

Implementation of The Concept of *Tazkiyat Al-Nafs* Imam Al-Ghazali in The Cultivation Of Student Moral Education at The Al-Aly Bojonegoro Modern Islamic Boarding School

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Abstrak

Penelitian ini mengungkapkan pentingnya penyucian jiwa (*tazkiyatun nafs*) para santri yang diwujudkan dalam bentuk akhlak terpuji sehari-hari. Respon yang perlu dilakukan oleh dunia pendidikan adalah mengkaji ulang formulasi pendidikan akhlak dalam pembelajaran agar dapat menghasilkan peserta didik yang berilmu dan mampu memanfaatkan ilmu yang telah dipelajarinya. Implementasi *Tazkiyat Nafs*, dalam pembentukan karakter diwujudkan melalui kurikulum berbasis akhlak, keteladanan guru, program introspeksi diri, usaha-usaha spiritual, pelatihan kedisiplinan, dan kegiatan ekstrakurikuler. Tujuan dari penelitian ini adalah untuk mengetahui penerapan *tazkiyat nafs* Imam Ghazali dalam pembinaan akhlak santri Pondok Modern Al-Aly Bojonegoro, serta pengintegrasian dalam kurikulum dan program pembinaan akhlaq. Penelitian ini menggunakan metode kualitatif melalui observasi, wawancara, dan analisis dokumen. Hasil penelitian menunjukkan bahwa Imam Ghazali mengembangkan *tazkiyat nafs* melalui pembersihan diri dari sifat-sifat tercela dan menggantinya dengan kebiasaan-kebiasaan terpuji. Penerapan konsep ini melalui tahapan muhasabah, mujahadah, dan riyadah efektif dalam pendidikan akhlak peserta didik, meskipun terdapat faktor penghambat dan pendukung yang muncul. Diharapkan penelitian ini berdampak pada pelaksanaan pembelajaran terapan

Kata Kunci: *Imam Al-Ghazali; Pendidikan Moral; Tazkiyat Al-Nafs*

Abstract

This research reveals the importance of purifying the soul (*tazkiyatun nafs*) of the santri, which is realized in daily praiseworthy morality. The response that needs to be made by the world of education is to re-examine the formulation of moral education in teaching and learning in order to produce knowledgeable students who are able to utilize the knowledge they have learned. The implementation of *Tazkiyat Nafs*, in character building, is realized through a morally based curriculum, exemplary teachers, self-introspection programs, spiritual efforts, disciplinary training, and extracurricular activities. The purpose of the research is the application of Imam Ghazali's *tazkiyat nafs* in the moral development of Pondok Modern Al-Aly Bojonegoro students, as well as integration in the curriculum and akhlaq development program. The research uses qualitative methods through observation, interviews, and document analysis. The results showed that Imam Ghazali developed *tazkiyat nafs* through self-cleansing from

despicable traits and replacing them with praiseworthy habits. The application of this concept through the stages of muhasabah, mujahadah, and riyadah is effective in the moral education of students, although there are inhibiting and supporting factors that arise. It is hoped that the research will have an impact on the implementation of applied learning.

Kata kunci: *Imam Al-Ghazali; Moral education; Tazkiyat Al-Nafs.*

INTRODUCTION

One of the problems in society that needs to be responded to by the world of education is the importance of purification of the soul (*tazkiyatun nafs*). One example is students who are embodied in commendable morals on a daily basis. The response that needs to be done by the world of education is to dig back into the formulation of moral education contained in the process of *tazkiyatun nafs*. Like the Apostles and Prophets, who were sent by Allah to convey revelations and purify the soul of man.

In addition, education today tends to forget the moral dimension in learning and teaching, thus producing knowledgeable students. However, they are not able to benefit from the knowledge learned in daily life. One of the problems in society that needs to be responded to by the world of education is the need for the purification of the souls of students, which is manifested in daily noble morals (Ulfah, 2021).

Tazkiyat Al-Nafs consists of two words, namely *Tazkiyah* and *Nafs*. *Al Tazkiyah* is Derived from the word *Tazakka*, which means holy, purify, purify. The synonyms of this word are *thorax*, which means holy or purifying. Word *scarcity* means the purification of physical things, such as cleansing the body from impurities, while *Tazkiyah* means the purification of intangible (spiritual) things, such as the purification of the heart from dreams and dirty thoughts, evil desires, and various diseases (Hakam Rahmatulloh, 2022).

