



THE CONCEPT OF TAZKIYATUN AN-NAFS: GUIDANCE IN HANDLING DRUG USERS

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Abstract

Narcotics (NAPZA) remains a major problem in Indonesia, causing physical, psychological, and spiritual damage to individuals. Therefore, treatment efforts are needed that are not only medical and legal but also address religious aspects through an integrated approach. This study aims to examine efforts to treat drug users through the tazkiyatun an-nafs counseling approach. This study uses a descriptive method and content analysis of the literature to provide an overview of the concept and application of tazkiyatun an-nafs in Islamic guidance. Data sources were obtained from various published media relevant to this study. This study is directed at developing a pious personality, namely a person with strong faith, free from heart disease, and noble morals, able to live life with a good attitude to achieve happiness in this world and the hereafter. The results of the study indicate that guidance through the stages of takhalli, tahalli, and tajalli is an important means of purifying the soul, in line with the concept of tazkiyatun an-nafs. This study recommends the application of the tazkiyatun an-nafs approach in dealing with drug users as an effort to foster spiritual development and character building to become better, more pious individuals.

Keywords: Drugs Users; Guidance; *Tazkiyatun Annafs*

Abstrak

NAPZA atau narkoba masih menjadi masalah utama di Indonesia yang berdampak pada kerusakan fisik, psikologis, dan spiritual pada individu. Oleh karena itu, diperlukan upaya penanganan yang tidak hanya bersifat medis dan hukum, tetapi juga menyentuh aspek keagamaan melalui pendekatan terpadu. Penelitian ini bertujuan untuk mengkaji upaya penanganan pengguna narkoba melalui

pendekatan konseling tazkiyatun an-nafs. Penelitian ini menggunakan metode deskriptif dengan teknik analisis isi literatur yang bertujuan memberikan gambaran mengenai konsep dan penerapan tazkiyatun an-nafs dalam bimbingan Islam. Sumber data diperoleh dari berbagai media terbitan yang relevan dengan kajian ini. Kajian ini diarahkan untuk mengembangkan kepribadian yang saleh, yaitu pribadi yang memiliki iman yang kuat, terbebas dari penyakit hati, berakhlak mulia, serta mampu menjalani kehidupan dengan sikap yang baik guna mencapai kebahagiaan dunia dan akhirat. Hasil kajian menunjukkan bahwa bimbingan melalui tahapan takhalli, tahalli, dan tajalli merupakan metode penting dalam proses penyucian jiwa berdasarkan konsep tazkiyatun an-nafs. Penelitian ini merekomendasikan penerapan pendekatan tazkiyatun an-nafs dalam menangani pengguna NAPZA sebagai upaya pembinaan spiritual dan pembentukan karakter agar menjadi pribadi yang lebih baik, bertakwa, dan saleh.

Kata Kunci: Pengguna Narkoba; Bimbingan; *Tazkiyatun Annafs*

Introduction

As human beings, we all desire a healthy life, not only physically but also mentally and spiritually. While physical health can be restored through medical treatment, mental health requires a more in-depth effort because it relates to a person's inner state, morals, and personal qualities. Healing the soul requires developing values, self-control, and moral character so that people can realize their full potential.

The problem of drug abuse is a disorder that impacts not only the physical but also the psychological, social, and spiritual well-being of individuals. (Sulistiyorini & Hasanah, 2025). Drug users often experience personality crises, loss of self-control, and a weakening of moral values and the meaning of life. (Azhari, Rakhmawati, Lestari, & Sardiyanto, 2021). To date, treatment for drug users has focused more on medical and legal approaches. While important, these approaches have not fully addressed the root of the problem, which stems from the individual's mental state and inner consciousness. Therefore, a religious approach is needed as a complement to the treatment of drug users.

