



***Tazkiyyah al-Nafs* of Syekh Nawawi Al-Bantani (1814-1897 Ad)
As an Antidote to Consumerism Culture**

Nur Hadi Ihsan¹, Erva Dewi Arqomi Puspita², Muqit Nur Rohman³

^{1,2,3}Universitas Darussalam Gontor, Indonesia

nurhadihsan@unida.gontor.ac.id

**Article
Information**

Received: September 11, 2023

Revised 1: October 02, 2023

Revised 2: March 25, 2024

Accepted: March 27, 2024

Keywords

*Consumerism, Maqâmât, Syekh
Nawawi al-Bantani, Tasawuf,
Tazkiyyah al-Nafs.*

ABSTRACT

Syekh Nawawi al-Bantani is a great scholar and Sufi of the Archipelago. His Sufism teachings are widely studied by Muslims around the world, especially in Indonesia. During the advancement of science and technology in this era, a new phenomenon called consumerism emerged. The emergence of consumerism culture has a negative impact on society and the environment. This article explores the concept of the Tazkiyyah al-Nafs of al-Bantani and analyses its role as an antidote to the problem of consumerism. This study is library research using a qualitative approach. The data were collected using documentary techniques referring to books, articles, and other published materials. The acquired data is then analysed employing the descriptive-analytical method. This study finds that the concept of Tazkiyyah al-Nafs of al-Bantani departs from his maqâmât, which contains nine stages in the spiritual journey. This research also proves that Tazkiyyah al-Nafs of al-Bantani can solve the problem of consumerism culture and transform society into a noble and Islamic character. More interestingly, the concept of the Tazkiyyah al-Nafs of al-Bantani can be employed as a theoretical framework to overcome various moral problems in the contemporary era

Kata Kunci

*Konsumerisme, Maqâmât, Syekh
Nawawi al-Bantani, Tasawuf,
Tazkiyyah al-Nafs*

Abstrak

Syekh Nawawi al-Bantani merupakan seorang ulama dan sufi besar Nusantara. Ajaran tasawufnya banyak dipelajari oleh umat Islam di berbagai belahan dunia, khususnya Indonesia. Di tengah majunya sains dan teknologi pada era ini muncul fenomena baru yang disebut konsumerisme. Lahirnya budaya konsumerisme itu berdampak negatif terhadap masyarakat dan lingkungan. Artikel ini akan mengeksplorasi konsep Tazkiyyah al-Nafs menurut al-Bantani dan menganalisisnya sebagai penawar bagi problem konsumerisme. Studi ini merupakan penelitian kepustakaan dengan pendekatan kualitatif. Pengumpulan data dilakukan dengan teknik dokumenter yang merujuk pada buku, artikel, dan bahan publikasi lainnya. Data yang diperoleh dianalisis

menggunakan metode deskriptif-analitik. Kajian ini menemukan bahwa konsep Tazkiyyah al-Nafs al-Bantani berangkat dari ajarannya tentang maqâmât yang berisi sembilan tingkatan jalan spiritual. Penelitian ini juga menemukan bahwa Tazkiyyah al-Nafs al-Bantani mampu mengatasi problem budaya konsumerisme dan mengubah masyarakat menjadi berakhlak mulia dan Islami. Lebih menarik lagi konsep Tazkiyyah al-Nafs model al-Bantani ini dapat dijadikan kerangka teori untuk mengatasi berbagai problem moral di era kontemporer

Introduction

In the modern era, consumerism emerges as a pattern of consumption,¹ that is not good, from the capitalist economic system. In consumerism, society's consumption logic is no longer the logic of needs but desires. The intended orientation is no longer a use value but a sign value.² Various kinds of consumption patterns in this consumerist society give rise to various problems in each individual's environmental, social, and psychological aspects. This is marked by depleting public morals and the exclusion of common sense in society.³ These are the logical consequences of consumerism culture's emergence and society's lack of spiritual aspects.

Consumerism has had several adverse impacts on social conditions and the natural

environment. Data from the World Bank Report, the volume of global waste is estimated to reach 2.01 billion tons and is expected to increase to 3.4 billion tons in 2050.⁴ This waste is the impact of increasing unmanaged public consumption. In addition, consumerism also demands production to continue. As a result, the use of natural resources is also increasing, such as logging forests, exploiting water sources, and so on.⁵

Not only does it impact the consumerism environment, but it also impacts the social value system. Socially, consumerism can lead to social divisions between groups in society based on their financial capabilities. This can lead to social

¹ Consumption is defined as using goods to meet needs and produce satisfaction. Herbert Marcuse, in *One Dimensional Man*, suggests that "we can distinguish between true needs and false needs. Pseudo is everything imposed on the individual by certain social interests in their oppression: the need to perpetuate work, aggressiveness, suffering, and injustice. Most needs exist to help people relax, have fun, like and hate what other people like, and hate to fall into the category of pseudo needs." Herbert Marcuse, *One Dimensional Man: Studies in The Ideology of Advanced Industrial Society* (Boston: Beacon Press, 1968), 14.

² Haryanto Soedjatmiko, *I Shop So I Exist: When Consumption And Design Become Consumerist Lifestyles* (Jalasutra, 2007).

³ N Chomsky, *Profit over People: Neoliberalism and Global Order* (books.google.com, 1998), 15.

⁴ World Bank, "Global Waste to Grow by 70 Percent by 2050 Unless Urgent Action Is Taken: World Bank Report," 2023, <https://www.worldbank.org/en/news/press-release/2018/09/20/global-waste-to-grow-by-70-percent-by-2050-unless-urgent-action-is-taken-world-bank-report>, accessed 22 May 2023.

⁵ D Suzuki, *The Sacred Balance: Rediscovering Our Place in Nature* (books.google.com, 2022), 5.

injustice and economic inequality.⁶ Psychologically, consumerism can cause anxiety, stress, and depression in individuals unable to meet their materialistic needs.⁷ Thus, even though consumerism can increase economic growth through production, the long-term impact will be more worrying and even scary. So this must be addressed immediately.

Syekh Nawawi al-Bantani is one of the great scholars of Indonesia. His name is included in the ranks of the great ulama' of the 14th century AH/19 AD.⁸ His work is widespread in the Islamic world with language that is easy to digest without reducing the density of the content.⁹ In fact, because of his knowledge, he was granted the title *al-Imam al-Muhaqqiq Wa al-Fahmah al-Mudaqqiq* and *Sayyid Ulama al-Hijaz*.¹⁰ According to al-Bantani, by practising *maqamat* as a means of *Tazkiyyah al-Nafs* (efforts to purify and develop the soul by filling with praiseworthy traits),¹¹ a person will be able to manage his heart in any situation and condition.¹² Because only a healthy soul (heart),¹³ can lead humans to the essence of human life or what al-Bantani called the

peak of Sufism, namely *ma'rifah*.¹⁴ Thus, al-Bantani's concept of *Tazkiyyah al-Nafs* needs to be studied in detail and clearly to be the right and appropriate solution needed to treat the culture of excessive consumption in society.

During the threat of consumerism under the guise of development, *Tazkiyyah al-Nafs* is present as an antidote to consumerism. The existence of *Tazkiyyah al-Nafs* can help humans manage lust in consumption patterns. *Tazkiyyah al-Nafs* itself is considered a means of self-purification, namely cleansing oneself from various "diseases" (diseases of the heart) and getting closer to Allah SWT to form a productive person.¹⁵ With the spirit of self-purification, the teaching of *Tazkiyyah al-Nafs* will encourage people to reduce consumption, teach people about noble values, and strengthen productive lifestyles.¹⁶ Therefore, the condition of the social system driven by the flow of *Tazkiyyah al-Nafs* can be more productive in life. The existence of *Tazkiyyah al-Nafs* teachings plays an important role in creating a resilient and productive

⁶ Chomsky, *Profit over People: Neoliberalism and Global Order*, 15.

⁷ N Klein, *Capitalism vs the Climate*, 2011, 2.

⁸ F Suwito, *History of Thought of Education Leaders*, 2003, 290.

