

Tazkiyatun Nafs According to Hamka's Concept and its Impact on Mental Health

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Abstract: This article explains the concept of *tazkiyatun nafs* (self-purification) and its effects on mental health. In Islam, many scholars, both classical and contemporary, have discussed this topic. Classical figures include Imam Al-Ghazali, Ibn Qayyim Al-Jawziyyah, Al-Alusi, and Ibn Athaillah Al-Sakandari. Among modern scholars, Hamka has contributed significantly, writing on a variety of subjects, including an in-depth exploration of *tazkiyatun nafs* within the framework of Sufism. This qualitative study employs a descriptive-analytical approach to analyze the influence of *tazkiyatun nafs*, as discussed in Hamka's works, on mental health. The findings reveal that *tazkiyatun nafs* is a practice of inner purification. According to Hamka's interpretation in *Tafsir Al-Azhar*, the purification of the soul involves striving to reach one's full potential and nurturing noble moral qualities (*akhlakul karimah*). Practicing *tazkiyatun nafs* to seek closeness to Allah (*ma'rifat*) with sincerity (*ikhlas*), contentment (*qana'ah*), and reliance on Allah (*tawakkul*) has a profound positive effect on mental health.

Keywords: Tazkiyatun Nafs, HAMKA, Mental Health, Tafakkur, Muhasabah

Introduction

Numerous scholars have conducted research on the idea of nafs and tazkiyatun nafs, which has been either published in journals or taken the form of final assignments in the form of theses. These studies differ from one another in their objectives and methodologies. We have included some older studies from the last ten years on nafs and tazkiyatun nafs below:

Study Topic	Number of Articles	Author and Year of Publication
Nafs Concept	11	Paisol Burlian (2013) ¹ , M. Priyatna (2014) ² ,

¹ Paisol Burlian, *Konsep Al-Nafs dalam Kajian Tasawuf Al-Ghazali* dalam jurnal Teologia, Volume 24, Nomor 2, Juli-Desember 2013, p. 1-24.

² M. Priyatna, *Konsep Pendidikan Jiwa (Nafs) Menurut Al-Qur'an dan Hadits* dalam jurnal Edukasi Islami Jurnal Pendidikan Islam Vol. 01, Januari 2014, p. 520-532.

		Syah Reza (2014) ³ , M Zaim Mahudi (2015) ⁴ , Teuku Wildan (2017) ⁵ , Muh. Aidil Sudarmono (2017) ⁶ , Asti Wulandari (2017) ⁷ , Nabella Dananier (2020) ⁸ ,
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³ Syah Reza, *Konsep Nafs Menurut Ibnu Sina* dalam jurnal Kalimah Vol. 12., No. 2, September 2014, p. 263-278.

⁴ M Zaim Mahudi, *Konsep Nafs Perspektif Ibnu Katsir dalam Kitab Tafsir Al-Qur'an Al-Adzhim*, Tesis Program Magister Ilmu Agama Islam Konsentrasi Ilmu Tafsir, Pascasarjana Institut PTIQ Jakarta tahun 2015.

⁵ Teuku Wildan, *Konsep Nafs (Jiwa) dalam Al-Qur'an* dalam Jurnal At-tibyan Volume 2., No. 2, Desember 2017, p. 246-260.

⁶ Muh Aidil Sudarmono, *Pemikiran Islam Tentang Nafs* dalam jurnal Tajdid, Vol. 1, No. 1 April 2017, p. 149-165.

⁷ Asti Wulandari, *Nafs in Sufism Psychology: Robert Frager's Perspective* dalam jurnal Khazanah: Jurnal Studi Islam dan Humaniora, Vol. XV, No. 1, 2017, p. 23-34.

⁸ Nabella Dananier, *Kajian Nafs dalam Al-Qur'an Serta Implementasinya dalam Konsep Bimbingan dan Konseling Islam* dalam jurnal Al-Mabsut Vol. 14, No. 2, September 2020, p. 111-120.

		Mubassyrirah Bakry (2020) ⁹ , Hana Rizayanti (2023) ¹⁰ , Parima Sari dkk. (2023) ¹¹
Tazkiyatun Nafs Concept	14	Belinda Dwijayanti (2015) ¹² , Zidni Nuran Noordin & Zainul Ab. Rahman (2017) ¹³ , Hoyyu Setia Hutami (2019) ¹⁴ , M. Haris Syahputra dkk. (2019) ¹⁵ , Aliyah (2019) ¹⁶ , Siti Nur Aafifah Hashim (2020) ¹⁷ , Anita (2021) ¹⁸ , Siti Mutholingah (2021) ¹⁹ , Mutmainah (2021) ²⁰ , Ahmad Sholahuddin (2021) ²¹ , Bisyr Abdul

⁹ Mubassyrirah Bakry, *Konsep Nafs dalam Filsafat Islam* dalam jurnal Al-Asas Vol.V, no. 2, Oktober 2020, p. 29-43.