One concept in Islamic teachings that focuses on the development and purification of the soul is *tazkiyatun an-nafs*. Tazkiyatun an-nafs is the process of purifying the soul from despicable traits and

fostering noble morals so that humans can return to their natural state. Etymologically, *tazkiyah* comes from the words *zakā-yazkū-tazkiyah*, which mean to purify and cultivate. In a psychological context, *tazkiyatun an-nafs* is understood as the process of purifying and developing the soul to form individuals with inner peace, self-confidence, and good morals. These values align with human nature and shape an individual's spiritual and moral development. (Fathan, Rohim, & Fathan, 2025). This approach is relevant for treating drug users because the problems experienced are not only related to substance dependence, but also to moral and spiritual damage.

Based on this description, this study aims to examine the concept of *tazkiyatun an-nafs guidance* in dealing with drug users as an effort to foster spiritual development and develop a pious personality. This study is expected to provide a conceptual overview of the role of Islamic guidance in helping drug users improve themselves and develop a better personality in accordance with Islamic teachings.

Method

This study employed a descriptive, qualitative approach based on library research. The descriptive method was used to provide a systematic and objective overview of the concept of *tazkiyatun an-nafs guidance* and its relevance in addressing drug users, without any treatment or manipulation of the research subjects. This approach was chosen because the research focused on examining existing concepts and ideas in the literature, rather than on statistical measurements or field experiments.

The data sources in this study were obtained from scientific publications, including books and journal articles relevant to the themes of *tazkiyatun an-nafs*, Islamic guidance and counseling, and the handling of drug abuse. The study analyzed 15 sources, including 5 main reference books and 10 scientific journal articles published in national and international journals. The literature was selected based on theme suitability, author credibility, and relevance to the research objectives. Data collection was conducted through documentation, namely tracing, reading, and recording important information from written sources related to the object of study. Furthermore, the data were analyzed using content analysis techniques, namely an approach that aims to identify, examine, and interpret messages or meanings contained in the text objectively and systematically.

The content analysis in this study draws on the theoretical framework proposed by Klaus Krippendorff, who views content analysis as a research technique for drawing replicable and valid conclusions from text data, grounded in its context. (Krippendorff, 2022). In the context of this study, the analysis was conducted by identifying the main concepts of *tazkiyatun an-nafs*, such as *takballi*, *taballi*, and *tajalli*, then linking them to the psychological and moral problems of drug users as discussed in the literature. Through this technique, the researcher aims to draw conceptual conclusions about the role and implementation of *tazkiyatun an-nafs*, a spiritual development approach for dealing with drug users, to obtain a complete and systematic picture in accordance with the research objectives.

Results

The Concept of Guidance of *Tazkiyatun An-nafs*

The word *tazkiyah* etymologically means "purify" or "cleanse"; some scholars also interpret it as "growing big" and "increasing". *Tazkiyah* also means 1) the teachings of the Apostles to humanity, where if these teachings are obeyed, their souls will be purified by these teachings, 2) the activity of purifying oneself from dirty souls, 3) the activity of purifying oneself from shirk, because in the Qur'an it is seen that shirk is an impure act, 4) it can also elevate human dignity and elevate the dignity of the hypocrites to the dignity of the mukhlisin (Malik, 2005). *Tazkiyah* means purification. According to scholars and Sufis, it is a process of inner purification that aims to get as close as possible to God, involving various practices. (Toriquddin, 2008). Worship that is carried out perfectly and sincerely, in addition to increasing one's piety, can also build oneself from the constraints of lust, so that the purity of the soul can be achieved. (Mutholingah, 2021)

The word "*nafs*" has various meanings among scholars, including "soul." In Arabic, the word "*nafs*" is predominantly translated as "soul," as is the term used in Indonesian. In Greek, the word "soul" is also used as "*psyche*," and the word "*soul*" is also used in Greek. Terminologically, "*tazkiyatun nafs*" refers to actions that influence humans, aiming to heal them of various ailments by fostering noble morals, both directly and indirectly. (Nulhakim, 2019)

From the explanation of the meaning of *Tazkiyatun Nafs* above, it can be concluded that *Tazkiyatun Nafs* is a process to purify the soul, return the soul to its natural state, and a means to treat sick souls so that they return to being healthy souls through Sufi therapies. *Tazkiyah al-nafs* means a process of purification from bad souls (*nafs amarah* and *nafslawamah*) from within a person towards

goodness and a better soul (*nafs mutmainah*) by following and practicing the principles of Islamic law (*Sharia*). (Azmi, 2009).