⁹ Until the end of his life, he recorded around 38 works that he had successfully completed Iaji Ananto, "The Concept of Tazkiyatun Nafs in the Book of Nasoihul Ibad by Sheikh Nawawi Al-Bantani and Its Relevance to Moral Education," 2021, 30, <https://doi.org/e-repository.perpus.iainsalatiga.ac>.

¹⁰ SA Ghafur, *Profiles of Qur'anic Mufassers*, 2008, 192.

¹¹ Aris Priyanto, "The Concept of Maqamat According to Sheikh Nawawi Al-Bantani in the Book of Salalim Al-Fudala," *Jousip: Journal of Sufism and Psychotherapy* 1, no. 1 (2021): 40–41.

¹² Syekh Nawawi Al-Bantani, "نصائح العباد شرح على المنبهات على", *الاستعداد ليوم المعاد*, n.d.

¹³ and Jamal Jamal Nur Hadi Ihsan, Muhammad Alif Rahmadi, "Spirituality as The Foundation of The Hierarchy of Needs in The Humanistic Psychology of Abraham Maslow and Sufi Psychology of Said Nursi," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 18, no. 1 (2022): 14, <https://doi.org/https://doi.org/10.18196/afkaruna.v18i1.14495>.

¹⁴ Syekh Nawawi Al-Bantani, *Maroqil Ubudiyah Syarah Bidayah Al-Hidayah*, 2010.

¹⁵ Said Hawwa, *Purifying the Soul: An Integrated Concept of Tazkiyatun-Nafs* (Robbani Press, 1998), 53.

¹⁶ and Dedy Irawan Nur Hadi Ihsan, Munir Munir, "Tazkiyah Al-Nafs Wa 'Alāqatuhā Bi Al-Sa'Ādah 'inda Ibn Qayyim Al-Jawziyyah," *Kalimah: Journal of Religious Studies and Islamic Thought* 19, no. 2 (2021): 299, <https://doi.org/https://doi.org/10.21111/klm.v19i2.6629>.

mentality, as well as fortifying noble values in society, so as not to damage the social order and the environment.

Therefore, the spirit of implementing the teachings of *Tazkiyyah al-Nafs* can be an alternative to modern Sufi teachings in creating a productive lifestyle that is interesting to examine more deeply. In addition, *Tazkiyyah al-Nafs* can also be a solution and answer to various contemporary problems such as the issue of consumerism in this paper. The results of this research can later be used as an example of how *Tazkiyyah al-Nafs* can be an easy-to-understand teaching applied to form superior characters.

Researchers have conducted various similar studies, including Hartati (2018),¹⁷ who conducted research on the teaching of *Tazkiyyah al-Nafs* as an effort to reduce adolescent premarital sexual behaviour. This study describes how *Tazkiyyah al-Nafs* can minimize sexual behaviour before marriage in adolescents through changes in individual rational thinking and control of emotional impulses. The *Tazkiyyah al-Nafs* model used is *ma'rifah*, *mujadah*, *riyadhah* and *mahasabah*.¹⁸ However, his research intends to link *Tazkiyyah al-Nafs* with counselling guidance

to build an ethical and responsible person for his choices and actions. So that it will be able to minimize the sexual behaviour of adolescents before marriage.

Then, Ananto (2020) examined the role of *Tazkiyyah al-Nafs* of Sheikh Nawawi al-Bantani on moral education in the era of globalization. In his findings, he confirmed that the concept of *Tazkiyyah al-Nafs* of Sheikh Nawawi al-Bantani in Kitab *Naṣoiḥul 'Ibad* is very relevant to moral education in the current era of globalization.¹⁹ However, his study is limited to education in schools and does not discuss the culture of consumerism as a threat to society. As for some other studies such as therapy for drug addicts,²⁰ character-building counselling,²¹ and so on, no one has focused on correlating *Tazkiyyah al-Nafs* with the theme of "consumerism". Thus, this research only examines al-Bantani's *Tazkiyyah al-Nafs* model as an effort to minimize the culture of consumerism in society. Therefore, the significance of this research is as a continuation of previous studies on the role of *Tazkiyyah al-Nafs* in overcoming various value and moral problems.

¹⁷ Sri Hartati, "Tazkiyatun Nafs as an Effort to Reduce Premarital Sexual Behavior of Adolescents," *Islamic Guidance and Counseling Journal* 1, no. 1 (2018): 33, <https://doi.org/https://doi.org/10.25217/igcj.v1i1.207>.

¹⁸ In Imam Al-Ghazali's theory, tazkiyatun nafs is divided into two stages, namely, 1) *takhalli* (*mujadah*), and 2) *tahalli* (*riyadhah*). SH Hamjah, "Tazkiyah Al-Nafs in the Islamic Counseling Process from Al-Ghazali's Perspective," *Ibn Khaldun International Journal* 1 (2022): 22.

¹⁹ Iaji Ananto, The Concept of Tazkiyatn Nafs in the Book of Nasoiḥul Ibad by Sheikh Nawawi Al-Bantani and Its

Relevance to Moral Education (e-repository.perpus.iainsalatiga.ac, 2021), 72.

²⁰ ABP and AM Tamam Hasan, "Counseling Drug Addiction in Pesantren with Imam Al-Ghazali's Tazkiyatn Nafs Approach," *Religious Counseling: Journal of Guidance Counseling*, 2017.

²¹ and Muhammad Azhar Ghofar, Abdul, Usman Abubakar, "Tazkiyatn Nafs as A Strength Base of Teacher Personality Competency," *IJISH (International Journal of Islamic Studies and Humanities)* 1, no. 2 (2018): 128–40, <https://doi.org/https://doi.org/10.26555/ijish.v1i2.559>.

Method

This study is library research utilising a qualitative approach. Using documentation techniques, data was collected from books, research articles, and other publications. This study uses primary data from al-Bantani's writings, namely, *Nashâih al-'Ibâd, Syarah al-Munabbihat 'Ala al-Isti'dâd Li Yaum al-Ma'âd* by Ibn Hajar al-'Asqalani, and *Maraqî al-'Ubûdiyah, Syarah Bidâyatu al-Hidâyah*, by al-Ghazali, and *Salâlimu al-Fudlalâ`*. As secondary data sources, several prominent Sufi writers are also consulted to further the analysis in this study. The data were then exposed using a descriptive-explanative method, which thoroughly defined al-Bantani's Sufism, particularly the idea of *Tazkiyyah al-Nafs* and its contextualisation as an antidote to contemporary consumerism. The researchers confirm, classify, and interpret all the data in light of how al-Bantani developed his theories on *Tazkiyyah al-Nafs* and its applicability to treating contemporary consumerism culture.

Biography of Shaykh Nawawi al-Bantani

Shaykh Nawawi al-Bantani is a scholar from Banten-Indonesia whose lineage continues with the Prophet ﷺ. Al-Bantani's real name is Abu Abdil Mu'ti Muhammad bin Umar bin Arabi bin Ali al-Tanari al-Bantani al-Jawi. He was born in Tanara, Banten, West Java, in 1230 H/1813 AD, in

a family known for his Islamic preaching.²² Traced in terms of genealogy, Imam Nawawi is the 12th descendant of Maulana Syarif Hidayatullah (Sunan Gunung Jati, Cirebon), namely the grandson of Maulana Hasanuddin (Sultan Banten I) named Sunyaratas (Tajul Arsy).²³ His lineage continues with the Prophet Muhammad ﷺ through the path of Imam Ja'far Ash-Sadiq, Imam Muhammad al-Baqir, Imam Ali Zainal Abidin, Sayyidina Husain, and Fatimah al-Zahra.²⁴

From childhood to adolescence, al-Bantani loved and struggled in the intellectual world, especially religious knowledge, which he received directly from his family. At age 5, al-Bantani easily accepted his father's lessons. This account adds to al-Bantani's love for religious knowledge, so al-Bantani is always eager to study various religious knowledge types. The statement, namely:

*"It is not proper for someone intelligent to rest in seeking knowledge. Leave your country and wander; one day, you will find a replacement for the person you left behind. Take pains because the height of the degree of life can only be achieved with difficulty."*²⁵

When he was 15, al-Bantani went to Mecca to perform the pilgrimage and seek, explore, and deepen religious knowledge with his brother. He studied *'ilm al-kalam*, Arabic language and

²² MA Adib, "Syekh Nawawi Al-Bantani: A Study of Islamic Education Thought and Its Relevance in the 21st Century," *Al Qalam: Scientific Journal of Religion* 16, no. 2 (2022): 448, <https://doi.org/https://doi.org/10.35931/aq.v16i2.885>.