¹⁰ Hana Rizayanti, *Konsep Nafs dan Qalb Perspektif Neurosains: Telaah Pemikiran Al-Ghazali* dalam jurnal Kontemplasi Volume 11, Nomor 01, Agustus 2023, p. 49-66.

¹¹ Parima Sari dkk., *Konsep An-Nafs Menurut Tafsir Ibnu Katsir dan Tafsir Ilmi* dalam jurnal Wasathiyah Volume 2, Nomor 2 (2023), p. 219-238.

¹² Belinda Dwijayanti, *Takiyatun nafs in Classical and Modern Islamic Tradition (qur'anic Worldview)* dalam jurnal Teosofia Volume 4, Number 2, 2015, p. 109-122.

¹³ Zidni Nuran Noordin, Zainul Ab. Rahman, *Perbandingan Proses Tazkiyah al-Nafs Menurut Imam Al-Ghazali dan Ibnu Qayyim* dalam jurnal Al-Turath: Journal of Al-Qur'an and Sunnah Vol. 2, No. 1, tahun 2017, p. 76.

¹⁴ Hoyyu Setia Hutami, *Konsep Tazkiyatun Nafs Perspektif Surat Al-Muzammil dan Relevansinya dalam Membentuk Kepribadian Muslim*, Tesis magister Ilmu Al-Qur'an dan Tafsir, UIN Raden Intan Lampung, tahun 2019.

¹⁵ M Haris Syahputra dkk., *Tashfiyah, Tarbiyah dan Tazkiyatun Nafs Sebagai Konsep Pendidikan Rabbani* dalam jurnal Bidayah Volume 10, No. 2, Desember 2019, p. 155-166.

¹⁶ Aliyah, *Konsep tazkiyatun Nafs Ibnu Taimiyah dalam Perspektif Pendidikan Islam*, Skripsi Fakultas Tarbiyah dan Keguruan UIN Raden Intan Lampung, tahun 2019.

¹⁷ Siti Nur Aafifah Hashim, *Pembangunan Modal Insan Melalui Konsep Tazkiyah al-Nafs* dalam jurnal Maw'izah, jilid 2 2020, p. 17-27.

¹⁸ Anita, *Konsep Tazkiyatun Nafs dalam Kitab Bidayatul Hidayah*, Skripsi Fakultas Ilmu Tarbiyah dan Keguruan, UIN Syarif Hidayatullah Jakarta tahun 2021.

¹⁹ Siti Mutholingah, *Metode Penyucian Jiwa (Tazkiyan al-Nafs) dan Implikasinya bagi Pendidikan Agama Islam* dalam jurnal Ta'limuna Vol. 10., No. 01, Maret 2021, p. 67-81.

²⁰ Mutmainah, *Metode Muhasabah: Analisis Pendekatan Psikologi Sufistik Perspektif Al-Ghazali (Konsep Pendidikan Ruhaniyah Melalui Tazkiyatun Nafs)*, dalam jurnal Syaikhuna Volume 12 Number 1 March 2021, p. 41-51.

²¹ Ahmad Sholahuddin, *Konsep tazkiyatun Nafs Menurut Hamka dalam Tafsir Al-Azhar dan Relevansinya Terhadap Realitas Sosial*,

		karim (2021) ²² , M Hafidz Khusnadi dkk. (2022) ²³ , Mukhtar Syafangat Ngabdul Ghofur (2022) ²⁴ , Dita Anggraini & Wenda Asmita (2022) ²⁵
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Table 1. Lists Research Papers on the Subject of *Nafs* and *Tazkiyatun Nafs*

The table's discussion of *nafs* and *tazkiyatun nafs* employs a variety of approaches and perspectives; some focus on studying Qur'anic verses referring to specific mufassir, others on discussing the thoughts of figures on the concept of *nafs* and *tazkiyatun nafs*, and still others relate the concept to the fields of education, morals, and counseling. The thesis by Ahmad Sholahuddin titled "Konsep Tazkiyatun Nafs Menurut Hamka dalam Tafsir Al-Azhar dan Relevansinya Terhadap Realitas Sosial" is the closest to the theme of this article. The difference is that this thesis examines the meaning of Tazkiyatun Nafs Hamka referring only to his interpretation of Al-Azhar, and has not studied Hamka's other works such as books entitled: *Tasawuf Modern*, *Lembaga Budi*, *falsafah Hidup*, *Lembaga Hidup* and so on. This discussion is very important to formulate the meaning of Hamka's *tazkiyatun nafs* and its impact on mental health.

