim, 2019)

Ibn ' Arabī hereby emphasizes that the approach to purification of the soul should not be limited to the practice of *tazkiyah al-nafs* exclusively, but rather needs to be integrated simultaneously with *tashfiyat al-qalb*. According to him, if the spiritual process is only focused on subduing the desires through strict ascetic discipline, then the journey to spiritual clarity tends to be long, tiring, and has the potential to cause spiritual boredom. (Faizi, 2025) Conversely, focusing on purifying the heart allows for a faster and more effective inner

transformation, because the heart is the center of spiritual awareness that is directly related to the reception of divine light. (Arifinsyah et al., 2023) Thus, *tashfiyat al-qalb* is seen as a methodological strategy that can accelerate the achievement of clarity of spirit, without denying the role of *tazkiyah al-nafs* as the initial foundation in the entire process of purifying the soul. (Dr. H. Subaidi, M.Pd, Dr. H. Barowi, 2018) Why did Imam Ibn 'Arabi said this because there is a method of using charity for *tazkiyah* by increasing it to combat lust. Excessive acts of worship are tiring.

3. Stages of Tazkiyah An- Nafs as an Integrative Process

In the Sufism tradition, *tazkiyah* is not merely understood as a technical individual practice, but rather as a pedagogical-spiritual process that takes place through a mentoring relationship between the student and *the mursyid*. *The mursyid's* existence functions as a guide who directs the student's spiritual journey so that it remains oriented towards tawhid, namely arranging all deeds solely for the sake of Allah SWT, without being infiltrated by motivations other than Him. (Arifinsyah et al., 2023) In this context, a *mursyid* often provides guidance on worship practices without emphasizing the quantification of deeds, either in terms of quantity or quantity, in order to prevent physical exhaustion and spiritual saturation that can obscure the main purpose of worship itself. (Zainurohmad , 2020)

This approach emphasizes the importance of reflective awareness in a spiritual seeker, namely a deep understanding of his inner condition and the transcendental purpose of each practice undertaken. With this awareness, *tazkiyah* is not trapped in mechanical routines, but is transformed into a continuous process of internalizing meaning. (Dr. H. Subaidi, M.Pd, Dr. H. Barowi, 2018) Therefore, initiation towards the process of self-purification is positioned as a methodological step to lead humans to the degree of spiritual perfection promised by Allah SWT, namely true good fortune rooted in the purity of worship orientation and existential closeness to Him. (Putra, 2017)

3.1 Tazkiyatun- Nafs (Fighting the Self)

Lust must be resisted, Allah tells us in His Word

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

"Because indeed lust always leads to evil." QS Yusuf :53.

The Prophet also said, " *Your most dangerous enemy is your lust which is between your two sides,*" (Urgenadila & Soleh, 2023) Imam Ibn Arabi explains that lust is a force that permeates all parts of the body, namely the drive of desire or self-will. (Fithriyah, 2020) Therefore, lust is simplified into two parts: lust *of lust* and lust *for lust*.

- a. Lust is the emergence of bodily desires such as wanting to eat, wanting to drink, wanting to marry, wanting to increase wealth, wanting to sleep, wanting to have a position. (Fithriyah, 2020)
- b. Meanwhile, the lust *for evil* is the emergence of an angry desire, a desire for superiority. (Azzahra, 2025)

This lust is not wrong for what has been created, Lust is indeed like that. Perfectly Allah created lust, and it is one of Allah's ways for humans to achieve their potential in this world by creating lust. (Vol, 2023) However, why does Allah say it is bad, because if the vision is for Lust alone not for Allah, that is its badness, and from lust various problems will arise, there is rebellion, disobedience, disobedience, sin against Allah and worse, violating the boundaries that Allah has set because of this, humans cannot control their Lust, the climax is to bring curses and wrath from Allah, Illustrations about Lust *can* be observed in the story of the Prophet Adam, and illustrations about Lust *Ghodhob* This is in the story of the Devil. (Ghufron, 2022)