²³ Munawir, *20 Tasawuf figures in Indonesia and the world* (Temanggung: CV Raditeens, 2019), 87.

²⁴ Ghafur, *Profiles of Qur'anic Mufassers*, 189.

²⁵ Ananto, *The Concept of Tazkiyatn Nafs in the Book of Nasoihul Ibad by Sheikh Nawawi Al-Bantani and Its Relevance to Moral Education*, 31.

literature, *hadith*, interpretation, and especially jurisprudence (*fiqh*) there.²⁶

Al-Bantani's passion for knowledge led him to continue studying until he became a scholar. He studied at the Grand Mosque with Syekh Sayyid Akhmad Nakhravi, Syekh Sayyid Akhmad Dimiyati, and Syekh Ahmad Zaini Dahlan. After that, he studied in Medina with Syekh Khatib al-Hambali. He learned a lot from his teachers: *ushûluddin*, *fiqh*, *balaghah*, and *mantiq*.²⁷ He had returned to Indonesia, but in the end, he decided to return and settle in the Syi'ib village of Mecca. This was due to the country's condition when it was still under Dutch colonialism, and every movement of the clergy was monitored, including the activities of al-Bantani.²⁸

Not only studying, but al-Bantani also acts as a teacher. While studying in Mecca, he spent a lot of time teaching and composing books that would later become a finger for him and capital for Muslims, especially the archipelago, to study Islamic issues.²⁹ He also became the imam of the Grand Mosque, representing Syekh Ahmad Khatib Sambas, with the nickname al-Bantani al-Jawi, and also held *halaqah* scientific discussions for his students who came from various parts of the world

ranging from 1860-1870, which was the year in which he was active as a book writer.³⁰

Furthermore, he is also active in writing, including writing about Sufism. Al-Bantani's works include the following: *Maraqî al-'Ubûdiyah Syarah Bidâyah al-Hidâyah*,³¹ *Sullam Munâjah Syarah Safînah al-Shalâh*, *Tanqihu al-Qaul al-Hasis Syarah Lubabu al-Hadith*, *Salalimu al-Fudhalâ` Syarah Mandhumah Hidayah al-Adhkiya`*, *Al-Simar al-Yani'ah Fi Riyadh al-Badi'ah*, *Nashâihû al-'Ibad Syarah al-Manbahatu 'Ala al-Isti'dad Li Yaum al-Ma'âd*, and many others.³² He recorded around 38 works that he completed. As for his works that discuss Sufism, there are many in his four books. The four books are *Nashâihû al-'Ibad*, *Maraqî al-'Ubûdiyah*, *Salâlimu al-Fudlalâ`*, and *Qami' Tughyan*.

Al-Bantani is included in the 14th/19th century ranks as a great scholar. This is because his work is widely spread in language that is easy to digest without reducing content density. In fact, because of his knowledge, he was awarded the titles *al-Imam al-Muhaqqiq Wa al-Fahhamah al-Mudaqqiq* and *Sayyid 'Ulama` al-Hijaz*.³³ He died in Mecca on the 25th of Shawwal in 1314 H at the end of the month of Shawwal to coincide with 1897 AD. He was buried in the Ma'la cemetery

²⁶ K Amin and M Siregar, "Sheikh Nawawi Al-Bantani: Thoughts, Educational and Relevance to Islamic Contemporary Education," *Syaikhuna: Journal of Education and Islamic Institutions STAI Syichona Moh. Cholil Bangkalan* 13, no. 2 (2022): 102, <https://doi.org/http://ejournal.kopertais4.or.id/madura/index.php/syaikhuna/article/download/5694/3689>.

²⁷ Suwito, *History of Thought of Education Leaders*, 290.

²⁸ S Teba, *Javanese Sufis: Recognizing the Friendly Face of Islam*, Jakarta: Pustaka Irvan (Jakarta: Pustaka Irvan, 2007), 157.

²⁹ Ananto, *The Concept of Tazkiyatn Nafs in the Book of Nasoihul Ibad by Sheikh Nawawi Al-Bantani and Its Relevance to Moral Education*, 30.

³⁰ Ananto, 33.

³¹ Al-Bantani, *Maroqil Ubudiyah Syarah Bidayah Al-Hidayah*.

³² Ananto, *Konsep Tazkiyatn Nafs Dalam Kitab Nasoihul Ibad Karya Syekh Nawawi Al-Bantani Dan Relevansinya Dengan Pendidikan Akhlak*, 36.

³³ Ghafur, *Profiles of Qur'anic Mufassers*, 190.

near the tomb of Sayyidah Asma' bint Abu Bakar al-Sidiq.³⁴

The concept of *Tazkiyyah al-Nafs* of Syekh Nawawi al-Bantani

Tazkiyyah al-Nafs is derived from two Arabic words, "tazkiyat" and "al-nafs". Etymologically, *tazkiyat* has the root "zakka," which means to purify or clean, like the word *zakat*, which also means to clean (wealth).³⁵ Some scholars interpret *tazkiyah* as growing and increasing.³⁶ The *nafs* are spirit,³⁷ soul,³⁸ life,³⁹ and lust.⁴⁰ Some interpret *nafs* as strength or ego within.⁴¹

As for the terminology, *Tazkiyyah al-Nafs* can be interpreted as a method of self-purification and self-potential development by *fitrah* (human nature). Sayyid Qutub, in *Tafsir Fi Zhilâli al-Qur'an*, defines *Tazkiyyah al-Nafs* as an effort to cleanse the soul from all impurities by doing good deeds.⁴² Said Hawwa, a contemporary scholar from Egypt, also aligns with the above definition of the affix "repairing the soul."⁴³ *Tazkiyyah al-Nafs* is then an attempt by a servant to cleanse his soul from delusions and dirty thoughts, evil

desires, and various heart ailments. The definition of *Tazkiyyah al-Nafs*, according to Imam al-Ghazali, is cleaning the soul from bad practices and developing good ones.⁴⁴ Thus, from the various definitions above, it is inferred that *Tazkiyyah al-Nafs* is a method in the teachings of Sufism that aims to draw closer to Allah through cleansing the heart of impurities (bad behaviour, dirty thoughts, evil desires, immorality, various heart ailments, etc.),⁴⁵ and developing self-potential according to nature in Islamic law.

The question is, why is the soul a critical aspect that must be repaired and purified? We can trace the answer in the *hadith* of the prophet, which means, "Know that in this body there is a lump of flesh. If it is good, then the whole body is good; if it is bad, then the whole body is bad. Know that it is the heart."⁴⁶ The *hadith* above signifies that the heart is the centre of all human activity. Judgment of the good and bad of an action depends on the heart,⁴⁷ so the heart becomes a crucial aspect that needs to be cared for, guarded, and purified because only a healthy heart can feel happy, helpful, and able to overcome life's challenges.⁴⁸

³⁴ Siregar, "Sheikh Nawawi Al-Bantani: Thoughts, Educational and Relevance to Islamic Contemporary Education," 113.

³⁵ *Al-Munğid Fī Al-Luğāi*, 40th ed. (Beirut: Dār al-Mašriq, 2003), 303.

³⁶ Jarman Arroisi and Erva Dewi Arqomi Puspita, *Soul Restoration in Islamic Tradition (Ibn Tufail's Perspective of Tazkiyya an-Nafs Model)*, *Jurnal Ushuluddin*, vol. 28, 2020, <https://doi.org/10.24014/Jush.v28i2.10990>.

³⁷ *Al-Munğid Fī Al-Luğāi*, 826.

³⁸ *Q.S Al-Fajr Ayat 27-30*, n.d.

³⁹ *Q.S Ali Imran Ayat 185*, n.d.

⁴⁰ *Q.S Yusuf Ayat 53*, n.d.

⁴¹ M Asy'arie, *Dialectics of Religion for Spiritual Liberation* (Yogyakarta: LESFI, 2002), 45.

⁴² S Quṭb, *Tafsir Fi Zhilalil Qur'an* (Beirut: Ihya Al-Turats Al-Farabi, 2000), 87.

