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OPTIMIZING INDIVIDUAL RESILIENCE THROUGH THE *TAZKIYATUN NAFS* METHOD: IMPLICATIONS FOR ISLAMIC EDUCATION AT THE AL-MU'MIN REHABILITATION FOUNDATION IN MALANG

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Abstract

This study examines the implementation of Tazkiyatun Nafs in improving individual resilience at Al-Mu'min Rehabilitation Foundation Malang through a religious education approach. Using qualitative methods through observation, interviews, and documentation, this study found that the approach of purifying the soul through Takhalli (cleansing bad traits) and tahalli (filling noble morals) contributes to building individual psychological resilience. Spiritual interventions, such as zikr, congregational prayers, and therapist guidance, are proven to help clients overcome drug addiction and mental disorders by increasing equanimity, perseverance, and religious awareness. The results showed that the Tazkiyatun Nafs method has several implications in improving individual resilience, namely: (1) Negative Emotion Management, where individuals learn to control stress and anxiety through consistent worship practices; (2) Mental and Spiritual Resilience, which is obtained through increased faith and piety; (3) Increased Religious Values, which have an impact on spiritual transformation and individual morality; and (4) Formation of Harmonious Social Relationships, with social support that helps individuals build healthier and more positive relationships. These findings are in line with the Wagnild-Young resilience model and the Snyder-Lopez variable-focused model, which emphasize the importance of internal-external factor interactions in building resilience. Thus,

Tazkiyatun Nafs-based religious education at Al-Mu'min Foundation not only functions as a therapeutic method, but also as a means of Islamic character building that strengthens individual resilience in facing life's challenges.

***Keywords**: Tazkiyatun Nafs, Individual Resilience, Religious Education, Rehabilitation, Spiritual Resilience*

A. Introduction

The times demand Islamic education that balances intellectual, spiritual and moral aspects. In the midst of the dominance of materialism, *Tazkiyatun Nafs* is increasingly relevant as an effort to form noble morals, so that generations are not only intellectually intelligent, but also spiritually and morally strong.[1] One of the main challenges that needs to be considered is how to find a balance between spiritual, intellectual, and moral aspects in the existing education system, so as to create individuals who have integrity and wisdom in facing life's challenges.[2]

Tazkiyatun Nafs can be the core of this approach, where learners are taught to recognize their potential, improve their intentions, and control their desires as a step towards moral maturity. This process involves habituation to worship, reinforcement of Islamic values, as well as the practice of deep self-reflection.[3] With a holistic education centered on purifying the heart, the younger generation is expected to be able to become individuals who are strong in principles, wise in

[1] Sutarto Sutarto, "Modernisasi Pendidikan Islam Dalam Meningkatkan Mutu Pendidikan Di Indonesia Pada Abad 21," *Journal of Education and Instruction (JOEAI)* 6, no. 2 (2023): 679–92.

[2] Ambo Dalle and Tobroni Tobroni, "Dimensi-Dimensi Dalam Beragama: Spiritual, Intelektual, Emosi, Etika, Dan Sosial," *Ikhlas: Jurnal Ilmiah Pendidikan Islam* 2, no. 1 (2025): 151–65.

[3] Bisyri Abdul Karim and M Hasibuddin M Hasibuddin, "Revolusi Mental Melalui Pendidikan Islam Berbasis Metode Tazkiyatun Nafs," *Education and Learning Journal* 2, no. 1 (2021): 10–18, http://dx.doi.org/10.33096/eljour.v2i1.79.

making decisions, and able to contribute positively to social life, even in the midst of globalization and modernization.[4]

Imam Ghazali described a dirty soul as a cracked mirror, where the reflection of the face appears irregular, the lips look asymmetrical, and the nose and eyes look strange. This illustrates how a polluted soul makes one perceive good things negatively. In fact, the shaitan intervenes by corrupting the heart, which is the center of the human system, thus causing the individual to lose the ability to see clearly and correctly.[5]

Dependence on technology, such as addiction to social media and online gaming, can disrupt one's mental and emotional balance, especially if not balanced with the development of spiritual values.[6] In addition, economic factors also influence the decline of individual resilience, with urban dwellers being more prone to mental disorders such as anxiety and depression than rural dwellers.[7] These conditions often trigger problems such as sleep disturbances, anxiety and depression that require individuals to adapt, but not everyone is able to do so well, thus affecting their physical and mental health.[8]

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[4] Nur Syahid, "Konsep Pendidikan Holistik Dalam Filsafat Pendidikan Islam: Studi Atas Pengembangan Konsep Pendidikan Yang Berbasis Pada Akal, Hati, Dan Fisik," *MODELING: Jurnal Program Studi PGMI* 11, no. 1 (2024): 1186–96.

