

**Soul Restoration in Islamic Tradition
(Ibn Tufail's Perspective of *Tazkiyya an-Nafs* Model)**

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Abstract

The modern era has had both positive and negative impacts on the progress of human civilization. The positive impact can be seen from the increasing advances in technology and science that help human life. Meanwhile, one of the negative impacts that emerged from the modern era is the spread of mental health problems in society. Not a few in modern society there are several symptoms and mental health problems that make it difficult for someone to find happiness. This article aims to explain efforts to cleanse the soul in Islamic tradition such as the pattern of cleansing the soul by Ibn Tufail. By using a descriptive critical analysis method with this type of literature research, this research found several important points. First, tazkiyya al-nafs is an important effort that must be made by someone to get a sense of happiness. Second, one of the important strategies and ways to get happiness according to Ibn Tufail is to attain knowledge of God. Third, if someone has come to the knowledge of God, then he will come to Ma'rifatullah. The attainment of this ma'rifatullah stage can only be achieved by someone if that person has cleansed his soul. With tazkiyya al-nafs that is done consistently one will come to what is called musyahadatullah or ma'rifah billah.

Kata Kunci

Pemulihan Jiwa, Tradisi Islam, Tazkiyah al-Nafs

Abstrak

Era modern memiliki dampak positif dan negatif dalam kemajuan peradaban manusia. Dampak positifnya dapat dilihat dari meningkatnya kemajuan teknologi dan sains yang membantu kehidupan manusia. Sedangkan, salah satu dampak negatif yang lahir dari era modern adalah merebaknya problem kesehatan mental di tengah masyarakat. Tidak sedikit dalam masyarakat modern ditemukan beberapa gejala dan problem kesehatan mental yang menjadikan seseorang sulit mendapatkan kebahagiaan. Artikel ini bertujuan untuk menjelaskan upaya pembersihan jiwa dalam tradisi Islam seperti pola perbersihan

jiwa yang dilakukan oleh Ibnu Tufail. Dengan menggunakan metode deskriptif analisis kritis dengan jenis penelitian kepustakaan penelitian ini menemukan beberapa poin penting. Pertama, tazkiyya al-nafs merupakan upaya penting yang harus dilakukan oleh seseorang dalam rangka mendapatkan rasa bahagia. Kedua, salah satu strategi dan cara penting untuk mendapatkan kebahagiaan itu menurut Ibn Tufail adalah dengan mencapai pengetahuan tentang Tuhan. Ketiga, jika seseorang telah sampai pada pengetahuan tentang Tuhan, maka dia akan sampai pada ma'rifatullah. Pencapaian tahap ma'rifatullah ini hanya bisa didapatkan oleh seseorang apabila orang itu telah bersih jiwanya. Dengan tazkiyya al-nafs yang dilakukan secara konsisten seseorang akan sampai pada apa yang disebut musyhadatullah atau ma'rifah billah.

Introduction

In this modern era, humans have undergone many changes and achieved extraordinary levels of progress in the fields of science and technology¹, the field of life, and people's behaviour.² Modern society will indirectly adhere to and follow the capitalist lifestyle,³ materialist, individualist, hedonist, and abandon existing religious and spiritual values.⁴ This is what has resulted in social changes.

Development progress and the social changes that result have caused socio-psychological symptoms; dislocation, disorientation and relative deprivation of certain social groups.⁵ Life is increasingly competitive and competitiveness is getting tougher as a result of many people who experience stress and frustration.⁶ Furthermore, the impact also resulted in moral deviation in modern human life.⁷ It is clear that the profound

influence of this spiritual vacuum has created mental health problems in modern society.

The mental health problems are caused by changes in social life, which modern society has begun to yearn for spiritual elements that were previously negated. This is because, in human life, two needs must be fulfilled, namely, an essential soul, and an external body.⁸ These external aims and favours are false because they come from outside; so that the person who has this external favour feels deprived of his future, feels solitude, restlessness, worry and emptiness of the soul amid the rushing pace of life.⁹ This condition raises various criticisms and attempts to find a new paradigm which is expected to bring awareness to live meaningfully.¹⁰ Then various attempts emerged to bring back the spiritual elements in modern society.

¹Syamsun Ni'am, *Tasawuf Studies* (Yogyakarta: Ar-Ruzz Media, 2014), 204.

