

The Concept of Tazkiyatun Nafs Implementation as a Method of Spiritual Guidance in Islamic Counseling Practice

Roro Fatikhin¹ , Mustolikh Khabibul Umam² , Khasanah³ , Hilya Alfaniya⁴

¹Universitas Nahdlatul Ulama Lampung, Indonesia

²Sekolah Tinggi Agama Islam Yogyakarta, Indonesia

³Sekolah Tinggi Ilmu Tarbiyah Al Muslihuun Blitar, Indonesia

⁴Al-Azhar University, Egypt

Article Information:

Received: May 11, 2026

Revised: July 4, 2026

Accepted: July 9, 2026

Keywords:

Islamic Counseling,
Spiritual Guidance,
Spiritual Development,
Thematic Synthesis

Corresponding Author:

Roro Fatikhin, Universitas Nahdlatul
Ulama Lampung, Indonesia
roro.fatikhin@unulampung.ac.id



This is an open access article under
the CC BY-SA license.

Abstract

The increasing prevalence of psychological, spiritual, and social problems in contemporary society has highlighted the need for counseling approaches that address not only psychological symptoms but also individuals' spiritual well-being. One promising approach is *tazkiyatun nafs* (purification of the soul), a fundamental concept in Islamic teachings. This study aims to analyze the implementation of *tazkiyatun nafs* as a method of spiritual guidance in Islamic counseling and to develop a conceptual implementation model. The study employed a qualitative *library research* approach using documentary analysis of relevant scholarly literature. Data were analyzed through thematic synthesis, including literature identification, coding, theme development, interpretation, and conceptual synthesis. The findings reveal four major themes. First, *tazkiyatun nafs* serves as the foundational framework for spiritual guidance by integrating the spiritual, psychological, moral, and social dimensions of Islamic counseling. Second, its implementation follows a systematic process involving the strengthening of *tawhid*, purification of the heart, *muhasabah* (self-reflection), repentance, *dhikr* (remembrance of Allah), Qur'anic recitation, regular worship, and self-discipline over worldly desires. Third, this implementation promotes multidimensional development, including enhanced spirituality, psychological well-being, moral character, emotional regulation, and social adaptability. Fourth, *tazkiyatun nafs* demonstrates strong relevance in addressing mental health challenges, spiritual crises, moral degradation, and the complexities of the digital era. Based on these findings, this study proposes a conceptual model of *tazkiyatun nafs* implementation that systematically integrates spiritual foundations, implementation processes, counselee transformation, and counseling outcomes. The proposed model contributes to the advancement of Islamic counseling theory and practice by providing a holistic, integrative, and contextually responsive framework for contemporary counseling services.

© 2026 by the Author(s).

INTRODUCTION

The development of modern life, marked by technological advancements, social changes, and increasing complexity, has significantly impacted human psychological conditions. On one hand, modernization provides conveniences across various aspects of life, but on the other, it

How to Cite this Article:

Fatikhin, R., Umam, M. K., Khasanah, K., & Alfaniya, H. (2026). The Concept of Tazkiyatun Nafs Implementation as a Method of Spiritual Guidance in Islamic Counseling Practice. *Al-Ihath: Jurnal Bimbingan dan Konseling Islam*, 6(2), 203-229. <https://doi.org/10.53915/jbki.v6i2.147>

Publisher: Study Program of Islamic Guidance and Counseling | Faculty of Da'wah | Institut Attanwir Bojonegoro, Indonesia

generates numerous psychological and spiritual challenges, such as anxiety, stress, depression, social alienation, and a crisis of meaning (Anbiya, 2023). These phenomena indicate that contemporary humans face problems not only in physical and social dimensions but also in spiritual dimensions related to inner peace and the human relationship with God. In this context, a spiritual approach becomes a crucial requirement for helping individuals achieve holistic life balance.

Psychological issues in modern society cannot always be addressed solely through conventional psychological approaches. Many individuals experience inner emptiness despite having their material needs met. This condition underscores the need for approaches that are not solely focused on mental aspects but also engage the spiritual dimension of humans. Therefore, the integration of spiritual approaches into counselling practice is increasingly relevant, particularly within the Islamic perspective, which views humans as both physical and spiritual beings (Sholihudin, 2025).

Islam, as a comprehensive religion, encompasses a concept of healing and soul development known as *tazkiyatun nafs*. Etymologically, *tazkiyatun nafs* refers to the purification of the soul, a process of cleansing the heart from reprehensible traits and cultivating praiseworthy qualities within the individual. This concept holds a significant position in Islamic teachings as it relates to personality development, ethical conduct, and closeness to Allah. In the Quran, the concept of soul purification is emphasized as a pathway to human prosperity. Allah states in Surah Asy-Syams (verses 9–10) that those who purify their souls will attain success, whereas those who corrupt them will face loss (Kamaluddin et al., 2024). This indicates that human success is determined not only by intellectual and material capacities but also by spiritual quality and the cleanliness of the soul. Therefore, *tazkiyatun nafs* constitutes a fundamental concept in Islamic education, moral development, and spiritual growth.

Within the Islamic scholarly tradition, the concept of *tazkiyatun nafs* has been extensively developed by Sufi scholars such as Abu Hamid al-Ghazali, Ibn Qayyim al-Jauziyah, and Al-Muhasibi. They emphasized the importance of controlling desires, self-reflection (*muhasabah*), dhikr (remembrance of God), repentance, and moral cultivation as means of soul purification. The perspectives of these scholars demonstrate that spiritual health is closely linked to mental well-being and human behaviour in daily life. In modern scholarship, the relationship between spirituality and mental health has increasingly gained attention (Yandri & Juliawati, 2025). Numerous studies indicate that spirituality can help individuals cope with life pressures, enhance mental resilience, and provide a deeper sense of meaning. This highlights the relevance of Islamic spiritual concepts to contemporary psychological needs. Consequently, integrating Islamic spiritual values into counselling practice becomes crucial for developing a more holistic approach.

Islamic counselling fundamentally involves providing support to individuals to help them resolve life challenges in accordance with Islamic principles. It aims not only to address psychological disturbances but also to foster inner peace, closeness to Allah, and the cultivation of ethical behaviour. As such, Islamic counselling possesses a strong spiritual dimension compared to secular approaches, which tend to focus primarily on psychological aspects. In practice, Islamic counselling requires methods and approaches that deeply engage the spiritual dimension of individuals. One such approach is the concept of *tazkiyatun nafs* (Sholihudin, 2025). Through the process of soul purification, individuals are guided to recognize personal weaknesses, improve their relationship with Allah, and develop positive

behaviours in daily life. This approach not only assists in addressing psychological issues but also cultivates enhanced spiritual awareness (Hopipah et al., 2025).

The implementation of *tazkiyatun nafs* in Islamic counselling can be achieved through various methods, including muhasabah (self-reflection), dhikr, repentance, habituation of worship, self-discipline, and moral development. These methods aim to cultivate inner tranquillity and spiritual balance within the individual. In the context of counselling, this approach can help clients find meaning in life, develop patience, and strengthen faith in addressing various life challenges (Fithriyyah, 2023).

Amid the increasing prevalence of mental health issues in society, spiritually based approaches rooted in Islam are becoming increasingly important to explore. Phenomena such as depression, anxiety, substance abuse, family conflicts, and moral crises indicate that modern humans require deeper soul development. The materialistic and hedonistic tendencies prevalent in contemporary society often cause individuals to lose their spiritual orientation in life, resulting in inner emptiness and a lack of tranquillity (Sagita, 2023). This underscores that counselling approaches focused solely on psychological aspects are insufficient to address human needs comprehensively. From an Islamic perspective, humans comprise physical, intellectual, and spiritual dimensions that must be nurtured in balance. Therefore, a spiritual approach such as *tazkiyatun nafs* is relevant for implementation in Islamic counselling practice as a means to help individuals achieve both mental and spiritual well-being simultaneously (Sholihudin, 2025).

Research on *tazkiyatun nafs* has been extensively conducted by academics. Some studies examine the concept of *tazkiyatun nafs* from the perspectives of Sufism, Islamic education, or moral development. Other research links *tazkiyatun nafs* to character building and mental health. However, studies specifically addressing the implementation of *tazkiyatun nafs* as a method of spiritual guidance in Islamic counselling practice remain relatively limited. Previous research has tended to focus on theoretical aspects of *tazkiyatun nafs* without directly connecting them to counselling practice (Putra, 2025). Conversely, studies on Islamic counselling have often emphasized communication methods, psychological therapy, and da'wah approaches without thoroughly examining soul purification as a method of spiritual guidance. This indicates that there is still a gap in research that needs to be developed.

Given these conditions, this study occupies a strategic position in bridging Sufi scholarship with Islamic counselling practice through the approach of *tazkiyatun nafs*. The research not only examines the concept of soul purification theoretically and normatively but also systematically analyzes its implementation in contemporary spiritual guidance within Islamic counselling. This approach allows for the integration of Sufi principles, ethical values, and modern counselling techniques, thereby forming a holistic and practical guidance model. Consequently, this study is expected to provide a significant academic contribution to the development of Islamic counselling knowledge based on spirituality, while also serving as a reference for practitioners in designing relevant, effective, and responsive counselling interventions for modern psychosocial challenges (Yandri & Juliawati, 2025).

The novelty of this research lies in the effort to integrate the concept of *tazkiyatun nafs* into Islamic counselling practice as an applicable, systematic, and relevant method of spiritual guidance for contemporary clients. The study views that the processes of healing, mental development, and personality strengthening from an Islamic perspective cannot be separated from the nurturing of individual spirituality (Hopipah et al., 2025). Therefore, *tazkiyatun nafs*

is positioned not only as a normative Sufi concept but also as a practical approach that can be employed in counselling to help individuals recognize inner problems, control negative impulses, improve their relationship with Allah, and cultivate more positive behaviours in daily life (Suriati et al., 2026).