⁴³ Sa'id Hawwa, *Purifying the Soul Tazkiyatn Nafs*, ed. Aunur Rafiq Shaleh (Robbani Press, 2002), 5–6.

⁴⁴ AH Al-Ghazali, *Summary of Ihya'ulumuddin* (Jakarta: Pustaka Amani, 2008), 82.

⁴⁵ Ananto, The Concept of Tazkiyatn Nafs in the Book of Nasoi Hul Ibad by Sheikh Nawawi Al-Bantani and Its Relevance to Moral Education, 59.

⁴⁶ Al-Ghazali, *Summary of Ihya'ulumuddin*, 205.

⁴⁷ Hawwa, *Purifying the Soul Tazkiyatn Nafs*, 28.

⁴⁸ Nur Hadi Ihsan, Munir Munir, "Tazkiyah Al-Nafs Wa 'Alāqatuhā Bi Al-Sa'Ādah 'inda Ibn Qayyim Al-Jawziyyah," 303.

The purpose of *Tazkiyyah al-Nafs* is to cleanse the human soul and heart from all impurities, both externally and mentally. *Tazkiyyah al-Nafs* is to heal oneself from various “diseases” that settle on one's self and form a noble soul.⁴⁹ To realise this goal, it is necessary to inculcate Islamic values in *Tazkiyyah al-Nafs*.⁵⁰ In this regard, the scholars also emphasise that in *Tazkiyyah al-Nafs*, there is a need for a connection between the servant and his Lord.⁵¹

Al-Bantani maintains that there are two general stages in *Tazkiyyah al-Nafs*. The First cleanses the heart from all diseases (*thalli*), such as anger, envy, misery, love of the world, arrogance, and the dangers caused by speech. The second is filling the heart with excellent and commendable practices (*tahalli*), such as worship, admirable morals, etc.⁵² Although there are several more detailed stages, the two steps above provide an overview of the processes often passed in *Tazkiyyah al-Nafs*.

As for his concept of *Tazkiyyah al-Nafs*, al-Bantani did not directly and specifically explain it. However, in his *tasawuf* teachings that he applied, the characteristics of *Tazkiyyah al-Nafs* were reflected, such as patience, *zuhd*, *qanâ'ah*, and so on.⁵³ Indeed, in his books, he mentions the word "*Tazkiyyah al-Nafs*" in *Maraqî al-'Ubûdiyah* six times.⁵⁴ Nonetheless, we can find the essence of the concept of *Tazkiyyah al-Nafs* in his writings. For example, in his concept of nine stages or *maqâmât*. Al-Bantani's nine *maqâmât* are repentance, *qanâ'ah*, *zuhd*, learning *Syari'ah*, keeping the sunnah, *tawakal*, *ikhlas*, 'uzlah, and paying attention to time.⁵⁵ These are the *maqâmât* peculiar to al-Bantani.⁵⁶

These nine *maqâmât* can be categorised into two stages in the *Tazkiyyah al-Nafs* method. The first stage of cleansing the soul from all bad traits and behaviours (*takhalli*) is contained in points one to three.⁵⁷ The second stage, namely the potential development or planting of Islamic values (*tahalli*), is found in points four to nine.⁵⁸ In

⁴⁹ Nulhakim, “The Concept of Tazkiyatn Nafs Guidance in Forming Honest Attitudes of BKI Students Through Habituation (Conditioning),” *Al-Tazkiyah: Journal of Guidance*, 2019, 137–38.

⁵⁰ BA Karim, *Mental Revolution Through Islamic Education Based on the Tazkiyatn Nafs Method* (Education and Learning Journal, 2021), 15.

⁵¹ Arroisi and Puspita, *Soul Restoration in Islamic Tradition (Ibn Tufail's Perspective of Tazkiyya an-Nafs Model)*, 28:175.

⁵² and Dedy Irawan Ihsan, Nur Hadi, Munir, “Tazkiyah Al-Nafs Wa ‘Alâqatuhâ Bi Al-Sa’Âdah ‘inda Ibn Qayyim Al-Jawziyyah,” *Kalimah: Journal of Religious Studies and Islamic Thought* 19, no. 2 (2021): 131–32, <https://doi.org/https://doi.org/10.21111/klm.v19i2.6629>.

⁵³ Ananto, *The Concept of Tazkiyatn Nafs in the Book of Nasa'ih al-'Ibad by Sheikh Nawawi Al-Bantani and Its Relevance to Moral Education*, 56.

⁵⁴ Al-Bantani, *Maroqil Ubudiyah Syarah Bidayah Al-Hidayah*, 156–61.

⁵⁵ Al-Bantani, “نصائح العباد شرح على المنبهات على الاستعداد ليوم المعاد.”; and Fahrudin Fahrudin Hidayatulloh, Muhammad Ridwan, Aceng Kosasih, “The Concept of Sufism of Syaikh Nawawi Al-Bantani and Its Implications for Islamic Religious Education in Schools,” *TARBAWY: Indonesian Journal of Islamic Education* 2, no. 1 (2015): 13, <https://doi.org/https://doi.org/10.17509/t.v2i1.3373>.

⁵⁶ There is a difference in the order of *maqâmât* between one Sufi scholar and another. But the details of the contents in it are not much different like *maqâmat al-Qusyairi al-Naisaburi* in his book *al-Risalah al-Qusyairiyah* which contains: repentance, *mujahadah*, *khalwat*, *uzlah*, piety, *wara' zuhud*, *khauf*, *raja*, 'qana'ah, trust, gratitude, patience, *muraqabah*, *riâa*, sincere, remembrance, *faqr*, *mahabbah*, and *syauq*. Priyanto, “The Concept of Maqamat According to Sheikh Nawawi Al-Bantani in the Book of Salalim Al-Fudala,” 32.

⁵⁷ Priyanto, 41–43.

⁵⁸ Hidayatulloh, Muhammad Ridwan, Aceng Kosasih, “The Concept of Sufism of Syaikh Nawawi Al-Bantani and Its

this regard, Imam al-Ghazali divides the steps in *Tazkiyyah al-Nafs* into several parts, including releasing oneself from various heart ailments (*takhliyah*) through efforts to purify (*tathahhur*) and adorn oneself from good qualities (*tahliyyah*) which is the realisation of worship to Allah (*tahaqquq*) and behave in the names of Allah (*takhalluq*), with the Prophet Muhammad SAW as his role model.⁵⁹

The Impact of Globalization on the Spread of Consumerism Culture

Consumerism⁶⁰ is a new phenomenon that emerged in the postmodern era, specifically in the 20th century and precisely in the 1960s. The postmodern era has formed a new societal structure called consumer society.⁶¹ In addition, this era has also succeeded in shifting values and people's perspectives about the world and life. Viewpoints that emerged in the postmodern era included materialism⁶² and hedonism.⁶³

On the other hand, globalization also plays a role in spreading the culture of consumerism.

Globalization is the process of increasing interconnectedness between societies so that an event that occurs in a certain region will increasingly affect people and communities living in other parts of the world.⁶⁴ Some negative impacts of globalization are inevitable, such as forming a consumptive lifestyle, namely the behaviour of an individual who buys something not because of need but for other reasons due to social change. Then, various changes occurred, from agrarian to industrial society.⁶⁵ So it can be concluded that globalization is one of the important elements of the massive development of consumerism culture in society.

Consumerism began to grow massively in society since the postmodern era. The result of the change between modern and postmodern times is an ideology that also develops. In the postmodern era, people are encouraged to be more consumptive.⁶⁶ This is characterized by consuming goods not part of the basic needs under the pretext

Implications for Islamic Religious Education in Schools," 13.

⁵⁹ Arroisi and Puspita, *Soul Restoration in Islamic Tradition (Ibn Tufail's Perspective of Tazkiyya an-Nafs Model)*, 28:174.

⁶⁰ Consumerism can be understood as a way of life that always attracts people to continuously pursue, possess, and replace material goods rapidly developing globally. Barry Smart, *Consumer Society: Critical Issues and Environmental Consequences* (London: SAGE Publication, 2010), 5.