²Andi Eka Putra, "Tasawuf Sebagai Terapi Atas Problem Spiritual Masyarakat Modern," *Al-Adyan* 8, no. 1 (2013): 48.

³M. Arif Khoiruddin, "Peran Tasawuf dalam Kehidupan Masyarakat Modern," *Tribakti: Jurnal Pemikiran Keislaman* 27, no. 1 (2016): 114.

⁴Mustain, "Etika dan Ajaran Moral Filsafat Islam: Pemikiran Para Filosof Muslim Tentang Kebahagiaan," *Ulumuna Jurnal Studi Keislaman* 17, no. 1 (2013): 210.

⁵Muhammad Sholikhin, "Berbagai Masalah Keberagaman Masyarakat Modern dalam Perspektif Dekonstruksi Dakwah Berbasis Psikologi Sosial," *Jurnal Komunika* 9, no. 1 (2015): 10.

⁶M. Arif Khoiruddin, "Peran Tasawuf dalam Kehidupan Masyarakat Modern," 115.

⁷The moral impact caused by the modern lifestyle above has an

impact on many aspects of life, be it education, economy and social media, see the negative impact of moral education in Bahru Rozi, "Akhlaq Tasawuf Sebagai Alternatif dalam Memecahkan Problematika Masyarakat Modern," *Jurnal Pendidikan Islam* 27, no. 2 (2017); Alfaiz Faiz et al., "Pendekatan Tazkiyatun an-Nafs Untuk Membantu Mengurangi Emosi Negatif Klien," *Counselia: Jurnal Bimbingan dan Konseling* 9, no. 1 (2019): 65.

⁸Abdul Hamid Saragih, "Konsep Kebahagiaan," in *Worldview Islam Pembahasan Tentang Konsep-konsep Penting dalam Islam*, ed. M. Khoilid Muslih (Ponorogo: Direktorat Islamisasi Ilmu, 2019), 242.

⁹Muhammad 'Utsman Najati, *Jiwa dalam Pandangan Para Filosof Muslim*, ed. Gazi Saloom (Bandung: Pustaka Hidayah, 2002), 105.

¹⁰Mahdi, "Urgensi Akhlak Tasawuf dalam Kehidupan Masyarakat Modern," *Jurnal Edueksos* 1, no. 1 (2012): 150.

The modern psychology developed by the West has not been able to answer the problem of spiritual emptiness as mentioned above. History tells us that a large part of modern psychology, indeed, separates God from the subjective experience of humans. Western psychology views the subjective-religious experience as unscientific.¹¹ Spirituality as the basic experience of humanity concerning things such as God, the height of nature, purpose, love and ideals, obviously failed to be broken down by *enlightened rationalism* which has been echoed successfully playing a role in the development of science and technology (physical science), but failed to solve psychological problems.¹² This failure prompted several parties to discuss spiritual issues and find solutions.

Psychologists, scientists and scholars have carried out a lot of research and discussion related to the soul. *Tazkiyya al-Nafs* is one of the methods used to purify the soul.¹³ The study of *Tazkiyya al-Nafs* is very important to discuss, as an answer to the spiritual decline in this modern world. It is proven by the number of articles or research on this theme. Such as the research conducted by Belinda Dwijayanti with the title “*Tazkiyatun Nafs* in Classical and Modern Islamic Tradition”.¹⁴ Other study had been conducted by Nik Siti Khadijah with the title “Penyucian Jiwa melalui Pendekatan Muhasabah Dalam Penghayatan

Shalat” in journal *Fikiran Masyarakat*.¹⁵ In this study, it is known that the *muhasabah* approach has three focused matters, namely, form, method and field in purifying the soul. Another research was conducted by Masyhuri under the title “Prinsip-Prinsip *Tazkiyah an-Nafs* Dalam Islam dan Hubungannya dengan Kesehatan mental”.¹⁶ Next is the research conducted by Alfaiz, et al. With the title “Pendekatan *Tazkiyatun an-Nafs* Untuk Membantu Mengurangi Emosi Negatif Klien”.¹⁷ However, these studies have not specifically discussed the concept of *tazkiyya al-nafs*, nor from several related figures in that field.

Soul restoration is an effort of *tazkiyatun al-nafs* that has been carried out by previous Islamic scholars. Like the restoration of the soul carried out by al-Ghazali, namely calling on humans to return to their nature, namely *tauhid*. Because knowing God is the essence of true happiness.¹⁸ The cleansing of the soul must be done as an effort to control oneself to avoid the wrath of Allah who is nothing but a barrier to happiness.¹⁹ Purification of the soul is one of the ways to achieve happiness.

