



The Relevance of Abu Bakar Atjeh's Concept of *Tazkiyah al-Nafs* in Addressing Mental Health Issues

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Abstract

Mental health issues in today's world are a major concern that must be addressed. *Tazkiyah al-nafs* emerges as a significant answer to the problem in this context. *Tazkiyah al-nafs* is primarily concerned with purifying the soul, cleansing the heart of desire and greed, and bringing one closer to Allah. Abu Bakar Atjeh, a well-known Indonesian scholar, believes that *tazkiyah al-nafs* is one of the most effective medications for people suffering from mental health conditions. Hence, this article aims to explore the concept of *tazkiyah al-nafs* by Abu Bakar Atjeh and its relevance in addressing mental health problems. This study is library research with a qualitative approach. Data was obtained using documentation techniques, and the collected data was analyzed using descriptive analysis methods. The research concludes that there are two ways to achieve mental health through the *tazkiyah al-nafs* method, namely *khalwah* and *zikr*. The conclusion in this paper is that *tazkiyah al-nafs* has a positive and comprehensive impact because of its holistic and spiritual-based approach so that these concepts of *khalwah* and *zikr* in *tazkiyah al-nafs* can be applied to various mental health problems.

Keywords: Abu Bakar Atjeh; *Zikr*; *Khalwah*; Mental Health; *Tazkiyah al-Nafs*.

Abstrak

Permasalahan kesehatan jiwa di zaman modern ini menjadi sebuah tantangan yang perlu mendapatkan perhatian secara serius. Dalam konteks ini, konsep *tazkiyah al-nafs* menjadi penting sebagai solusi untuk mengatasi problem tersebut. *Tazkiyah al-Nafs* pada dasarnya menyangkut proses penyucian jiwa yang menjadi sarana membersihkan hati dari hawa nafsu dan syahwat serta sarana mendekatkan diri kepada Allah. Abu Bakar Atjeh, seorang ulama terkemuka Indonesia, meyakini konsep *tazkiyah al-nafs* sebagai salah satu dari solusi efektif bagi penderita gangguan jiwa. Artikel ini bertujuan mengeksplorasi konsep *tazkiyah al-nafs* Abu Bakar Atjeh dan relevansinya untuk mengatasi problem kesehatan mental. Studi ini merupakan penelitian kepustakaan dengan pendekatan kualitatif. Data diperoleh menggunakan teknik dokumentasi. Data yang sudah terkumpul dianalisis menggunakan metode deskriptif analisis. Penelitian ini menyimpulkan bahwa *tazkiyah al-nafs* memiliki dampak yang positif dan komprehensif

karena pendekatannya yang holistik dan berbasis spiritual sehingga konsep *khalwah* dan *zikir* dalam *tazkiyah al-nafs* dapat diterapkan pada berbagai permasalahan kesehatan jiwa.

Kata Kunci: Abu Bakar Atjeh; *Zikir*; *Khalwah*; Kesehatan Mental; *Tazkiyah al-Nafs*.

Introduction

Mental health has emerged as a critical concern in contemporary society, demanding equal attention as physical health. The World Health Organization (WHO) emphasizes that good mental health extends beyond the mere absence of mental disorders; it encompasses an individual's ability to cope with stress, function effectively in daily life, work productively, and contribute meaningfully to their community. The WHO recognizes Mental health as a fundamental human right, highlighting that every person should have access to mental health resources and support to achieve overall well-being. This underscores the essential role of mental health in fostering a healthy, balanced life and emphasizes the collective responsibility to prioritize mental health awareness and care in our communities ("Mental Health" 2024).

Recent data from the Indonesian Community Mental Health Index (2023) reveals concerning statistics: approximately 9,162,886 cases of depression were reported, representing a prevalence rate of 3.7 percent. This has contributed to a suicide rate of 3.4 cases per 100,000 people in Indonesia. The situation is particularly alarming among adolescents, with 19 percent reporting suicidal thoughts and 45 percent admitting to self-harming behaviors (Anwar 2023).