Moreover, this study emphasizes that the implementation of *tazkiyatun nafs* is highly relevant to contemporary societal challenges. In the modern era, individuals often face spiritual crises, inner anxiety, life pressures, and weakened life purpose due to the dominance of materialistic, individualistic, and highly competitive lifestyles. In such conditions, Islamic counselling based on *tazkiyatun nafs* can offer a more humanistic, religious, and transcendental approach by integrating psychological dimensions with divine values. Consequently, this approach is oriented not only toward resolving psychological problems but also toward developing individuals who are more tranquil, self-aware, ethical, and close to Allah (Zakia et al., 2024).

Conceptually, *tazkiyatun nafs* functions not only as a means of soul purification but also as a process of transforming human personality toward more virtuous conduct consistent with Islamic values. This process encourages individuals to control their desires, cultivate spiritual awareness, enhance the quality of worship, strengthen their relationship with Allah, and develop moral and ethical consciousness in social life. Thus, *tazkiyatun nafs* is not merely normative but also possesses a therapeutic dimension relevant to supporting the objectives of Islamic counselling, particularly in fostering psychological, spiritual, and social balance for individuals (Saefudin, 2026).

In Islamic counselling practice, a spiritual approach based on *tazkiyatun nafs* enables clients to understand the root causes of their life challenges more deeply and holistically. Many psychological problems essentially stem from inner anxiety, weak spirituality, unclear life purpose, or internal value conflicts. Therefore, integrating processes such as muhasabah (self-reflection), dhikr (remembrance of Allah), repentance, and the cultivation of daily worship in counselling can serve as effective methods to help individuals achieve inner peace, strengthen self-control, and enhance overall quality of life (Fermadi et al., 2025).

This approach aligns with the primary objective of Islamic counselling: assisting individuals in attaining comprehensive happiness and well-being, both in this world and the hereafter. From an Islamic perspective, mental health is measured not only by an individual's social adaptability but also by the quality of their spiritual relationship with Allah. Consequently, the application of *tazkiyatun nafs* in Islamic counselling has a strong theological foundation coupled with psychological support, forming a holistic, integrative counselling approach oriented toward developing the client's spiritual, moral, and emotional capacities (Sassi, 2025).

Through this study, it is expected that a more comprehensive and in-depth understanding of the relevance of *tazkiyatun nafs* in the development of contemporary Islamic counselling methods can be achieved. The research emphasizes not only theoretical aspects but also explores practical applications of *tazkiyatun nafs* within guidance and counselling contexts that prioritize balance among psychological, moral, and spiritual dimensions. Additionally, the findings are expected to serve as valuable academic references for practitioners, lecturers, and students in developing more integrative, spiritually based Islamic guidance and counselling practices responsive to modern societal needs, including psychosocial challenges arising from technological advances and globalization.

Based on this overview, the study aims to analyze the concept of *tazkiyatun nafs* and evaluate its implementation as a method of spiritual guidance in Islamic counselling practice. This research is crucial for strengthening spiritual approaches in Islamic counselling while contributing to the advancement of Islamic psychology, character education, and counselling practices grounded in Islamic values. Therefore, it is expected to provide a conceptual and practical foundation for developing a more holistic counselling model, oriented toward self-purification, and capable of supporting the achievement of clients' comprehensive psycho-spiritual well-being.

METHODS

Research Approach and Design

This study employs a qualitative approach using library research. The qualitative approach was selected because the study focuses on examining concepts, interpreting meanings, and conducting an in-depth analysis of the implementation of *tazkiyatun nafs* as a method of spiritual guidance in Islamic counselling practice. Library research was utilized as the primary data sources are drawn from various relevant literature, including classical texts, scholarly books, academic journals, and previous studies (MOH, 2025).

The research adopts a descriptive-analytical approach. The descriptive aspect is used to explain the concept of *tazkiyatun nafs*, the principles of spiritual guidance in Islam, and their implementation in Islamic counselling practice. The analytical aspect is employed to examine the relationship between the concept of soul purification and the objectives and practices of contemporary Islamic counselling (Nurrisa & Hermina, 2025). This approach allows the study not only to describe theoretical frameworks but also to analyze the relevance and contribution of *tazkiyatun nafs* in developing counselling methods based on Islamic spirituality.

Data Sources

The data sources in this study consist of primary and secondary sources. Primary sources include the Quran, Hadith, Sufi texts, and major literature discussing the concept of *tazkiyatun nafs* and Islamic counselling. The thoughts of scholars such as Abu Hamid al-Ghazali and Ibn Qayyim al-Jauziyah serve as important references for understanding the concept of soul purification from an Islamic perspective. Secondary sources include scholarly journal articles, books on Islamic psychology, previous research, and other academic works relevant to the implementation of *tazkiyatun nafs* in counselling practice (Putri, 2025).

Data Collection Technique

Data collection was conducted using a documentation method, which involves gathering documents and literature related to the research object. The researcher identified, classified, and reviewed relevant sources to obtain data aligned with the research focus. Literature was selected based on its relevance, credibility, and connection to the theme of implementing *tazkiyatun nafs* in Islamic counselling practice (Dahlia et al., 2025).

Data Analysis Technique

Data analysis employed an interactive model comprising data reduction, data presentation, and conclusion drawing. During data reduction, the researcher selected and focused on data

related to the concept of *tazkiyatun nafs*, spiritual guidance, and Islamic counselling. The collected data were then systematically presented in descriptive form to facilitate analysis. The final stage involved drawing conclusions through interpretation of the data and theories reviewed, resulting in a comprehensive understanding of the implementation of *tazkiyatun nafs* as a method of spiritual guidance in Islamic counselling (Nurrisa & Hermina, 2025).

Data Validity and Research Credibility

To ensure data validity, the study applied source triangulation by comparing multiple literature sources related to the research theme. Additionally, the researcher conducted a critical analysis of previous studies to achieve a more objective and in-depth understanding. Through this methodology, the study aims to produce a systematic, relevant, and academically valuable examination contributing to the development of Islamic counselling knowledge grounded in spirituality.

RESULTS AND DISCUSSION

Results

Literature Analysis Results

This study employed a library research approach by analyzing various literature sources relevant to the concepts of *tazkiyatun nafs*, spiritual guidance, and Islamic counselling practice. The sources analyzed included the Qur'an, Hadith, classical works of Muslim scholars in the field of Sufism, scholarly books, and national as well as international journal articles published within the last five years. All references were selected based on their relevance to the focus of the study, namely the implementation of *tazkiyatun nafs* as a method of spiritual guidance in Islamic counselling practice. The analysis was conducted through several stages, including literature identification, selection based on topical relevance, categorization of key concepts, and synthesis of related findings. A thematic analysis approach was employed to identify recurring patterns across the selected literature, thereby providing a comprehensive understanding of the implementation of *tazkiyatun nafs* in Islamic counselling practice. This approach enabled the researchers not only to compile and examine concepts proposed by previous scholars but also to integrate these perspectives into a coherent conceptual framework.

Based on the synthesis of the selected literature, this study identified four major themes that consistently emerged across studies discussing the implementation of *tazkiyatun nafs* as a method of spiritual guidance in Islamic counselling. These themes include: (1) *tazkiyatun nafs* as the foundation of spiritual guidance in Islamic counselling; (2) the implementation of *tazkiyatun nafs* in the counselling process through various forms of spiritual intervention; (3) the impact of *tazkiyatun nafs* implementation on the psychological, spiritual, and moral development of clients; and (4) the relevance of *tazkiyatun nafs* in addressing contemporary psychosocial challenges. These themes represent the synthesis of diverse scholarly perspectives, ranging from Sufi studies and Islamic psychology to Islamic guidance and counselling, as well as research on spirituality-based mental health.

The findings indicate that *tazkiyatun nafs* is no longer understood merely as a normative concept within the discipline of Sufism but has evolved into a practical approach that can be effectively implemented in Islamic counselling services. Nearly all of the literature reviewed

emphasizes soul purification as the primary foundation for helping individuals develop self-awareness, regulate negative impulses, strengthen their relationship with Allah (SWT), and cultivate more adaptive behaviors in everyday life. Consequently, the implementation of *tazkiyatun nafs* is not solely directed toward enhancing spirituality but also contributes significantly to psychological well-being and character development.

Another important finding reveals that the implementation of *tazkiyatun nafs* in Islamic counselling practice follows a series of interconnected stages. The process begins with the development of spiritual awareness through *muhasabah* (self-reflection) and personal introspection, followed by soul purification through repentance (*tawbah*), *dhikr* (remembrance of Allah), regular worship, and self-control over worldly desires. Ultimately, the process aims to foster an Islamic personality characterized by noble moral conduct, inner tranquility, emotional regulation, and psychological resilience in dealing with life's challenges. This pattern suggests that *tazkiyatun nafs* represents a gradual, continuous, and transformative process that promotes sustainable behavioral change rooted in spiritual consciousness.

Based on these synthesized findings, this study proposes a conceptual model for implementing *tazkiyatun nafs* in Islamic counselling practice. The model illustrates the interrelationship between spiritual foundations, counselling intervention processes, and the expected developmental outcomes for clients. As an integration of the findings derived from the reviewed literature, this conceptual model represents the primary academic contribution of the present study by providing a more systematic, applicable, and contextually relevant framework for spiritual guidance within contemporary Islamic counselling practice.

Table 1. Literature Synthesis Results on the Implementation of *Tazkiyatun Nafs* as a Method of Spiritual Guidance in Islamic Counselling Practice

No	Theme of Analysis Results	Research Synthesis Results	Implications for Islamic Counseling
1	<i>Tazkiyatun Nafs</i> as the foundation of spiritual guidance	All literature positions <i>tazkiyatun nafs</i> as the primary foundation for spiritual development, oriented toward the purification of the soul, the strengthening of <i>tawhid</i> , and the formation of Islamic morals.	Serves as the philosophical and spiritual basis for building the counselor–counseli relationship and guiding the counseling process toward changes that hold worship value.
2	Implementation of <i>Tazkiyatun Nafs</i> in the counseling process	Implementation is carried out through the stages of <i>muhasabah</i> (self-reflection), repentance, <i>dhikr</i> , Quranic recitation, routine worship habits, control of worldly desires, and gradual moral development.	Provides a systematic and applicable spiritual intervention model within Islamic counseling services.
3	Impact of implementation on counseli development	The implementation of <i>tazkiyatun nafs</i> contributes to increased self-awareness, inner peace, emotional regulation, mental health, spirituality, and positive behavioral changes.	Helps counselis achieve psychological, spiritual, and social balance in a more holistic manner.