Materials and Methods

A qualitative literary approach or library research was chosen as the research methodology for this study. In other words, the qualitative approach used in this study helps to focus the conclusions of

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²² Bisyr Abdul karim, *Revolusi Mental Melalui Pendidikan Islam Berbasis Tazkiyatun Nafs* dalam Jurnal Education and Learning Journal, Vol. 2, No. 1, Januari 2021, p. 11-18.

²³ M Hafidz Khusnadi dkk., *Konsep Tazkiyat Al-Nafs Al-Ghozali Sebagai Metode dalam Pendidikan Akhlak* dalam jurnal International Journal of Instructional Technology Volume 3 No. 1, Februari 2022, p. 19-26.

²⁴ Mukhtar Syafangat Ngabdul Ghofur, *Konsep Tazkiyat Al-Nafs dalam Al-Qur'an (Perspektif Tafsir Maqasidi)*, Skripsi Prodi Ilmu Al-Qur'an dan Tafsir IAIN Ponorogo, tahun 2022.

²⁵ Dita Anggraini & Wenda Asmita, *Konsep dan Contoh Aplikasi Konseling Religius dengan Pendekatan Tazkiyah Al-Nafs* dalam Jurnal Consulenza; Jurnal Bimbingan Konseling dan Psikologi, Volume 5, Nomor 2, September 2022, p. 190-197,

the analysis on the issue under investigation. a qualitative approach to examining Hamka's understanding of *Tazkiyatun Nafs* and its impact on Mental Health.

The methodology employed in this study is utilized to categorize the data. Specifically, the books: *Tasawuf Modern*, *Lembaga Budi*, *falsafah Hidup*, *Lembaga Hidup* by Hamka served as the primary data source for the qualitative technique. Other books, journals, magazines, and research findings that addressed the topic of this study served as supporting evidence. Documentation (text identification) and observation are two methods for gathering data. Examine the reliability and transferability of the data used in this study to ensure that the findings can be repeated by other researchers.²⁶

Results and Discussion

Understanding Nafs

According to Hamka, Nafs is the smallest of the elements that cannot be divided further, while *jism* is the body. The body can be divided, no matter how small. As for *'aradh*, it is the characteristic that accompanies *jism* or *jauhar*. Hamka gave the example of flying cotton. Cotton is called *jism* and fly is called *'aradh*. The extent of mental events is different from the extent of bodily events. Because the spirit is subtle and magical. And the body's distance is real/rough. Because of this, the behavior, nature and temperament of a spiritual servant and a physical one are very different. So if the soul has been separated from the body, the soul will not die, but will return to eternity, free from the bonds of birth. Because *jauhar* is incorruptible as long as it is still a tank and its substance will not run out. As for what is finished and exchanged, it is *'aradh* which comes later.²⁷

Since many people are unsure of what will happen after death, they are often terrified of dying. Additionally, they might not comprehend

that the soul is eternal. Many people fear death since they can't predict future events and circumstances.²⁸ According to Islamic doctrine, the soul or soul supports the physical body. However, the light that God emits from the heavens must also animate the soul itself. Life itself would lose its purpose if this *nur* were absent. On the other hand, when *nur* is present, it is still fundamentally life even in death.²⁹

The soul of a person is a Divine power that is not physical but is intimately bound to the body in a hidden Divine relationship that cannot be broken without the consent of the Divine. Both the physical and the spiritual are inextricably linked to one another. If the spiritual changes, the physical will follow; therefore, if the spiritual hurts, the physical will also hurt.³⁰

Hamka cited psychological research that showed our souls have three key points of contact with the natural world. First first sensation, then comes thought, and finally comes will. He asserted that we shall become artists if our feelings take center stage among the three corners. We will undoubtedly become philosophers if thinking takes precedence. And if the will (*iradat*) is stronger, this portends that the individual will succeed as a hero, a well-known national leader, or a religious authority who brings reformism.³¹

Humans have three main strengths: the capacity for reason, the capacity for rage, and the capacity for passion. First, the power of reason helps people face reality, separate from delusion, obey the law, comply with directives, and refrain from breaking rules. He did well to follow and glanced. He avoided it since he could see that it was awful. Second, the power of wrath, which commands you to defend yourself and resist, urges you to gain control and triumph, and at times commands you to be proud and haughty. Third, the power of want asks you to let go of your deepest desires in order

²⁸*Ibid.*, p. 195.