The essence of happiness is happiness which refers back to the value of spirituality and not only in the material aspect.²⁰ The highest happiness in Islam is knowing the source of all truth itself or what is called *ma'rifatullah*. Knowledge of God was made by al-Ghazali as the peak of the highest happiness.²¹ This opinion is similar to that expressed by Ibn Tufail that there is only one way

¹¹This is related to their epistemological perspective which considers that science is only logical, rational, empirical. See Septi Gumiandari, “Dimensi Spiritual Dalam Psikologi Modern (Psikologi Transpersonal Sebagai Pola Baru Psikologi Spiritual), *Conference Proceedings Annual International Conference on Islamic Studies* (Surabaya: AICIS XII, 2013), 1033–1052, <http://eprints.uinsby.ac.id/id/eprint/269>.

¹²Although the discussion of aspects of spirituality has appeared in previous Western psychology schools, such as the discussion presented by William James, Carl Jung and Otto Rank, according to Miller, past psychologists tend to forget the spiritual dimension reached by humans. See Abdul Muhaya, “Konsep Psikologi Transpersonal Menurut Abu Hamid Muhammad al-Ghazali,” *Jurnal At-Taqaddum* 9, no. 2 (2017); Khadijah K, “Titik Temu Transpersonal Psychology dan Tasawuf,” *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 4, no. 2 (2015): 383.

¹³Said Hawwa, *Mensucikan Jiwa: Konsep Tazkiyatun-Nafs Terpadu* (Jakarta: Robbani Press, 1998), 3.

¹⁴Belinda Dwijayanti, “Tazkiyatun Nafs In Classical and Modern Islamic Tradition Qur’anic Worldvie,” *Teosofia* 4, no. 2 (2015): 109.

¹⁵Nik Siti Khadijah Nik Salleh and Hasanah Abd Khafidz, “Penyucian Jiwa Melalui Pendekatan Muhasabah dalam Penghayatan Shalat,” *Fikiran Masyarakat* 4, no. 2 (2017): 128–134.

¹⁶Masyhuri, “Prinsip-prinsip Tazkiyah al-Nafs dalam Islam dan Hubungannya dengan Kesehatan Mental,” *Jurnal Pemikiran Islam* 37, no. 2 (2012): 95–102.

¹⁷Alfaiz Faiz et al., “Pendekatan Tazkiyatun-Nafs Untuk Membantu Mengurangi Emosi Negatif Klien.”

¹⁸Jarman Arroisi, “Bahagia dalam Perspektif al-Ghazali,” *Kalimah* 17, no. 1 (2019): 95.

¹⁹Abu Muhammad al-Ghazali, *Minhajul 'Abidien*, ed. Trans. Iqbal Hussain Ansari (Pakistan: Darul Isha'at, 1998), 104.

²⁰Syed Muhammad Naquib al-Attas, *Prolegomena: To The Metaphysics Of Islam*, 2nd ed. (Kuala Lumpur: ISTAC, 2001), 91.

²¹HAMKA, *Perkembangan dan Pemurnian Tasawuf* (Jakarta: Republika, 2016), 177–178.

to achieve happiness in life and beyond, namely the presence of an energy that always leads him to God.²² According to Ibn Tufail, essential happiness is when a person lies in his ability to witness God continuously.²³ Thus, this study tries to examine a model of *tazkiyya al-nafs* in the view of Ibn Tufail in his Hayy bin Yaqdzan. Ibn Tufail is well known as a Muslim figure who discusses the soul. In his book, there is a description of achieving happiness through the *tazkiyya al-nafs*. So that the book of Hayy bin Yaqdzan becomes the main reference in this research.

Biography of Ibnu Thufail

Ibn Tufail's full name is Abu Bakar Muhammad Ibn Abdul Malik Ibn Muhammad Ibn Muhammad Ibn Tufail al-Qaisiyi al-Andalusi.²⁴ He has the titles al-Andalusi and al-Qurthubi. In the West, Ibn Tufail was known as Abubacer. Ibn Tufail was born in the city of Wadi Ash (Guadix) in 508 H / 1110 AD, a fertile city near Granada.²⁵ Ibn Tufail served as a minister. And it was at this time that he introduced Ibn Rushd. At that time Ibn Tufail asked Ibn Rushd to explain Aristotle's books.²⁶ Many have translated their works into various languages. Apart from exact knowledge, Ibn Tufail also wrote about the science of Sufism, entitled *Qashaid Sufiah*.

