

# THE CONCEPT OF TAZKIYATUN NAFS IN MORAL EDUCATION ACCORDING TO IBN QAYYIM AL-JAUZY

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**Abstract:** One of the natural problems in the world of education is the behavior or morals of students. In the world of Islamic education, one of the aspects that needs to be considered is the aspect of tazkiyatun nafs. The purpose of this writing is to find out the Concept of Tazkiyatun Nafs Towards Moral Education According to Ibn Qayyim Al-Jauzy in the book *Al-daa' wa al-dawaa'* in dealing with the delinquency of students. The method used is a qualitative research method of literature study. The results of the author's analysis have five concepts of tazkiyatun nafs, namely: a) believing that every disease must have a cure or cure, b) the Qur'an as a medicine, c) increasing prayers, d) balancing between mahabbah, khouf, and raja', and e) staying away from sin and disobedience. The conclusion of the research is that these five concepts can be implemented in the world of education to cleanse the souls of students in the hope of reducing their delinquency and making the moral behavior of students noble.

**Keywords:** Tazkiyatun Nafs, Moral Education, Ibn Qayyim al-Jauzy

## A. Introduction

Character education has become a hot issue in various countries, although many have echoed character education starting from the time of the Roman Empire until now. Fatma in the educational journal quoted the statement of Marcus Tullius Cicero, a scholar of the Roman Republic who reminded the citizens of the Roman empire that the welfare of a nation begins with the strong character of its society. Still in the same journal, Arnold Toynbee stated that of the 21 civilizations in the world, 19 civilizations were damaged not because of external factors but came from the depravity of the character of the citizens in that civilization. The Prophet PBUH taught his people in terms of self-adornment to always recite the prayer of *Allahumma kamaa hassanta kholqi fa hassin khuluqi* with the aim that human morals every day would be better and always improve their character.

The number of criminal cases above indicates that moral education taught in schools and colleges is not optimal, so that it has an impact on changing human behavior in this country, even what can be seen is that many Indonesian people are inconsistent between speech and behavior. The facts that occurred above confirm that educators who teach subjects must pay attention and emphasize the importance of moral (character) education for students.

Educational institutions that are tasked with educating and educating the nation's children are still unable to overcome every problem that exists. This is

because the foundations of morality are not firmly embedded in students, they tend to pay attention to their brain intelligence but their spiritual intelligence is not paid attention to, such as gratitude, patience, doing good to friends, avoiding despicable deeds, responsibility and devotion to God Almighty.

Therefore, moral education is a suitable method to answer various problems that occur in society today. As stated by Dewey, in the year. 1916 i.e., "Already. It is taught in educational theory that the formation of good character is a general goal. education in schools".

According to the author, the root of this problem is due to the neglect of the aspect of tazkitun nafs in educating students. Even though the cleansing of the soul is a process that must be done before we start teaching them knowledge. Allah said, "It is He who sent a Messenger to the illiterate among themselves, who recites His verses, purifies their souls, and teaches them the Book and the Wisdom (Sunnah), even though before they were in manifest error." In this verse, Allah mentions the sequence of the Prophet's tarbiyah process as follows: reciting the verses of Allah, purifying the soul, and then teaching the book and the sunnah. If we look at the sequence of this tarbiyah process, we will surely know that there is wisdom why tazkiyatun nafs takes precedence over the learning process. Because if the soul of a Muslim is clean, then he will be easy to accept all teachings, a clean soul will also be easy to accept the truth, and form commendable morals in students who also have a noble position in Islam.

One of the scholars who paid great attention to the issue of tazkiyatun nafs was Imam Ibn al-Qayyim Al-Jauziyah. He wrote a book entitled *Al-daa' wa al-dawaa'* which specifically discusses the issue of purification of the soul in order to be free from bad morals.

This is where the role of Tazkiyatun Nafs is needed, namely by creating professional relationships with the aim of: 1) eliminating, changing, or finding existing symptoms, 2) correcting broken behavior patterns. 3) increase the growth pattern and development of positive personality, and in essence Allah is the Healer, the Healer and the Healer.