[5] Kasori Mujahid and Farid Al Fani, "Islamic Worldview: Konsep Jiwa Menurutimam Ghazali," *TSAQOFAH Jurnal Penelitian Guru Indonesia* 5 (2024): 1435–42, https://doi.org/10.58578/tsaqofah.v5i2.4830.

[6] Muhammad Muhlis and Maemoenah Maemoenah, "Peran Guru Dalam Menumbuhkan Kecerdasan Spiritualitas Peserta Didik Pada Pembelajaran Aqidah Akhlak Di MIN 6 BIMA," *Ideguru: Jurnal Karya Ilmiah Guru* 10, no. 1 (2025): 845–52.

[7] Muhamad Zulfadli Abdul Rahman et al., "Development of Spiritual Poverty Measurements of an Urban Population Based on the Concept of Purifying the Self (Tazkiyah Al-Nafs)," *Social Indicators Research* 169, no. 3 (2023): 943–72, https://doi.org/10.1007/s11205-023-03188-5.

[8] Siti Asiyah and Achmad Lutfi, "Strategy and Effectivity of Sufi Healing as a Therapeutic Process for Curing Diseases," *Teosofia: Indonesian Journal of Islamic Mysticism* 12, no. 2 (2023): 279–302, https://doi.org/10.21580/tos.v12i2.18917.

To overcome these challenges, a holistic approach that combines spiritual, emotional and social aspects is very important. *Tazkiyatun Nafs*-based education can be an effective solution to build individual resilience in the face of modern life pressures.[9] By instilling spiritual values such as patience, sincerity and tawakal, individuals can more easily manage stress, reduce anxiety and maintain mental balance. In addition, strengthening social support, both through family and community, also plays an important role in helping individuals overcome various difficulties in life.[10]

Through the synergy between spiritual education and community approaches, individuals can be trained to recognize and overcome negative tendencies that arise from technological addiction or economic pressures.[11] Programs based on remembrance, self-reflection and self-control can help individuals not only avoid the adverse effects of modern lifestyles, but also build the resilience needed to live a more balanced and meaningful life. As such, this approach is able to improve the overall quality of life of individuals, in terms of mental, emotional, and spiritual aspects.[12]

Low levels of resilience can also occur in various age groups, including students. High intellectual aspects without

[9] Muhammad Hasyim, "Pendidikan Karakter Holistik Di Era Disrupsi: Mengintegrasikan Konsep Tazkiyatun Nafs Imam Al-Ghazali," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 11, no. 1 (2022): 113–20, https://doi.org/10.54437/urwatulwutsqo.v11i1.1748.

[10] Risky Maulidiyah et al., "Mengenal Tazkiyatuh An-Nafs Dalam Psikoterapi Islam," *BUDAI: Multidisciplinary Journal Of Islamic Studies* 3, no. 1 (n.d.): 1–7.

[11] Annisa Wahid and Lailatul Maskhuroh, "Tasawuf Dalam Era Digital: Menjaga Kesadaran Spiritual Di Tengah Arus Teknologi," *ILJ: Islamic Learning Journal* 2, no. 1 (2024): 55–73.