Tazkiyatun Nafs is an effort to purify the soul and self from inner impurities and perfect the soul through various forms of worship, good deeds, righteous practices, and mujahadah steps. It essentially purifies the soul and mind from various sins and vile traits that defile it, as well as developing praiseworthy qualities, mujahadeen, worship, and various other positive possibilities that are pleasing to Allah SWT.

Strengthening moral values through the educational process is important to overcome the moral crisis that is currently occurring in society. Admitted or not, there is currently a worrying and real crisis in society involving the younger generation. This crisis includes an increase in promiscuity, violence against children and adolescents, crimes against friends, theft, drug

abuse, and destruction of other people's property that has not been completely overcome until now (Zubaedi, 2012).

The above situation shows that the knowledge gained so far still has little influence on changes in student behavior. Then, it emerged that this condition began with educational output that was in harmony with society's reality. Demoralization occurs because the learning process tends to ignore efforts to purify the soul through moral education.

The transformation of moral values and behavior is limited to texts and does not prepare students to face and respond to the reality of social life. In fact, education is a means that aims to contribute to this situation. Therefore, education should return to its nature, namely: "the power to make efforts to advance ethics, mind, and body in order to advance a life that is in harmony with nature and society (Darmiatun, 2013).

Based on the above description, the orientation of education should be more clearly emphasized on the purification of students' souls by referring to moral values in Islamic teachings and prioritizing Islamic education figures as guidelines in the preparation of educational materials.

One of the Islamic education figures who made a great contribution to moral education was Al-Ghazali. The educational thinking put forward by Al-Ghazali is patterned after *Religio-ethics*. This pattern is influenced by his mastery in the field of Sufism and his thinking that emphasizes more on ethical and spiritual aspects. The purpose of education is to get closer to Allah and get happiness in this world and the hereafter (Fadlillah, M., & Lilif, 2021).

Al-Ghazali's thinking in the field of moral education provides Islamic education with its own pattern. In Al-Ghazali's Thoughts, morality is a treasure of Islamic knowledge that should be inherited and learned by the younger generation of Muslims. Al-Ghazali's thought can be used as a reference to solve the current problems of Islamic education, where students' behavior does not reflect the values of moral education (S.M. Zain, 2012).

The current educational tendency is more inclined towards the secular Western education system with emphasis on the cognitive aspect, so that it is more visible in the material and theoretical needs that must be mastered rather than the internalization of the values of science itself. The above phenomenon results in the erosion of morals in the lives of students.

From a research entitled "*The Concept of Moral Education from the Perspective of Imam Al-Ghazali's Thought and Its Relevance to Islamic Education in the Global Era*" in 2023 by Putri Nur Amanah, "*The Concept of Tazkiyatun Nafs Imam Al Ghazali in an Effort to Overcome the Moral Crisis in the Era of the Industrial Revolution 4.0*" in 2023 by Hakam Rahmatulloh.

What the researcher has read, there are studies that have similarities to the research that I will do, but also have significant differences, including Research by Yunan Harahap entitled "*The Tazkiyat Al-Nafs Education Model in Shaping the Morals of Students at Madrasah Aliyah Private Tarbiyah Islamiyah Regency, Serdang*" which was carried out in (2023). The relevance of this research is to examine the *Concept of Tazkiyatun Nafs Imam Al Ghazali in fostering morals*. While the difference lies in the subject being researched, who is a student of Madrasah Aliyah, besides that, the object of study focuses on *the mujahadah and muhasabah methods*. The study area included the Madrasah Aliyah Education Institution. Meanwhile, the research that will be conducted by the researcher emphasizes more on *the Concept of Tazkiyat Al Nafs in the moral* education of students within the scope of Islamic Boarding Schools.

METHOD

The research method used in this article is qualitative research. Qualitative research produces descriptive data in the form of written or spoken words from people and observable behaviors. This research uses a qualitative approach that focuses on the context and the individual as a whole (holistic).