So the way to purify lust is to control it wisely. Because if his lust exceeds the limits, greed and gluttony will emerge from him, greedy, bad tempered, low character, stingy, cowardly, swearing and slandering. If Lust *is Ghodhob* If it goes beyond the limit, it will give birth to arrogance, hostility, feeling superior, self-pride, grandeur, feeling superior, lying. (Hidayat et al., 2020) Then if it is unable to control the Lust *of Ghodhob*, it will give birth to a vengeful character, while from the Lust of Lust, a weak and lazy character will be born if it is unable to control it. (Ghufron, 2022) The peak of both will give birth to a character of envy that is innate to envy that hurts, kills and destroys. (Hidayat et al., 2020)

If the Lust *of Lust* is successfully controlled, it will give rise to the qualities of shame, generosity, charity, love, compassion, respect, and patience. (Heart & Human, 2023) Meanwhile, if the Lust *of Lust* can be controlled, it will give rise to the qualities of *tawadhu* (humbleness), politeness, respect, *contentment*, courage, sacrifice, and prioritizing others. If both can be controlled, then *Tazkiyatun-Nafs* It was successful. (Arifinsyah et al., 2023)

3.2 KHALWAT (Seclusion for worship)

So, the next step for a traveler to purify himself from detecting the desires within himself is to perform *seclusion*, and this is the step that must be taken by every person who is walking towards Allah's promise. (Al-Fasi, 2005) Imam Ibn Arabi put forward the arguments of the Qur'an and hadith Inessence, this *Khalwat* relies on the Word of Allah

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً [البقرة: ٥١]

"And (remember) when We promised Moses forty nights." (QS: Al-Baqarah 51)

For 40 days, Prophet Musa *was in seclusion* on Mount Thursina, then Allah brought the book of Torah to Prophet Musa. (Muhammad, 2021) In the hadith of the Prophet Muhammad SAW. Saying,

مَنْ أَخْلَصَ لِلَّهِ أَرْبَعِينَ صَبَاحًا ظَهَرَتْ يَنَابِيعُ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ

This means, "*Whoever surrenders himself to Allah for forty days will surely see the rays of wisdom from his heart on his tongue.*"

It must be emphasized to the traveler that reaching God will not be possible without performing *seclusion* and temporarily severing ties with creation. Seclusion is based on ten conditions:

- a. Sitting in a dark and cramped house
- b. Always maintain ablution
- c. Always remember the words *La Ilaha Illallah*
- d. Emptying all the paths of the heart from all matters
- e. Always fast
- f. Always reduce talking
- g. Be introspective to seek encouragement and help
- h. Don't question Allah SWT when experiencing hardship or ease, happiness or hardship, health or illness
- i. Decide your views on every matter other than Allah SWT
- j. Be patient with all hardships

Do *seclusion* with etiquette, first, reduce food, as long as it doesn't make the body weak and still able to continue doing dhikr. Second, reduce sleep, if not putting the body on the floor.

Third, keep your heart busy with dhikr, as long as you don't miss a moment. Fourth, practicing *khalwat*, if you don't leave the *khalwat house* but for the purpose of performing ablution, defecation, congregational prayer or Friday prayers. The purpose of this *Kholwat* is to welcome *Nur Syuhud* to the clarity of the Spirit for Musyahadah. Clean the dust of self-hypocrisy and the confusion of the mind resulting from the demands of lust.

3.3 Dhikr

Dhikr is another tool for travelers to perfect *their seclusion*, in accordance with the word of Allah SWT. (Amrullah, 2024)

[أذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا] [الأحزاب: ٤١]

"Remember Allah, by remembering (His name) as much as possible." (QS: Al- Ahzab 41)

Why does Allah tell us to do lots of dhikr to Him, because we will be negligent about other than Allah and will be more focused on Allah. Prophet Muhammad SAW. Says:

« سَبَقَ الْمُفْرِدُونَ قَبِيلَ : مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: الَّذِينَ اهْتَرُوا بِذِكْرِ اللَّهِ حَتَّى وَضَعَ الذِّكْرُ عَنْهُمْ أَوْزَارَهُمْ فَوَرَدُوا الْقِيَامَةَ خِفَافًا

Mufarridun people have gone ahead. The Prophet was asked, "Who are they, O Messenger of Allah?" The Messenger of Allah answered, "They are those who tremble their bodies with the remembrance of Allah until the remembrance erases all their sins, then they come on the Day of Resurrection in a very light condition.