[12] Wahid and Maskhuroh.

adequate spirituality can trigger immoral behavior.[13] One of the serious impacts of low resilience is the increase in suicides. According to WHO, more than 700,000 people die by suicide every year, making it the fourth highest cause of death among 15-29 year olds. A study in Surabaya even found that 58.1% of 20-25 year old university students had considered suicide and some had attempted it.[14]

Many individuals around us may experience mental disorders rooted in liver disease due to unresolved personal issues. This often leads them to become introverted and unable to express their problems. When they do try to share their problems, they are often stigmatized as trivial or exaggerated.[15] It is important to realize that each individual has a different level of resilience, so that this negative stigma does not continue to grow, especially in future generations.[16]

Individuals with good resilience have the ability to recognize and develop their potential optimally, so that they can face various life situations with more confidence. These abilities include managing stress effectively, overcoming internal conflicts, and warding off various forms of liver disease such as envy, resentment, or pride.[17] In addition,

[13] Lalu Takdir Jumaidi, Bambang Bambang, and Iman Waskito, "Pengaruh Kecerdasan Spiritual, Emosional, Intelektual, Dan Sosial Terhadap Sikap Etis Mahasiswa Se-Pulau Lombok," *Valid: Jurnal Ilmiah* 20, no. 1 (2022): 105–15.

[14] Abqorina Abqorina et al., "Well Being Berbasis Tazkiyatun Nafs Di Pondok Pesantren Darut Tasbih Ar-Rafi Kabupaten Tangerang," *Jurnal Education and Development* 12, no. 3 (2024): 389–98.

[15] Hania Nuha Tsabita, "Marak Kasus Bunuh Diri: Dosen Psikologi UM Bahas Ancaman Kesehatan Mental Dan Upaya Penanggulangannya," Internship Humas UM, 2024, https://um.ac.id/berita/marak-kasus-bunuh-diri-dosen-psikologi-um-bahas-ancaman-kesehatan-mental-dan-upaya-penanggulangannya/.

[16] Slamet Fatrika Santoso and Palupi Lindiasari Samputra, "Pendidikan Spiritual Dan Religius Mengokohkan Resiliensi Penyalahguna Narkotika Di Indonesia," *Journal on Education* 6, no. 1 (2023): 5089–5101.

[17] Fifin Fauziah, Khoirul Umam, and Ali Said, "Implementasi Nilai-Nilai Agama Islam Dalam Menumbuhkan Resiliensi Siswa Melalui Pembelajaran Pai Di SMPN 3 Jombang," *Education, Learning, and Islamic Journal* 6, no. 2 (2024): 57–70.

resilient individuals tend to play an active role in their communities, make positive contributions, and are able to build harmonious relationships with others. This resilience is an important foundation for maintaining emotional and mental balance, especially in the face of life changes or pressures.[18]

Resilience can be strengthened through spiritual approaches and holistic education, such as in the concept of *Tazkiyatun Nafs*, which emphasizes purifying the soul, instilling positive values, and strengthening the relationship with God. This approach helps individuals face life's challenges more calmly and builds a caring character that contributes to society. Al-Mu'min Mental Rehabilitation Foundation in Malang applies this method in the rehabilitation of former drug users and individuals with mental disorders through congregational prayer, *zikr*, self-reflection, and alternative medicine. This research is expected to be a reference in the development of holistic approaches to improve resilience and mental health.

This study aims to examine the implementation of *Tazkiyatun Nafs* in improving individual resilience at Al-Mu'min Rehabilitation Foundation Malang and understand its implications in Islamic religious education. In a modern era that increasingly emphasizes materialism, the mental and spiritual resilience of individuals faces great challenges. *Tazkiyatun Nafs*-based education offers a solution with a structured approach to purifying the soul, integrating *Takhalli* (cleansing of bad traits) and *tahalli* (filling in noble morals) to create individuals who are more resilient emotionally, mentally and spiritually.

[18] Nur Faiz Habibah, "Internalisasi Nilai-Nilai Pendidikan Islam Dalam Meningkatkan Resiliensi Peserta Didik Di SMK Mansyaul Huda," *MUNAQASYAH: Jurnal Ilmu Pendidikan Dan Pembelajaran* 2, no. 1 (2020): 16–34.