In response to these challenges, Indonesian Muslim communities are encouraged to address mental health concerns through spiritual practices and religious teachings integrated into daily life. Notable Indonesian scholar Abu Bakar Atjeh presents a solution through *tazkiyah al-nafs*. This concept represents a comprehensive approach to mental well-being through spiritual purification. According to Atjeh (2017), *tazkiyah al-nafs* involves cleansing the human soul from external and internal impurities. This spiritual practice aims to cultivate inner peace, strengthen adherence to Islamic principles, and overcome negative traits that may affect mental well-being.

The scholars have extensively researched the concept of *tazkiyah al-nafs* and its relevance to mental health. Some of them include Masyhuri, who wrote a paper entitled

Prinsip-Prinsip Tazkiyah al-Nafs dalam Islam dan Hubungannya Dengan Kesehatan Mental (Principles of *Tazkiyah al-Nafs* in Islam and its Relation to Mental Health). According to al-Ghazali, this article reveals about *tazkiyah al-nafs*, which is related to addressing mental health problems (Masyhuri 2012). Then Muhammad Mus'ab and others wrote a paper entitled *Menjaga Kesehatan Mental di Tengah Pandemi Covid-19 Melalui Tazkiyah al-Nafs* (Maintaining Mental Health amid the COVID-19 Pandemic Through *Tazkiyah al-Nafs*). This paper explains that maintaining mental health through *tazkiyah al-nafs* towards the heart, mind, and soul will give birth to a well-controlled self and produce a stable self-quality based on faith (Muhammad Mush'ab M and Salsabila, 2020). Next, Maududin and his colleagues wrote a paper entitled *Konsep Pendidikan Tazkiyah al-Nafs Ibnul Qayyim Dalam Menangani Kenakalan Peserta Didik* (The Concept of *Tazkiyah al-Nafs* by Ibnul Qayyim in Dealing with Student Misbehavior). This article concludes that there are five concepts of *tazkiyah al-nafs*, namely: a) believing that every disease has a cure; b) the Qur'an is a cure; c) increasing prayers; d) balancing between love, fear, and hope; and e) staying away from sins and disobedience. The conclusion of this paper shows that these five concepts can be implemented to purify the soul in the hope of reducing teenage delinquency (Maududin, Tamam, and Supraha 2021). Some of the publications above have shown that *tazkiyah al-nafs* positively affects someone's mental and emotional health. Therefore, in the context of Sufism, *tazkiyah al-nafs* can help individuals develop character, overcome social problems, and enhance spiritual well-being (Farhanaf 2017).

After reviewing some literature on *tazkiyah al-nafs*, the author found a journal that explains the concept of meditation to improve a person's mental/psychological health. The article explains that the effects of Mindfulness meditation significantly improve the mental/psychological health of the individual (Eberth and Sedlmeier 2012). Although it has some similarities to improving mental well-being, the concepts of *tazkiyah al-nafs* and meditation fundamentally differ from the resulting analysis. *Tazkiyah al-Nafs* has a basis in spiritual and religious values, so it aims to achieve closeness to God while improving mental health (Uyun, Kurniawan, and Jaufalaily 2019). Compared to meditation, the activity is universal and experiential, so the results obtained only focus on mental and emotional health. Therefore, in this paper, the author will discuss how to maintain mental health through *tazkiyah al-nafs* by Abu Bakar Atjeh as a Nusantara ulama figure, which conceptually provides

benefits spiritually as well as psychologically and emotionally, and the concept is still relevant to be applied in today's modern mental health era.

A Brief Biography of Abu Bakar Atjeh

Abu Bakar Atjeh was born on April 28, 1909, in Kutaradja, Banda Aceh. He was born to parents Sheikh Abdur Rahman and Hajjah Na'in. His real name is Abu Bakar; the use of the word Atjeh after his name is intended to distinguish him from another Abu Bakar. The name behind it is a title given by the first President of the Republic of Indonesia, President Soekarno, as a tribute to the extensive knowledge possessed by the son of Aceh (Wardah 2021, 54).