Thus, *tazkiyatun nafs* (self-purification) is not only based on the principle of cleansing the soul, but also on fostering and developing the soul into a positive being. The opposite of *tazkiyatun nafs* is *ladsiatun nafs* (bringing down and degrading the soul), which hinders the individual's soul from gaining knowledge of Allah SWT.

Takhalli, Tahalli, and Tajalli

Takhalli is the primary effort or step undertaken by a Sufi. It is an effort to escape from negative states of mind and unethical behavior. Some reprehensible attitudes, driven by certain reprehensible ethics, overestimate collective effort. In this regard, *takhalli* can also be interpreted as freeing oneself from dependence on communal pleasures. This is achieved by abandoning all forms of disobedience and attempting to kill evil desires. (Daulay, Dahlan, & Lubis, 2021)

To control and understand human desires, Sufis prescribe steps for moral development in the form of rather rigorous mental exercises and training. These steps are: The most important step a Sufi must take is *takhalli*. This step encourages humans to eliminate behavior dependent on mutual pleasure by striving to distance themselves from all forms of disobedience to God's commands and reducing the power to rebel. Desire, this desire, is the driving force behind all character traits.

After cleansing oneself of bad behavior and all mental vices, the next step is to perform Tahalli. *Tahalli* can be understood as filling oneself with praiseworthy qualities and enlightening the mind with internal and external submission. Such a mind can easily receive the light of *Nurullah*. Therefore, all actions and deeds are always based on the right intention (pure from *riya*), and their worship is nothing but seeking Allah's pleasure. Therefore, such people can draw closer to the Almighty. Therefore, Allah always showers them with mercy and protection. This *Taballi session* is the stage of filling the soul that was previously empty. If we give up habits and do not quickly pick them up, the emptiness can lead to frustration and emotional distress. Therefore, whenever we break an old habit, we must immediately adopt a new, good habit. Practice becomes habit, and habits should be used to build character. Al-Ghazali said that the human soul is trained, understood, changed, and shaped according to the person's own will. Enhance and extend the modules completed in the *Taballi stage* to idealize the learning sequence. Sufis agree that there is a way to attain this state of perfect purity of soul. This domination

of the soul seems to open the way to God at this moment. Without this method, the attainment of this goal will not be understood, and the activities undertaken will not be considered an achievement.

Humans need to understand the sense of divinity when the soul is filled with moral principles, and the organs of the body are accustomed to performing good deeds, so that the results obtained are not diminished. It is a habit that is tried with full understanding and deep affection that increases the longing for God. Sufis also agree that there is only one way to achieve the level of purity of the soul: to give love to God and deepen that love. There is a way to achieve that goal, and the actions attempted will not be considered the right action. (Miswar, 2016)

The Basis of *Tazkiyatun Nafs*

The basics of purifying the soul itself are found in the verses of the Koran, specifically in Surah al-Baqarah [2]: 151

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ or الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Meaning: As we have perfected our favors upon you. We have sent to you a Messenger among you who recites Our verses to you and purifies you and teaches you the Bible and al-Hikmah (as-Sunnah), and teaches you what you do not know.

Then it is also explained in the letter Surat al-Lail [92]: 17-18.

وَسَيُجَنَّبُهَا الْأَتْقَى

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى .

Meaning: And the most pious person will be kept away from the Fire, who spends his wealth (in the way of Allah) for the purpose of cleansing it.

Next is Surah ash-Syams [91]: 8-10. Meaning: So Allah inspired the soul (the path) of wickedness and piety. Indeed, fortunate is the one who purifies the soul, and truly, the loss is the one who pollutes it.

The Concept of Narcotics

NAPZA is an abbreviation for narcotics, psychotropics, and addictive substances. NAPZAs are drugs that have detrimental effects on an individual's personality, both psychologically and physically. The impact of drug use is addiction. NAPZA consists of:

1. Narcotics

Narcotics come from plants, either synthetically or semi-synthetically, which can cause a decrease in consciousness, relieve pain, and even cause addiction, which leads to dependence.