B. Research Methods

This type of research is descriptive qualitative using a field study approach. Primary data was collected from observations, interviews and documentation. Observations were made to directly observe the conditions and process of rehabilitation that integrates the *Tazkiyatun Nafs* method and alternative medicine. Interviews with informants, both therapists and rehabilitation clients, aim to explore responses related to the implementation and implications of using the *Tazkiyatun Nafs* method in the rehabilitation process. Documentation was conducted to collect data related to the success of rehabilitation programs based on the *Tazkiyatun Nafs* method that had been implemented previously. Secondary data was obtained from research, journals and other sources that discuss individual resilience and *Tazkiyatun Nafs* as an implication of Islamic education at Al-Mu'min Mental Rehabilitation Foundation Malang. The following is the coding in data collection through interviews:

Table 1 *Coding of Interviews*

Informant Codes	Subjects	Required data/information
I_GS	Therapist	Concept, method of tazkiyah al-nafs in improving individual resilience
I_MR	Junior drug rehab client	Complaints, implementation and implications of the tazkiyah al-nafs method in improving individual resilience
I_MK	Senior drug rehab client	
I_SM	Client's parents	

This research ensures data validity through triangulation to obtain valid and reliable information. If there are inconsistencies, the researcher will conduct further confirmation. Data analysis used the Miles and Huberman model, which includes three stages: data reduction, data

presentation, and conclusion drawing. At the reduction stage, the data collected was filtered to highlight important aspects and eliminate irrelevant ones. Data presentation was done by organizing information in a more systematic form to find patterns and relationships that could develop into grounded theories. Finally, conclusions were drawn based on valid evidence, with the hope of finding new findings regarding *Tazkiyatun Nafs* at Al-Mu'min Foundation Malang and its relation to individual resilience.

C. Discussion

1. Individual Resilience

Resilience is the ability to bounce back and adapt after experiencing negative emotions, as well as the ability to adjust well to changes in stressful situations.[19] Resilience is the ability of individuals to respond well to the difficult situations they face, allowing them to remain physically and emotionally healthy after experiencing illness, loss, or other stress.[20] This ability can maintain, restore mentally to adapt to stressful life challenges so as to be able to make changes and transformations from difficult life situations.[21] Wagnild and Young suggested five aspects of resilience: Equanimity, Perseverance, Self-reliance, Meaningfulness and Existential aloneness.[22]

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[19] Anthony D Ong et al., "Psychological Resilience, Positive Emotions, and Successful Adaptation to Stress in Later Life.," *Journal of Personality and Social Psychology* 91, no. 4 (2006): 730.

[20] Sílvia Fernanda Cal and Mittermayer B Santiago, "Resilience in Systemic Lupus Erythematosus," *Psychology, Health & Medicine* 18, no. 5 (2013): 558–63.

[21] James T Neill and Katica L Dias, "Adventure Education and Resilience: The Double-Edged Sword," *Journal of Adventure Education & Outdoor Learning* 1, no. 2 (2001): 35–42.

[22] Gabriela Fernandes, António Amaral, and João Varajão, "Wagnild and Youngs's Resilience Scale Validation for IS Students," *Procedia Computer Science* 138 (2018): 815–22, https://doi.org/10.1016/j.procs.2018.10.106.

a. Equanimity is a balanced attitude towards one's life and experiences. This means that a person can see problems from various points of view, which helps them find effective solutions. This aspect is applied at Al-Mu'min Foundation by providing facilities that make clients or students feel at home and comfortable. By prioritizing comfort, clients or students can pour out all the problems that exist, so that the therapist can provide the right treatment. To feel comfortable it takes a relatively long time, because the client still feels anxiety due to previous problems. Therefore, there is a contract between the client and the therapist, the minimum rehabilitation period is 2-3 months.
b. Perseverance is the ability to remain persistent despite adversity or discouragement. It shows the spirit of moving forward in life and staying afloat. Resilient individuals can maintain an optimistic attitude despite being faced with many obstacles, and they successfully overcome problems to achieve their life goals. This aspect is reflected in the client's ubudiyah activities, such as praying in congregation, *zikr* and maintaining cleanliness together.
c. Self-reliance, is a person's belief and ability to rely on himself and understand both his strengths and weaknesses. Basically, the practitioner considers the client as a santri who stays at the pesantren. The client is guided to be able to wash properly and independently, after which the client is guided to improve prayer. Furthermore, the practitioner guides the client to relieve emotional turmoil that sometimes recurs, such as drug addiction or remembering events that traumatize the client. Gus Yunus, as a practitioner, guides clients to instill calmness within themselves, which is then strengthened by independent *zikr*.