⁶¹ Jean Baudrillard, *The Consumer Society* (London: SAGE Publication 6 Bonhill Street, 1998), 69.

⁶² Ali Mudhofir, *Dictionary of Theories and Schools in Philosophy and Theology* (Yogyakarta: Gadjah Mada University Press, 1996), 133.

⁶³ and Muhammad Sofian Hidayat Ihsan, Nur Hadi, CZB Sa'ari, "Abdurrauf Al-Singkili's Concept of Insan Kamil in

Facing The Crisis of Modern Human Morality," *Islam Relitas: Journal of Islamic and Social Studies*, 2022, 30, https://doi.org/http://dx.doi.org/10.30983/islam_realitas.v8i1.5487.

⁶⁴ A. Abdullah, *Islamic Education and the Challenges of Globalization Thoughts on 'Philosophy, Politics, Economics, Social, and Culture'* (Yogyakarta: Ar-Ruzz Media, 2004), 109.

⁶⁵ H. Ramayulis, *Philosophy of Islamic Education* (repo.uinmybatusangkar.ac.id, 2019), 464, <https://repo.uinmybatusangkar.ac.id/xmlui/handle/123456789/11430>.

⁶⁶ M Featherstone, *Consumer Culture and Postmodernism* (London: Sage Publication, 2007), 289, <https://www.torrossa.com/gs/resourceProxy?an=4912228&publisher=FZ7200>.

of expressing the latest culture and lifestyle.⁶⁷ Instead of seeing the function of consumption, prestige and labels are prioritized for the upper middle class.⁶⁸ This shift in viewpoint then leads to the proliferation of materialism within society.

In addition to that, other variables promote a consumption culture. These drives encompass technology,⁶⁹ popular cultural trends,⁷⁰ and public figures.⁷¹ These three variables expedite the advancement of consumer culture. Alongside the rapid process of globalization, which unifies the world into a single system, the culture of consumption is progressively expanding in society.⁷² One method is leveraging the digital economy by utilizing social media platforms, which has led to contemporary society's inclination towards online shopping.⁷³ This consumeristic behaviour can lead to overindulgence in goods and services prompted by promotions and convenient availability.⁷⁴ Advertisements featuring cheap interest rates and

associated services and advertising on social media and websites for popular and well-known products indicate that branded and trending things are increasingly prevalent and sought after for their prestige.⁷⁵ Indeed, many individuals are attempting to do this by relying on debt and disregarding their financial situation. Unsurprisingly, most individuals living in both urban and rural areas partake in consumption, which is not a fundamental necessity but a source of enjoyment.

Social media has a significant influence on people's spending patterns, encompassing three aspects: 1) Serving as a platform for purchasing things and seeking information; 2) Facilitating the promotion of homemade items as a supplementary source of income; and 3) Encouraging more prudent utilisation of social media to meet one's requirements.⁷⁶ Unfortunately, various negative impacts participate in consumerism culture. A culture's birth also changes several parts of life,

⁶⁷ Husnul Khotimah Syamsuri Syamsuri, Maulana Farizi, "Digitalization of the Economy and the Cultural Impact of Consumption in Modern Society: A Review from Al-Syaibani's Perspective," *Dinar: Journal of Islamic Economics and Finance* 9, no. 2 (2022), <https://doi.org/https://doi.org/10.21107/dinar.v9i2.17918>.

⁶⁸ Rahmi Rachel and Rakhmadsyah Putra Rangky, "Consumerism And Women's Lifestyle In Social Space: An Analysis Of The Culture Of Self-Differentiation In The Fisip Unimal Environment," *Malikussaleh Journal of Social and Political Sciences (JSPM)* 1 (2020): 111.

⁶⁹ Marcuse, *One Dimensional Man: Studies in The Ideology of Advanced Industrial Society*, 8.

⁷⁰ Rachel and Rangky, "Consumerism And Women's Lifestyle In Social Space: An Analysis Of The Culture Of Self-Differentiation In The Fisip Unimal Environment," 110.

⁷¹ Rina Octaviana, "Consumerism In Modern Society In The Study Of Herbert Marcuse," *JAQFI: Journal of Aqidah and Islamic Philosophy* 5, no. 1 (2020): 125.

⁷² Yasraf Amir Piliang, *The Folded World: An Excursion Beyond Cultural Boundaries*, 4th ed. (Yogyakarta: Cantrik Pustaka, 2020), 8.

⁷³ Rachel and Rangky, "Consumerism And Women's Lifestyle In The Social Space: An Analysis Of The Culture Of Self-Differentiation In The Fisip Unimal Environment.," 110.

⁷⁴ Octaviana, "Consumerism In Modern Society In The Study Of Herbert Marcuse."

⁷⁵ Argyo Demartoto Bagus Ardiyansyah, Drajat Tri Kartono, "Dromology and the Flash Sale Era: A Review of Human Movement in Cyberspace," *Simulacra* 2, no. 2 (2019): 118, <https://doi.org/https://doi.org/10.21107/sml.v2i2.6143>.

⁷⁶ A Ridolla, "Analysis of Motivation, Budget Constraints, and the Use of Social Media on the Consumption Behavior of Pkk Gontor Mothers during the Pandemic (Islamic Consumption Perspective)" (IAIN Ponorogo, 2021).

mainly social, as with the culture of consumerism, which has changed society into a silent community.⁷⁷ As a result, authentic values and identities will gradually fade and disappear.⁷⁸ Finally, the new culture will change the system of values and norms in society.

The impact of consumerism on society is observable in several aspects, such as social, psychological, and environmental. Socially, consumerism can lead to social divisions between groups in society based on their financial capabilities. This can lead to social injustice and economic inequality.⁷⁹ Psychologically, consumerism causes anxiety, stress, and depression in individuals unable to meet their materialistic needs.⁸⁰ Furthermore, environmentally, consumerism causes environmental damage due to the excessive production of goods and services and the excessive and unsustainable use of natural resources. Consumerism that spurs greater demand for products and services eventually triggers companies to produce goods and services in larger quantities. This causes the utilisation of natural resources to increase, such as logging forests, exploitation of water resources, and so on.⁸¹

⁷⁷ The silent society in question is controlled by a certain group of elites regarding economy and identity.

⁷⁸ Piliang, *The Folded World: An Excursion Beyond Cultural Boundaries*, 462.

⁷⁹ Alwi Indra Setia Bakti, Nirzalin, "Consumerism In Jean Baudrillard's Perspective," *Jurnal Sosiologi USK* 13, no. 2 (2019): 163.

⁸⁰ Klein, *Capitalism vs the Climate*, 2.

⁸¹ Suzuki, *The Sacred Balance: Rediscovering Our Place in Nature*, 5.

According to a report from the Global Footprint Network, in 2021, humans have used natural resources equivalent to 1.7 piles of earth in one year.⁸² If we continue to use natural resources the same way, the earth will lose resources that can be utilised in the long term. One of the natural resources most affected by consumerism is water. According to a UN report, in 2021, more than two billion people will live in areas experiencing water shortages.⁸³ The World Bank reported increasing environmental pollution due to waste in the same year. Data from the World Bank Report tells that global waste volume is estimated at 2.01 billion tons and is expected to increase to 3.4 billion tons in 2050.⁸⁴ Waste not appropriately managed can create environmental and public health problems, such as water and air pollution and the spread of disease. If it is not addressed immediately, it will improve as time goes by.

Several impacts arising from consumerism have ultimately drawn several criticisms from political and environmental activists. David Suzuki, an environmental activist from Canada, states that consumerism impedes social and economic progress and sacrifices environmental sustainability for short-term economic benefits.

⁸² Annual Report, "Global Footprint Network," 2021, <https://www.overshootday.org/annual-report-2021/>, accessed 8 Mar 2023.

⁸³ United Nations, "Water – at the Centre of the Climate Crisis" (United Nations, 2023), https://www.un.org/en/climatechange/science/climate-issues/water?gclid=CjwKCAjwpayjBhAnEiwA-7ena7eJLnY-LZpPDVyoHuxW6gw3Wfl4pOyFeKZJKaQIDz8GdhyWYdL99xoC0bUQAvD_BwE, accessed 22 May 2023.

⁸⁴ "Global Waste to Grow by 70 Percent by 2050 Unless Urgent Action Is Taken."