He is fluent in various foreign languages, including Arabic, English, Dutch, French, Japanese, and German, and several regional languages, including Acehnese, Sundanese, Javanese, Gayo, and Minangkabau. In addition, she was one of the most productive Islamic intellectuals of her time (Atjeh 2017, 8). He is also known as the Walking Encyclopedia, and his other works include *Tarekat dalam Tasawuf* (Orders in Sufism) and *Sejarah Syiah Nusantara* (The History of Shiism in the Nusantara), as well as many other works, both reprinted and not yet printed.

The book *Seratus Tokoh Islam Paling Berpengaruh di Indonesia* (One Hundred Most Influential Islamic Figures in Indonesia) by Shalahuddin Hamid and Iskandar Ahza mentions Aboebakar Atjeh as one of the most prominent personalities. Furthermore, he is known for her involvement in politics and government as a Constitution member from the Masyumi Faction and one of the Ministry of Religious Affairs founders (Atjeh 2017, 8). In 1924, he became one of the founders of Muhammadiyah Branch Kutaradja Aceh. Aboebakar Atjeh also established the Iskandar Muda Iskandar Khanab Library in Kutaradja in 1949 and became editor of the Ministry of Religious Affairs' *Mimbar* journal in 1950. He has also been an activist in various organizations, including Sarekat Islam. On December 18, 1979, Aboebakar Atjeh passed away in Jakarta and was buried at the Karet Bivak Jakarta Public Cemetery (Wardah 2021).

The Concept of *Tazkiyah al-Nafs*

Tazkiyah al-Nafs comes from two words, namely *tazkiyat* and *al-Nafs*. If we look at it in the context of the Arabic language, the word *tazkiyat* comes from the root word *zakka-yuzakki-tazkiyatan*, which means to cultivate, develop, improve, cleanse, purify, and make someone good and better. And *al-nafs* in the book *Al-Mu'jam Al-Wasith* means self or soul, as in the sentence "جاء هو نفسه", which means he came, not a representative or someone else. From the perspective of the Quran, the word *nafs* in both plural and singular forms is mentioned 360 times in the Quran (Mutholingah 2021).

Tazkiyah al-Nafs is a Sufi method that purifies the soul, restores it to its natural state, and heals ill souls to make them healthy again (Sholihin 2004, 175). It means a process of purification from the bad spirit (*nafs ammārah* and *nafs lawwāmah*) within oneself towards goodness and a better spirit (*nafs mutmainnah*) by following and practicing the principles of Islamic law (Azmi 2009). In the words of Abul Qasim Husain bin Muhammad, also known as Ragib Al-Isfahani (502 H), *tazkiyah al-nafs* is the effort of humans to purify their soul and themselves or by performing good deeds and actions that directly or indirectly affect one's soul, to heal oneself from various diseases or captivity by achieving various noble personality characteristics (Nulhakim 2019).

According to al-Ghazali, the heart is like a mirror, and what clouds it are physical cravings; hence, following Allah and turning away from the demands of body desires can make the heart shine and purify it (Gusti 2012, 171). Furthermore, he sees *tazkiyah al-nafs* as a process of purifying the human spirit of harmful substances, both external and internal.

Allah SWT stated in the Quran QS. 91:7–10 that the soul was created to perform its tasks constantly and with a soul that may always promote righteousness and evil, that by always doing good actions, it has cleaned its soul, and that by always committing evil, it contaminated its soul. According to Sayyid Qutub, the interpretation of *Fi Zhilal al-Qur'an* states that *tazkiyah al-nafs* is an attempt to purify the soul, emotions, behaviors, human perspective, sexuality, and social relationships (Qutub 1967, 3915).