d. Meaningfulness is realizing that life has meaning and purpose. This makes a person feel grateful for everything they have. Resilient individuals will remain optimistic and positive in achieving their life goals, even when they face difficult situations. This aspect appears when the client has shown positive changes after several rehabilitations.
e. Existential aloneness, is realizing that each individual has a unique life. While some experiences can be shared with others, there are also challenges that must be overcome alone. This realization provides a feeling of freedom and uniqueness. The existential solitude aspect emerges in the final stage of a client's rehabilitation, signaling that they are truly ready to return to a social environment. At this stage, clients are expected to be productive again and able to interact with the community and family better.

2. **The concept of *Tazkiyatun Nafs* and its implementation in the rehabilitation program**

Tazkiyatun Nafs is the process of purifying the soul, returning the soul to its nature, and treating sick souls to return to health through Sufistic therapies. This process includes purification from bad spirits (*nafs amârah* and *nafs lawâmah*) to good and better spirits (*nafs mutmainah*) by following and practicing the principles of Islamic law.[23]

In Sufism there are three stages in carrying out *Tazkiyatun Nafs*, namely: *Takhalli*, *tahalli* and *tajalli*. These three stages are a series of related processes and must be done sequentially. The third process, namely tajalli, is an intimate situation between God and his servants which is difficult to

[23] Siti Mutholingah and Basri Zain, "Metode Penyucian Jiwa (Tazkiyah Al-Nafs) Dan Implikasinya Bagi Pendidikan Agama Islam," *TA'LIMUNA: Jurnal Pendidikan Islam* 10, no. 1 (2021): 69–83.

present data. Researchers can only present data on the *Takhalli* and *tahalli* processes:

a. *Takhalli*

Takhalli is the process of cleansing oneself of attitudes and traits driven by passions that lead to sin. In another sense, *Takhalli* means cleansing from despicable traits such as hasud, envy, and spite and cleansing oneself from physical and mental sins. Sufis divide sins into two types, namely external sins and internal sins. The outer sins include all despicable acts committed by the members of the body including the five senses, while the inner sins are sins committed by the heart. Thus, *Takhalli* is the process of cleansing and freeing oneself from various impurities of the heart and sins by repenting and making Istigfar (repentance).[24]

The *Takhalli* process at Al-Mu'min Foundation is carried out to help clients break away from bad habits and build a better life. The first stage begins with an evening bath, which serves as a body refresher as well as a symbol of self-purification from the past. Clients are invited to make an intention of repentance, perform ablutions with full awareness, and bathe while praying for forgiveness. This ritual helps them feel calmer and ready to undergo change. Furthermore, clients are familiarized with maintaining cleanliness, both physically and spiritually. Every morning, they clean their rooms and the mosque, which not only keeps the environment tidy but also trains discipline and sobriety. These activities are accompanied by Gus Yunus with a gentle approach, so that clients feel comfortable and more open to guidance. With a supportive atmosphere, such as comfortable facilities and an unforced

[24] Mutholingah and Zain.

worship routine, the rehabilitation process at Al-Mu'min Foundation runs more effectively, helping clients improve their attitudes and lead better lives.

b. *Tahalli*

Tahalli is an effort to re-clean the soul that has been clean with praiseworthy traits. Bad habits that have been abandoned are replaced with good habits through continuous practice, thus creating a personality that practices akhlaqul karimah. One of the methods used is *zikr*, which al-Ghazali calls "solvent of the heart" by always remembering Allah. Thus, *tahalli* can be interpreted as a process of equipping, familiarizing, and beautifying oneself with various good and positive behaviors.