Choose the dhikr of the sentence *La Ilaha Allah* . (Intan et al., nd) In this sentence there is a negation (denies) everything other than Allah SWT, and establishes the presence of Allah. If someone wants to start making dhikr then the person should take a shower and repent from all sins, clean his clothes, then sit cross-legged in the *seclusion room*, facing the Qibla. Place his hands on his knees, close his eyes, then begin to recite dhikr with full majesty and strength as long as the words "*La Ilaha*" come out from under his navel, and press the words "*Illallah*" on his heart until it affects all parts of the body by slowing down his voice, as said by Allah SWT

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا

"And remember your Lord in your hearts with humility and fear, and do not raise your voice." (QS. Al- A'raf 205).

Without cutting off his tongue from the dhikr, he tries to memorize the meaning of the dhikr in his heart until the dhikr covers all his body parts and remains. If a passage comes to his heart, he immediately denies it with the sentence " *La Ilaha* ", then cuts off his love and confirms his dhikr with the sentence " *Illallah* ", and exchanges it for love of Allah until his heart is empty of all delusions and he begins to busy himself with being close to Allah.

enlightened seeker asks nothing of God but God Himself. In his whispering prayers, he is not preoccupied with desires, nor does he make a wish list, which would make him forgetful of His presence. God Himself does not allow even the shadows of heaven to obscure the light of encountering Him, for He understands with all one's soul, and there is no gift more beautiful than His own.

If Allah is present in your seclusion, all beauty will be present, because Allah is the true source of all beauty. All knowledge is alive, because God is the essence of consciousness. With Him, clear freedom exists, holy life radiates, because God is the essence of freedom itself and the spring of life that never becomes cloudy. From Him flows all goodness and blessings, everything grows and pulsates with His light. If Allah is in the breath of a traveler's dhikr, then all goodness is there, and nothing is lacking.

Blessed is the soul whose end is God, and whose journey ultimately unites in closeness to Him. A traveler has found true life and resided in the most majestic and beautiful place. The saying is truly true, Whoever surrenders himself to Allah, Allah surrenders Himself to him.

4. 20 Characteristics of the Human Journey to Soul Cleansing

In the classical Sufi tradition, the spiritual journey (*al-suluk ila Allah*) is not understood as a spontaneous process or merely an emotional experience, but rather as a path of inner transformation that demands simultaneous ethical, spiritual, and intellectual readiness. (Fahrudi, 2021) A number of Sufi scholars, with Ibn ' Arabī as one of their main representatives, emphasize that the purification of the soul (*tazkiyat al-nafs*) can only be achieved in its entirety if a traveler (*salik*) equips himself with a set of internalized inner qualities and dispositions that are consistently internalized. (Al Faruqi et al., 2024) Within this framework, Ibn 'Arabī formulated twenty main qualities as normative and practical prerequisites so that the journey towards Allah SWT does not deviate from its true purpose.

These twenty qualities reflect a synthesis of the sharia, ethical, and Sufi dimensions that shape the spiritual character of a seeker. These qualities are not intended as a static list of morals, but rather as stages in the ongoing development of self-awareness, in which each quality is interconnected and reinforces the others. Through internalizing these qualities, a seeker is guided to establish a balanced relationship between outward obedience and inner depth, between self-discipline and total submission to divine will.

Ibn 'Arabī's *emphasis* on these qualities demonstrates that the success of a spiritual journey is not solely determined by the intensity of *riyāḍah* or the quantity of worship practices, but rather by the quality of the practitioner's inner orientation and ethical maturity. Without a foundation of these qualities, spiritual practice has the potential to become trapped in physical exhaustion, the illusion of piety, or even spiritual arrogance (*ujb* and *kibr*). Conversely, by making these qualities the framework for self-cultivation, *tazkiyah* transforms into an integral process of purification involving the mind, heart, and spirit in a harmonious manner.