Purification of the Soul generally talks about the soul (*nafs*). The term *An-Nafs* has been mentioned as the totality of the human soul or the opposite of the body. There are at least four concepts associated with the term *al-nafs*, namely the heart (*al-qalb*), life (*al-rūḥ*),

soul (*al-nafs*), and intellect (*al-'aql*) (Sholihin 2003). These four terms contribute to purifying the soul, or *tazkiyah al-nafs*. In general, purifying the soul means purifying the heart and mind to avoid negative thoughts and always remember Allah by constantly making *zikr*. It is also a duty for the whole body to be physically and spiritually cleansed. Life will be peaceful, comfortable, and peaceful with a clean soul (Zainol 2019).

To achieve the process of *tazkiyah al-nafs*, several means must be used, namely two means, according to Ibn Qayyim al-Jawziyyah. The first is through the process of *takballi*, which involves cleansing and freeing oneself from various impurities of the heart and sins by repenting and seeking forgiveness, as well as avoiding and abandoning negative or blameworthy actions and characteristics, such as lying, betrayal, envy, sinful behavior, hypocrisy, arrogance, backbiting, slander, and others. The second is through the process of *taballi*, which involves equipping, accustoming, and adorning oneself with various good and positive actions, such as increasing knowledge, faith, piety, worship, remembrance of God, prayer, recitation of the Quran, and contemplation. Other ways to establish excellent habits include continuously exercising praiseworthy qualities like honesty, trustworthiness, and humility. Some of these attributes can purify the spirit and establish positive habits for a person's character in life (Ihsan, Munir, and Irawan 2023).

The Quran and Hadith provide an effective way to purify the human heart or *tazkiyah al-nafs*. QS. 33:70–71 and QS. 11:114 explains that having faith, being conscious of God, and being truthful in speech are ways to *tazkiyah al-nafs*. In another letter, it is explained that jihad with wealth and soul QS. 61:10, giving *zakat*, infaq, and sadaqah, QS. 9:103, and QS. 62:16–17 are also meant to achieve purity of the soul. Meanwhile, in the Hadith narrated by Imam Muslim, the Prophet said:

“And seek forgiveness from your Lord. Indeed, He is a perpetual forgiver. Indeed, Allah extends His hand during the night to accept the repentance of the one who sinned during the day and extends His hand during the day to accept the repentance of the one who sinned during the night until the sun rises from the west.”

In addition to those mentioned in the Quran and Hadith, several steps must be taken to obtain *tazkiyah al-nafs* and draw closer to Allah SWT, which includes various levels according to the Sufis. According to al-Qushairi in his book *al-Risalah al-Qushairiyah*, they are repentance, struggle, seclusion, asceticism, piety, piety, asceticism, fear, hope,

contentment, reliance, gratitude, patience, vigilance, satisfaction, sincerity, remembrance, poverty, love, and longing. Meanwhile, according to al-Ghazali, they consist of repentance, patience, gratitude, fear, hope, reliance, love, satisfaction, sincerity, self-examination, and vigilance. The stages of maqamat, according to Abu Nasr al-Sarraj al-Tusi, consist of repentance, asceticism, poverty, patience, gratitude, satisfaction, and reliance (A. Rahman and Halim 2019).

According to al-Ghazali, *tazkiyah al-nafs* serve numerous purposes. The first is to prepare believers with clean spirits, extensive knowledge, worthy worship activities, and responsibilities. Second, provide those with healthy souls and liberate them from wicked behaviors that threaten the soul itself. Third is the development of individuals with pure souls and noble character toward Allah SWT, themselves, and others around them (Sholihin 2003, 17–21).

The Concept of *Tazkiyah al-Nafs* According to Abu Bakar Atjeh

Abu Bakar Atjeh defines *tazkiyah al-nafs* as the human effort that is consistently, continuously, and sustainably accomplished to eliminate all despicable qualities in the soul and to purify oneself from various tendencies to always lean towards worldly matters by engaging in spiritual exercises (*riyādlah*) (Yahya and Sham 2020, 3–18), or self-discipline, such as fasting, reducing and limiting food, drink, and sleep, as well as minimizing inane conversation. He further highlights that focusing just on eating and drinking would not elevate oneself beyond the majority of Allah's creatures and others. This results in a lack of clarity in their thoughts and a closed heart toward accepting themselves as beings made higher and nobler than others. Another thing to remember is to cultivate stillness, which involves reducing unnecessary words, so one must strive to control their carnal desires (Wardah 2021).