²⁹Hamka, *Dari Hati Ke Hati*, cetakan ke (Jakarta: Gema Insani, 2017).p. 18.

³⁰Hamka, *Lembaga Budi; Menegakkan Budi, Membangun Jati Diri Berdasar Tuntunan Al-Qur'an Dan Sunnah Nabi*, Cetakan V (Jakarta: Republik Penerbit, 2021), p. 20.

³¹ Hamka, *Pelajaran Agama Islam: Membincang Rukun Iman, dalam Bingkai Wahyu and Akal*, (Jakarta: RepublikaPenerbit, 2018), Cetakan 1., p. 32.

²⁶Ahmad Tanzeh, *Metode Penelitian Praktis* (Yogyakarta: Teras, 2011), p. 95.

²⁷Hamka, *Tasawuf Modern; Bahagia itu Dekat dengan Kita Ada di dalam Diri Kita*, cetakan XIV (Jakarta: Republika Penerbit, 2022), p. 194.

to experience pleasure, tells you to be irresponsible and let your guard down, and tells you to forget about the repercussions.³²

According to Hamka, *nafs* is a phrase that alludes to the soul or spiritual essence. This soul is said to be a separate entity from the body, with subtle and supernatural qualities. Understanding of *Nafs* frequently includes qualities like as reason, feeling, and will, which distinguish the human soul from the coarse matter that makes up the physical body. As a scholar, Hamka said that the soul is a *jauhar* distinct from *jauhar* that constitutes the physical body. He highlighted the importance of reason as the essence of the human soul, referring to the ability to reason and understand. These ideas reflect basic religious and philosophical conceptions in Islam about human nature, the soul, and eternity.

Healthy Souls and Sick Souls

The discussion about *tazkiyatun nafs* is related to the discussion about the first way to improve humans according to Hamka. Improving humans, according to him, is by introducing humans to the true "nature" and how to educate humans to do good deeds within that essence. The essence of this is that the joy of life will not be achieved unless the 4 pillars are fulfilled, namely: healthy body, healthy mind, healthy soul and rich (enough).³³

The first of these four topics will be discussed in depth: mental health. The first foundation of mental wellness, according to Hamka, is confidence in Allah. Faith must be evident in everyday activities or in the interaction between life and nature. Faith will appear to meet the longing that develops from love, which ties you to life, and ideals, which connect you to nature.³⁴

Furthermore, Hamka underlined that anyone who still has feelings for someone other than Allah

is suffering from a sick soul.³⁵ There is a physical disease that the sick individual can not understand. So there are mental ailments that the sick person is unaware of. The sick individual is unaware that he is sick, so he dials for help. Even though he knows what kind of ailment he has, he cannot bear taking medicine that is bitter or difficult for him to take because the medicine is contrary to his lust. This becomes difficult until someone receives *taufiq* from God.³⁶ So *ulama* are the doctors who cure mental illnesses.³⁷ There are two types of body treatments. First, maintain existing health; second, restore lost health. Spiritual disease can also be treated in this manner. Existing health is effectively preserved, and lost health is regained.³⁸

A healthy spirit strives to have a life that is more ideal than the one they currently have. He was always looking for the truth and trying to learn the real things. You should hang out with people who share your desires and avoid hanging out with those who don't share them if you want to keep this desire from fading and eventually disappearing. Avoid being with those who are bad, bent toward evil, and proud of their terrible activities. I don't like it when I hear someone encouraging and praising such behavior close to us.³⁹

According to Hamka, the essence of a healthy soul is balance. An sickness might strike the body as a result of consuming the wrong diet or of a sudden shift in the air. In general, a child is born in a balanced state; his soul is still pure white, and he is basically good and far from evil. However, as the child grows older and obtains the improper upbringing or training, it becomes corrupted and has a high probability of leading him down an evil road.⁴⁰

The causes of an illness are treated with its polar opposite. Heat illnesses are treated with drugs that have cooling effects, whereas cold illnesses are

³² Hamka, *Falsafah Hidup: Memecah Rahasia Kehidupan Berdasarkan Tuntunan Al-Qur'an dan As-Sunnah*, (Jakarta: Republika, 2015), Cetakan 13., p. 41-42.

³³Hamka, *Tasawuf Modern; Bahagia itu Dekat dengan Kita Ada di dalam Diri Kita*, cetakan XIV (Jakarta: Republika Penerbit, 2022), p. 340.

³⁴ *ibid.*, p. 344.