2. Psychotropics

Namely, a drug or substance that can affect the nervous system, leading to changes in behavior and mental function.

3. Addictive substances

It is a drug or substance that has a psychoactive effect, including:

- 1) Alcoholic drinks have the function that when used together with psychotropic drugs and narcotics, they can suppress the central nervous system.
- 2) Inhaled, commonly found in household materials, offices, and so on, which easily evaporate in the form of organic compounds.
- 3) Tobacco is widely used in society and contains nicotine. (Udayana, 2020)

The Concept of Drug Users and Their Relationship with a Pious Person

Society still views drug use as a moral and legal issue. Indeed, imprisoning drug users also reinforces the view that drug users should be "avoided" and "eliminated" in the eyes of society. Stigma and discrimination undoubtedly prevent drug users from seeking treatment, and even cause the group to isolate itself and go underground. While substance use disorders are preventable and treatable, mental and behavioral disorders, incarceration for drug addicts does not reduce their numbers.

Considering that many groups remain untouched and the number of people with an addiction in Indonesia continues to increase annually, the participation of the entire community is essential. This includes preventing the increase in the number of drug addicts, drug addicts, and drug dealers as a form of increased community involvement. The problem of drugs is an eternal human problem. This problem has existed for a long time and will always exist. Therefore, it is also part of humanity's eternal

struggle. We cannot stop preventing and overcoming the dangers of drugs. Drugs are part of the intoxicants (alcohol) that have been mentioned many times in the Qur'an. Allah Subhanahu Wa Ta'ala says:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا كَبِيرٌ مِّنْ نَّفَعِهِمَا ۖ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلِ الْعَفْوَ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Meaning: "They ask you (Mubammad) about wine and gambling. Say, "In both, there is a big sin and several benefits for humans. However, the sin is greater than the benefit." Moreover, they ask you about) What they should spend. Say, "Excess (of what is necessary)." Thus Allah explains His verses to you so that you think," (QS. Al-Baqarah 2: Verse 219)

The urgency of pious humans is because pious humans are actually formed through the process of religious guidance through Islamic teachings, paying attention to human nature within humans, where humans can carry out their duties in accordance with the goals that must be fulfilled by their creator, namely, avoiding what is forbidden and carrying out all His commands.(Jabar, 2016)

The Relationship Between a Pious Person and *Tazkiyatun An-Nafs*

The *Tazkiyatun Annafs (Soul Purification)* method is a solution for strengthening and improving one's personality and soul. *The nafs* (soul) can move people and motivate them to do good or bad things. Often, we lack a pure soul and a strong character. Personality arises from human desires, and from those desires, human actions. The nafs facilitate good or bad deeds. This occurs because *the nafs, or soul, is not only the command center of all human activity but also the driving force behind many human actions.* The first is self-correction. The second is repentance, reflection, evaluating all your mistakes, apologizing, and never repeating them. The third is doing well at all times. The fourth is associating with pious people. The last is always gathering beneficial knowledge and always praying to Allah SWT. Becoming a pious person also requires effort and faith. (Ghofar, 2018)

Discussion

***Tazkiyatun Annafs* Guidance in Forming a Pious Personality for Drug Users**

Guidance is defined as the process of assisting individuals in discovering their potential (Sutoyo, 2017). The person providing this assistance is a counselor or mentor. In this process, the counselor

or mentor must assist willingly and sincerely. The primary focus of this guidance process is "potential," meaning helping individuals develop the "potential" Allah SWT has bestowed upon them and resolving the problems they face in accordance with the Quran and Hadith. One method for guiding individuals or clients is *tazkiyatun annafs (religious purification)*. *Tazkiyatun annafs* means purifying or cleansing the soul within a person. *Tazkiyatun annafs* is a model of Sufi guidance that serves as a process of self-purification and spiritual evolution. This model of Tazkiyatun annafs guidance (Nidawati, 2016) can be used by all individuals who wish to use it or need to purify their souls.