Abu Bakar Atjeh's idea of *tazkiyah al-nafs* shares parallels with the broader meaning of *tazkiyah al-nafs*, making it one of the ways for soul nurturing and character education. *tazkiyah al-nafs*, etymologically, has two meanings: cleaning and healing. It says that cleansing the soul eliminates all ailments by embracing divine names and behaviors (*takballuq*). It cannot be doubted that *tazkiyah al-nafs* is only possible through entire and sufficient devotion

and actions. At this point, a sequence of meanings is recognized in the heart, which could comfort the soul. The most noticeable quality of a peaceful and healthy spirit is excellent manners toward Allah and other living beings (Masyhuri 2012).

The Process of *Tazkiyah al-Nafs* and Its Purpose

The book *Tarekat Dalam Tasawwuf* by Abu Bakar Atjeh does not go into depth regarding *tazkiyah al-nafs*. Still, the author describes some Sufi practices aimed at purifying the soul mentioned in his work. The first is seclusion (*kehalwah*), which has a meaning in the tarekat community of learning to strengthen the heart and train the soul and heart always to be accustomed to remembering Allah so that it becomes a prolonged stay to serve Allah (Atjeh 2017, 27).

Seclusion (*kehalwah*), according to Abu Bakar Atjeh, has various forms, as exemplified by the Prophet when he secluded himself in the cave of Hira before being appointed as a messenger. Even historians say that the Prophet continued to seclude himself in the cave of Hira' to receive revelations. Abu Bakar Atjeh explains the way of seclusion by quoting from the teachings of the Naqshabandiyah order: the first is by performing i'tikaf, or staying in the mosque for as long as possible that he can afford because of the abundance of rewards from i'tikaf; the second is by always being in a state of purity (*wuḍu'*) during the seclusion; and the third is by always reciting the designated *ẓikr*. The fourth is to separate the heart from the body and everyone else during seclusion. The fifth is always to perform congregational prayers. Sixth, reduce eating, sleeping, drinking, and talking during seclusion. Seventh, always wear white clothes, a white shirt, and a white sarong so that when it gets dirty, it will appear dirty. Eighth, minimize eating meat because the nature of meat makes humans wild. Ninth, always avoid business dealings and all other worldly activities that can distract the heart from Allah. The tenth method is to use a mosquito net to reduce mosquito and bug disturbances and give the illusion of being in a tomb or hole. The eleventh is constantly facing the *qibla*—his face and chest. The last is continually practicing patience and contentment (Atjeh 2017, 19–22).

The second is *ẓikr*; in this case, he explains that *ẓikr* is the most important thing because this practice is always almost seen to be done; according to him, *ẓikr* is remembering

God with various kinds of utterances that mention the name of God or His attributes or words that remind them of God. The recollections referred to by Abu Bakar Atjeh are to mention or recognize Allah so that belief in the memory develops both qualities in humans: fear of Allah and love for Allah. If a servant fears Allah, everything commanded and prohibited will be done and stopped. Then, if a servant loves Allah, he will constantly acquire actions that Allah favors and avoid behaviors that Allah dislikes (Atjeh 2017, 27–29).

The important thing about why remembrance must always be done is that Abu Bakar Atjeh quoted from the book *Pertahanan Tharekat Naksyabandiyah* by H. Jalaludin, which explains that the activity of remembrance has the main purpose of obtaining goodness from Allah SWT. He quoted the importance of remembrance from the verses of the Quran, which explains that because the servant who always remembers will always remind us of Allah (QS. 33:41), a person who always remembers will always remember Allah. Allah will always remember his servant (QS. 2:152); among the things that can be obtained by people who always remember is that they will always find happiness in this world and the hereafter (QS. 8:49 and QS. 62:10). Another thing is that remembrance will heal all diseases in the heart, in which there are about sixty kinds of heart diseases, as stated in the hadith of the Prophet narrated by Daihumi from Anas bin Malik that remembering Allah (*ẓikr*) is healing the heart, meaning repairing the heart. In addition, by remembering Allah, the heart will be established, and if the heart is firm, then the other limbs will also obey the command of Allah (QS. 13:28). There are many more things that can be mentioned about the virtues of *ẓikr* (Atjeh 2017, 29–30).