According to him, consumerism places business interests above the interests of the environment and society.⁸⁵ Naomi Klein, a journalist and political activist from Canada, mentions that consumerism is one of the leading causes of global climate change and growing social inequality. According to him, the desire to own unnecessary things is part of the capitalist system that triggers the use of fossil energy and global warming.⁸⁶

Noam Chomsky, a philosopher and political activist from the United States, bluntly criticises consumerism as a form of social control exercised by governments and corporations to maintain the economic and political status quo. According to him, consumerism only strengthens the capitalist system and will harm the wider community.⁸⁷ The criticisms of social and environmental experts prove that consumerism has negative social and ecological impacts. Although consumerism brings several benefits, such as increased development and economic growth,⁸⁸ the effect it causes is more dangerous.⁸⁹ So, if it is weighed (evaluated), it is necessary to reconstruct the culture to minimize its negative impact or prevent it from growing in society.

***Tazkiyyah al-Nafs* as an Antidote to Consumerism Culture**

To overcome and minimize the culture of consumerism in society, al-Bantani's *Tazkiyyah al-Nafs* is a solution. The concept of *Tazkiyyah al-Nafs* solves various problems in human life. This is evidenced by various cases resolved by *Tazkiyyah al-Nafs*, such as pre-marital adolescent sexual behaviour,⁹⁰ drug addict therapy,⁹¹ character-building counselling,⁹² moral education in schools,⁹³ etc. Therefore, *Tazkiyyah al-Nafs*, in this case, is considered capable of being the answer to consumerism culture.

As explained in the previous sub-chapter, Nawawi al-Bantani's *Tazkiyyah al-Nafs* is deducible from his nine *maqâmât* teachings, as shown in the following.⁹⁴

***Ikhlas* (Sincere)**

Ikhlas, in al-Bantani's view, is to carry out all activities and worship only Allah SWT and avoid showing off for all the deeds.⁹⁵ To be sincere is one of the conditions for the validity of worship.⁹⁶ In al-Bantani's view, sincerity is vital for people who want to do *tazkiyah* for

⁸⁵ Suzuki, *The Sacred Balance: Rediscovering Our Place in Nature*, 5.

⁸⁶ Klein, *Capitalism vs the Climate*, 2.

⁸⁷ Chomsky, *Profit over People: Neoliberalism and Global Order*, 15.

⁸⁸ Octaviana, "Consumerism In Modern Society In The Study Of Herbert Marcuse," 130.

⁸⁹ Piliang, *The Folded World: An Excursion Beyond Cultural Boundaries*, 463.

⁹⁰ Hartati, "Tazkiyatun Nafs as an Effort to Reduce Premarital Sexual Behavior of Adolescents."

⁹¹ Hasan, "Counseling Drug Addiction in Pesantren with Imam Al-Ghazali's Tazkiyatun Nafs Approach."

⁹² Ghofar, Abdul, Usman Abubakar, "Tazkiyatun Nafs as A Strength Base of Teacher Personality Competency."

⁹³ Arroisi and Puspita, *Soul Restoration in Islamic Tradition (Ibn Tufail's Perspective of Tazkiyya an-Nafs Model)*, 28:174.

⁹⁴ Priyanto, "The Concept of Maqamat According to Sheikh Nawawi Al-Bantani in the Book of Salalim Al-Fudala," 34.

⁹⁵ Syekh Nawawi Al-Bantani, *Salālim AlFuḍalā (The Stairs of the Noble)* (Indonesia: Pustaka Mampir, 2006), 66.

⁹⁶ Taufiqurrohman, "Ikhlas In Alquran Perspective (Analysis Of The Construct Of Ikhlas Through Thematic Interpretation Method)," *EduProf* 1, no. 02 (2019): 94.

themselves. Consumerist culture is full of sign values such as prestige, trends, and so on can be overcome by practising sincerity. Trends and lifestyles in a consumerist culture are essentially trivial matters. However, this has become an orientation for consumer society to gain respect and keep up with the times,⁹⁷ even though what is needed in life is enough with basic needs.⁹⁸ Therefore the cultivation and training of sincerity are required for this process.

Shabr (Patience)

Shabr means perseverance in facing life's difficulties.⁹⁹ In al-Bantani's view, patience is closely related to faith. In several statements in his book, he explained that patients would only be born from the correct belief.¹⁰⁰ From this explanation, it can be understood that faith and patience correlate with each other. In dealing with consumerism, patience plays a vital role in subduing instinct orientation. One of the motivations for getting involved in consumerism is the instinct (lust)¹⁰¹ always to consume non-essential goods or necessities.¹⁰² So the role of patience in

Tazkiyyah al-Nafs of al-Bantani will help subside the human instinct which always consumes.

Zuhd

Zuhd is abstaining from everything related to the world or not making the world the goal of life.¹⁰³ According to al-Bantani, *zuhd* means not exaggerating in fulfilling the world's needs, emptying the heart from hoping for creatures, and remembering that possessions are a mandate from Allah for the world's benefit.¹⁰⁴ In line with the statement above, Hasan Basri, a well-known Sufi scholar during the *tābi'in* era, also defined it similarly. According to Bashri, *zuhd* is leaving worldly matters. Bashri likened the world to a slippery snake to touch; its poison can kill.¹⁰⁵

In this case, *zuhd* is very suitable for eliminating the ideology of hedonism in consumerism culture. Al-Bantani stated that *zuhd* contains five things: Full trust in Allah SWT, doing good to fellow creatures, sincerity in doing good deeds, patience when wronged by others, and *qanā'ah* towards the sustenance received.¹⁰⁶ These five things are very contrary

⁹⁷ Dominic Strinati, *An Introduction to Theories of Popular Culture* (New York: Routledge, 2004).

⁹⁸ Al-Bantani, *Maroqil Ubudiyah Syarah Bidayah Al-Hidayah*, 39.

⁹⁹ Abdul Fatah, "The Relationship between Jihad and Patience in Muhammad Hussein Taba'taba'i's Perspective in Tafsir Al-Mizan," *Mushaf: An Indonesian Journal of Interpretation* 1, no. 1 (2020): 83.

¹⁰⁰ Al-Bantani quoted a *hadith* from the Prophet Muhammad ﷺ asking the *shahabah*: "What are the signs of your faith?" They replied: "We are patient with calamities, grateful for the blessings of spaciousness, and accept all the decrees of Allah SWT". Al-Bantani, "نصائح العباد شرح على المنبهات على", *الاستعداد ليوم المعاد*, 22-21.

¹⁰¹ A person's urge to indulge his passions is also called libido. Piliang, *The Folded World: An Excursion Beyond Cultural Boundaries*, 10.

¹⁰² Strinati, *An Introduction to Theories of Popular Culture*, 1.

¹⁰³ Studi Tafsir R Al-nu R and Ali Ridho, "Zuhud in the Qur'an (Studi)," *El Waroqoh: Jurnal Ushuluddin Dan Filsafat* 5, no. 2 (2021).

¹⁰⁴ Al-Bantani, *Salālim AlFuḍalā (Stairs of the Noble)*, 39.

¹⁰⁵ M. and R. Anwar Solihin, *The Science of Tasawwuf* (Bandung: Pustaka Setia, 2011), 79.

¹⁰⁶ Al-Bantani, "نصائح العباد شرح على المنبهات على الاستعداد ليوم المعاد."

to the nature of hedonism which is very thick with luxury, physiological and emotional pleasure, prestige, and so on.¹⁰⁷ The impact when the ideology of hedonism is replaced with asceticism is not only to minimise consumerism culture but also to reduce social inequalities.

Tawakkal

Tawakkal means surrender and submission to Allah SWT.¹⁰⁸ *Tawakkal* can be interpreted as offering the results of all endeavours to Allah SWT. According to al-Bantani, *tawakkal* means being pleased (willing) with the sustenance provided by Allah SWT by not causing more desires than what has been determined for him.¹⁰⁹ It is willing to follow all Allah's decrees (destiny) for all the endeavours made. In this context, *tawakkal* can function as a new societal orientation.