Individuals who can be said to need guidance are those experiencing internal problems and disturbed mental and physical well-being, such as drug users. Someone who uses drugs will experience health problems, both physical and psychological. Drug users are often ostracized by their community, especially by family and friends. This can lead to depression and anxiety due to a lack of support and failure to quit drugs. Furthermore, drugs can cause depression, severe mental disorders/psychotics, and lead to criminal behavior, violence, even destruction, and suicidal thoughts. (BNN, 2014). Therefore, drug users need assistance in the form of guidance, especially Islamic guidance, to resolve their problems and discover their potential.

Every human being has inherent potential. This potential needs to be discovered and developed so that internal problems can be properly resolved. Drug users are no different; they have the right to be useful to themselves and those around them. Developing potential and resolving problems in drug users requires an appropriate guidance model. This guidance model utilizes the Sufi method of *tazkiyatun annafs*, or soul purification. (Nulhakim, 2019).

The Sufi methodology of *tazkiyatun annafs (religious practice)* is a method for eliminating traits, character, and actions that deviate from God's will and guidance. The method aims to provide healing and care, as well as to improve the quality of the human essence, namely, the discovery of one's identity and a noble, pure self-image. The *tazkiyatun annafs method*, derived from the teachings of Imam Al-Ghazali, includes *Takballi*, *Taballi*, and *Tajalli*. (Nidawati, 2016)

The stages of *the tazkiyah al-nafs method* include two aspects: ethics and morality, such as intention, repentance, sincerity, patience, trust in God, self-control, and self-reflection. The other aspect is spiritual worship, including fasting, prayer, zakat (almsgiving), Quran recitation, dhikr (remembrance of God), and the pilgrimage. (Jazilah, 2011). It is hoped that after completing the therapeutic stages of this method, drug users will become pious individuals.

Table 1: Stages of Tazkiyatun An-Nafs Guidance in Handling Drug Users

No	Aspect	Guidance Stages	Form of Activity	Guidance Objectives	Relevance for Drug Users
1	Ethical and Moral Aspects	Intention and Repentance	Planting the intention to change, awareness of mistakes, and commitment to leave NAPZA	Cultivating self-awareness and inner readiness for change	Helping users realize the negative impacts of narcotics and drugs and starting the recovery process consciously
2	Ethical and Moral Aspects	Mujahadah	Practice self-control, fight lust, and cultivate positive behavior.	Strengthening self-control and resilience in the face of addictive urges	Reduces the tendency for relapse and impulsive behavior
3	Ethical and Moral Aspects	Self-reflection	Self-introspection through regular evaluation of behavior and feelings	Forming self-awareness and personal responsibility	Helping users recognize triggers for drug use and improve their mindset
4	Ethical and Moral Aspects	Sincerity, Patience, and Trust	Developing an attitude of accepting the process, surrendering to Allah, and being patient in recovery	Cultivate inner peace and emotional stability.	Strengthening the user's mentality in facing the long rehabilitation process
5	Spiritual Aspects of Worship	Spiritual Worship	Implementation of prayer, fasting, zakat, recitations of the Koran, dhikr, and prayers	Get closer to God and strengthen spirituality.	Provides peace of mind and meaning in life as a substitute for substance dependence
6	Spiritual Aspects of Worship	Formation of Good Morals	Cultivating positive behavior, social ethics, and moral responsibility	Forming a personality with noble morals	Directing users to become productive and meaningful individuals in social life

The table shows that the process of *tazkiyatun an-nafs, guidance, is not carried out instantly but rather through systematic, continuous stages, from fostering self-awareness to forming pious morals.*

A pious person is someone who is truly devout, obedient, and faithful. This aligns with Quraish Shihab's definition of a pious person: someone who has the potential to fulfill the duties of the caliphate assigned to him, thereby benefiting himself and his environment. Similarly, Buya Hamka said that a pious person is someone whose behavior is righteous and beneficial to themselves and others. The Qur'an also uses the term "pious person" to refer to those who have faith and perform deeds in accordance with religious teachings. (Sutoyo, 2017)

However, drug users can become pious individuals. Individuals who are beneficial to themselves and others, as well as individuals who have faith and perform good deeds according to religious teachings. This is where mentors or counselors play a role in helping drug users achieve a pious personality. This is achieved by using the *tazkiyah annafs method* (*takballi*, *taballi*, and *tajalli*) and implementing two aspects of *tazkiyah annafs therapy* (ethics and morality, and spiritual worship).