From several studies conducted previously, the researcher concluded that the research on the Concept of Tazkiyatun Nafs on Moral Education According to Ibn Qayyim Al-Jauzy (Study of the Book of *Al-Da' Wa Al-Dawa'* by Ibn Qayyim Al-Jauzy has not been carried out so far. This research is a bibliographic research, because this research is carried out to search, analyze, make interpretations, and generalizations of the facts of the results of thoughts, ideas that have been written by experts. In addition, this study examines a Muslim figure, Ibn Qayyim Al-Jauzy who discusses "The Concept of Tazkiyatun Nafs on Moral Education According to Ibn Qayyim Al-Jauzy (Study of the Book of *Al-Da' Wa Al-Dawa'* by Ibn Qayyim Al-Jauzy)" with the aim of exploring it thoroughly. about the similarities and differences and relevance of each of these concepts.

Based on the description above, the author conducted a more in-depth research on the Tazkiyatun Nafs method on moral education. With the title "The Concept of Tazkiyatun Nafs on Moral Education According to Ibn Qayyim Al-Jauzy (A Study of the Book of Al-Da' Wa Al-Dawa' by Ibn Qayyim Al-Jauzy)", with the hope of providing alternative solutions to various problems of moral decadence that occur in society and schools.

## **B. Method**

This type of research is a qualitative research on individual life history (character studies), which is a systematic study of the thoughts/ideas of a Muslim thinker, in whole or in part, while the research is literature research. The type of approach used in this study is the history factual approach. This approach is intended to examine Ibn Qayyim al-Jauzy's thoughts on Tazkiyatun Nafs on moral education (character) through some of his works in the field of morality

As a literature research, the data collection steps carried out are Biographical Reconstruction and Descriptive Search.

The next step is to analyze the data using the content analysis method.

## **C. Results and Discussion**

Like a young scientist in the Islamic world, Ibn Qayyim was not satisfied with only studying at the madrasah al-Jauziyah. He sought science in various big cities and teachers who could teach him various fields of knowledge. But some biographers of Ibn Qayyim have very little to explain his scientific rihlah in one systematic discourse.

Ibn Qayyim is not famous as a scientist who often conducts scientific rihlah in search of knowledge, although historical facts state that he has visited several major cities several times. This assumption arises because of several things. First, Ibn Qayyim lived at a time when Islamic sciences were well codified, so there was no need to bother doing scientific research. Like the early Islamic scholars when collecting hadith or legal opinions (fiqh) of the early Islamic scholars. Second, Damascus as the city where Ibn Qayyim lived, is one of the bases of science. At that time, Damascus was very popular with scientific studies, which was evidenced by the many madrasas, colleges, libraries, and other scholars of science. Third, Ibn Qayyim lived in a scientific environment that was quite strict in discipline and the transfer of knowledge was scheduled. It is therefore natural that most historians consider that Ibn Qayyim rarely made scientific visits, because in addition to some of these arguments, there is one very important thing that his best teacher, Ibn Taymiyyah was domiciled in Damascus and always taught him various disciplines.

## 1. Context and Substance of the Book of Al-Da'u Wa Al-Dawa'u

This research discusses the content of the book Al-Da'u Wa Al-Dawa'u (Various Diseases and Their Remedies). This book has the original title "Al-Jawab Al-Kafi li man Sa'ala 'An Al-Dawaa Ash-Shafi" this refers to the basis of the making of this book starting from the fatwas of Imam Ibn Al-Qayyim Al-Jauziyyah on the problems of the Jama'ah. Considering that the writing of this book took place at the end of the war and the beginning of the punishment for captured crusaders, there are many issues discussed in this book in the form of Tazkiyat Al-Nafs or purification of the soul.

Kitab Al-Da'u Wa Al-Dawa'u. This book has been widely printed and translated, one of which was published by Dar Ibn Al-Jauzi in Egypt. This book, as its title suggests, contains the treatment of various kinds of diseases of disobedience that have attacked the human heart, including ignorance, its danger in this world and the hereafter, then effective therapy based on the Quran and Al-Sunnah. In addition, this book is conditioned with advice, advice, warnings, lessons, wisdom and science that are indispensable for anyone who hopes for safety, health, success, and happiness in this world and the hereafter.