Should to note, he also provided scientific contributions in the field of psychology which in the development of modern scientific disciplines could be included in psychology.²⁷ However, of his many works, only one has reached us at this

time, namely Hayy bin Yaqdzan, who is the main reference in this research. Ibn Thufail became one of the important figures who played a role in the advancement of European civilization.²⁸ His greatest contribution in the world of psychology is his story about Hayy bin Yaqdzan which serves as one of the foundations for developmental psychology.

Understanding of the Soul and *Tazkiyatun al-Nafs*

Many terms related to mental issues, namely spirit, soul, *nafs*, reason and so on.²⁹ The word soul comes from the Arabic language *nafs* which can be literally translated as self. There are also those who define the *nafs* as life, spirit, a lust and *ghadhab*, personality, and human psychophysical substance.³⁰ From Greek *psyche* or *pneuma*, Latin as *anima*, Sanskrit as *jiva*, and English as *soul*, this term refers to the controlling agent, regulatory centre, or vital principle of man.³¹ Soul is the rational, emotional, and the volitional faculties in man, conceived of as forming an entity distinct from, and often existing independently of, his body.³² It is clear here that the role of the soul as the formation of different entities and often exists independently of the body.

In terms of the word soul, it can refer to several views of Muslim scholars and philosophers. Muslim philosophers generally agree in defining that the soul is the initial perfection for the physical which is natural, mechanistic and has an energetic life.³³ The soul in man refers to the immaterial substance which always remains amid

²²Wahyu Murtiningsih, *Para Filsuf dari Plato Sampai Ibnu Bajjah* (Yogyakarta: IRCiSoD, 2012), 256.

²³M. Hadi Masruri, *Ibnu Thufail: Jalan Pencerahan Mencari Tuhan* (Yogyakarta: LKiS, 2005), 49.

²⁴M. Subkhan Anshori, *Filsafat Islam Antara Ilmu dan Kepentingan* (Kediri: Pustaka Azhar, 2011), 133.

²⁵Muhammad Hanafi, "Konsep Pendidikan Islam Ibn Thufail," *As-Sabiqun* 1, no. 2 (2019): 41–52.

²⁶Ilim Abdul Halim, "Pemikiran Filosofis Dan Ilmiah Dari Averroisme," *Jurnal Aqidah dan Filsafat Islam* 1, no. 1 (2016): 51–68.

²⁷Muslihun, "Epistemologi Ibn Tufail Dalam Kitab Hayy Ibn Yaqzan," *Jurnal Ekonomi dan Dakwah Islam (Al-Tsiqoh)* 1, no. 1 (2016): 41.

²⁸Badri Yatim, *Sejarah Peradaban Islam* (Jakarta: Raja Grafindo Persada, 2013), 101.

²⁹Afrizal M, "Pemikiran Para Filosof Muslim Tentang Jiwa," *An-Nida* 39, no. 1 (2014): 2.

³⁰Ema Yudianti, "Dinamika Jiwa dalam Perspektif Psikologi Islam," *Jurnal Ilmu Agama UIN Raden Fatah* 14, no. 1 (2013): 56.

³¹Lorens Bagus, *Kamus Filsafat* (Jakarta: Gramedia Pustaka, 1996), 379.

³²"The New International Webster's Comprehensive Dictionary of The English Language Deluxe Encyclopedia Edition," 1996, 1199.

³³Muslimun, "Hakekat Jiwdan Karakteristiknya Perspektif al-Qur'an," *Tribakti* 28, no. 1 (2017): 98.

the transformations of life, which produces and supports psychic activities, and which animates the organism.³⁴ As what William C. Chittick said in his book: “*Soul*” is the generic name for what shows itself when we recognize life and awareness. When we recognize these qualities in things, we simultaneously recognize them in ourselves.³⁵ So it is known that the term of soul is a common name as a tool for recognizing consciousness and life in humans. Soul consciousness is a higher level of consciousness than physical consciousness. This is because mental consciousness can receive more information at once than physical consciousness, which has limited capabilities.³⁶ However, this mental consciousness is also only an intermediate awareness between physical consciousness and true consciousness, namely spiritual consciousness.