The first stage of *the tazkiyah annafs method* is *takballi*, or self-purification. *Takballi* is the act of emptying oneself of problems, sins, and negative energies. In this phase, the purification of the heart, soul, mind, and morals is achieved through the practice of *ease*. (Habibullah, 2016) morals. At this stage, the drug user is asked by the guide to strengthen their intention to change for the sake of Allah and to perform a bath and a prayer of repentance to ask for forgiveness from Allah. This is followed by reciting dhikr, tahlil, salawat, reading verses from the Quran, and praying.

After completing the *takballi stage*, clients will enter the *taballi stage*, a process of self-replenishment. *Taballi* is the process of emptying the soul of negative morals and then filling it with religious worship in accordance with religious teachings, carried out routinely, with discipline, consistency, and patience. In this stage, clients will be asked to perform obligatory and recommended acts of worship under the guidance of a mentor. The mentor also continuously provides advice and input based on the teachings of the Quran and Hadith to the client or former drug user.

Then, in the final stage, after completing these two steps, the client will enter a state of rebirth, or *tajalli*. *This stage* refers to the birth of a new soul within the client. The client's personality will be different from before. At this stage, the client will understand the potential they can develop, benefiting themselves and their environment, and will be able to resolve their own problems effectively, in accordance with Islamic teachings.

Using content analysis techniques, this study aims to understand the meaning of the concept of tazkiyatun annafs across various sources. (Krippendorff, 2022). Concepts such as the stages of guidance encompassing moral ethics and spiritual worship, as well as guidance methods such as takhalli, tahalli, and tajalli. These concepts cannot be understood merely as religious terms, but as a series of interrelated processes of spiritual development. By grouping these concepts, the author attempts to identify the pattern of tazkiyatun annafs guidance in shaping a person's personality.

The study's findings indicate that the concept of *tazkiyatun an-nafs* emphasizes the importance of purifying the soul through the development of ethics and morality, and strengthening one's spiritual connection with God. Ethics and morality serve as the initial steps in fostering self-awareness and controlling desires, while spiritual worship strengthens inner peace and provides meaning to an individual's life. In the context of drug users, these two aspects complement each other, as the problems experienced are not only related to substance dependence but also to disturbed mental and spiritual conditions.

Thus, tazkiyatun annafs guidance is highly relevant in developing pious individuals among drug users. Tazkiyatun annafs guidance focuses not only on behavioral change but also on a gradual and continuous process of spiritual development. Through this process, drug users can rediscover their potential, improve their relationship with God, and build a more meaningful life in accordance with Islamic values.

Conclusion

Based on the study, the author concludes that the concept of tazkiyatun annafs, guided by the takhalli, tahalli, and tajalli methods, has the potential to serve as a framework for spiritual guidance in Islamic religious practice for drug users. However, its effectiveness still needs to be tested empirically. This guidance emphasizes the process of purifying the soul through the development of ethics, morality, and spiritual worship, so that it can help drug users realize their potential, control their desires, and improve their mental condition and behavior. Through a gradual and continuous guidance process, drug users can build self-awareness and become pious individuals. These individuals obey the teachings of Islam with the intention of doing so for Allah SWT.

Recommendation

Based on the results of this study, it is recommended that the concept of *tazkiyatun an-nafs guidance* can be used as an approach in Islamic guidance and counseling services, especially for drug users. Counselors are expected to integrate the stages of takhalli, tahalli, and tajalli gradually and continuously, adapting to the client's conditions and needs. Furthermore, further research is expected to examine the application of *tazkiyatun an-nafs guidance* empirically in the field to obtain a more in-depth picture of its effectiveness in assisting recovery and developing a pious personality in drug users.

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