Clients at the Al-Mu'min foundation are guided to form the habit of praying in congregation and routine *zikr*. The *zikr* that is read is kanzul arsy followed by rotibul haddad and yasin fadhilah and ends with a prayer together. This ubudiyah activity is carried out after the maghrib prayer in congregation. One of the drug rehabilitation clients said:

"At first I found it difficult to be consistent in the congregational prayer and zikr routine, but at Al-Mu'min Foundation, I was guided



***Figure 1** Zikr with clients and local residents as social and spiritual support*

patiently. After some time, I began to feel peace in my heart and mind." (I_MR, 2024)

Technical rehabilitation at Al-Mu'min Foundation integrates the Sufism approach, hypnotherapy, herbal medicine, and social support as the main methods in assisting the client's recovery process. The Sufism approach is applied through various ubudiyah activities aimed at improving character and cleansing the soul, such as *zikr*, congregational prayers, and regular recitations that discuss spiritual and moral values. Hypnotherapy is used as a supporting method to help clients overcome trauma, addiction, or psychological disorders by instilling positive suggestions into their subconscious. Meanwhile, herbal treatment is applied as a natural step to reduce the levels of chemical substances in the body that cause dependence on chemical drugs.

By utilizing herbs that have detoxifying properties, this method is expected to help cleanse the body of toxins, accelerate the physical recovery process, and increase endurance naturally. In addition, social support in Foundation activities also plays an important role in the rehabilitation process. Interaction with fellow clients, companions, and a loving and caring environment provides a sense of comfort and encouragement for clients to continue the process towards recovery. With this combination of spiritual, psychological, medical and social approaches, the rehabilitation system implemented at Al-Mu'min Foundation not only focuses on physical and mental healing, but also aims to build spiritual and emotional resilience so that clients can achieve peace of mind and live a more stable and meaningful life.

Snyder and Lopez explain two approaches in the formation of individual resilience: variable-focused models

and person-focused models.[25] Variable-focused models explain that resilience is formed through the interaction between individual characteristics, environment, and life experiences that support the ability to adapt to risks or difficulties. This model illustrates how assets, risk factors, and protective factors are interconnected with individuals or at-risk groups, such as personality, intellect, education, socioeconomic status, and parenting styles, helping to understand the influence of these variables on resilience.

The *Tazkiyatun Nafs* method can be associated with variable-focused models. This approach emphasizes the importance of the interaction between internal and external factors in shaping individual resilience. In *Tazkiyatun Nafs*, the process of soul purification involves self-management (internal) and environmental influences (external) to create a purified and strong heart capable of facing life's challenges. The *Tazkiyatun Nafs* method within the variable-focused model approach can be explained through the following aspects: Assets and Protective Factors, Risks and Risk Factors, and Interventions in the *Tazkiyatun Nafs* method.

c. Assets and Protective Factors

Tazkiyatun Nafs encourages individuals to develop internal assets such as strong faith in Allah, noble character, and spiritual tranquility through *zikr*, prayer, and self-reflection. A supportive external environment, including religious communities, spiritual guidance from mentors or therapists (such as Gus Yunus at Yayasan Al-Mu'min), and compassionate parenting, serves as a protective factor. Gus Yunus explains: *"Our goal is to help clients become better*

[25] Charles Richard Snyder and Shane J Lopez, *Handbook of Positive Psychology* (Oxford university press, 2001).

individuals, not only spiritually but also in their social lives." (I_GS, 2024)

d. Risks and Risk Factors

Risk factors, such as an unsupportive environment or a tendency toward destructive behavior, can be mitigated through the *Tazkiyatun Nafs* approach. The *Takhalli* process (cleansing oneself from negative traits) aims to reduce the negative influence of risk factors that hinder an individual's adaptation to difficulties. Gus Yunus stated:

"We guide the students (clients) to cleanse themselves of negative traits in a better way, such as regularly performing worship, engaging in zikr, and self-reflection. Through this approach, they learn to face difficulties more calmly without reverting to destructive habits. We want them to be more self-aware, stronger in dealing with life's pressures, and better able to adapt."(I_GS, 2024)

e. Curative and Preventive Interventions in *Tazkiyatun Nafs*

Tazkiyatun Nafs is the process of purifying the soul from spiritual impurities, both externally and internally, as well as an effort to eliminate negative traits. This process consists of curative intervention, which focuses on Sufi therapy to heal troubled souls by replacing bad character with virtuous morals, and preventive intervention, which aims to keep the soul pure by avoiding sinful acts and strengthening faith and devotion. These two approaches align with the methods of *tahalli* (cultivating noble character) and tajalli (spiritual consistency), which help build individual resilience through spiritual and psychological balance. Gus Yunus stated:

"We want them to grow with strong spiritual awareness so that they are better prepared to face life's challenges without being easily influenced by negative environments." (I_GS, 2024)



Figure 2 Preventive intervention for middle school students implemented at Yayasan Al-Mu'min.