Purification of the soul in Arabic *tazkiyya al-nafs*, consists of two different words, namely *tazkiyya* and *al-nafs*. Etymologically, *tazkiyya* means purification and growth. Whereas in term it is *Zakatu al-nafsi* which means purification of the soul from all diseases and defects, realizing various states in it, and making *asma*’ and *shifat* as morals. Ultimately *tazkiyya* is *tatahhur*, *tahaqquq* and *takhalluq*. So that it affects behaviour in interacting with Allah and creatures, and in controlling the limbs according to Allah’s orders.³⁷ The purpose of *tazkiyya al nafs* is to cleanse the soul and heart of all acts of *shirk*, and associate things with Allah SWT. Improve the form of moral behaviour and perfect ‘*ubudiyah* and *rububiyah* to Allah SWT.³⁸ More specifically discussed in the problem of psychology in terms of religion.

³⁴“The New International Webster’s Comprehensive Dictionary of The English Language Deluxe Encyclopedia Edition,” 379.

³⁵William C. Chittick, *Science of the Cosmos, Science of the Soul* (India: Oneworld Publications, 2007), 121.

³⁶Raja Oloan Tumanggor and Carolus Suharyanto, *Pengantar Filsafat Untuk Psikologi* (Yogyakarta: Kanisius, 2018), 214.

³⁷Said Hawa, *Intisari Ihya’ ‘Ulumuddin al-Ghazali Mensucikan Jiwa* (Jakarta: Robbani Press, 1998), 2.

³⁸Nik Siti Khadijah Nik Salleh and Hasanah Abd Khafidz, “Penyucian Jiwa Melalui Pendekatan Muhasabah dalam Penghayatan Shalat,” 129.

The science of religious psychology as a branch of psychology which focuses on its investigation of religious awareness (*religious consciousness*) which is more concerned with the issue of *amaliyah* which is born and *religious experiences* which focus on religious feelings that arise from *amaliyah*.³⁹ This religious experience is felt more by the Sufis who always prescribe all religious practices into their sacred inner feelings. Furthermore, Prof. Subandi classified religious experiences into four groups⁴⁰: *First, physiological experiences*, namely experiences that cover themes; the emergence of automatic movement, self-purification and experience healing experiences. *Second, socio-psychological experiences*, which cover the theme; transitions, loss of self-reliance, experiences that are difficult to express, experiences related to daily life problems and experiences related to emotional situations. *Third, the psychological experience*, which includes the theme of future-reaching experiences, a distraction from spirits and experiences related to altered consciousness *states of (ASC)*. *Fourth, spiritual/spiritual experiences*, which include the theme of self-purification, the discovery of truth, a new understanding of religious teachings, intimacy and closeness to Allah.

Ibn Sab’in discusses the soul in the way of the philosophers. He divides the soul into five categories. Namely *nafs nabati*, *nafs hayawani*, *nafs nathiqoh*, *nafs hukmiah*, *nafs nabawiyah*.⁴¹ With this division, the condition of the human soul is very dependent on the quality of knowledge obtained through the instrument of reason (*al-nafs alnatiqah*), and assisted by Allah’s help.⁴² In the chemistry of the prayer mat al-Ghazali shows

³⁹Syamsun Ni’am, *Tasawuf Studies*, 99.

⁴⁰M.A. Subandi, *Psikologi Agama dan Kesehatan Mental* (Yogyakarta: Pustaka Pelajar, 2013), 78.

⁴¹Abu Lufa al-Ghanimy at-Taftazany, *Ibnu Sab’in Wa Falsafatuhu as-Shufiyah* (Beirut: Daarul Kitab al-Lubnaani, 1973), 346.

⁴²Ali Ahmad Yenuri, “Jiwa Rasional dan Praktis Sebagai Sarana Mencapai Kebahagiaan,” *Miyah: Jurnal Studi Islam* 12, no. 1 (2017): 112.

4 kinds of knowledge that must be known to purify the heart. Knowledge of Self, Knowledge of God, Knowledge of the Reality of Nature, Knowledge of the reality of the Day of Judgment.⁴³ Allah's help is very important because in reality many people are smart and able to understand everything taught by Allah and His Messenger but do not get help (*taufiq*) from Allah, so their souls are still not good and their knowledge does not contribute positively in the form of control power. Against his soul so that he tends to be unkind and immoral.