³⁵Hamka, *Lembaga Budi; Menegakkan Budi, Membangun Jati Diri Berdasar Tuntunan Al-Qur'an Dan Sunnah Nabi*, Cetakan V (Jakarta: Republik Penerbit, 2021), p. 50.

³⁶*ibid.*, p. 50.

³⁷ *ibid.*, p. 50.

³⁸ *ibid.*, p. 22.

³⁹ *ibid.*, p. 22.

⁴⁰Hamka, *Lembaga Budi; Menegakkan Budi, Membangun Jati Diri Berdasar Tuntunan Al-Qur'an Dan Sunnah Nabi*, Cetakan V (Jakarta: Republik Penerbit, 2021), p. 46.

treated with herbs that make the spirit hot. The causes of a disease in the soul are also addressed with its inverse. The disease of stupidity is healed by education, the disease of filth by charity, and the disease of hubris by *tawadhu'*.⁴¹

You should pay great attention to your health and upkeep in order to maintain your own health. Because mental health ensures physical health. Doctors that specialize in psychology (psychologists) devote a lot of time and effort to this.⁴²

Maintain Mental Health

The soul is a valuable asset. Purity of soul leads to clarity of self, both externally and internally. That is genuine wealth.⁴³ How many people have a lot of money but a sad face, and how many people have a lot of money but a happy face? That is the level of holiness that his soul will achieve with just strength and self-effort.⁴⁴

Our lives are a conflict and a struggle. As long as you are considered human, you will have flaws and make mistakes. If we live in purity from birth to death, free of errors and forgetfulness, we are not worthy of being human, for that is the nature of angels. We humans must enjoy the pleasure of resting after a hard day's work. After battling the mines of life that fear our hearts, the delight of facing God in the hereafter comes.

People who are frightened to face life and refuse to scrub and purify their inner selves will not understand what it means to be delicious. No one has ever achieved fortune without experiencing some adversity. A hero who earned the title of hero via blood and sword. A defender of the nation and homeland, a Muslim scholar, and so on appear to be contentedly seated on the throne of glory, despite the fact that they did it with tremendous struggle. As a result, he achieves inner grandeur. Looking for happiness comes from within, not from without.

Outside happiness is frequently hollow and phony. People like this frequently mistrust, doubt, become jealous, and lose hope; they are overjoyed

when showered with grace, forgetting that life is a circle. If you are in danger, you will be very dissatisfied because you will forget that pleasure exists between two hardships and misery exists between two pleasures. Or there is already trouble in happiness, and there is pleasure in trouble.⁴⁵

The more pleasure and happiness one receives from sources other than oneself, the poorer the person who is duped becomes. When revenue is low, the necessity for a tiny guard is similarly low. Your requirements will inevitably increase as you grow older. The bigger it is, the more subtle the guard becomes. As a result, many people look to be wealthy yet are in reality impoverished. The actual meaning of riches and poverty is explained in this chapter.⁴⁶

The soul or souls animate the physical body. The soul, on the other hand, must be reanimated by the light that God releases from the sky. Life has no purpose if *nur* does not exist. However, since *nur* already exists, even death is fundamentally life.⁴⁷

The mind is shaped through knowledge and character. Mysticism impacts the gross body, which enslaves food and drink, which enslaves money. The self need the body, the body requires food, drink, and clothing, and clothing must be produced with money. Eat and drink to keep the body alive while it awaits death. Eating and drinking enough for a healthy body is also dependent on mental wellness. Remember the impact of vitamins on both physical and mental wellness. We will realize the glory of ourselves (soul, mind) if we remember all of this order and order. We all know that material possessions are the first stage, and that spiritual perfection is the ultimate objective. So the belongings, money, and prosperity sought are for the perfection of the soul, not the perfection of the goods itself. We don't want to put our *himmah* and goals on hold until we have enough money.⁴⁸

⁴¹ *ibid.*, p. 46.

⁴² *ibid.*, p. 22-23.

⁴³ Hamka, *Tasawuf Modern; Bahagia itu Dekat dengan Kita Ada di dalam Diri Kita*, cetakan XIV (Jakarta: Republika Penerbit, 2022), p. 171.

⁴⁴ *ibid.*, p. 171.

⁴⁵ *ibid.*, p. 172.

⁴⁶ *ibid.* hal. 173.

⁴⁷ Hamka, *Dari Hati Ke Hati*, cetakan ketiga (Jakarta: Gema Insani, 2017), p. 18.

⁴⁸ Hamka, *Tasawuf Modern; Bahagia itu Dekat dengan Kita Ada di dalam Diri Kita*, cetakan XIV (Jakarta: Republika Penerbit, 2022), p. 247-248.