Table 2 The Relationship Between *Tazkiyatun Nafs* and Individual Resilience

No	***Tazkiyatun Nafs***	Resilience Aspects	Key Quotes
1	*Takhalli* and *tahalli*	*Equanimity*	*"…The client's activities are designed to be as comfortable as possible to achieve peace and let go of any problems they carry. ."* (I_GS, 2024) *"… zikr actually makes me feel calm. …"* (I_MR, 2024)
2		*Perseverance*	*"…Trained to be consistent in salat..."* (I_SM, 2024) *"I am forbidden from constantly dwelling on problems…"* (I_MR, 2024)
3		*Self-reliance*	*" … Here, I learned that praying, even a little, can help ease emotional turmoil…"*(I_MR, 2024)

4		*Meaningfulness*	*"I must recover soon and return to my family…"* (I_MK, 2024) *"…Here, I learned to improve my prayer (salat) and also to refine my life goals…"* (I_MR, 2024)
5		*Existential aloneness*	*"There are times when I feel completely alone, but in those moments, I reflect on my mistakes and the achievements I have gained from this program…"* (I_MK,2024)

3. Implications of the *Tazkiyatun Nafs* Method in Enhancing Individual Resilience at Al-Mu'min Rehabilitation Foundation In Malang

The following are the implications of applying the *Tazkiyatun Nafs* method in enhancing individual resilience:

a. Managing Negative Emotions

Clients learn to manage emotions such as anger, despair, and sadness by replacing them with positive traits like patience, trust in God (tawakkal), and gratitude(Syukr).[26] This helps them overcome feelings of shame or regret about the past, build self-confidence, and achieve a sense of calm when facing stress and life challenges.[27] *Tazkiyatun Nafs* menjadi proses yang penting

[26] Nurul Hidayah, Ade Rizal Rosidi, and Amrini Shofiyani, "Konsep Ikhlas Menurut Imam Al-Ghazali Dan Relevansinya Terhadap Tujuan Pendidikan Islam," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 12, no. 2 (2023): 190–207.

[27] Aliah Purwakania Hasan and Abas Mansur Tamam, "Konseling Adiksi Narkoba Di Pesantren Dengan Pendekatan Tazkiyatun Nafs Imam Al-Ghazali," *Jurnal Bimbingan Konseling Islam* 8, no. 2 (2017): 293–314, https://scholar.google.co.id/scholar?oi=bibs&cluster=5388397553481574982&btnI=1&hl=en.

dalam mengelola emosi.[28] *Tazkiyatun Nafs* plays a crucial role in emotional regulation. One client stated "…after participating in *zikr* and congregational prayer here, I began to learn patience…" (I_MR, 2024).

b. Mental and Spiritual Resilience

Tazkiyatun Nafs helps build mental resilience by guiding individuals to face life's challenges with greater optimism and strong faith in Allah.[29] Regular religious practices, such as congregational prayer and Rotibul Haddad *zikr*, strengthen deep spiritual discipline, enhance the quality of faith, and create a sense of closeness to Allah SWT, which serves as the foundation of mental strength.[30]

c. Enhancement of Religious Values

This method instills discipline in worship and deepens awareness of the meaning of life, encouraging individuals to live a more purposeful life.[31] By strengthening faith and spiritual values, clients develop a clearer

[28] Mastura Ab Wahab, Tajul Ariffin Masron, and Noorliza Karia, "Do Taqwa and Syukr Predict Muslims' Proclivity to Emotional Intelligence? An Empirical Analysis," *International Journal of Ethics and Systems* 40, no. 1 (2024): 153–74, https://doi.org/10.1108/IJOES-06-2021-0114.