As long as the soul remains indifferent and forgets God, it cannot know its nature and cannot properly be called an intellect.⁴⁴ All human souls are centres of knowledge but acquire knowledge at different levels. This is due to the weakening effect of manifestation, for the beginning, all human souls were capable of receiving all kinds of knowledge.⁴⁵ But sometimes, because the soul has been afflicted with the diseases of this world, it is prevented from understanding the true meaning of things.

It must be admitted, the human soul is often sick, it will not be perfectly healthy without travelling to Allah. For people who are close to their God, their personality seems calm and their behaviour is praiseworthy.⁴⁶ According to al-Ghazali, the soul has a practical power which functions to move and control humans in their actions. Besides, the *nafs* also has a theoretical power which functions to capture immaterial knowledge. The practical and theoretical power are interrelated. If practical power succeeds in carrying out its duties properly, then practical power can focus attention on immaterial things and get closer to God and the level of man is

also getting closer to perfection by carrying out worship under God's commands.⁴⁷ According to al-Ghazali, the soul has a practical power which functions to move and control humans in their actions. Besides, the *nafs* also has a theoretical power which functions to capture immaterial knowledge. The practical and theoretical power are interrelated. If practical power succeeds in carrying out its duties properly, then practical power can focus attention on immaterial things and get closer to God and the level of man is also getting closer to perfection by carrying out worship under God's commands.

Tazkiyya al-Nafs in the Book of Hayy Bin Yaqdzan

One thing that Ibn Tufail wants to convey through his book, is that in addition to the diversity of objects, there is a unity and there is always something, namely a transcendent soul.⁴⁸ He tries to show that religion and philosophy are derived from the same truth. Ibn Tufail's emphasis on inner radiance in sharing these elements is akin to narrative *Avicennan's*, which shows the ultimate goal of true philosophy to become illuminating knowledge.⁴⁹ Ibn Tufail's conception of the soul is in line with that stated by Al-Farabi, namely that there are three categories of souls. *First*, the soul of *fadhilah*, which is eternal in happiness because of knowing God and continues to direct attention and reflection to Him. *Second*, the soul of *Fasiqah*, which is a soul that is eternal in adversity and its place in hell. *Third*, the soul of *Jahiliyyah*, namely the who perished because they never knew Allah at all.⁵⁰ With this conception of the soul the meaning of life for Ibn Tufail is to have a purpose in life. Where the purpose of his life is to know the creator.

⁴³Noor Shakirah Mat Akhir, *Al-Ghazali and His Theory of the Soul* (Malaysia: Universiti Sains Malaysia Press, 2008), 199.

⁴⁴William C. Chittick, *Science of the Cosmos, Science of the Soul*, 29.

⁴⁵Noor Shakirah Mat Akhir, *Al-Ghazali and His Theory of the Soul*, 197.

⁴⁶Apriliana, "Hubungan Tasawuf dengan Ilmu Jiwa Agama," *Ihya al-Arabiyah as-Sunnah Tsalitsah 1* (2017): 128.

⁴⁷Afrizal M, "Pemikiran Para Filosof Muslim Tentang Jiwa," 16.

⁴⁸Wahyu Murtiningsih, *Para Filsuf dari Plato Sampai Ibnu Bajjah*, 255.

⁴⁹Seyyed Hossein Nasr, *Islamic Life and Thought* (New York: State University of New York Press, 1981), 73–74.

⁵⁰Ahmad Zakki Mubarak, "Ibnu Thufail Sebagai Model Peradaban Islam," *Al-Banjari* 7, no. 2 (2008): 201.

Intuition is used by Hayy as a means of gaining knowledge. Performed through deep reflection and high spiritual cultivation. So Hayy believes in the existence of a soul, which in Ibn Thufail's thought is seen by the soul as one of the central points because through his soul man can know what is obligatory to exist God.⁵¹ Ibn Tufail has three methods based on intuition: the method of discovery (*al-ikhtisyaf*), which is when Hayy knows the secrets behind the universe. *Second*, the method of reflection, which is the natural likeness of the immaterial which is based on the power of the human soul to be able to use the essence of all the wisdom contained therein, namely the highest morals in order to achieve happiness. *Third*, the likeness method which is the highest achievement, namely seeing God's essence to do total ecstasy.⁵² To hone his intuitive abilities he did a spiritual exercise called *tazkiyya al-nafs*.