4	Relevance to contemporary problems	<i>Tazkiyatun nafs</i> is relevant in addressing stress, anxiety, depression, identity crisis, moral degradation, digital addiction, and the spiritual emptiness of modern society.	Serves as an alternative Islamic counseling approach that is adaptive to contemporary psychosocial challenges.
---	------------------------------------	---	--

Based on Table 1, the literature analysis indicates that the implementation of *tazkiyatun nafs* in Islamic counselling practice is organized into four interrelated major themes. The first theme identifies *tazkiyatun nafs* as the spiritual foundation that serves as the philosophical basis for the entire Islamic counselling process. The second theme demonstrates that its implementation is operationalized through a series of structured spiritual interventions, including *muhasabah* (self-reflection), *tawbah* (repentance), *dhikr* (remembrance of Allah), the establishment of regular worship practices, and self-control over worldly desires. The third theme reveals that the implementation of *tazkiyatun nafs* contributes positively to clients' psychological, spiritual, and moral development. Finally, the fourth theme highlights the relevance of this approach in addressing contemporary mental health challenges and the growing spiritual crises experienced in modern society. These four themes should not be viewed as independent components; rather, they constitute an integrated and sequential process. The process begins with the establishment of a strong spiritual foundation, continues through the application of various Islamic value-based counselling interventions, and subsequently promotes psychological and spiritual transformation in clients, ultimately contributing to the resolution of contemporary psychosocial and spiritual challenges. These findings demonstrate that *tazkiyatun nafs* is no longer merely a normative concept within the Islamic Sufi tradition but has evolved into a practical and applicable approach with significant relevance for the development of spiritual guidance models in contemporary Islamic counselling practice.

Table 2. Synthesis of the Forms of *Tazkiyatun Nafs* Implementation in Islamic Counselling Practice

Dimension	Form of Implementation	Purpose	Outcome
Cognitive	<i>Muhasabah</i> (Self-reflection)	Self-awareness	Self-awareness
Spiritual	<i>Dhikr</i> (Remembrance of Allah)	Closeness to Allah	Inner peace
Affective	Repentance	Purification of the heart	Emotional regulation
Behavioral	Routine worship habits	Formation of moral character	Behavioral change
Self-Control	<i>Mujahadah</i> (Spiritual struggle)	Control of worldly desires	Spiritual resilience

The main themes of the research findings represent a synthesis of the findings obtained through a literature analysis on the implementation of *tazkiyatun nafs* as a spiritual guidance method in Islamic counseling practice. The synthesis process identified four interrelated themes, as follows:

***Tazkiyatun Nafs* as the Foundation of Spiritual Guidance in Islamic Counselling**

The analysis of the selected literature indicates that *tazkiyatun nafs* is the most dominant theme and is consistently positioned as the primary foundation of spiritual guidance in Islamic counselling practice. Nearly all of the reviewed studies identify soul purification as the

fundamental basis of the counselling process, emphasizing that the success of Islamic counselling is measured not only by an individual's ability to resolve psychological problems but also by the extent to which clients strengthen their relationship with Allah (SWT). This finding highlights that the spiritual dimension constitutes the defining characteristic distinguishing Islamic counselling from conventional counselling approaches, which predominantly emphasize psychological and behavioral aspects. The literature synthesis further reveals that *tazkiyatun nafs* is understood as a process of spiritual cultivation aimed at purifying the heart from reprehensible traits (*al-akhlāq al-madhmūmah*) while simultaneously nurturing virtuous qualities (*al-akhlāq al-maḥmūdah*). Within the context of Islamic counselling, this process serves as the foundation for helping clients develop self-awareness, reinforce the principle of *tawhid* (the oneness of Allah), and cultivate a personality consistent with Islamic teachings (Zakia et al., 2024). Accordingly, *tazkiyatun nafs* is positioned not merely as the ultimate objective of spiritual development but also as the underlying principle that guides every stage of the counselling process.

The findings also demonstrate that all forms of spiritual intervention identified in the reviewed literature are fundamentally directed toward the process of soul purification. Practices such as *muhasabah* (self-reflection), *tawbah* (repentance), *dhikr* (remembrance of Allah), Qur'anic recitation, regular worship, and self-control over worldly desires function as complementary instruments for strengthening an individual's spirituality. The consistency of this pattern across the literature suggests that *tazkiyatun nafs* serves as a conceptual framework integrating various forms of spiritual guidance within Islamic counselling practice. Furthermore, the analysis identifies three interrelated dimensions that constitute the foundation of *tazkiyatun nafs*: the dimension of *tawhid*, the purification of the heart, and moral development. The *tawhid* dimension establishes clients' life orientation toward Allah (SWT), the purification dimension addresses spiritual diseases that often underlie psychological distress, and the moral dimension aims to foster behavioral transformation reflected in everyday life (Putri, 2025). These three dimensions consistently emerged across the reviewed literature, indicating that they represent the essential characteristics of *tazkiyatun nafs* within the framework of Islamic counselling.

Another significant finding indicates that *tazkiyatun nafs* should not be understood merely as a collection of religious rituals but rather as a continuous process of personal transformation. Soul purification is portrayed as a systematic journey that begins with self-awareness and recognition of personal shortcomings, followed by efforts to strengthen one's relationship with Allah (SWT), and ultimately manifested in positive changes in attitudes, patterns of thinking, and social behavior. Consequently, *tazkiyatun nafs* represents a holistic developmental process encompassing cognitive, affective, spiritual, and behavioral dimensions (Irman et al., 2022).

Based on the overall synthesis, this study concludes that *tazkiyatun nafs* constitutes the primary foundation of spiritual guidance in Islamic counselling practice. Its significance is reflected in its role as a philosophical foundation, a spiritual value system, and an operational framework that directs the entire counselling process. Therefore, the implementation of *tazkiyatun nafs* should not be regarded merely as one of many counselling techniques; rather, it represents a fundamental paradigm that shapes the orientation, objectives, and overall development of contemporary Islamic counselling.

Implementation of *Tazkiyatun Nafs* in the Counselling Process

The analysis of the reviewed literature indicates that the implementation of *tazkiyatun nafs* in Islamic counselling practice is not carried out as a single, isolated intervention. Rather, it is realized through a series of interconnected spiritual development processes that are gradual, systematic, and continuous. Across the literature, soul purification consistently emerges as the central component of every stage of counselling, reflecting the understanding that sustainable behavioral change and psychological well-being originate from the transformation of an individual's inner spiritual condition. Consequently, the implementation of *tazkiyatun nafs* is directed not only toward resolving clients' immediate psychological problems but also toward cultivating an Islamic personality capable of maintaining long-term spiritual balance in everyday life. The synthesis of the reviewed studies identified five interrelated stages in the implementation of *tazkiyatun nafs* within the counselling process: (1) the development of self-awareness, (2) the process of soul purification, (3) the strengthening of one's spiritual relationship with Allah (SWT), (4) the cultivation of Islamic behavior, and (5) the continuous maintenance of spiritual development. Although the reviewed studies employ different terminologies and methodological perspectives, these five stages consistently appear across the literature. This recurring pattern suggests that Islamic counselling based on *tazkiyatun nafs* follows a relatively consistent implementation framework, guiding clients through a holistic process of personal transformation grounded in spiritual development.

The first stage, namely the development of self-awareness, serves as the starting point for implementing *tazkiyatun nafs*. The analysis indicates that most studies regard self-understanding as an essential prerequisite before clients can engage in deeper personal transformation. At this stage, clients are encouraged to examine themselves objectively, recognize their personal strengths and weaknesses, and identify the psychological and spiritual factors contributing to their current difficulties. The development of self-awareness enables clients to critically evaluate their lives while fostering openness and readiness for meaningful personal change (Fermadi et al., 2025).

The second stage involves the process of soul purification, which represents the core of *tazkiyatun nafs*. The literature synthesis demonstrates that this process is implemented through various forms of spiritual practice, including *muhasabah* (self-reflection), *tawbah* (repentance), *dhikr* (remembrance of Allah), Qur'anic recitation, regular worship, and self-control over worldly desires. Despite differences in implementation strategies, all reviewed studies share a common objective: purifying the heart from negative traits that hinder spiritual and psychological growth (Suriati et al., 2026). These findings suggest that soul purification should not be understood merely as a religious ritual but as a structured developmental strategy that cultivates moral awareness and strengthens individuals' capacity for self-regulation.

The third stage focuses on strengthening the client's spiritual relationship with Allah (SWT). The findings indicate that nearly all implementation models of *tazkiyatun nafs* position *tawhid* as the central orientation of the counselling process. This spiritual strengthening is achieved through improving the quality of worship, deepening one's understanding of life's purpose, and fostering values such as trust in Allah (*tawakkul*), gratitude (*shukr*), patience (*sabr*), and confidence in Allah's guidance and assistance. These findings demonstrate that Islamic counselling extends beyond providing temporary solutions to psychological difficulties by establishing a spiritual foundation that equips clients to cope with future life challenges (Zakia et al., 2024).

The fourth stage, namely the cultivation of Islamic behavior, represents the natural outcome of the preceding soul purification process. The literature synthesis indicates that spiritual transformation is accompanied by changes in clients' ways of thinking, decision-making, emotional regulation, and social interactions. The reviewed studies consistently report that the implementation of *tazkiyatun nafs* encourages individuals to develop honesty, responsibility, patience, empathy, discipline, and social concern as integral components of moral development (Putra, 2025). Therefore, the success of *tazkiyatun nafs* implementation should not be evaluated solely by improvements in religious observance but also by the emergence of behavioral changes that reflect Islamic values in daily life.