The book of Al-Da'u Wa Al-Dawa'u is not written systematically and focuses on one specific theme only, this is because it is based on a fatwa. To begin the discussion, the author explained the importance of Prayer and its relation to destiny, then continued with various diseases of vices and sins and their adverse effects. Next, the author discusses the types of punishments of Allah SWT, then with a discussion of shirk and its types. It was followed by a discussion about the great sin, the sin of adultery, dzolim and the negative impact of these acts on the perpetrator.

The book of Ad-Da' Wa Al-Dawa' is a great and phenomenal work of Ibn Qayyim Al-Jauziyyah in the field of morality, tarbiyah, and tazkiyatun nufus. This book contains a wide range of dangerous liver diseases and their treatment therapies. This book is also full of advice, advice, warnings, lessons, wisdom, and science that are urgently needed by anyone who wants salvation, health, success, and happiness both in this world and in the hereafter.

The classification of the book Al-daa' wa al-dawaa' is as follows:

### *Part 1: Matters related to prayer*

The discussion in this book begins with the importance of prayer for a servant and the relationship between prayer and destiny. In this chapter, Imam Ibn Qayyim elaborates on prayer as a healer, istiqomah in prayer, the times when prayers are answered, the secrets of prayer, the relationship between prayer and fate, errors in praying, and the conditions for offering prayers to Allah swt.

*Part 2: The Negative Impact of Vices and Sins.*

In this chapter Imam Ibn Qayyim reviews the types of vices, and their dangers for the perpetrators. In this chapter, we discuss about vices as a barrier to knowledge, vices are a barrier to wealth, vices are the cause of difficult affairs, vices are the cause of darkness of the heart, and several other things related to vices.

*Part 3: The Relationship Between Sin and Punishment*

Furthermore, Ibn Qayyim spoke about Allah's punishment against His servants, whether the punishment of shar'i or qadari, qalbi or badani, worldly or ukhrawi with the causes of sins committed by the slave.

*Part 4: Tawheed, Shirk and Tyranny.*

Imam Ibn Qayyim in this chapter explains the purpose for which creatures were created. Talking about shirk and its types in the worship of deeds. Then followed by acts of tyranny.

*Part 5: Tazkiyatun Nafs*

In the last part, Ibn Qayyim discusses the principles of purification of the heart and cleansing oneself from vices and various sins, healing the soul, the essence of love, and several other problems related to the purification of the soul.

## **2. The Concept of Tazkiyat al-Nafs According to Ibn Qayyim al-Jauziyyah**

The analysis of researchers in the book *Al-daa' wa al-dawaa'* by Ibn al-Qayyim began to find several concepts of tazkiyatun nafs that the author summarized and classified into five aspects. Namely: First, believing that every disease must have a cure. Second, the Qur'an as a medicine. Third, increase prayer. Fourth, Balancing between Mahabbah, Khouf and Raja'. Fifth: Stay away from sin and disobedience.

*a. Believing that every disease must have a cure*

The initial concept that Ibn al-Qayyim wrote was to provide an understanding that any disease can definitely be treated, especially liver disease. Starting the concept of tazkiyatun nafs with this understanding is very important. Because it will encourage a sense of calm in the heart of a person who makes mistakes and is guilty of sin. So that they do not give up on Allah's mercy, and trust in His help and forgiveness when they intend to repent. He argued with the words of the Prophet Muhammad (peace be upon him):

مَا أُنْزِلَ اللَّهُ دَاءً إِلَّا أُنْزِلَ لَهُ شِفَاءٌ

*"Allah does not bring down a disease, but also sends down its cure."* Also the word of Allah that forbids despairing from Allah's mercy, because Allah is forgiving of all sins and He is the Most Merciful.

With this concept, the human soul will be calm and not easily give up. For he knew that God would forgive the sins of those who earnestly forsake sin and repent. On the other hand, those who repent to Allah will get various virtues.