The highest peak to be achieved in Ibn Thufail's *tazkiyya al-nafs* is the process of *musyahadah*. In the past, he thought that his happiness and fortune from all suffering was through the *existing Musyahadah (Witnessing) al-Wajib. Musyahadah* which is carried out continuously. Continuous and uninterrupted. Without turning away for a moment.⁵³ *Musyahadah* is defined by at-Thusi as the presence of the heart, that is, when the heart is present in God's knowledge, then that knowledge is categorized as intuition.⁵⁴ Thus a person meets his Lord which is the highest happiness according to Ibn Thufail.

In his book Ibn Thufail, Hayy ibn Yaqdzan performs the stages of spiritual cultivation known as the three stages of soul purification (*tazkiyya al-nafs*) through the likeness of the cycle of natural

movements.⁵⁵ *First*, likeness to animal behaviour. *Second*, the likeness to the behaviour of celestial bodies which symbolizes high and praiseworthy characteristics and has a regular cycle. *Third*, the likeness to the attributes of God.⁵⁶ The researcher will describe these steps further.

The first likeness must be carried out carefully. Because according to him, this likeness would turn itself away from Him. Even this likeness would prevent him from carrying out *musyahadah* with Him.⁵⁷ In carrying out this first likeness Hayy adjusts his diet in such a way that it does not exceed the limit of his needs. It regulates the amount of food you can eat just to get rid of hunger. No more than that.⁵⁸ This is similar to the *tazkiyya al-nafs* process according to Sa'id Hawwa and al-Ghazali, which includes fasting in the third part of the *tazkiyya al-nafs*.⁵⁹ Al-Ghazali added the importance of selecting foods that enter the body. It should be noted that the food which comes in should be halal and good.⁶⁰ Fasting is necessary to rid the body of the bad effects of excess food consumption.

Hayy did not fast as most Sufis do. However, he adjusted his diet so that his eating activities did not interfere with his prayer process. Some of these foods are a source of happiness because as a result of the obligatory actualization of *al-Maujud*.⁶¹ The process carried out by way of killing animals away from the animal, then he was satisfied with eating the fruits that ripen and plants and only in urgent situations he eating animal

⁵¹Muhammad Hanafi, "Konsep Pendidikan Islam Ibn Thufail," 48.

⁵²Ulpiyana, Ris'an Rusli and Murtiningsih, "Pemikiran Ibn Tufail Tentang Pengetahuan Metafisika dalam Kisah Hayy Ibn Yaqdzan," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 21, no. 1 (2020): 125.

⁵³Abu Bakar Muhammad bin Thufail, *Hayy Bin Yaqdzan*, ed. Nurhidayah (Yogyakarta: Navila, 2010), 228.

⁵⁴Muslihun, "Epistemologi Ibn Tufail dalam Kitab Hayy Ibn Yaqdzan," 45.

⁵⁵Muhammad Hanafi, "Konsep Pendidikan Islam Ibn Thufail," 50.

⁵⁶Faruq Sa'id, *Ibnu Thufail Hayy Bin Yaqdzan*, 5th ed. (Beirut: Mansyurat Daarul Ifaaqi al-Jadidah, n.d.), 190.

⁵⁷Abdul Halim Mahmud, *Falsafatu Ibn Thufail Wa Risalatuhu (Hayy Bin Yaqdzan)* (Cairo: Maktabatul Anjalul Mishriyah, 1999), 38.

⁵⁸Jim Colville, *Two Andalusian Philosophers* (New York: Routledge, 2011), 47.

⁵⁹Said Hawa, *Al-Mustakhlis Fi Tazkiyati al-Anfusi* (Cairo: Daarussalam Lithobi'ah wa an-Nasyr wa at-Tauzi' wa at-Tarjamah, 2000), 62.

⁶⁰Abu Hamid Muhammad Bin Muhammad al-Ghazali, *Ihya Ulumuddin*, 1st ed. (Beirut: Dâru Ibnu Hazm Lithibâ'ah Wa an-Nashyir Wa at-Tauzi', 2005), 453.

⁶¹Thufail, *Hayy Bin Yaqdzan*, 231.

flesh.⁶² This step is similar to the method used by Suhrawardi in attaining knowledge, namely by stopping eating meat in preparation receiving the light of God.⁶³ He carefully arranges his food so as not to be deceived by his passions.