The fifth stage involves the continuous maintenance of spiritual development. The analysis reveals that most of the reviewed literature does not regard counselling as a process that ends once clients' immediate problems have been resolved. Instead, *tazkiyatun nafs* is conceptualized as an ongoing developmental process sustained through consistent spiritual practices. Regular self-evaluation, commitment to worship, habitual *dhikr*, maintaining a positive social environment, and continuous self-improvement are identified as essential strategies for preserving long-term personal transformation (Sholihudin, 2025). These findings indicate that Islamic counselling based on *tazkiyatun nafs* encompasses not only curative functions but also preventive and developmental dimensions.

In addition to identifying the implementation stages, the findings reveal three distinctive characteristics that differentiate *tazkiyatun nafs* from other counselling approaches. First, the entire intervention process is fundamentally oriented toward the principle of *tawhid*, ensuring that every aspect of spiritual guidance strengthens the individual's relationship with Allah (SWT). Second, the implementation adopts a holistic perspective by integrating spiritual, psychological, emotional, and behavioral dimensions throughout the counselling process. Third, the intended outcome extends beyond the resolution of immediate problems toward sustainable personality transformation. These three characteristics consistently emerge across the reviewed literature and collectively represent the defining features of *tazkiyatun nafs*-based Islamic counselling. Based on the overall synthesis, this study concludes that the implementation of *tazkiyatun nafs* in the Islamic counselling process constitutes a systematic model of spiritual development that progresses through successive stages, beginning with self-awareness, followed by soul purification, the strengthening of one's relationship with Allah (SWT), the cultivation of Islamic behavior, and the continuous maintenance of spiritual growth. This implementation framework demonstrates that *tazkiyatun nafs* functions not merely as a counselling technique but as an operational framework integrating spiritual, psychological, and moral dimensions into a comprehensive counselling process. These findings provide the conceptual basis for the development of the *tazkiyatun nafs* implementation model presented in the final section of the Results as the comprehensive synthesis of the literature reviewed in this study.

The Impact of *Tazkiyatun Nafs* Implementation on Client Development

The analysis of the reviewed literature indicates that the implementation of *tazkiyatun nafs* in Islamic counselling practice produces multidimensional impacts on client development. These impacts extend beyond the spiritual dimension to encompass psychological, emotional, moral, and social development. The literature consistently demonstrates that the process of soul purification contributes to the holistic development of individuals. Consequently, the implementation of *tazkiyatun nafs* serves not only as an approach for addressing clients' existing problems but also as a means of fostering personal growth aimed at developing an

Islamic personality. Based on the literature synthesis, this study identifies four major categories of outcomes that consistently emerge across the reviewed studies: (1) strengthening spirituality, (2) improving psychological well-being, (3) developing character and moral conduct, and (4) enhancing social adaptability. These four categories indicate that the changes resulting from the implementation of *tazkiyatun nafs* are not isolated but are interconnected, forming a continuous process of personal transformation.

The first category of outcomes is the strengthening of spirituality. The analysis reveals that nearly all of the reviewed literature identifies the enhancement of one's relationship with Allah (SWT) as the primary outcome of *tazkiyatun nafs*. Spiritual strengthening is reflected in increased devotion in worship, deeper reliance on Allah (*tawakkul*), greater gratitude (*shukr*), patience (*sabr*), and a stronger life orientation grounded in the principles of *tawhid*. Furthermore, clients demonstrate an increased awareness that every life challenge possesses a spiritual dimension that should be approached through Islamic teachings (Kamaluddin et al., 2024). These findings suggest that spiritual development serves as the foundation for improvements in other dimensions of personal growth.

The second category is improved psychological well-being. The synthesis indicates that the implementation of *tazkiyatun nafs* contributes to greater inner peace, enhanced emotional regulation, and more adaptive coping strategies when facing life's challenges. The reviewed literature consistently reports that individuals who engage in the process of soul purification tend to experience lower levels of anxiety, greater self-control over negative impulses, and improved abilities to resolve internal conflicts. Psychological well-being is also reflected in increased optimism, stronger self-confidence, greater self-acceptance, and a more positive interpretation of life experiences. These findings demonstrate a close relationship between spiritual development and psychological well-being.

The third category concerns character and moral development. The analysis shows that the implementation of *tazkiyatun nafs* extends beyond internal spiritual transformation to observable behavioural changes in everyday life. The reviewed literature consistently reports improvements in honesty, trustworthiness (*amanah*), discipline, humility, patience, empathy, and social responsibility among individuals who have undergone spiritual development. These findings suggest that the effectiveness of *tazkiyatun nafs* should not be assessed solely by the intensity of religious practices but also by the individual's ability to translate spiritual values into daily behaviour (Istiqomah et al., 2024). Therefore, moral and character development represents one of the most important indicators for evaluating the effectiveness of *tazkiyatun nafs* in Islamic counselling practice.

The fourth category is enhanced social adaptability. Based on the literature synthesis, clients who experience spiritual growth through *tazkiyatun nafs* tend to demonstrate healthier interpersonal relationships, more effective communication skills, and stronger social concern. They also exhibit improved abilities to resolve conflicts, collaborate with others, and adapt to their social environments. These findings indicate that spiritual development not only benefits individuals personally but also enhance the quality of their interactions within society. Consequently, the implementation of *tazkiyatun nafs* contributes to the development of individuals who are not only personally pious but also socially responsible (Alviana, 2024). Beyond these four major outcome categories, the analysis also identifies a hierarchical relationship among the developmental changes experienced by clients. Spiritual growth emerges as the initial stage, which subsequently promotes psychological well-being. Improved psychological well-being then facilitates the development of positive character

traits, while stronger moral character enhances individuals' capacity to establish healthy social relationships. This hierarchical pattern indicates that the implementation of *tazkiyatun nafs* generates a gradual and mutually reinforcing process of transformation across multiple dimensions of human development.

The findings further reveal that the effectiveness of *tazkiyatun nafs* largely depends on the client's consistency in practising spiritual disciplines. The reviewed literature indicates that temporary improvements are more likely when spiritual practices are performed only occasionally, whereas more stable and sustainable transformations occur among individuals who consistently incorporate *muhasabah* (self-reflection), *dhikr* (remembrance of Allah), Qur'anic recitation, regular worship, and self-discipline into their daily lives. This finding underscores that the continuity of spiritual development is a crucial factor in determining the effectiveness of *tazkiyatun nafs* within Islamic counselling practice.

Another important finding is that these developmental outcomes do not occur independently but rather constitute an integrated developmental system. Spiritual strengthening provides the foundation for psychological well-being; psychological stability facilitates positive character development; and sound moral character enhances individuals' ability to engage constructively with their social environment. This integrated relationship demonstrates that *tazkiyatun nafs* represents a holistic counselling approach capable of addressing all major dimensions of human development in a balanced and comprehensive manner (Hopipah et al., 2025).

Based on the overall synthesis, this study concludes that the implementation of *tazkiyatun nafs* has broad and significant impacts on client development across four primary dimensions: spiritual, psychological, moral, and social. These dimensions constitute a gradual process of transformation, beginning with strengthening one's relationship with Allah (SWT), progressing toward improved mental well-being, manifested through the development of noble character, and ultimately reflected in individuals' ability to engage harmoniously within society. These findings suggest that *tazkiyatun nafs* has substantial potential as a spiritual guidance approach that extends beyond problem-solving toward promoting the holistic development and overall quality of clients' lives.

The Relevance of Tazkiyatun Nafs to Contemporary Issues

The analysis of the reviewed literature demonstrates that the implementation of *tazkiyatun nafs* is highly relevant to addressing the psychological, spiritual, and social challenges faced by contemporary society. Nearly all of the literature examined indicates a growing need for counselling approaches that extend beyond the treatment of psychological disorders to provide comprehensive spiritual guidance. These findings suggest that rapid social transformation, technological advancement, and the increasing complexity of modern life have generated new forms of human problems that require more holistic counselling approaches. Based on the literature synthesis, this study identifies five major areas that demonstrate the relevance of implementing *tazkiyatun nafs* in Islamic counselling practice: (1) addressing mental health problems, (2) strengthening spiritual identity, (3) enhancing psychological resilience, (4) promoting character development in the digital era, and (5) advancing an integrative model of Islamic counselling. These five areas consistently emerge across the reviewed literature, indicating that *tazkiyatun nafs* has broad applicability in responding to the challenges of contemporary society.

The first area concerns addressing mental health problems. The analysis indicates that the increasing prevalence of stress, anxiety, depression, emotional exhaustion (*burnout*), and existential crises has become one of the primary reasons for the growing interest in spiritually oriented counselling approaches. The reviewed literature suggests that these conditions are influenced not only by psychological pressures but also by the weakening of individuals' spiritual dimensions. Consequently, the implementation of *tazkiyatun nafs* is considered highly relevant because it facilitates a recovery process that addresses not only emotional well-being but also the restoration of one's relationship with Allah (SWT) (Sassi, 2025). These findings demonstrate that mental health and spiritual well-being are closely interconnected dimensions of human life.

The second area is the strengthening of spiritual identity. The synthesis reveals that contemporary society, particularly younger generations, faces increasingly complex challenges in maintaining religious identity amid globalization, modernization, and digitalization. The reviewed literature indicates that the process of *tazkiyatun nafs* helps individuals develop stronger spiritual awareness, enabling them to establish a clear sense of purpose, distinguish between right and wrong, and strengthen their commitment to Islamic teachings (Kamaluddin et al., 2024). These findings highlight that spiritual development has become a fundamental necessity in responding to rapid cultural and social changes.