In a consumer society, public figures (artists, models, etc.) are often used as support and orientation in behaviour.¹¹⁰ Presenting trustworthiness (*tawakkal*) within oneself is the same as activating a monitoring system to avoid being tempted by lifestyle trends brought by consumerist public figures.¹¹¹ With *tawakkal*, people will feel content with their lives and will

not be easily carried away by the consumerist lifestyle.

Qanâ'ah

As for *Qanâ'ah*, that is the soul's satisfaction against Allah SWT's provisions. *Qanâ'ah* is a good feeling of not wanting what is not in it.¹¹² According to Said Hawwa, *qanâ'ah* is only trying basic and essential things.¹¹³ Thus *qanâ'ah* is a form of gratitude for all the blessings (*rizq*) given by Allah SWT. Materialism is one of the ideologies in consumerism culture that needs to be neutralised. The emergence of the nature or culture of consumerism is based on the ideology of materialism, which assumes that happiness can be achieved only based on material.¹¹⁴

To suppress this ideology from being exposed to society, instilling the *qanâ'ah* character is the key. Because of the nature of *qanâ'ah*, which creates a sense of contentment in the heart, people will not be crazy about pursuing pseudo-material (temporal) happiness. On the contrary, people will find true happiness, namely inner happiness, not material.¹¹⁵

¹⁰⁷ Suriati Suriati, "Da'wah and Hedonism," *Retorika* 3, no. 1 (2021), <https://doi.org/10.47435/retorika.v3i1.577>.

¹⁰⁸ Nurhasan, "The Concept of Tawakkal According to Jalaluddin Rumi," *Pancawahana: Journal of Islamic Studies* 14, no. 2 (2019): 100–113.

¹⁰⁹ Al-Bantani, *Salâlim AlFuḍalâ* (The Stairs of the Noble), 109.

¹¹⁰ Octaviana, "Consumerism In Modern Society In The Study Of Herbert Marcuse," 125.

¹¹¹ Al-Bantani, *Salâlim AlFuḍalâ* (The Stairs of the Noble).29.

¹¹² Rahmi Rahmawati adnan adnan, Mulyana Mulyana, "The Role of Qanaah in Overcoming Household Economic Problems," *Journal of Religious Research* 2, no. 2 (2022).

¹¹³ Hawwa, *Purifying the Soul Tazkiyatn Nafs*, 12.

¹¹⁴ Mudhofir, *Dictionary of Theories and Schools in Philosophy and Theology*, 133.

¹¹⁵ Syed Muhammad Naquib Al-Attas, *Overview of Fairy Science and the View of Nature*, 3rd ed. (Malaysia: Ta'dib International, 2019), 66.

If those five characteristics of *Tazkiyyah al-Nafs* of al-Bantani exist in the soul, then the consumerism culture will be reduced and even neutralised. The consumerism culture that is increasingly spreading in society will be able to be handled. Through the inculcation of Islamic characteristics from several points in the *maqâmât* of al-Bantani, the culture of consumerism will be easily minimised. Also, *Tazkiyyah al-Nafs* of al-Bantani will give birth to strong, ethical individuals far from deviant societal behaviour.

The next step is to present and patent these qualities in every soul. The next step in *Tazkiyyah al-Nafs* that needs to be exercised is to instil these qualities: *mujâhadah*, *riyâdlah*, and *muhâsabah*. Many Sufis emphasise these three concepts in their *tasawuf* teaching and practice.

The first is *mujâhadah* which means earnest. *Mujâhadah*, according to Al-Ghazali, is a sincere effort to fight lust and distorted personal ambitions so that the soul becomes clean and holy.¹¹⁶ In *Tazkiyyah al-Nafs*, *mujâhadah* encourages the spirit of always *istiqâmah* (consistency) in worship and good morality.¹¹⁷ With sincere *mujâhadah*, the expected results can be maximised.

The second is *riyâdlah*, namely spiritual practice. In *riyâdlah*, one needs to empty his soul apart from Allah, then adorn it with worship (*dhikr*, prayer, etc.) and noble morals. *Riyâdlah*

itself aims to keep the soul pure to the level of essence.¹¹⁸ This process can not only be done once but continuously. Finally, worship and good morals will become a habit and give birth to the qualities of *Tazkiyyah al-Nafs*.

The third is *muhâsabah*, or self-introspection. *Muhâsabah* can be interpreted as contemplation between the good and bad deeds that have been done.¹¹⁹ In this case, *muhâsabah* can also be said to be an evaluation phase in the soul's mental process. So that there will be deficiencies or advantages of the *Tazkiyyah al-Nafs* process. The *muhâsabah* process is usually applied at the process's beginning, middle, and end of the journey.

Each station has a *mujâhadah* (struggle), *riyâdlah* (self-exercise), and *muhâsabah*, embodied in *wara'*, *tawakkal*, *sabr*, *zuhd*, etc. *Mujâhadah*, *riyâdlah*, and *muhâsabah* are not only found in *Tazkiyyah al-Nafs*, but also in the *maqâmât* itself. Each *maqam* usually has a *mujâhadah* (struggle), *riyâdlah* (self-exercise), and *muhâsabah*.

Furthermore, the tools (practice) used in *Tazkiyyah al-Nafs* are worship and morals. Al-Ghazali discussed the main tools for carrying out self-purification, which consist of prayer, zakat and *infaq*, fasting, hajj, reciting the Qur'an, remembrance, contemplation (*tafakkur*), remembering death and limiting fantasies,

¹¹⁶ AH Al-Ghazali, *Ihya' 'ulum Al-Din: The Revival of the Religious Sciences* (Kuala Lumpur: Islamic Book Trust, 2015).

¹¹⁷ Jarman Arroisi, "Spiritual Healing in the Sufi Tradition," *Tsaqafah* 14, no. 2 (2018): 333–34, <https://doi.org/https://doi.org/10.21111/tsaqafah.v14i2.2459>.

¹¹⁸ Bisri Abdul Karim, "Mental Revolution Through Islamic Education Based on the Tazkiyatun Nafs Method," *Education and Learning Journal* 2 (2021): 17.

¹¹⁹ Arroisi and Puspita, *Soul Restoration in Islamic Tradition (Ibn Tufail's Perspective of Tazkiyya an-Nafs Model)*, 28:172.

supervision (*murâqabah*), contemplation (*muhâsabah*), earnestness (*mujâhadah*), punishing oneself for shortcomings (*mu'âqabah*), jihad in goodness preventing evil (*amar ma'rûf nahî munkar*), devotion and *tawadhu'*, and resisting the temptations of Satan.¹²⁰

Said Hawwa also explains the means and efforts to be made in *Tazkiyyah al-Nafs*. According to him, the means in *Tazkiyyah al-Nafs* are the various acts of worship carried out perfectly. In this case, worship can be in the form of prayer, zakat, fasting, *infaq*, *dhikr*, *muhâsabah*, etc.¹²¹ If it can be done, feelings of gratitude, sincerity, patience, *mahabbah*, etc., will arise for Allah SWT and avoid *riya'*, anger, etc.

Al-Bantani's *Tazkiyyah al-Nafs* concept has proven to solve consumerism culture. A consumerist culture full of sign values such as prestige, luxury, trends and lifestyles, hedonism, and materialism can be overcome through *Tazkiyyah al-Nafs* of al-Bantani. Through cleansing from sign values and then instilling the characteristics of *Tazkiyyah al-Nafs*, such as sincerity, patience, trust, asceticism, and *qanâ'ah*, the culture of consumerism will decrease in society. Not only that, a society that used to be a consumer can also become productive.

Conclusion

From the results of the discussion and analysis above, we conclude several points. First, the concept of *Tazkiyyah al-Nafs* model of Syaikh

Nawawi al-Bantani is a derivative of his *maqāmāt* concept which contains nine wills, including 1) *Taubat* 2) *Qana'ah* 3) *Zuhud* 4) Studying Shari'a knowledge 5) Maintaining Sunnahs 6) *Tawakal* 7) *Ikhlâs* 8) '*Uzlah*, and 9) Paying attention to time. Secondly, to answer the problem of consumerism culture that has brought several adverse impacts on society and the environment, five wills are considered capable of eliminating the culture of consumerism. If the five wills can be embedded in the souls of the community, then not only break the chain of the spread of consumerism culture but also give birth to a productive, virtuous and Islamic society. Furthermore, al-Bantani's *Tazkiyyah al-Nafs* model can be developed as a theoretical framework to deal with various value and moral problems today.