*b. The Qur'an as a Medicine*

The next concept is to make the Qur'an a daily reading. Because the Qur'an is a remedy for ignorance, doubt, anxiety, and a remedy for all other diseases of the heart, such as hate, envy and envy. Allah says in Surah Fushilat verse 44:

"And if We had made the Qur'an a recitation in a language other than Arabic, they would have said, "Why is it not explained in the verses?" Is it appropriate (the Qur'an) in a language other than Arabic (the Prophet), Arabic? Say, "The Qur'an is a guide and a healer for the believers. And those who do not believe in their ears have a blockage, and it is darkness for them. They are (like) those who are called from far away."

*c. Increase Prayers*

Ibn al-Qayyim's next concept is to increase prayers to Allah. Prayer is very useful as well as a remedy for disasters that befall a servant. According to the author, the relationship between tazkiyatun nafs and prayer is very closely related. Because if a person wants his soul to be clean from various impurities, then he must repent and pray for forgiveness from Allah, pray for istiqomahan. So prayer shows a form of communication between a servant and his Creator.

Ibn al-Qayyim in the book *al-daa' wa al-dawaa'* explained that the thing that needs to be considered in prayer is that prayer has power. The impact of its influence is very great and is felt if it is spoken by a heart that is confident in the blessing, not negligent, not hasty and away from all things that damage the power of prayer itself. In addition, prayer will also be easy to fulfill if it is supported by presenting a solemn heart, praying with ma'tsurat prayers, praying at six mustajab times, namely; The last third of the night, during the call to prayer, between the call to prayer and iqamat, after the obligatory prayer, when the khatib is on the pulpit on Friday, and during the time of Asr on Friday.

*d. Shunning Sin and Wickedness*

The last concept is that one should always stay away from sinful and immoral deeds. Because sin and vices cause a dirty heart and also have an impact on the quality of worship and affect a person's mind. In the book

al-daa' wa al-dawa', Ibn al-Qayyim mentions many negative impacts of sin and disobedience on one's self and life. He explains in a complex way the negative influence of sin.

### **3. The Implementation of Tazkiyat al-Nafs Ibn Qayyim al-Jauziyyah on Moral Education**

#### *a. Implementation of the Concept of Positive Thinking That Every Disease Must Have a Cure*

If teachers are not equipped with the concept of tazkiyatun nafs that every educational problem must have a solution (solution), it will be frustrating and give up in educating. Teachers will only explain and teach lessons without any awareness to cleanse the souls of students. As a result, they will become a generation that has knowledge but is empty in soul and does not have good morals. Therefore, here are some implementations of the concept of Every Disease Must Have a Cure:

- 1) Holding seminars or workshops for teachers every month
- 2) To make educators aware that every student is an ordinary human being who can make mistakes.
- 3) Giving students the opportunity to improve themselves and not rush in the process of becoming a human being with good morals.
- 4) Be prejudiced and believe in the potential for goodness that students have.

Several studies conducted by previous researchers such as Fairuzzahra, et al. (2018) show that there is a negative correlation between positive thinking and anxiety, where the higher the positive thoughts that students have, the lower the level of anxiety. Research by Rusydi, (2012) on 74 Muslim youth aged 16-30 years shows that having a good opinion of Allah has an effect on mental health. Research by Shabrina and Rachmawati, (2019) explains that positive thinking can affect students' anxiety in facing national exams.

#### *b. Implementation of the Qur'an as a Solution to Improve Students' Morals and Manners*

The next concept is to provide Qur'an learning to students because it is able to cleanse the heart from all liver diseases. So the following is the implementation of the concept of the Qur'an as Medicine:

- 1) Carry out routine activities to read the Qur'an before the beginning of learning. The duration can be about 5-10 minutes.
- 2) Targeting the recitation of the Qur'an for students every day, always checking and evaluating it every day.

- 3) Give appreciation to students who exceed the target and sanction students who do not or have not reached the target.
- 4) Giving lessons in memorizing the Qur'an at all levels and must be taught by teachers who are competent in their fields.

Based on findings made by Faridatul Mardlotillah in the journal "Educational Policy and Development", the impact caused by the Qur'an reading program is that in the school environment there is a very close kinship relationship between students. The implementation of the habit of reading the Qur'an for the development of students' morals can foster a sense of brotherhood and affection between students, as well as the relationship between students and teachers.