[29] Syafiq Mughni and Muhammad Marzuk, "Tafsir Ayat Psikologi, Memaknai Ayat Al-Qur'an Tentang Resiliensi Jiwa Dan Urgensinya Dalam Kehidupan Sosial," *Al-Afkar, Journal For Islamic Studies* 5, no. 4 (2022): 101–14, https://doi.org/10.31943/afkarjournal.v5i4.319.

[30] Mohammad Khidzir, "Implikasi Dzikir Ratib Al-Haddad Terhadap Kecerdasan Spiritual Santri Di Pondok Pesantren Darul Falah Ki Ageng Mbodo Toroh Grobogan" (IAIN KUDUS, 2023).

[31] Ulin Ni'mah, "Konsep Tazkiyatun Nafs Dan Implikasinya Terhadap Pendidikan Karakter Pada Kurikulum 2013," *Universitas Islam Negeri Maulana Malik* (2018).

perspective and a more defined direction in their lives.[32] This provides them with the motivation to lead a more structured, goal-oriented life while continuously striving for inner peace and closeness to Allah.[33]

d. Establishing Harmonious Social Relationships

With a purified soul and positive character, clients can build better and more harmonious social relationships with others.[34] This fosters an atmosphere of mutual respect, reduces conflicts, and strengthens social bonds within the community.[35] The concept of *Tazkiyatun Nafs* emphasizes the development of social piety and religious values by instilling noble morals and fostering harmonious relationships between individuals. This process aims to create a religious, ethical, and socially contributing community.[36]

D. Conclusion

The implementation of *Tazkiyatun Nafs* at Yayasan Rehabilitasi Al-Mu'min Malang has proven effective in building individual resilience through a holistic approach that

[32] Nazila Isgandarova, "Muraqaba as a Mindfulness-Based Therapy in Islamic Psychotherapy," *Journal of Religion and Health* 58, no. 4 (2019): 1146–60, https://doi.org/10.1007/s10943-018-0695-y.

[33] Cece Jalaludin Hasan, "Bimbingan Dzikir Dalam Meningkatkan Kecerdasan Spiritual Santri Melalui Tazkiyatun Nafs," *Irsyad: Jurnal Bimbingan, Penyuluhan, Konseling, Dan Psikoterapi Islam* 7, no. 2 (2019): 121–40.

[34] Mughni and Muhammad Marzuk, "Tafsir Ayat Psikologi, Memaknai Ayat Al-Qur'an Tentang Resiliensi Jiwa dan Urgensinya Dalam Kehidupan Sosial."

[35] Muhammad Ihsan Ramadhan, "Ruqyah Sebagai Pengobatan Dalam Pandangan Islam (Studi Kasus Pada Yayasan Rehab Hati Di Kota Palopo)," *Tesis* (Institut agama islam Negeri (IAIAN Palopo), 2020).

[36] Khotib Khotib and Muhammad Ufuqul Mubin, "Tazkiyat Al-Nafs Melalui Pendekatan Tasawuf Dan Fikih Dalam Membangun Kesalehan Sosial Dan Relegiositas Masyarakat," *IBDA: Jurnal Kajian Islam Dan Budaya* 17, no. 2 (2019): 193–213.

integrates spiritual, psychological, and social aspects. The rehabilitation process, based on the three main stages of *Takhalli* (removal of negative traits), *tahalli* (cultivation of noble character), and tajalli (spiritual consistency), has successfully enhanced clients' mental resilience, with noticeable behavioral improvements within 2-3 months. Spiritual interventions such as collective *zikr*, qiyamul lail, and guidance from Gus Yunus have not only helped clients overcome drug addiction and mental disorders but have also strengthened equanimity (inner peace) and perseverance (determination). This model aligns with Snyder-Lopez's variable-focused models, which emphasize the interaction of internal factors (religious faith, discipline in worship) and external factors (community support, therapeutic environment).

The implications of the *Tazkiyatun Nafs* method in enhancing individual resilience include managing negative emotions, mental and spiritual resilience, strengthening religious values, and establishing harmonious social relationships. To optimize results, synergy between rehabilitation institutions, families, and society is essential in creating a supportive ecosystem. Additionally, integrating the *Tazkiyatun Nafs* curriculum into the formal education system can further strengthen the resilience of future generations.

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