The researcher functions as the main instrument, with qualitative data analysis and data collection and processing techniques carried out through triangulation (combining). Therefore, in this study, individuals or organizations are not isolated into separate variables, but are seen as part of the Overall (J.Moeleong, 2018). Based on the source, data can be divided into two types, namely primary data and secondary data. According to Rahmadi, primary data is a type of data obtained directly at the research location by the researcher from the first source (Rahmadi, 2011) The primary data in this study consisted of Teachers/Caregivers (K. Muhammad Izzudin Zaini Aly) and M. Safik.

Secondary data is a set of data collected by researchers sourced from available data, usually, this secondary data comes from primary data that has been processed (Khairan, 2019) Secondary data in this study include a profile of Al-Aly Modern Islamic Boarding School, teacher and employee data, photos of activities, and supporting books.

The data collection techniques in this study consisted of interviews, Observation, and Documentation (A. Muri Yusuf, 2014). Meanwhile, the data analysis method carried out in this study is gradual, and the author does not let data or information accumulate, and then analysis

is carried out. There are 3 stages of procedures in analyzing data, namely data reduction, data display, and conclusion making (Scott, 2022)

RESULT AND DISCUSSION

The Concept of *Tazkiyat Al-Nafs* according to Imam Al-Ghazali in the Cultivation of Moral Education of Students at the Al-Aly Bojonegoro Modern Islamic Boarding School.

According to the findings of researchers at the Al-Aly Bojonegoro Modern Islamic Boarding School, through interviews and observations, the concept of *Tazkiyat Al-Nafs*, according to Imam Al-Ghazali, is systematically applied in the cultivation of student moral education based on the teachings of the Qur'an, Hadith, and Al-Ghazali's works.

Tazkiyat Al-Nafs is the concept of Imam Al Ghazali, a spiritual process of cleansing a person's heart and soul to improve one's morals from reprehensible behavior to good behavior, so as to always carry out the commandments of Islamic law and always get closer to Allah SWT.

In general, the definition of the application of the concept *Tazkiyat Al-Nafs* according to Imam Al-Ghazali in the cultivation of moral education of students, in accordance with the opinion of Al-Ghazali in his book which states *Tazkiyat Al Nafs* It is an effort to purify the soul and self from inner impurities, as well as to perfect the soul through various forms of worship, good deeds, various righteous practices, and also the steps of *mujahadah* (Imam Al Ghazali, 2015).

Tazkiyatun nafs as a concept of purification of the soul in order to realize noble ethics innately and inwardly, is very appropriate and closely related to the foundation used, namely the Qur'an and Al-Hadith. Al-Ghazali explains the concept of *self-esteem* through soul training, moral improvement, and liver treatment. He put forward two ways in the process of *tazkiyatun nafs*: using reason to defeat lust and through *mujahadah*, *riadlah*, and *habitation*. Imam Al-Ghazali, a great scholar and philosopher in Islam, developed the concept of *tazkiyatun nafs*, which means purification of the soul (Hawwa, 2016).

In addition, Ibn Kathir also said, "Blessed is the one who purifies the soul and obeys Allah. A loss is the one who defiles his soul by committing immorality and abandons obedience to Allah ." The process of cleansing the soul in Islam is called *tazkiyat al-nafs*, which means

the process of eliminating bad qualities and the content of actions of commendable nature through the seriousness of their behavior, which is more effective.(Hasballah, 2016).

Furthermore, the basics and objectives of *tazkiyat al nafs* as stated by Ust. Safik and the caretaker of the Al-Aly Modern Islamic Boarding School have a basis that is sourced from Islamic teachings contained in the Qur'an, surah Ash-Syam verses 9 to 10, and hadith from narration (Bukhari – Muslim) and the work of Imam Al-Ghazali (Ihya'Ulumuddin). Meanwhile, the purpose of *tazkiyat al nafs*, as stated by the caretaker of the Al-Aly Modern Islamic Boarding School, is as follows: To develop good character, bring students closer to Allah, increase spiritual awareness, strengthen morals and ethics, develop compassion and empathy, prevent bad behavior, and form moral leadership.

According to Quraish Shihab, the policy or purpose of self-esteem is also stated in his book Tafsir Al-Misbah, and it is also stated in Surah Ash-Shaam, verses 7 to 10. He explained that these verses emphasize the importance of man's efforts in purifying his soul. Allah has given the potential to every individual to choose between the path of good (piety) and the path of evil (fujur) (Prof.Dr. M. Quraish Shihab, 2002).