The purpose of implementing the habit of reading the Qur'an is to make students more aware of the importance of brotherhood. Because the implementation of reading the Qur'an is carried out together, it indirectly creates a harmonious relationship or familiarity between students and teachers. This sense of student brotherhood is applied in the form of friendship, both between students and students and teachers. Strong bonds of brotherhood make it easy to share solutions to solve life's problems. In addition, students are also able to control their attitude to always do virtues based on moral education, they are able to control their attitude to always do.

*c. Implementation of Increasing or Getting Used to Prayer*

The habit of praying before learning continued by reading prayers and short letters can develop religion in students. Religion is an obedient attitude and behavior in carrying out religion. With this habit, religious values in children can develop and be firmly embedded. The religious values include: children are used to praying, closer to Allah swt, through the prayers that are habitual at school will become a habit that is applied anywhere and anytime so that students always remember Allah which aims to heal the soul.

Increasing or getting used to praying prayers can be implemented as follows:

- 1) Motivate every student to increase prayer. Both for himself personally and for his teachers.
- 2) Encourage teachers to always pray for students. And always ask them if they pray for the students every day.
- 3) To make educators and students aware that the success of education is solely due to the grace of Allah. This can be obtained by always praying to Him.

*d. Implementation of Shunning Sin and Disobedience*

According to Ibn al-Qayyim al-Jauziyah, judging from the impact caused by immoral diseases, there are five things that need to be done, namely: First, immoral diseases damage religion, so the implementation of therapy used is irsyad (guidance and counseling), tabyin (more thorough explanation), tanbih (warning) and shari'a law on the Jarimah that is made. Second, the disease of vices destroys the soul, so the therapies used are al-tabyin (Explanation) and al-tahdid (Threat), 'Amr bi al-Ta'qwa wa Nahyu 'an al-Ma'siyah (Encouraging piety and forbidding immoral deeds), al-birru (Goodness) and al-tha'atu (Obedience). Third, the disease of immorality destroys the intellect, so the therapy used is with Mauidhah about the Quran, al-Iman (Faith), al-Maut (Death), al-Nar (Hell) and also things that cause damage to the world and the hereafter, encouraging him to make friends with righteous and pious people so that he will better understand the truth and goodness from them. Fourth, immoral diseases damage offspring, so the therapy used is obedience and prayer behavior. Fifth, the disease of vice destroys property and honor, so the therapy carried out is da'wah to piety and abandon disobedience, and tyranny, explained along with al-A'qibah (Consequences) and al-Ta'lil (reasons for the sharia of the law), and the therapy of Dhikr.

This is the implementation of the concept of Tazkiyatun Nafs Ibn al-Qayyim which the researcher analyzes from the book *Al daa' wa al dawaa'*. By knowing this concept, it is hoped that students will rethink if they want to commit sinful and disobedient acts. And students are expected to become individuals with noble character in daily life both in the family, community and school environment

#### **D. Conclusion**

Among the concepts of tazkiyatun nafs of Ibn al-Qayyim in the book *al-daa' wa al-dawaa'* are: The first concept, every disease must have a cure, implemented by holding workshops or seminars for teachers and students in order to always motivate them that all existing problems must have a solution, providing opportunities for students to improve themselves in the process of becoming good human beings.

The second concept, the Qur'an as a medicine, can be implemented by carrying out routine activities of reading the Qur'an before the first lesson begins, making recitation targets for students every day, giving appreciation to students who meet the target, sanctioning students who do not meet the target, and providing Qur'an memorization lessons at all levels taught by teachers who are competent in their fields.

The third concept, Increasing prayers is implemented by encouraging each student to increase prayers both for himself and for his teacher, encouraging teachers to always pray for students.

The fourth concept, shunning sin and disobedience is implemented by separating men and women in learning. In order to prevent ikhtilat (mixing) between them, to keep the school environment away and protect the school environment from sources of disobedience, to clean up disobedience in schools, to detect as early as possible things that can be factors in the occurrence of disobedience

### **Suggestion**

To educational institutions, both schools and universities to pay attention to the aspects of tazkiyatun nafs in students in their educational process to create a dignified, intellectual and moral generation of the nation.

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