Certain processes in *tazkīyah al-nafs* activities are designed to bring people closer to Allah and strengthen their faith. When one firmly believes in God, love, obedience, compliance, and fear develop, allowing one to guide and evaluate all actions. The emotion of love for human beings grows because God, as the supreme ruler of everything in existence, is always recalled and apparent, manifesting itself in the soul's life (Angraini and Asmita 2022).

Someone who has reached that degree will do everything with complete sincerity and love for Allah SWT, seeking only His willingness and pleasure. Finally, that individual will become not greedy, egotistical, or self-centered but rather cautious, honest in worship, and

excellent in actions (Atjeh 1966, 25). A careful or serious attitude in worship and behavior can teach the human soul to reach spiritual health since Allah is the sole owner of the soul.

Implications of Therapy Counselling Interventions that integrate with *Tazkiyah al-Nafs*

In this modern era, there are many methods and concepts in treating and prospering mental health; in this context, the author wants to explain how therapeutic counseling and *tazkiyah al-nafs* have a strong relationship in helping individuals to achieve mental and spiritual well-being (M. A. A. Rahman, Mustapha, and Suparman 2021). In therapeutic practice, counselors can facilitate a process of deep self-reflection, which is in line with the principles of *tazkiyah al-nafs*. By guiding clients to explore their spiritual and moral values, counselors help them overcome emotional and psychological problems and give deeper meaning to their life experiences (Afrinaldi, Amir, and Arif 2015). This creates space for individuals to purify the heart and soul of negative encumbrance, which aligns with the goal of *tazkiyah al-nafs*.

On the other side, *tazkiyah al-nafs* can enhance the counseling process by adding a spiritual dimension often ignored in conventional therapy. By integrating elements such as seclusion (*kehalwah*), *zikir*, and *muhāsabah* into therapy sessions, individuals are invited to increase self-awareness and develop positive character traits. This reduces anxiety and stress and helps them find deeper inner peace. Through this collaboration, therapy counseling can become more holistic, supporting individuals on a well-rounded mental and spiritual healing journey (Ibrahim 2023).

A practical example is self-compassion (Wasson, Barratt, and O'Brien 2020). This practice encourages individuals not to judge themselves but to see mistakes and weaknesses as part of the human experience, and this practice also encourages individuals to be gentle and compassionate with themselves when facing difficulties, in terms of *tazkiyah al-nafs*, it emphasizes the importance of purifying the soul through reflection and acceptance, such as *muhāsabah* and *kehalwah*. So, both concepts aim to create emotional balance and better mental health, and they can help individuals achieve inner and spiritual peace (Maktar, Sidik, and Awang 2023). An example of the reality of society is when individuals feel depressed because of high work demands and difficulties in achieving targets. So by applying self-compassion

and *tazkiyah al-nafs*, which is by self-reflection or *muhāsabah* or *khabmah*, he will understand that he often criticizes himself excessively. The individual begins to practice controlling his mind and soul, knowing that everyone has weaknesses, and tries to accept himself lovingly as long as he draws closer to the almighty God (Kao, Peteet, and Cook 2020).

The Relevance of *Tazkiyah al-Nafs* by Abu Bakr Atjeh in Resolving Mental Health Problems

Before delving into human mental health issues, the author intends to define humanity through the perspective of al-Hallaj's Sufism, a philosophical Sufi figure who declared that an individual is termed human because he or she possesses both human (*nasut*) and divine (*lāhūt*) personality characteristics. Thus, as Allah's creations, human beings are created of both physical and spiritual parts, which causes them to commit wrong because of their material nature and to do goodness because of their spiritual element, which encourages them to grow toward God continually (Sulthon 2003).