Understanding *Tazkiyatun Nafs*

Hamka explains the meaning of the phrase "... *Yuzakkihim*, which means spiritual purification, cleansing of the soul" in his book "Prinsip dan Kebijaksanaan Da'wah Islam".⁴⁹ Second, *tazkiyatun nafs* is an attempt to treat disorders of the soul. Hamka quoted Imam Al-Ghazali, who emphasized that illnesses in the soul can be healed by removing all harmful attributes and establishing positive traits, just as ailments in the body can be eradicated and health achieved.⁵⁰

In terms of his interpretation, namely the Al-Azhar interpretation, we can take one example from the interpretation of the word *Yuzakkihim* in the Q.S Al-Imron: 164. It is understood to mean both physical and spiritual cleanliness. They are told to perform ablution before going to pray, to bathe after sexual intercourse, to dress up when entering the mosque, and to cleanse their souls from *hasad*, *envy*, *takabbur*, *riya'*, *'ujub* and *snobbery*; All cleanliness teachings are based on one teaching, namely *Tawhid: Uniting God*. As a result, they will be free of *shirk* and other influences, as well as the uncleanness of *idols* and *taguth*.⁵¹

Based on the explanation of the interpretation above, it is possible to deduce that the meaning of *tazkiyah* in this verse according to Hamka is the process of physically and spiritually cleaning the soul. *Tazkiyah* results in two things: physical and non-physical purification.

Things that are crucial for *Tazkiyatun Nafs*

You need to pay attention to five things in order to identify your own deficiencies and follow the *tazkiyatun nafs* process:⁵²

First is doing Tafakkur, here every one must build awareness through deep thinking. Become accustomed to thinking in order to keep mental health by doing so successfully every day, even if it

is the tiniest exercise. Because the brain might get sick and confused if it is left idle pondering. The heart of the brain must be replenished; if the brain is too lazy to think, we become foolish.⁵³

Here, as humans, we deeply reflect on questions like: Who am I? Why am I in this world? How should I live this life? Where will I go after this life? By doing so, a person will understand the essence of themselves, and ultimately, with full awareness, they will want to improve themselves."

Second, muhasabah or self-reflection. Here, look at your own ideals (a disgrace). Everyone is terrified of becoming crippled. It is apparent that humans do not desire humility. Everyone desires glory. However, most people are unaware of their disgrace, and being unaware of one's own disgrace is the ultimate disgrace.⁵⁴

The practical steps for self-reflection (*muhasabah*) are as follows:

1. Before the act: focus on intention and following the Prophet's example.
2. After the act: 1) Assess any shortcomings in obedience, 2) Reflect on any forbidden actions that were committed, 3) Consider if any disliked (*makruh*) actions could have been avoided, 4) Evaluate habits/customs done with motives not for Allah.
3. Self-reflection should ideally be done before sleeping: 1) Review what was done throughout the day, 2) Regret any wrongs, 3) Repent, 4) Forgive those who have wronged you, 5) Resolve not to repeat the mistakes.

Third, search for a teacher, an educator with a broad understanding of psychology and an understanding of hidden flaws. Then, take all of the advice and recommendations. In summary, look for a teacher and be a committed student, even though we all know how rare it is to get an education teacher like that nowadays.

Both mental and physical wellness are important. If the soul is healthy, the image of health will instantly radiate to the eyes, from which a bright light will emanate, emanating from a painless soul. Similarly, physical health, which opens the intellect and makes the mind sharper, leads to spiritual purity. If the soul is ill, such as

⁴⁹Hamka, *Prinsip Dan Kebijaksanaan Da'wah Islam*. p. 51

⁵⁰Hamka, *Lembaga Budi; Menegakkan Budi, Membangun Jati Diri Berdasar Tuntunan Al-Qur'an Dan Sunnah Nabi*, Cetakan V (Jakarta: Republik Penerbit, 2021), p. 46.

⁵¹Hamka, *Tafsir Al-Azhar Jilid 2* (Jakarta: Pustaka Panjimas, 1982).p. 982

⁵²Hamka, *Lembaga Budi; Menegakkan Budi, Membangun Jati Diri Berdasar Tuntunan Al-Qur'an Dan Sunnah Nabi*, Cetakan V (Jakarta: Republik Penerbit, 2021), p. 52.

⁵³*ibid.*, p. 164.

⁵⁴*ibid.*, p. 168.

from anger, sadness, or aggravation, it continues to reflect on the physical body, until the eyes turn red and the body trembles.⁵⁵ As a result, you should address the causes of disease and become acquainted with a variety of jobs that can help you preserve your health. If the soul is the most important thing, then the drive to seek knowledge and wisdom, as well as to maintain personal hygiene, is equally important.