The third area relates to enhancing psychological resilience. The analysis demonstrates that the implementation of *tazkiyatun nafs* contributes to individuals' ability to cope with life pressures, manage failure, and adapt to changing circumstances. The reviewed literature consistently reports that individuals with strong spirituality are better able to maintain emotional balance when confronted with conflicts, loss, and other psychologically stressful experiences. These findings suggest that spiritual development functions not only as a healing mechanism but also as a protective factor that strengthens individuals' resilience against various psychosocial risks.

The fourth area concerns character development in the digital era. The synthesis indicates that advances in information technology have brought numerous conveniences while simultaneously creating challenges such as moral decline, misuse of digital media, consumerism, individualism, and deteriorating social interaction. The reviewed literature demonstrates that the implementation of *tazkiyatun nafs* is relevant to character formation by fostering self-control, spiritual discipline, moral awareness, and social responsibility (Istiqomah et al., 2024). These findings suggest that the process of soul purification is directed not only toward strengthening one's relationship with Allah (SWT) but also toward cultivating responsible behaviour in the use of modern technology.

The fifth area involves the development of an integrative model of Islamic counselling. The analysis reveals that numerous studies advocates integrating contemporary psychological approaches with Islamic spiritual values in counselling practice. *Tazkiyatun nafs* is considered a bridge between these two perspectives because it integrates spiritual development, psychological growth, character formation, and social well-being into a unified counselling framework. These findings indicate that *tazkiyatun nafs* should be viewed not merely as a normative concept within the Sufi tradition but also as a promising operational model for contemporary Islamic counselling services (Maulana, 2024).

In addition to these five areas, the analysis also demonstrates that the implementation of *tazkiyatun nafs* is sufficiently flexible to be applied across diverse client populations with

varying psychological and spiritual needs. The reviewed literature documents its application in educational institutions, families, Islamic boarding schools (*pesantren*), universities, Islamic missionary organizations (*da'wah* institutions), and community counselling services. The consistent implementation pattern across these settings suggests that the principles of *tazkiyatun nafs* are highly adaptable and can be tailored to different client needs while preserving the essential spiritual values of Islam upon which they are founded.

Furthermore, the synthesis indicates that the relevance of *tazkiyatun nafs* continues to increase alongside the evolving paradigm of mental health services, which has begun to recognize the importance of spirituality in psychological well-being. The reviewed literature consistently demonstrates that counselling approaches integrating psychological and spiritual dimensions are more capable of addressing individuals' needs comprehensively than approaches focusing exclusively on either dimension. These findings reinforce the position of *tazkiyatun nafs* as a highly promising framework for the future development of Islamic counselling practice. Overall, the findings of this study demonstrate that the implementation of *tazkiyatun nafs* is relevant not only for addressing individuals' spiritual concerns but also for responding to the psychological and social challenges of modern society. Its relevance is reflected in its capacity to strengthen mental health, reinforce spiritual identity, enhance psychological resilience, promote adaptive character development in response to technological advancement, and support the development of a more integrative model of Islamic counselling. These findings underscore the strategic role of *tazkiyatun nafs* as a spiritual guidance approach capable of bridging Islamic values with the practical demands of contemporary counselling practice.

Conceptual Model of *Tazkiyatun Nafs* Implementation

Based on the synthesis of the reviewed literature, this study proposes a conceptual model of the implementation of *tazkiyatun nafs* as a method of spiritual guidance in Islamic counselling practice. The model was developed by synthesizing the major themes that consistently emerged across the selected scholarly sources and integrating them into a conceptual framework illustrating the relationships among spiritual foundations, implementation processes, and the expected outcomes of Islamic counselling. This model represents the principal outcome of the literature synthesis and provides a systematic description of the stages involved in implementing *tazkiyatun nafs* to facilitate clients' spiritual and psychological development.

The findings indicate that the implementation of *tazkiyatun nafs* follows a hierarchical and interconnected process. It begins with the establishment of a spiritual foundation centered on strengthening *tawhid* (the oneness of Allah), purifying the heart, and developing self-awareness as essential prerequisites for Islamic counselling. This spiritual foundation serves as the basis for all counselling interventions, ensuring that the counselling process extends beyond the resolution of psychological problems to foster a closer relationship between clients and Allah (SWT). The next stage involves the implementation of various forms of spiritual intervention consistently identified throughout the literature synthesis. These interventions include *muhasabah* (self-reflection), *tawbah* (repentance), *dhikr* (remembrance of Allah), Qur'anic recitation, regular worship, self-control over worldly desires, and moral development (Mutmainah, 2021). Rather than functioning as isolated counselling techniques, these interventions constitute an integrated process of spiritual guidance in which each component complements the others. Through this process, clients are guided to recognize

their inner condition, strengthen their spiritual relationship with Allah (SWT), and cultivate behaviors consistent with Islamic values.

The implementation of *tazkiyatun nafs* subsequently promotes multiple dimensions of client development, including enhanced spirituality, improved psychological well-being, strengthened character, and greater adaptability in social life. These four dimensions consistently emerged across the reviewed literature and may therefore be regarded as the principal indicators of successful *tazkiyatun nafs* implementation in Islamic counselling practice (Fithriyyah, 2023). The findings suggest that the process of soul purification produces not only spiritual transformation but also meaningful improvements in individuals' psychological well-being and behavioral functioning.

The final stage of the conceptual model demonstrates that clients' spiritual and psychological development enhances their capacity to respond effectively to contemporary life challenges. Individuals with stronger spirituality tend to be better equipped to manage stress, regulate emotions, establish healthy social relationships, and maintain moral commitment amid rapid social change and technological advancement. Consequently, the implementation of *tazkiyatun nafs* extends beyond the resolution of immediate psychological concerns and functions as a framework for sustainable personal development (Yandri & Juliawati, 2025). The conceptual model developed in this study illustrates that *tazkiyatun nafs* serves as an integrative framework connecting the spiritual, psychological, moral, and social dimensions of Islamic counselling practice. These interconnected dimensions form a comprehensive system in which the effectiveness of counselling is determined not only by the successful resolution of psychological problems but also by the enhancement of clients' spirituality and character development. Accordingly, this model provides an initial theoretical framework for advancing *tazkiyatun nafs*-based spiritual guidance across diverse contexts of Islamic counselling practice.

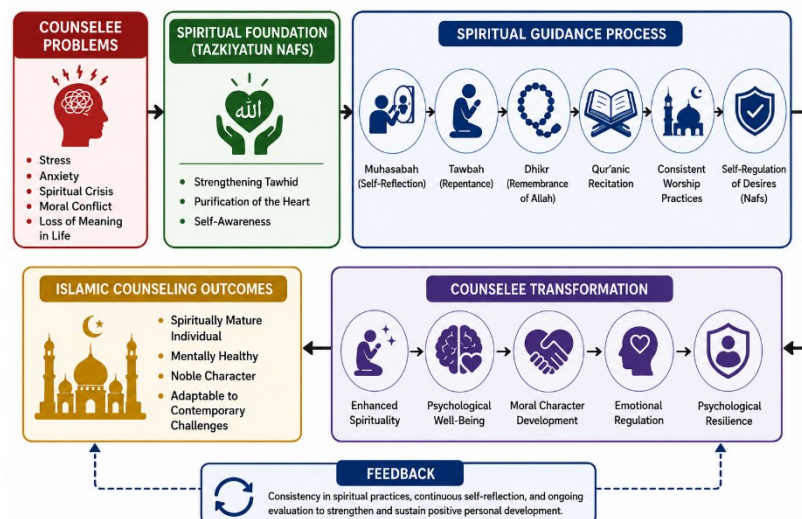


Figure 1. The conceptual synthesis model of *tazkiyatun nafs* implementation

Discussion

The implementation of *tazkiyatun nafs* as a method of spiritual guidance in the practice of Islamic counseling, as synthesized from the existing literature, demonstrates that the counseling process from an Islamic perspective cannot be separated from the spiritual

dimension, which constitutes the core of human personality development. The findings of this study indicate that addressing psychological problems in Islamic counseling is not merely directed toward reducing symptoms or restoring clients' psychological functioning, but also toward facilitating an inner transformation that reconnects individuals with Allah SWT through the purification of the soul. Accordingly, *tazkiyatun nafs* should not be understood merely as a normative concept within the Islamic mystical tradition (*taṣawwuf*); rather, it has evolved into an operational paradigm that provides the philosophical foundation, direction, and objectives of the entire Islamic counseling process. This synthesis further demonstrates that spirituality functions as an integrative dimension linking psychological, moral, and social aspects, thereby producing changes that are holistic rather than confined to a single dimension of human development (Rara, 2024).

This interpretation reinforces the Islamic view that human beings are integrated entities composed of the physical body, intellect (*'aql*), soul (*nafs*), heart (*qalb*), and spirit (*rūḥ*). Consequently, psychological problems cannot always be adequately understood solely through cognitive or behavioral perspectives but must also be viewed within the broader context of an individual's spiritual condition. When one's relationship with Allah SWT weakens, the consequences extend beyond a decline in religious observance to include emotional instability, distorted perceptions of life's meaning, diminished self-control, and deteriorating social relationships (Hasyim, 2022). Within this framework, *tazkiyatun nafs* gains its significance as a developmental process that encourages individuals to engage in self-evaluation, purify the heart from spiritual diseases, and reconstruct a life orientation grounded in *tawḥīd* (Islamic monotheism). This process suggests that sustainable psychological transformation requires spiritual transformation as its primary foundation.

The findings of this study are consistent with the Qur'anic perspective, which regards purification of the soul as a fundamental indicator of human success. Allah SWT declares in Surah Ash-Shams (91:9–10):

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا

"He has certainly succeeded who purifies it, and he has certainly failed who corrupts it." (Qur'an 91:9–10)

This passage provides a theological foundation affirming that the quality of human life is largely determined by the condition of the inner self. Likewise, the Prophet Muhammad ﷺ emphasized the central role of the heart in shaping human behavior:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

"Indeed, there is a piece of flesh in the body. If it is sound, the entire body is sound; and if it is corrupt, the entire body is corrupt. Indeed, it is the heart." (Narrated by al-Bukhari and Muslim)

These normative sources provide strong theological legitimacy for the argument that Islamic counseling should extend beyond addressing observable psychological symptoms and instead focus on nurturing the heart as the center of personal transformation. Accordingly, *tazkiyatun nafs* serves a broader function than that of a spiritual exercise alone; it constitutes a continuous process of cultivating an Islamic personality through the purification of the inner

self (Hutami, 2019).