The description of Hayy's story in Ibn Thufail's work indicates a picture of the life of the human soul which is still clean and empty. This is similar to Jacques Lacan who identified the initial phase of the growth of human desire. According to him, every human being is born empty. They have no awareness of their identity and differences with others.⁶⁴ Besides, Hayy bin Yaqdzan experienced almost the same isolation as 'uzlah. Nicolay Berdiat of argues that self-isolation is a means of seeking knowledge. Knowledge will encourage us to rise from the isolation we rely on ourselves, and move us to another place and another age that is the divine realm.⁶⁵ We need isolation when we want to know something true. Because sometimes we have to get out of the crowd and think clearly.

For the second group of traits. Hayy cleaned himself from unclean and dirt. He washed his body using water. He cleaned his nails and teeth. He rubbed his body. His body was scented with fragrant herbs, as well as several clumps of plants containing perfumed oils. He washes his clothes and wears clean and nice clothes.⁶⁶ This is similar prioritizes the cleanliness of the body from dirt and uncleanness. They claim that the perfection of prayer should start from being purified again, such as cleaning the limbs and place of prayer.⁶⁷

⁶²Ahmad Zakki Mubarak, "Ibnu Thufail Sebagai Model Peradaban Islam," 191.

⁶³Eko Sumadi, "Teori Pengetahuan Isyraqiyah (Illuminasi) Syihabudin Suhrawardi," *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan* 3, no. 2 (2015): 294.

⁶⁴Tom Eyes, *Lacan and The Concept of The Real* (New York: Palgrave MacMillan, 2012), 30.

⁶⁵Ulpiyana, Ris'an Rusli and Murtiningsih, "Pemikiran Ibn Tufail Tentang Pengetahuan Metafisika dalam Kisah Hayy Ibn Yaqdzan," 125.

⁶⁶Thufail, *Hayy Bin Yaqdzan*, 235.

⁶⁷Nik Siti Khadijah Nik Salleh and Hasanah Abd Khafidz, "Penyucian Jiwa Melalui Pendekatan Muhasabah Dalam Penghayatan Shalat," 130.

Even though in the story Hayy has not prayed yet, he has started and realized the importance of body hygiene.

Finally, a higher likeness by imitating the characteristics of *al-wajib al-wujud*. This third type of practice will be able to lead to eternal happiness as the ultimate goal of moral principles. Furthermore, Ibn Tufail taught that the soul should be connected (*ittiṣal*) or *musyahadah* continuously from life in the world to eternal life.⁶⁸ Efforts in this direction can be contemplative and mortal-mysticism. Humans can relate and witness God not only with their intellect but also through their spirituality.

Conclusion

The concept of *tazkiyatun nafs* according to Ibn Tufail refers back to the definition of happiness. The highest level of happiness for him is when a person can see his Lord. There is a clear difference in definition between that put forward by Ibn Tufail and the West. This difference in definition also has a big share in one's spiritual management. The definition of happiness proclaimed by the West is very materialistic and hedonistic, in contrast to Ibn Thufail's very holistic and spiritual definition.

In improving spiritual health, it could take from the concept of *tazkiyya al-nafs* in the story of Hayy bin Yaqdzan. In this story, there are three stages of the likeness process. *First*, animal likeness in general. In this process, humans must fulfil their physical needs but do not exceed the limits of reasonableness. Because if it is too much, it will thwart the *musyahadah* process that you want to do. This step is done by adjusting a diet such as fasting and avoiding eating the meat.

Second, the process of likening celestial bodies. At this stage, humans required to clean the body and the equipment that accompanies it so that humans are in a pure state. This step is done by bathing or take ablution by holy water.

⁶⁸Hasyimsyah Nasution, *Filsafat Islam* (Jakarta: Gaya Media Pratama, 1998), 112.

It is done for preparation of meeting with the Most Holy.

Third, the final stage is carried out with the likeness of *Wajib al-Wujud*. In this likeness, he will perform *musyahadah* in full. He will not turn to anything other than the *Wajib al-Wujud*. This stage is what happiness for Ibn Tufail and in accordance by the Islamic tradition brought by the previous scholars.

With these three processes, after fulfilling several practices in prayer. A person will arrive at the highest degree of happiness by seeing his Lord. So that he doesn't need anything more than Him.

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