Thus, the twenty attributes formulated in the Sufi tradition are not merely individual guidelines, but rather a model of spiritual pedagogy aimed at developing a perfect human being, a human whose consciousness is completely anchored to Allah SWT and whose entire life is a space for devotion. In the context of this research, the concept of these twenty attributes is positioned as a theoretical foundation for understanding how *tazkiyat (religious devotion) is implemented*. *Al-nafs* is articulated systematically and applicatively, as well as being a conceptual contribution of Sufism in responding to the spiritual crisis of modern society, namely:

- a. **Repentance** and *asceticism*, a traveler should leave the world (love of the world); a little or a lot.
- b. *Tajri*, cutting off dependence on the world, where the heart should not be busy with it.
- c. **Pure aqidah**, all beliefs are in line with the beliefs of previous pious people, regardless of *Rafidhiyyah*. *Mu'tazilah*, *Jabariyyah*, blind fanaticism, or debate.
- d. **Taqwa**, a student should be a person who is pious, *wara*, careful when looking for bribes of food and clothing, and doing good deeds in heavy matters.
- e. **Patience**, a student should be patient, strong enough to bear burdens, and patient in carrying out orders or avoiding what is forbidden

- f. **Mujahadah**, a traveler should be someone who tries to control his desires in a *visible way*, and always restrains himself with control, does not follow the demands of his desires, and does deeds that are contrary to the desires of his desires.
- g. **Courage**, a traveler should be brave, strong, able to fight lust, and not be deceived by human and jinn demons.
- h. **Generous**, a traveler should be generous, generous, not greedy and not stingy.
- i. **Futuwwah**, a traveler should be generous, generous, and always give other people's rights and their own rights.
- j. **Sidiq**, a traveler should be someone who sincerely decides all his desires only on Allah, without turning to any creature.
- k. **Sadiq**, a traveler should be someone who has **broad knowledge of** fardhu and sunnah matters, as well as the necessary matters. In fact, in matters charged to him from the foundations and branches of religion.
- l. **Roja**, a traveler should be someone who always hopes for the grace of Allah SWT. In every station, he should not give up during mujahadah because of *the difficulties* he experiences, he should not be attracted by low dignity, it should not cross his heart that he will not reach *qurbah* (closeness) and reach Allah. In fact, he should direct all his attention to the fact that he can reach the highest things and stations.
- m. **Tawakkal**, a traveler should place himself in the sea of jihad and not care about what people around him say.
- n. **Malamah**, a traveler should be self -correcting, regardless of human words, whether they are rejected or accepted, whether they are hostile or like them.
- o. **Intellect**, let a traveler be intelligent, perfect, humiliated and humble. All his movements are measured and his gestures are bound.
- p. **etiquette** with Allah SWT. And etiquette when with the sheikh. Don't let him spread the secrets of his shaykh, don't want anything from the sheikh but for his sheikh, don't be deceived by serving the sheikh, don't raise his voice above the sheikh's, don't argue with the sheikh, don't talk about his situation except when he's with the sheikh, and guard his tongue from useless conversations.
- q. **Good morals**, a student should be a person of good character, safe in soul, not be arrogant or haughty, free from asking for rank and elevation, and be careful of joking and ridicule.

- r. *Taslim*, a student should be someone who submits to the laws of Allah SWT. Which consists of benefits and harms, being pleased with His qadha, being grateful for all His blessings, and being patient with all His reinforcements, because Allah said to His Prophet saw;

لَمْ يَرْضَ بِقَضَائِي، وَلَمْ يَصْبِرْ عَلَى بَلَائِي، وَلَمْ يَشْكُرْ عَلَى نِعْمَائِي، فَلْيَطْلُبْ رَبًّا سِوَايَ

It means. "Whoever is not pleased with My provisions, is impatient with My blessings, and is not grateful for My blessings, he should seek a god other than Me.

- s. *Tafwid*, a traveler should submit his affairs to Him in order to seek wisdom and closeness to Him. Truly understanding Him is not because of the existence of heaven or hell. If there is a lack of this, he will definitely not achieve his goal.

So a traveler is finished in purifying himself and He is the most beautiful reward, and the most perfect ending.

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا

"There is help That only belongs to Allah the Almighty. He is (the giver of) rewards best and (giver) final the best. "QS. Al-Kahfi. 44

enlightened seeker asks nothing of God but God Himself. In his whispering prayers, he is not preoccupied with desires, nor does he make a wish list, which would make him forgetful of His presence. God Himself does not allow even the shadows of heaven to obscure the light of encountering Him, for He understands with all one's soul, and there is no gift more beautiful than His own.