The present synthesis also demonstrates strong compatibility with the perspectives of classical Muslim scholars concerning spiritual development. Abu Hamid al-Ghazali explained that purification of the soul proceeds through the sequential stages of *takhallī* (emptying the self of reprehensible traits), *tahallī* (adorning the self with virtuous qualities), and *tajallī* (attaining spiritual illumination through closeness to Allah SWT). Similarly, Ibn Qayyim al-Jawziyyah emphasized the importance of *tarbiyat al-qalb* (education of the heart) as a process that nurtures emotional stability, intellectual clarity, and righteous conduct (Faridah, 2023). The literature synthesized in this study demonstrates that these classical perspectives possess not only historical significance within the Islamic intellectual tradition but also enduring relevance as conceptual foundations for the development of contemporary Islamic counseling. Consequently, Islamic counseling is supported by a robust epistemological foundation through the integration of the rich heritage of Islamic scholarship with the practical needs of modern society.

Compared with previous studies, most research on *tazkiyatun nafs* has primarily focused on Islamic mysticism, character education, or moral development, whereas studies on Islamic counseling have generally adopted modern psychological theories supplemented by religious elements. The present study offers a different perspective by synthesizing the literature into a conceptual framework that integrates spiritual, psychological, moral, and social dimensions within a unified model of spiritual guidance (Istiqomah et al., 2024). This perspective demonstrates that spirituality is not merely an additional component of Islamic counseling but rather the very foundation upon which the entire process of client transformation is built. The principal contribution of this study therefore lies in expanding the understanding of *tazkiyatun nafs* from a traditional concept of soul purification into an operational paradigm capable of serving as a theoretical and practical framework for developing a more holistic, authentic, and contextually responsive model of Islamic counseling.

The spiritual foundation established through *tazkiyatun nafs* is subsequently translated into a systematic implementation process oriented toward the holistic transformation of the counselee. The synthesis of the reviewed literature indicates that the purification of the soul is not merely an isolated spiritual activity, but rather a comprehensive developmental mechanism that integrates self-awareness, the strengthening of one's relationship with Allah (SWT), character formation, and the development of the ability to cope with life's challenges. Within this framework, practices such as *muhasabah* (self-reflection), repentance (*tawbah*), *dhikr* (remembrance of Allah), Qur'anic recitation (*tilawah*), the habituation of worship, and the control of worldly desires are not understood as separate religious rituals (Mursalin, 2024). Instead, they constitute an interconnected series of spiritual interventions that collectively facilitate psychological and behavioral transformation. These findings demonstrate that the implementation of *tazkiyatun nafs* represents a gradual developmental process in which each stage provides the foundation for the next, thereby producing changes that are more stable and sustainable over time.

This process begins with the development of *self-awareness*, which serves as the primary prerequisite for meaningful personal transformation. Self-awareness enables counselees to recognize their inner condition, understand the underlying causes of their difficulties, and acknowledge the need for self-improvement. From the Islamic perspective, genuine change cannot occur without an individual's willingness to transform from within (Anbiya, 2023). This principle is explicitly affirmed in the Qur'an:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

"Indeed, Allah will not change the condition of a people until they change what is within themselves." (Qur'an, Surah Ar-Ra'd [13]: 11)

This verse underscores that authentic and lasting transformation must originate from internal change. Accordingly, Islamic counseling grounded in *tazkiyatun nafs* does not regard the counselee as a passive recipient of assistance but rather as an active participant who consciously engages in the process of spiritual purification. This perspective distinguishes the approach from intervention models that focus solely on alleviating psychological symptoms without cultivating spiritual awareness as the driving force of genuine transformation.

Once self-awareness has been established, the implementation process proceeds through spiritual training (*riyāḍah al-naḥs*) aimed at purifying the heart from negative traits and strengthening one's faith. The literature synthesis reveals that *muḥasabah* functions as a means of self-evaluation, *tawbah* serves as the gateway to restoring one's relationship with Allah (SWT), *dhikr* brings inner tranquility, while Qur'anic recitation and the regular practice of worship reinforce the internalization of Islamic values in daily life (Jannah, 2022). Collectively, these practices constitute a comprehensive developmental mechanism that not only transforms outward behavior but also reshapes one's worldview and spiritual orientation. In this regard, the implementation of *tazkiyatun nafs* demonstrates educational, preventive, therapeutic, and developmental characteristics, as it is fundamentally directed toward nurturing the continuous growth of an integrated Muslim personality.

These findings are closely aligned with Abu Hamid al-Ghazali's concept of *riyāḍah al-naḥs*. According to al-Ghazali, the purification of the soul is an ongoing process of spiritual education that requires the continual discipline of one's desires, the cultivation of righteous deeds, and persistent efforts to overcome negative inclinations until virtuous character is firmly established (Irman et al., 2022). This perspective is further reinforced by Ibn Qayyim al-Jawziyyah, who argued that the heart requires continuous nourishment through *dhikr*, worship, and spiritual striving (*mujāḥadah*) so that it remains spiritually alive and capable of controlling the inclinations of the lower self. Consequently, behavioral transformation is understood not as the result of external pressure but as the natural outcome of deeply internalized spiritual awareness (Putra, 2024).

The implementation process also finds normative support in the saying of the Prophet Muhammad (peace be upon him):

الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ

"The true warrior is the one who strives against his own soul in obedience to Allah." (Narrated by Ahmad and al-Tirmidhi)

This hadith emphasizes that a believer's greatest struggle is not against external challenges, but against the lower self in order to remain steadfast in obedience to Allah (SWT). Accordingly, the implementation of *tazkiyatun nafs* in Islamic counseling extends beyond resolving the counselee's immediate problems; it seeks to cultivate sustainable *self-regulation* rooted in spiritual discipline. The synthesis further demonstrates that integrating spiritual exercises, self-control over worldly desires, and moral development creates a transformative

mechanism that is considerably deeper than interventions focused solely on cognitive or behavioral modification (Sulastri, 2026). Therefore, *tazkiyatun nafs* may be regarded as an operational framework that bridges the spiritual and psychological dimensions of Islamic counseling while providing a solid foundation for authentic and enduring personal transformation.

The gradual implementation of *tazkiyatun nafs* ultimately culminates in multidimensional transformation within the counselee. The synthesis of the reviewed literature demonstrates that this transformation is reflected not only in enhanced spirituality but also in improved psychological well-being, emotional maturity, character development, and the individual's ability to interact positively with the social environment. The interrelationship among these dimensions indicates that spiritual development is not merely one of the outcomes of counseling; rather, it functions as the primary *driving force* that influences the entire process of personal development. Consequently, the implementation of *tazkiyatun nafs* produces a holistic mechanism of change in which the cultivation of the spiritual dimension simultaneously affects the psychological, moral, and social aspects of human life (Yandri & Juliawati, 2025).

From the perspective of Islamic psychology, this phenomenon can be understood because human beings are viewed as an integrated entity consisting of the body (*jasad*), intellect (*'aql*), heart (*qalb*), soul (*nafs*), and spirit (*ruh*). When the process of spiritual purification is practiced consistently, transformation first occurs within the heart, which serves as the center of human orientation, and this transformation subsequently shapes the way individuals think, feel, and behave (Wahyuni et al., 2025). This mechanism differs from many contemporary psychological approaches, which typically initiate change through cognitive restructuring or behavioral modification. In contrast, *tazkiyatun nafs* begins the transformative process with the purification of the heart, positioning spiritual renewal as the source of psychological stability and moral development. This perspective suggests that mental health in Islam is determined not only by one's ability to regulate thoughts and emotions but also by the quality of one's relationship with Allah (SWT).

The relationship between spirituality and psychological tranquility is firmly grounded in the Qur'an. Allah (SWT) states:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۖ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"Those who believe and whose hearts find tranquility in the remembrance of Allah. Indeed, it is through the remembrance of Allah that hearts find peace." (Qur'an, Surah Ar-Ra'd [13]: 28)

This verse explains that inner peace is not merely the result of reduced psychological distress but is fundamentally a consequence of spiritual closeness to Allah (SWT). Therefore, practices that constitute *tazkiyatun nafs* such as *dhikr*, Qur'anic recitation, repentance (*tawbah*), and the consistent performance of acts of worship may be understood as forms of spiritual intervention that strengthen *spiritual well-being* while simultaneously fostering *psychological well-being* (Suhartawan, 2025). The synthesis presented in this study demonstrates that these two dimensions develop concurrently and reinforce one another, thereby producing a more stable psychospiritual equilibrium.

Furthermore, once spiritual transformation has been internalized, it directly contributes to character formation and the development of *self-regulation*. Individuals who regularly engage in *muhasabah* become more capable of recognizing their shortcomings, controlling negative impulses, and making decisions based on moral principles and Islamic values. These capacities strengthen self-control when facing temptation, social pressure, or emotional conflict, allowing positive behavior to emerge not from external supervision but from internal spiritual awareness. In this context, the implementation of *tazkiyatun nafs* functions as a mechanism for the internalization of values, whereby virtuous character becomes the natural manifestation of one's spiritual maturity.

This interpretation is consistent with the thought of Ibn Qayyim al-Jawziyyah, who emphasized that the heart is the leader of all human faculties; when it is filled with faith and sincerity, righteous behavior naturally follows. Likewise, the Prophet Muhammad (peace be upon him) said:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

"Indeed, there is a piece of flesh in the body. If it is sound, the whole body is sound; and if it is corrupt, the whole body is corrupt. Truly, it is the heart." (Narrated by al-Bukhari and Muslim)

This hadith reinforces the interpretation that lasting behavioral change must originate from the transformation of the heart. Accordingly, the success of *tazkiyatun nafs* should not be evaluated solely by increased engagement in acts of worship, but also by the development of honesty, trustworthiness, patience, empathy, social responsibility, and the ability to cultivate healthy interpersonal relationships. These changes demonstrate that mature spirituality has direct implications for character formation and the quality of social life (Suhartawan, 2025).