Thus, the explanation is in the opinion of Imam Al-Ghazali, in his book Ihya' Ulumuddin, states that Tazkiyat Al Nafs is based on Surah Ash-Shaam verses 9 to 10 and hadith also narrated by Bukhari-Muslim. And it has a general purpose of establishing the harmony of human relations with God, with fellow human beings, with His creatures, and with humans themselves. Then, the specific purpose of *self-esteem*, from the component of worship is the formation of human beings who *religious* (knowledgeable), believers, *'Abid* (love to worship), *muqarrib* (like to get closer to Allah), want to pray, do charity, dhikr, be aware of the limitations of his age, want to make the Qur'an as a guide for his life, and be able to make all his life activities worth worshiping Allah (Imam Al Ghazali, 2015)

Implementation of the *Tazkiyatun Nafs* Concept at Al-Aly Bojonegoro Modern Islamic Boarding School.

Based on the results of interviews on how the implementation of the application of the Tazkiyatun Nafs Concept at the Modern Al-Aly Bojonegoro Islamic Boarding School, it is applied through the stages of planning, implementation, and evaluation.

According to M. Syafik as the teaching board that the planning for the application of Tazkiyatun Nafs Concept at the Modern Al-Aly Bojonegoro Islamic Boarding School begins with the preparation of the curriculum in the form of integrating Tazkiyatun Nafs into the daily

curriculum, including yellow book learning, which focuses on moral and spiritual values material, then providing resources in the form of books or other media that support Tazkiyat al-nafs learning. Planning is carried out to create a conducive environment when learning about morals. Planning is compiled as a design in applying the concept of Tazkiyatun Nafs to run effectively.

This means bridging the implementation of Tazkiyatun Nafs. More specifically, he said, "In the implementation of learning, planning is definitely needed so that everything goes as it should. Izzudin also said that in addition to good planning, the successful implementation of Tazkiyatun Nafs is also determined by the great role of the pesantren leaders.

From this explanation, it can be concluded that the planning stage in implementing the concept of tazkiyatun nafs in Pondok Pesantren Modern Al-Aly Bojonegoro Islamic Boarding School plays a very important role in supporting its success, so that it can run well.

The next stage of Pondok Pesantren Modern Al-Aly Bojonegoro in implementing the concept of tazkiyatun nafs is to implement the concept well. At this stage, this implementation consists of learning activities, personal mentoring of students, and direct practice

Al-Aly Bojonegoro Modern Islamic Boarding School applies the concept of *Tazkiyatun Nafs* by involving various parties. The caretaker of the pesantren plays a significant role in providing direction, being an example for students, and ensuring the consistent implementation of this concept. Ustadz and ustadzah are responsible for teaching and guiding students every day, teaching the principles of *Tazkiyatun Nafs* such as *muhasabah*, *mujahadah*, and *riyadoh*, and participating in extracurricular activities and other moral development programs. This is following what was stated by the Caregiver and also the Supervisor's teacher in the application of *the concept of Tazkiyatun Nafs*.

In the process of its implementation, according to the opinion of Al-Ghazali in the book *Ihya Ulumuddin*, which has several stages:

a. Takhalli

The process of emptying oneself of bad traits so that the soul becomes clean. Diseases of the heart, such as *hasad* (envy), *riya'* (wanting to be praised), *takkabur* (arrogance), anger, *bakhil*, and greed. This method is applied through the study of the yellow book of *akhlaqul li banin* (*Sorogan*) and discussions related to *ubudiyah* of students who prioritize self-introversion (*muhasabah*).

Students when they are caught committing violations will be sanctioned according to the violations committed, such as students who smoke and get a haircut (shaved), students who

are caught stealing will be dealt with through a parental summons, students who return home without permission or exceed the limit will be sanctioned one sack of cement according to the late day. In addition, students are also taught the attitude of mutual cooperation, like cleaning the cottage environment together.

b. Tahalli

The process of adorning oneself with commendable qualities, noble morals, and good behavior. Decorated with commendable morals such as *tawadhu'* (humility), gratitude, patience, and *tawakkal* (surrender). The stages of tahalli are applied through moral learning, besides that it can also be through mujahadah (against lust) by disciplining sunnah worship practices such as sunnah fasting Monday-Thursday, dawud fasting, congregational prayers, night prayers (tahajjud), dhuha prayers, recitation of *asmaul husna* every morning before entering class, recitation of nadhom *imrithi, alala, alfiyah*.

c. Tajalli (shows good qualities in behavior)

Spiritual enlightenment is the process of purification of the soul, in which a person obtains perfect closeness to Allah SWT. This stage of tajalli is through the implementation of daily worship such as congregational prayers, dhikr, practicing other sunnah fasts such as sunnah fasting, dhuha prayer, and tahajjud, as well as the example of a caregiver and teachers to be a good example for students (Al-Ghazali, 2015).