Thus, the twenty characteristics formulated in the Sufi tradition as emphasized by Ibn ' Arabī and other Sufi scholars can be understood as an ethical-spiritual framework that is integral in the *tazkiyat process. al-nafs*. These qualities not only serve as markers of a *seeker 's moral maturity*, but also as methodological instruments that maintain a balance between external discipline and internal depth in the journey towards Allah SWT. Through internalization properties this, spiritual practice is free from trend formalistic and illusory piety, and transform become a purification process authentic and sustainable soul.

Therefore that, twenty characteristic the No can positioned just as a normative ideal, but rather as a coaching model applicable and relevant self across time. In the context of public

contemporary marked by crisis meaning and dominance orientation materialistic, framework properties This offer contribution important Sufism in form subject religious people who are conscious, ethical and oriented transcendental. With make properties the as foundation spiritual journey, a pedestrian No only directed at achievement proximity with Allah SWT, but also on manifestation quality complete and meaningful humanity.

CONCLUSION

Study This confirm that paragraph *qad aflaha man zakkahā* (QS. Ash-Syams: 9) contains meaning distant practice beyond dimensions normative-theological, namely as framework transformation self - determination involvement active man in the process of purification soul in a way conscious, directed, and sustainable. Findings main study show that the main problem man contemporary in understand paragraph the No lies in the absence source normative, but rather the absence of a systematic and applicable implementation model. In the context of this, tradition Sufism especially through draft *tazkiyah al-nafs*, *riya ḍ ah*, *tashfiyat al-qalb*, and *ta ḥ liyat al-ruh* offering device methodologically capable bridge gap between text of the Qur'an and needs spiritual practices of modern humans.

Analysis results show that purification soul No can realized in a way partial, but rather must understood as an integrative process that involves structure existential man in a way intact, namely body, heart, and spirit. *Tazkiyah al-nafs* functioning as foundation beginning For subdue encouragement egocentric, *tashfiyat al-qalb* play a role in purification center awareness inner while *tahliyat al-ruh* become peak spiritual transformation that allows openness to awareness divine. The integration of the three, as confirmed by Ibn 'Arabī and the scholars of Sufism classic, proven more effective compared to approach ascetic who only emphasize intensification charity external without deepening orientation inner.

Morefurther research This identify twenty characteristic spiritual journey as contribution conceptual main Sufism in building a coaching model comprehensive self. Twenty characteristic the No just functioning as an ethical ideal, but rather as framework applicable spiritual pedagogy, which maintains balance between discipline outward, maturity ethical, and depth spiritual. With Thus, *tazkiyat al-nafs* No stop as discourse normative, but transform become a formation process human relevant kamil across time.

From the side contribution science, research This enrich study of the Qur'an and Sufism with offer reading integrative between normative and practical interpretation Sufism, at the same time expand discourse *spiritual well-being* in contemporary Islamic studies. In generalpractical, findings study This can applied in development of spiritual education models, coaching religious and therapeutic Islamic psychology that is oriented towards purification soul and recovery meaning living in the middle domination instrumental rationalism and modern materialism.

As for the limitations study This lies in its approach which is library, so that study advanced need directed at the study empirical, such as studies phenomenological to practice

tazkiyah and *riyāḍ al-ḥalīyah* in contemporary tarekat community, or development instrument evaluative Formeasure impact purification soul to welfare psychospiritual individual. With Thus, research advanced expected capable strengthen validity practice concepts Sufism at a time expand his contribution in answer spiritual challenges of global society.

This process is reinforced by the basic character that a spiritual traveler must have as formulated by the Sufis, especially Imam Ibn Arabic, such as repentance, patience, *mujahadah*, *tawakkal*, *sidq*, *contentment*, and high etiquette. These processes all aim to break down the dominance of the ego (*ananiyyah*) and purify life's orientation from self-interest to a total orientation toward Allah.

In the context of contemporary society filled with a crisis of meaning, materialism, and hedonism, *tazkiyah An-nafs* offers an effective spiritual solution for restoring inner health. By integrating these stages of purification, humans can achieve a deep spiritual connection with God and attain true happiness as promised in the verses of the Qur'an. Therefore, this study confirms that *tazkiyah An-nafs* is important as a foundation for individual spiritual development as well as the formation of a civilized personality in modern life.

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