Compared with previous studies, which have generally regarded spirituality as one of several contributing factors to mental health, the synthesis presented in this research reveals a more comprehensive relationship. Spirituality is not merely an independent variable influencing psychological well-being; rather, it serves as the foundational element that integrates psychological, moral, and social development into a unified transformative process. This perspective constitutes a significant contribution of the present study, as it demonstrates that the implementation of *tazkiyatun nafs* facilitates a *hierarchical transformation* beginning with the strengthening of one's relationship with Allah (SWT), progressing to psychological stability, manifesting in the cultivation of virtuous character, and ultimately resulting in improved social functioning and interpersonal relationships. Therefore, the effectiveness of *tazkiyatun nafs* in Islamic counseling lies not only in its capacity to address psychological problems but also in its ability to nurture individuals who are spiritually grounded, emotionally mature, morally upright, and socially responsible.

The overall interpretation of the synthesized findings indicates that the implementation of *tazkiyatun nafs* has become increasingly relevant in responding to the social, cultural, and technological transformations that shape contemporary society. The reviewed literature consistently demonstrates that the growing prevalence of stress, anxiety, depression, burnout, identity crises, and existential emptiness is influenced not only by psychological factors but also by the weakening of individuals' spiritual dimension. These conditions suggest that counseling approaches focusing solely on the alleviation of psychological symptoms are often

insufficient to produce profound and sustainable change. Within this context, *tazkiyatun nafs* offers a distinctive perspective by positioning spiritual development as the starting point of personal transformation. Such an approach enables the counseling process not only to reduce psychological distress but also to restore life's purpose, strengthen the meaning of human existence, and cultivate a closer relationship with Allah (SWT) as the ultimate source of inner peace and spiritual strength (Alif, 2025).

This perspective is firmly grounded in the Qur'an. Allah (SWT) states:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

"But whoever turns away from My remembrance will indeed have a life of hardship." (Qur'an, Surah Tāhā [20]: 124)

This verse indicates that distancing oneself from divine guidance affects not only one's spiritual life but also contributes to anxiety, inner emptiness, and various psychological difficulties. Conversely, strengthening one's relationship with Allah (SWT) through the process of *tazkiyatun nafs* establishes the foundation for developing *psychological resilience*, enabling individuals to cope with life's pressures more adaptively (Sulastri, 2026). Therefore, the findings of this synthesis demonstrate that spirituality is not merely a complementary element in counseling services but rather a *protective factor* that enhances an individual's capacity to manage stress, accept failure, regulate emotions, and maintain psychological balance amid increasingly complex social changes.

The relevance of this approach becomes even more evident in the digital era, characterized by the rapid flow of information, widespread use of social media, and the expansion of virtual interactions. Although technological advancement has significantly improved many aspects of human life, it has simultaneously introduced challenges such as declining quality of interpersonal relationships, increasing individualism, instant gratification, consumerism, and various forms of technological misuse. Under these circumstances, the implementation of *tazkiyatun nafs* assumes a strategic role by cultivating self-control through *muhasabah*, *dhikr*, regular worship, and the discipline of controlling worldly desires (Aulia et al., 2026). These spiritual practices foster moral awareness, enabling individuals to use technology responsibly without losing their spiritual orientation or essential human values. Consequently, *tazkiyatun nafs* is relevant not only for addressing individual psychological concerns but also for contributing to the development of a morally grounded society in the midst of rapid digital transformation (Sagita, 2023).

From the perspective of scholarly development, this study offers a contribution that differs from much of the existing literature. Previous studies have generally examined *tazkiyatun nafs* within the contexts of Sufism, moral education, or character development, while research on Islamic counseling has largely adapted modern psychological theories with the addition of religious elements as complementary components. Through a comprehensive synthesis of the literature, the present study demonstrates that *tazkiyatun nafs* can be positioned as the central paradigm underpinning the entire process of Islamic counseling. This paradigm integrates the foundations of *tawhid*, the process of spiritual purification, character development, psychological well-being, and social functioning into a single, coherent conceptual framework (Jariyah & Mujab, 2025). Accordingly, this study not only expands the scope of *tazkiyatun nafs* scholarship but also offers a new perspective on how the Islamic intellectual tradition can

serve as the epistemological foundation for developing authentic theories and practices of Islamic counseling.

The most significant scholarly contribution of this study is the development of a conceptual model for implementing *tazkiyatun nafs* as a method of spiritual guidance within Islamic counseling practice. The proposed model illustrates a hierarchical relationship among spiritual foundations, implementation processes, personal transformation of the counselee, and the expected counseling outcomes. Unlike previous studies, which tended to discuss these components separately, the conceptual model developed in this research integrates them into a systematic and coherent framework. This integration demonstrates that spiritual transformation constitutes the initial stage leading to enhanced psychological well-being, virtuous character formation, and improved social adaptation. Therefore, the model may serve both as a theoretical foundation for future empirical research and as a practical guideline for implementing Islamic counseling services across various settings, including educational institutions, Islamic boarding schools (*pesantren*), universities, hospitals, and community-based service organizations founded upon Islamic values.

The practical implications of these findings indicate that Islamic counselors should possess not only expertise in psychological theories and communication skills but also sufficient spiritual competence to provide comprehensive guidance to their counselees. A thorough understanding of *tazkiyatun nafs*, Islamic psychology, Sufism, and methods of spiritual development should be regarded as essential components of professional competence in Islamic counseling. The integration of these competencies enables counseling services to function not merely as a means of resolving psychological problems but also as a process of nurturing Muslim individuals who are mentally healthy, spiritually mature, morally upright, and socially responsible. Accordingly, the findings of this study reinforce the argument that the future development of Islamic counseling should be directed toward strengthening a psycho-spiritual paradigm that integrates the richness of the Islamic intellectual heritage with advances in contemporary counseling science. Such a paradigm is expected to generate counseling models that are more holistic, contextual, and responsive to the needs of modern society while preserving the distinctive epistemological identity of Islamic scholarship.

CONCLUSION

This study concludes that *tazkiyatun nafs* constitutes the fundamental foundation of spiritual guidance in Islamic counseling and serves as a conceptual framework integrating the spiritual, psychological, moral, and social dimensions of the counseling process. The synthesis of the literature demonstrates that the purification of the soul should not be understood merely as a normative concept within the Sufi tradition, but rather as a spiritual guidance method with significant relevance for addressing various human challenges. By emphasizing the strengthening of *tawhid*, the purification of the heart, and the development of self-awareness as its primary foundations, the implementation of *tazkiyatun nafs* facilitates a deeper and more sustainable process of personal transformation within Islamic counseling.

The findings further indicate that the implementation of *tazkiyatun nafs* follows a systematic and sequential process, beginning with the development of self-awareness, followed by spiritual purification through various spiritual practices, the strengthening of one's relationship with Allah (SWT), the cultivation of Islamic conduct, and the continuous maintenance of spiritual growth. These interconnected stages constitute a transformative process that not only assists counselees in overcoming psychological difficulties but also

enhances spirituality, strengthens emotional regulation, cultivates virtuous character, and improves social adaptability. These findings affirm that the success of Islamic counseling should be evaluated not merely by the resolution of psychological problems but also by the extent to which it facilitates the development of a personality that reflects Islamic values.

The study also demonstrates that the implementation of *tazkiyatun nafs* is highly relevant to addressing contemporary challenges, including increasing levels of stress, anxiety, identity crises, moral degradation, and the complexities of life in the digital era. This approach contributes to the enhancement of spirituality, character development, *psychological resilience*, and the cultivation of a life orientation grounded in the principles of *tawhid*. Accordingly, *tazkiyatun nafs* functions not only as a curative approach for addressing psychological problems but also as a preventive and developmental framework for nurturing individuals who are mentally healthy, spiritually mature, morally upright, and socially responsible.

The principal contribution of this study lies in the development of a conceptual model for implementing *tazkiyatun nafs* as a method of spiritual guidance in Islamic counseling practice. The proposed model illustrates the hierarchical relationship between spiritual foundations, the implementation process, the personal transformation of the counselee, and the expected counseling outcomes within a coherent conceptual framework. Although this study remains conceptual in nature due to its *library research* approach, the proposed model provides a valuable foundation for the further development of both Islamic counseling theory and practice. Future research is therefore recommended to empirically validate this conceptual model across various counseling settings using qualitative, quantitative, or mixed-methods approaches, thereby strengthening its scientific validity and expanding its applicability in the development of a more holistic, integrative, and contextually responsive model of Islamic counseling.

ACKNOWLEDGMENT

The author expresses gratitude to Allah Swt. for the completion of this research. The author also thanks all parties who have provided support, motivation, and intellectual contributions during the preparation of this article, whether directly or indirectly. Furthermore, appreciation is extended to previous academics and researchers whose works have served as important references in the development of studies on *tazkiyatun nafs* and Islamic counselling.

AUTHOR CONTRIBUTION STATEMENT

This article was collaboratively prepared by the authors. The first author was responsible for developing the research concept, collecting data, analyzing data, and drafting the main manuscript. The second and third authors contributed to the literature review, refinement of analysis, and substantive revisions of the article. All authors have read, reviewed, and approved the final version of the article prior to publication.

COMPETING OF INTEREST

The authors declare that this research and article preparation have no conflicts of interest, whether personal, academic, or financial, that could affect the results or objectivity of the study. The entire research process was conducted independently in accordance with principles of honesty and academic ethics.