Fourth, social encounters with wise individuals have an impact on brain schooling. Trust and confidence are formed via associations. As a result, for mental cleanliness, we should associate with good individuals, those who can assist us. Don't mix with evildoers, individuals who talk nonsense, make worthless jokes, and always brag about evil. However, if we are ever forced to mix with that group, let us make it clear to them that we do not agree with their activities and behavior. Because their excrement that we see generally attach to us, it is difficult to wash it off all at once. In truth, the main person can sometimes be drawn by someone who is not the main person, especially if the priority has only recently been modified and has not yet reached the heart.⁵⁶ As a result, selecting a seatmate gives surgery for both our soul and his soul. Social happiness cannot exist in the absence of the ability to receive and offer. Don't simply dare to provide counsel, but also make it difficult to receive it. Don't simply study; study hard.⁵⁷

Fifth, keep lust and fury at bay. To keep your mind healthy, you must stop it from being swayed by the powers of lust and fury.⁵⁸ Sweet honey, sometimes human dreams wander into the land of passion. Longing arose as a result of this lust. When longing arises, so does the need to worship. As a result, people forget to be courteous and awkward. And it was at this point that he frequently lost his bearings.⁵⁹

People should endeavor to eliminate negative attitudes in order to sustain (inner) desires. Get used to not agreeing if other people do it, and bikes will become priorities. What makes the largest

difference in spiritual health is being able to see minor details clearly: Oh, it's nothing major. Because small things open the way for bigger things. If you are used to restraining your anger and tongue from speaking incoherently since childhood, you will eventually grow used to completing work wherever it is necessary, even if other people are far away from you, because you have not been taught or accustomed to it.⁶⁰

Tazkiyatun nafs's Impact on Mental Health

The term mental is derived from the Greek word *psyche*, which meaning psychic, soul, or spirit.⁶¹ Mentality is associated with the human mind and personality. This is not in the physical or energy sense.⁶² Meanwhile, Darajat noted that the term "mental" is used as a synonym for "personality." The meaning of this word encompasses parts of the soul such as thoughts, attitudes, emotions, and sentiments. These components significantly influence human behavior in a variety of situations.⁶³ According to Langgulang (1992), mental health is a guide that thoroughly covers numerous psychological functions associated to the ability to deal with various psychological crises in people that might have an impact on emotional influences. Transformation will change the dynamics of a person's thinking as a result of this affected emotional process.⁶⁴

The excellent or bad character of a person is mostly determined by features of his or her mentality. Jaelani outlines Jahoda's concept of healthy mental qualities as follows to understand good or negative character traits that are created from a mental process: *First*, a positive attitude regarding oneself. This is interpreted as the goodness of people who tend to invite themselves to nice things. *Second*, positive mental traits signify growth, development, and realization. excellent

⁵⁵Hamka, *Tasawuf Modern; Bahagia itu Dekat dengan Kita Ada di dalam Diri Kita*, cetakan XIV (Jakarta: Republika Penerbit, 2022), p. 161.

⁵⁶*ibid.*, p. 162.

⁵⁷ *ibid.*, p. 163.

⁵⁸ *ibid.*, p. 165.

⁵⁹ *ibid.*, p. 165.

⁶⁰Hamka, *Tasawuf Modern; Bahagia itu Dekat dengan Kita Ada di dalam Diri Kita*, cetakan XIV (Jakarta: Republika Penerbit, 2022), p. 165.

⁶¹Notosoedirjo, Moeljono. *Kesehatan Mental: Konsep dan Penerapan*, (Malang: Universitas Muhammadiyah, 2021), p. 156.

⁶²Bisri Abdul Karim, *Revolusi Mental Melalui Pendidikan Islam Berbasis Metode Tazkiyatun Nafs*, dalam Jurnal ELJour, Volume 2, No. 1, 2021, p. 12

⁶³ Darajat, Zakiah, *Pendidikan Agama dalam Pembinaan Mental*, (Jakarta: Bulan bintang: Jakarta, 1975), p. 64.