According to Indonesian Positive Law No. 3 of 1966, which explains mental health, mental health is a condition of a healthy soul that does not experience any changes in mental functions, and there are no mental health disorders. It is also said that a mental disorder, or insanity, is the inability of a person to face reality, which can cause many psychological conflicts. A person with a mental illness is someone who cannot or is not consciously taking responsibility related to maturity (Kartono 2000). Every individual who exhibits behavior that leads to bad attitudes, traits, and behaviors will affect the extinguishing of the "*Nur Ilahi*." On the other hand, *Nūr* has the potential to awaken true intelligence within a servant. If this *Nūr* is extinguished, it will make it difficult to adapt to vertical and horizontal environments (Aliyah 2019).

Several indications indicate that an individual is losing the Divine light, which reveals innate enlightenment. First, a soul that lacks the strength and motivation to do functions and looks for the potential of peace, calm, and kindness, as stated in Q.S. 91:9–10; Second, a mind that loses the power and energy to analyze, think, and comprehend the mysteries of the Lord's concepts. Third, a heart that has lost the ability to receive and respond to direction, intuition, insight, and inspiration. Fourth, the sensory capacities have lost the ability to see

items and their essences, such as Allah's words or the substance of occurrences and happenings around them. Fifth, the body loses the strength to act and strive for genuine improvement, truth, benefit, and salvation for oneself (Jannah 2015).

Modern humans are considered more sophisticated than previous cultures because they can reason more logically and employ numerous technologies to improve their quality of life. However, this does not mean he will be smarter. In reality, their human traits lag behind the improvements in thinking and technology. Some of the repercussions of this imbalance render modern humans susceptible to mental diseases, the first of which is estrangement. Alienation is when a person feels alienated from himself or another person and is frequently unable to grasp their wants. It's caused by rapid social change that is at odds with the tightening of human relationships, the shift of traditional institutions to rational institutions, homogeneous societies becoming heterogeneous, and stability becoming social mobility (Bangir 2000, 168–70).

The second issue is stress. This occurrence is the body's reaction or assumption to various generalized demands or responsibilities, and if such demands surpass their capacity, they become stressed. Overall, living this life will make it tough to avoid stress. The phrase *psychosocial stressor* refers to any incident or scenario that shifts how someone lives and forces them to adjust. A variety of factors contribute to the psychological stressor. Marriage troubles, problems with parents, disputes within interpersonal connections, employment problems, bad housing circumstances, unhealthy economic situations, and a variety of other stressors are included (Putri, Wibhawa, and Gutama 2015).

The following is a situation of emergency. Modern humans frequently experience this anxiety due to an absence of significance in life, which is his major goal in this existence. Humans have a predisposition to conduct their lives under the supervision of others. Life like this causes uneasiness because there is internal conflict. The fourth is neurosis. This ailment is known as a functional abnormality of the nerve, and it is characterized by a pattern of partial personality breakdown and decreased interaction between the individual and their social environment. Fifth, psychosis is a severe mental condition marked by non-functional personal integration; the individual is unable to maintain social contact with the outside world and has a disruption in their character and intellectual function. What happens to a person

with psychosis is that he appears and will experience great fear, turmoil, and attempts to commit suicide (Hadi 2015).

After examining some of the indications and symptoms of a person who has a mental disorder or mental health, the concept of Abu Bakar Atjeh's *tazkiyah al-nafs* is considered to be one of the answers for a person with a mental problem or his soul. She began by learning how to establish the heart and educate the soul and heart to remember God. This is done to restore the Nour Divine's ability to illuminate genuine minds. It is also accomplished by teaching his spirit and heart to be pure and honest with God alone (Atjeh 2017, 20).

One of the most effective solutions for modern human beings in the face of the aforementioned mental diseases is to always worship by means of thoughts. It is said that if a man or a servant of God believes that his birth and innerness are visible, that all of his works are in His sight, that all of the words He hears, and all of his ideas and intentions are known by God, then the servant is a true man because he is always in the state of praising himself before God (Atjeh 2017, 27).