ORCID

Roro Fatikhin  <https://orcid.org/0000-0002-3543-3979>

Mustolikh Khabibul Umam  <https://orcid.org/0009-0001-8143-311X>

Khasanah  <https://orcid.org/0009-0001-5910-7844>

REFERENCES

- Alif, M. (2025). Resiliensi spiritual dalam perspektif Al-Qur'an: Studi Qur'an tematik dengan pendekatan grounded theory. *Salimiya: Jurnal Studi Ilmu Keagamaan Islam*, 6(3), 716–724.
- Alviana, N. (2024). Peran agama Islam dalam praktik bimbingan dan konseling. *Al-Furqan: Jurnal Agama, Sosial, dan Budaya*, 3(6), 2618–2639.
- Anbiya, A. Z. (2023). Received: 29-07-2022. 7(1), 133–148. <https://doi.org/10.29240/jbk.v7i1.5130>
- Aulia, D., Bestari, N., & Lestari, Y. I. (2026). Tazkiyatun nafs dan tantangan digital: Integrasi psikologi Islam dalam menjaga kesehatan mental. *Arus Jurnal Psikologi Dan Pendidikan*, 5(1), 504–514. <https://doi.org/10.57250/ajpp.v5i1.2126>
- Dahlia, D., Wulandari, S., & Indrawan, I. (2025). Teknik pengumpulan data evaluasi pendidikan. *Jotika Journal in Education*, 4(2), 63–69. <https://doi.org/10.56445/jje.v4i2.174>
- Faridah, A. (2023). Perjalanan Pemikiran Tasawuf Imam Al Ghazali Dalam Pendidikan Islam: Dari Tahap Takhalli Hingga Tajalli. *Launul Ilmi: Jurnal Keislaman Dan Peradaban*, 1(2 Juni), 1–19.
- Fermadi, B., Pangestutiani, Y., Munir, M., Habibah, A. N., Fauzi, M. H., Said, A. A., Alwi, M. B., & Shanty, N. R. (2025). Implementasi Konsep Tazkiyatun Nafs (Penyucian Jiwa) dalam Bimbingan dan Konseling Islami di Perguruan Tinggi. *Journal of Golden Generation Abdimas*, 1(1), 1–25.
- Fithriyyah, I. (2023). *Implementasi Metode Tazkiyatun Nafs Imam Al-Ghazali Perspektif Pendidikan Islam Dalam Mengembangkan Potensi Kecerdasan Spiritual Siswa MAN 1 Kota Bengkulu*. UIN Fatmawati Sukarno Bengkulu.
- Hasyim, M. (2022). Pendidikan karakter holistik di era disrupsi: Mengintegrasikan konsep tazkiyatun nafs Imam Al-Ghazali. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 11(1), 113–120. <https://doi.org/10.54437/urwatulwutsqo.v11i1.1748>
- Hopipah, E. N., Mansurnoor, I. A., & Rahman, Y. (2025). *Integration of the Spiritual Emotional Freedom Technique (SEFT) Model and the Concept of Tazkiyatun Nafs from Imam Ghazali ' s Perspective for the Recovery Process of Clients with Psychological Disorders Integration of the Spiritual Emotional Freedom Technique (SEFT) Model and the Concept of Tazkiyatun Nafs from Imam Ghazali ' s Perspective for the Recovery Process of Clients with Psychological Disorders*.
- Hutami, H. S. (2019). *Konsep Tazkiyatun Nafs Perspektif Surat Al-Muzzammil Dan Relevansi Dalam Membentuk Kepribadian Muslim*. UIN Raden Intan Lampung.
- Irman, I., Dasril, D., Silvianetri, S., & Yeni, P. (2022). Pengaruh Konseling Teknik Tazkiyatun Nafs dalam Mereduksi Kegelisahan Lansia. *KONSELING EDUKASI" Journal of Guidance and Counseling"*, 6(2), 227–242.
- Istiqomah, I., Mujtaba, M. S., & Anwarudin, A. (2024). Model terapi psikospiritual: Implementasi konsep Tazkiyatun Nafs Hamka dalam mengatasi penyakit jiwa. *Risalah Jurnal Pendidikan Dan Studi Islam*, 10(1), 397–408.
- Jannah, R. (2022). Peranan Bimbingan Konseling Islam dalam Mengaktifkan Kecerdasan Spiritual Santri Pondok Pesantren Darul Khair Babakan Lebaksiu Tegal. *Al-Ihath:*

- Jurnal Bimbingan Dan Konseling Islam*, 2(1), 1–16.
- Jariyah, A., & Mujab, M. (2025). Konsep pendidikan akhlak tasawuf sebagai solusi krisis moral di era modern. *IQRO: Journal of Islamic Education*, 8(2), 791–802. <https://doi.org/10.24256/iqro.v8i2.7603>
- Kamaluddin, R. T., Hafidhuddin, D., & Alim, A. (2024). Tazkiyatun Nafs dalam Al-Qur'an & relevansinya terhadap terapi spiritual pada era disrupsi. *Islamic Literature: Journal of Islamic Civilisations*, 1(1), 46–72.
- Maulana, M. A. (2024). Psikologi Islam Dan Implikasinya Dalam Praktik Bimbingan Konseling Sebagai Upaya Menjaga Kesehatan Mental. *Al-Isyraq: Jurnal Bimbingan, Penyuluhan, Dan Konseling Islam*, 7(2), 641–654.
- MOH, S. S. (2025). Agama dan pendidikan dalam perspektif filsafat pendidikan Islam. *Journal of Creative Power and Ambition (JCPA)*, 1(2), 83–90.
- Mursalin, M. (2024). Pendekatan Tasawuf Dan Psikoterapi Perspektif Islam. *Cons-Iedu*, 4(1), 77–90. <https://doi.org/10.51192/cons.v4i1.813>
- Mutmainah, M. (2021). Metode Muhasabah: Analisis Pendekatan Psikologi Sufistik Perspektif Al-Ghazali: (Konsep Pendidikan Ruhaniyah Melalui Tazkiyatun nafs). *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam*, 12(1), 41–51.
- Nurrisa, F., & Hermina, D. (2025). Pendekatan kualitatif dalam penelitian: Strategi, tahapan, dan analisis data. *Jurnal Teknologi Pendidikan Dan Pembelajaran* | E-ISSN: 3026-6629, 2(3), 793–800.
- Putra, A. D. (2024). *Konsep tazkiyatun nafs Imam Al-Ghazali dan Ibnu Qayyim Al-Jauziyah: Studi komparasi*. UIN Sultan Syarif Kasim Riau.
- Putra, D. P. (2025). Bimbingan Konseling Islam Untuk Problematika Krisis Etik di Masyarakat. *Widya Bhakti: Jurnal Penelitian Dan Pemberdayaan Masyarakat*, 1(1), 13–20.
- Putri, F. E. (2025). Konsep Tazkiyatun Nafs dalam Tasawuf sebagai Upaya Pembentukan Akhlak Mulia. *AN-NUR: Jurnal Pendidikan Dan Pembelajaran*, 1(3), 585–595. <https://doi.org/10.65802/an-nur.v1i3.90>
- Rara, R. R. (2024). *Pemikiran Imam Al-Ghazali tentang konsep tazkiyatun nafs dan kontekstualisasinya dengan mata pelajaran Akidah Akhlak*. UIN Raden Intan Lampung.
- Saefudin, M. (2026). The Objectives and Principles of Islamic Education: An Analytical Study on the Orientation of Insan Kamil Formation in the Modern Era. *Lentera Pendidikan: Jurnal Ilmu Pendidikan Dan Keguruan Islam*, 2(1), 35–41.
- Sagita, M. N. (2023). Peran Tasawuf dalam Mengatasi Krisis Masyarakat Modern. *Gunung Djati Conference Series*, 19, 64–71.
- Sassi, K. (2025). Spiritualitas pilar kesehatan mental: Studi tematik ayat-ayat ketentraman jiwa. *Jurnal Pendidikan Integratif*, 6(3).
- Sholihudin. (2025). *Konsep Tazkiyatun Nafs dalam Bimbingan Konseling Islam: Pendekatan Spiritual Terhadap Kesehatan Mental Sholihudin1* Universitas Sunan Drajat Lamongan. 01, 120–133.
- Suhartawan, B. (2025). Konsep Al-Qur'an Tentang Tazkiyatun Nafs dan Aplikasinya (Kajian Tafsir Tematik). *Ar-Rasikhin: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 1(2), 123–143.
- Sulastri, S. (2025). *Konsep tazkiyatun nafs terhadap pengendalian hawa nafsu di usia remaja (studi analisis ayat-ayat tazkiyatun nafs perspektif Tafsir Al-Azhar karya Abdul Malik Karim Amrullah w. 1401 H)*. STKQ Al Hikam.
- Suriati, S., Suriyati, S., Anis, M., Muhlis, M., & Riska, R. (2026). Implementasi bimbingan dan penyuluhan Islam dalam meningkatkan kualitas spiritual masyarakat multikultural. *Jurnal Mimbar: Media Intelektual Muslim dan Bimbingan Rohani*, 12(1), 56–66. <https://doi.org/10.47435/mimbar.v12i01.4170>
- Wahyuni, A. S., Mecca, C. S., Andika, F., Ramadhan, I. Y., Sinaga, L. C., Farlis, N. M., &

- Yusri, N. N. (2025). Peran iman dan ibadah dalam menjaga kesehatan mental umat Muslim. *Tashdiq: Jurnal Kajian Agama dan Dakwah*, 16(3), 51–60.
- Yandri, H., & Juliawati, D. (2025). *Spiritual Counseling Grounded in Buya Hamka ' s Tazkiyatun an-Nafs : Relevance and Implementation in the Context of Psychological Issues*. 7(1), 146–159. <https://doi.org/10.32939/ijcd.v7i1.5772>
- Zakia, A. Z., Faylasufa, H. N., Nur, A., & Ilman, A. Z. (2024). Aplikasi tazkiyatun nafs dalam psikoterapi Islam. *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam*, 21(2), 108–129. <https://doi.org/10.14421/hisbah.2024.212-07>