⁶⁴Hassan Langgulang, *Teori-teori Kesehatan Mental*, (Jakarta: Pustaka Al-Husna, 1992), p. 83.

self. In this environment, a person must constantly adapt and improve his or her mentality in order to actualize goodness in all situations. *Third*, there is self-integration. A healthy and good mentality is capable of maintaining balance, uniting viewpoints on life's truths, and managing life's stresses. *Fourth*, self-determination. This contains numerous aspects that regulate internal conduct and characterize free behavior. **The fifth** factor is reality perception. Mentally healthy people must be able to see reality in ways that are free of deviations from necessities. In this setting, a person must be sympathetic, humane, and sensitive to many social concerns in society. **The sixth** characteristic is adaptability. A mentally healthy person would quickly adapt to their surroundings and integrate well in accordance with the social norms that exist in society.⁶⁵

According to Zakiah Drajat, there are four mental health formulations. 1) Protecting people from the symptoms of mental diseases (neurosis) and mental illness (psychosis). 2) The capacity to adapt to oneself, others, and the community and environment in which one lives. 3) Knowledge and actions aimed at completely developing and maximizing all existing potential, talents, and characteristics in order to offer enjoyment to oneself and others while avoiding mental problems and illnesses. 4) The realization of genuine harmony between soul functions, as well as the ability to tackle common challenges and feel positive about one's happiness and talents.⁶⁶

According to the Islamic worldview, mental or mental health is primarily the realization of harmony, harmony, and integrality of personality, which covers all human potential optimally and spontaneously. The terms ideal and reasonable imply that achieving perfect mental wellness in humans is quite difficult. It may also be claimed that humans aspire for ideal mental health, which is even prevalent in those who acquire a respectable level of mental health.⁶⁷

External circumstances can potentially influence this component of mentality as an internal structure. As previously said, these external circumstances are linked to sentiments, and many people are constantly apprehensive. Because of the incapacity to solve the difficulties, this feeling manifests as tension and even depression. The mentality element can also be apparent in someone's inability to focus on completing many of the tasks scheduled. Being stubborn, lying, stealing, committing corruption, free sex, prostitution, and rape are all examples of social problems that may be seen with the naked eye.⁶⁸

Islam places a high value on proper mental development. This may be seen during the beginning of the presence of Islam, which was brought by outstanding characters such as the Prophets and Apostles. Rasulullah SAW is a role model who exemplifies how to balance all human potential. Allah then praised the Messenger of Allah in the following words:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning: And indeed you really have great character (QS. Al-Qalam (68): 4)

Based on this verse, it shows that the Messenger of Allah was the best type of human being for his people and all humanity on earth. From here we can see the meeting point between tazkiyatun nafs and mental health. As explained, tazkiyatun nafs is a concept in Islam which refers to efforts to cleanse and purify one's soul or heart from negative traits, spiritual illnesses and sins. The goal is to attain closeness to Allah and achieve true happiness.

Mental health, on the other hand, is a state of psychological well-being in which a person can manage stress, feel good, and operate normally in daily life. The common ground between *tazkiyatun nafs* and mental health is that both are concerned with individual well-being, albeit in distinct ways. *Tazkiyatun nafs* is concerned with spiritual and moral well-being, whereas mental health is concerned with psychological well-being. Both, however, can help each other.

A person's mental health can aid them in their efforts to tazkiyatun nafs. When someone is free of

⁶⁵Jaelani, A.F., *Penyucian Jiwa: Tazkiyat Al-Nafs & Kesehatan Mental*, (Jakarta: Penerbit Amzah, 2000), p.96.

⁶⁶Zakiah Darajat, *Kesehatan Mental*, (Jakarta: PT Gunung Agung, 1985), p.11.

⁶⁷H.M. Afif Anshori, *Dimensi-dimensi Tasawuf* (Bandar Lampung: CV. TeaMs Barokah IAIN Raden Intan, 2016), p. 244-245.

⁶⁸Bisri Abdul Karim, *Revolusi Mental Melalui Pendidikan Islam Berbasis Metode Tazkiyatun Nafs*, dalam Jurnal ELJour, Volume 2, No. 1, 2021, p. 64.

mental diseases like anxiety or depression, they are more able to think clearly, contemplate, and take constructive actions on their path to soul purity. Tazkiyatun Nafs, on the other hand, can bring inner peace, spiritual calm, and improved morality, all of which can help good mental health.

Conclusions

According to Hamka, *nafs* is the smallest indivisible *jauhar* (essence). The human soul is a divine entity that strongly influences the physical body. *Tazkiyatun nafs* refers to spiritual or soul purification, an effort to cleanse and heal inner disorders. Its purpose is to cultivate purity of the soul, fostering clarity of self both outwardly and inwardly, which Hamka considers to be true wealth.

The connection between *tazkiyatun nafs* and mental health lies in their shared focus on individual well-being, though they approach it differently. *Tazkiyatun nafs* emphasizes spiritual and moral health, while mental health focuses on psychological well-being. However, both can support each other in the pursuit of true happiness.

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