Aside from that, there are several other advantages to continually remembering Allah. Among these attributes, the Qur'an states in chapter 20, verse 124, that a person who frequently remembers Allah's name will not be limited in life. Similarly, constant memory will preserve him from kufr, provide the same benefit as *zakat* and *haji*, revive faith, become body *zakat*, and become filial piety to Allah. Always remembering will also enable the body's acknowledgment of Allah's grandeur, make the face more radiant, provide peace to earth, build a fortress to stay away from hypocrisy, and many other advantages and greatness of the practice of people who prefer to multiply memory to Allah (Atjeh 2017, 30–31).

Something important to consider in maintaining one's mental health is balancing the living conditions of the world and the hereafter. So the Sufis say that the solution to improve one's mental health cannot be perfectly sought in worldly life because the observance of that earthly life is only a picture or effect of human life driven by three points, namely lust, reason, and *syahwat* activity, *'aql* and *ghadab*. If these three things are balanced in strength, man's life becomes normal, but if one is above the other, an abnormal life occurs for him. If man is most influenced by his intellect, then the soul found in him becomes a good soul, but if man

is much influenced by his desire and anger, then the soul of man will become a soul full of chaos and mere opposition (Atjeh 1966, 24).

Everybody wants to maintain their mental health in various ways; one successful approach is *tazkiyah al-nafs*. According to al-Ghazali, a person with healthy mental features has a strong *aqidah*, is free of liver illness, has developed noble morals, and has good social manners. Meanwhile, Zakiah Darajat believes that mentally healthy people avoid all indicators of mental diseases (neuroses) and mental sickness (psychosis), allowing them to adjust to themselves, others, society, and their surroundings (Daradjat 1988).

Therefore, despite bringing serenity and health to the spirit, *tazkiyah al-nafs* seeks to purify the heart of the impurities of desire and fury, transforming the heart into a pure and spotless mirror, ready to accept God's light. The ultimate goal of this procedure is to adore Allah (*mahabbatullah*) and know Him (*ma'rifatullah*) (Kaifahmi 2018).

Conclusion

In modern times, mental health issues have become a major concern. It is as crucial for everyone to preserve mental health as it is for humans to maintain physical health. According to several reports, many people in Indonesia have developed mental problems. As a result, each individual must understand how to deal with anyone who exhibits symptoms of a mental disease.

Abu Bakar Atjeh, a well-known scholar in the island nation, developed the notion of *tazkiyah al-nafs*, which may be utilized to treat mental problems by providing therapy counseling interventions integrated with *tazkiyah al-nafs*. So, in this way, it will significantly impact individuals affected by health problems. *tazkiyah al-nafs* is carried out through *kebahwah*. This program is a remedy for those who have mental health problems that appear in undesirable conduct and nature, affecting the individual and causing "*Nur Ilahi*" to extinguish and subside. At this point, the individual must continue to train his soul and heart to be close to God at all times, which has ramifications for forming a pure and true heart capable of engaging in worship rituals.

The second phase is *zikr*. Those suffering from mental diseases such as loneliness, stress, anxiety, neurosis, and psychosis may remember these details. Continuous

remembering, or *ẓikr*, will transform people into virtuous individuals since Allah SWT will always monitor whatever Muslims do, including their aims and objectives. The ultimate goal of *tazkiyah al-nafs* is to keep Muslims' souls and hearts clean and close to Allah, so that one day they will love Him more than they love their material belongings.

The concept of *tazkiyah al-nafs* as a process of purifying the soul has a more comprehensive and significant effect in reducing or treating someone from mental health disorders because of its spiritual-based and holistic approach. Practicing seclusion, *ẓikr*, *muhasabah*, and self-reflection can help overcome negative feelings such as anxiety and depression more constructively. In addition, *tazkiyah al-nafs* also strengthens spiritual connections that can provide inner calm and a sense of purpose, thus improving overall mental well-being. Through this practice, individuals not only learn to cope with mental issues but also build a stronger foundation for sustainable emotional health.

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