Some of the efforts made to apply the concept of Tazkiyat Al-Nafs according to Imam Al-Ghazali in the moral education of the students include: performing dhikr every morning (*asmaul husna*) both in the school and in the hut, getting used to praying in congregation, and reading the Qur'an for each student, cultivating a commendable attitude towards teachers and elders, and organizing Mudarossah (Diniyah Madrasah) activities after each isya prayer in congregation. The methods applied in the daily activities of the students include learning the Yellow Book, reciting the Qur'an, Muhadatsah (conversation in Arabic and English), Khitobah (cultum), extra-curricular activities, and Ngaji Lapanan Bulughul Marom activities as well as raising Santri Guardians and Santri.

From this statement, the researcher concludes that the application of the concept of tazkiyat al-nafs involves many parties, including caregivers, ustadz, and ustadzah. This concept has brought positive changes such as increased discipline, commendable behavior, and enthusiasm for learning, as well as creating an educational environment that supports spiritual and moral growth.

In its application, Pondok Pesantren Modern Al-Aly also holds a fiqh consultation study where students are invited to increase their spiritual awareness, which is carried out on a particular schedule. Not only that, santri and santri guardians are also given motivation and counseling, which is held every 40 days, as well as santri sambangan with "Ngaji Lapanan Bulughul Marom and Wali Santri Parenting" activities to help deal with problems experienced by santri guardians and santri.

The purpose of applying tajalli is to help students achieve deep spiritual awareness and feel God's presence. In this way, santri are expected to acquire comprehensive religious knowledge and have a pure soul and good morals.

The application of the concept of tazkiyat al-nafs, Pondok Pesantren Modern Al-Aly Bojonegoro, has supporting and inhibiting factors. As the opinion of M. Safik that the application of tazkiyat al-nafs has obstacles limited human resources, many students are lazy in worship and learning activities, there are still students who commit acts of violence (bullying) against friends, students often go home without permission from the management, and students are often late to return to the hut after holidays.

While the supporting factors for the application of the concept of Tazkiyat Al-Nafs are the positive interactions between students, teachers and the surrounding community, the availability of facilities and infrastructure that support activities such as, a library with a collection of books and books, the exemplary caregivers and teachers in teaching and educating students in everyday life, a curriculum that includes moral learning, and a pesantren culture that familiarizes dhikr.

These findings are in line with the opinion of Intan Fithriyyah, who states that several factors naturally influence the implementation of Imam Al Ghazali's rakyat nafs method for developing students' spiritual intelligence potential. These factors start with the students' different understanding of tazkiyat nafs, teachers, a supportive environment, social media, and the influence of peers.

CONCLUSION

From the results of the research described above regarding the Application of the Concept of *Tazkiyat AL-Nafs* Imam Al-Ghazali in the Cultivation of Moral Education of Students at the Al-Aly Bojonegoro Modern Islamic Boarding School, it can be concluded that first, the Concept of *Tazkiyat Al-Nafs* according to Imam Al-Ghazali is the purification of the soul from negative traits with the aim of developing the positive character of students through a moral-based curriculum, examples from teachers, *muhasabah programs*, *mujahadah* and *riyadhoh*, as well as extracurricular activities, pesantren have succeeded in creating an environment conducive to the development of student character.

Second, the implementation of the concept of *Tazkiyatun Nafs* according to Imam Al-Ghazali at the Al-Aly Bojonegoro Modern Islamic Boarding School through three stages in accordance with the opinion of Al-Ghazali in the book *Ihya Ulumuddin: Takhalli* (emptying oneself from bad traits) through self-introspection and study of the book, *Tahalli* (adorning oneself with commendable qualities) through moral learning and daily *ubudiyah* practices, and *Tajalli* (showing good qualities in behavior) through moral teaching, daily worship, *muhasabah*, and spiritual guidance.

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