References

- Abdullah, A. *Islamic Education and the Challenges of Globalization Thoughts on 'Philosophy, Politics, Economics, Social, and Culture'*. Yogyakarta: Ar-Ruzz Media, 2004.
- Adib, MA. "Sheikh Nawawi Al-Bantani: A Study of Islamic Education Thought and Its Relevance in the 21st Century." *Al Qalam: Scientific Journal of Religion* 16, no. 2 (2022).
<https://doi.org/https://doi.org/10.35931/aq.v16i2.885>.
- adnan adnan, Mulyana Mulyana, Rahmi Rahmawati. "The Role of Qanaah in

¹²⁰ Al-Ghazali, *Ihya' 'ulum Al-Din: The Revival of the Religious Sciences*, 23.

¹²¹ Hawwa, *Mensucikan Jiwa Tazkiyatn Nafs*, 2.

- Overcoming Household Economic Problems." *Journal of Religious Research* 2, no. 2 (2022).
- Al-Attas, Syed Muhammad Naquib. *Overview of Fairy Science and the View of Nature*. 3rd ed. Malaysia: Ta'dib International, 2019.
- Al-Bantani, Syekh Nawawi. *Maroqil Ubudiyah Syarah Bidayah Al-Hidayah*, 2010.
- . *Salālim AlFuḍalā (Stairs of the Noble)*. Indonesia: Pustaka Mampir, 2006.
- . "نصائح العباد شرح على المنبهات على الاستعداد ليوم المعاد." n.d.
- Al-Ghazali, AH. *Ihya' 'ulum Al-Din: The Revival of the Religious Sciences*. Kuala Lumpur: Islamic Book Trust, 2015.
- . *Ringkasan Ihya'ulumuddin*. Jakarta: Pustaka Amani, 2008.
- Al-Munğid Fī Al-Luğāī*. 40th ed. Beirut: Dār al-Mašriq, 2003.
- Ananto, Iaji. *The Concept of Tazkiyatn Nafs in the Book of Nasoihul Ibad by Sheikh Nawawi Al-Bantani and Its Relevance to Moral Education*. e-repository.perpus.iainsalatiga.ac, 2021.
- . "The Concept of Tazkiyatn Nafs in the Book of Nasoihul Ibad by Sheikh Nawawi Al-Bantani and Its Relevance to Moral Education," 2021. <https://doi.org/e-repository.perpus.iainsalatiga.ac>.
- Arroisi, Jarman. "Spiritual Healing in the Sufi Tradition." *Tsaqafah* 14, no. 2 (2018). <https://doi.org/https://doi.org/10.21111/tsaqa-fah.v14i2.2459>.
- Arroisi, Jarman, and Erva Dewi Arqomi Puspita. *Soul Restoration in Islamic Tradition (Ibn Tufail's Perspective of Tazkiyyah al-Nafs Model)*. *Jurnal Ushuluddin*. Vol. 28, 2020. <https://doi.org/10.24014/Jush.v28i2.10990>.
- Asy'arie, M. *Dialectics of Religion for Spiritual Liberation*. Yogyakarta: LESFI, 2002.
- Bagus Ardiyansyah, Drajat Tri Kartono, Argyo Demartoto. "Dromology and the Flash Sale Era: A Review of Human Movement in Cyberspace." *Simulacra* 2, no. 2 (2019). <https://doi.org/https://doi.org/10.21107/sml.v2i2.6143>.
- Bank, World. "Global Waste to Grow by 70 Percent by 2050 Unless Urgent Action Is Taken: World Bank Report," 2023. <https://www.worldbank.org/en/news/press-release/2018/09/20/global-waste-to-grow-by-70-percent-by-2050-unless-urgent-action-is-taken-world-bank-report>, accessed 22 May 2023.
- Baudrillard, Jean. *The Consumer Society*. London: SAGE Publication 6 Bonhill Street, 1998.
- Chomsky, N. *Profit over People: Neoliberalism and Global Order*. books.google.com, 1998.
- Fatah, Abdul. "The Relationship between Jihad and Patience in Muhammad Hussein Taba'taba'i's Perspective in Tafsir Al-Mizan." *Mushaf: An Indonesian Journal of Interpretation* 1, no. 1 (2020): 76–108.
- Featherstone, M. *Consumer Culture and Postmodernism*. London: Sage Publication, 2007. <https://www.torrossa.com/gs/resourceProxy?an=4912228&publisher=FZ7200>.

- Ghafur, SA. *Profiles of Qur'anic Mufassers*, 2008.
- Ghofar, Abdul, Usman Abubakar, and Muhammad Azhar. "Tazkiyatn Nafs as A Strength Base of Teacher Personality Competency." *IJISH (International Journal of Islamic Studies and Humanities)* 1, no. 2 (2018): 128–40. <https://doi.org/https://doi.org/10.26555/ijish.v1i2.559>.
- Hamjah, SH. "Tazkiyah Al-Nafs in the Islamic Counseling Process from Al-Ghazali's Perspective." *Ibn Khaldun International Journal* 1 (2022).
- Hartati, Sri. "Tazkiyatun Nafs as an Effort to Reduce Premarital Sexual Behavior of Adolescents." *Islamic Guidance and Counseling Journal* 1, no. 1 (2018): 33. <https://doi.org/https://doi.org/10.25217/igcj.v1i1.207>.
- Hasan, ABP and AM Tamam. "Counseling Drug Addiction in Pesantren with Imam Al-Ghazali's Tazkiyatn Nafs Approach." *Religious Counseling: Journal of Guidance Counseling*, 2017.
- Hawwa, Sa'id. *Purifying the Soul Tazkiyatn Nafs*. Edited by Aunur Rafiq Shaleh. Robbani Press, 2002.
- Hawwa, Said. *Purifying the Soul: An Integrated Concept of Tazkiyatun-Nafs*. Robbani Press, 1998.
- Hidayatulloh, Muhammad Ridwan, Aceng Kosasih, and Fahrudin Fahrudin. "The Concept of Sufism of Syaikh Nawawi Al-Bantani and Its Implications for Islamic Religious Education in Schools." *TARBAWY: Indonesian Journal of Islamic Education* 2, no. 1 (2015). <https://doi.org/https://doi.org/10.17509/t.v2i1.3373>.
- Ihsan, Nur Hadi, CZB Sa'ari, and Muhammad Sofian Hidayat. "Abdurrauf Al-Singkili's Concept of Insan Kamil in Facing The Crisis of Modern Human Morality." *Islam Relitas: Journal of Islamic and Social Studies*, 2022. https://doi.org/http://dx.doi.org/10.30983/islam_realitas.v8i1.5487.
- Ihsan, Nur Hadi, Munir, and Dedy Irawan. "Tazkiyah Al-Nafs Wa 'Alāqatuhā Bi Al-Sa'Ādah 'inda Ibn Qayyim Al-Jawziyyah." *Kalimah: Journal of Religious Studies and Islamic Thought* 19, no. 2 (2021). <https://doi.org/https://doi.org/10.21111/klm.v19i2.6629>.
- Ihsan, Nur Hadi, Muhammad Alif Rahmadi, and Jamal Jamal. "Spirituality as The Foundation of The Hierarchy of Needs in The Humanistic Psychology of Abraham Maslow and Sufi Psychology of Said Nursi." *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 18, no. 1 (2022). <https://doi.org/https://doi.org/10.18196/afkaruna.v18i1.14495>.
- Indra Setia Bakti, Nirzalin, Alwi. "Consumerism in Jean Baudrillard's Perspective." *Journal of Sociology USK* 13, no. 2 (2019): 146–65.
- Karim, BA. *Mental Revolution Through Islamic Education Based on the Tazkiyatn Nafs Method*. Education and Learning Journal, 2021.

- Karim, Bisyr Abdul. "Mental Revolution Through Islamic Education Based on the Tazkiyatun Nafs Method." *Education and Learning Journal 2* (2021).
- Klein, N. *Capitalism vs the Climate*, 2011.
- Marcuse, Herbert. *One Dimensional Man: Studies in The Ideology of Advanced Industrial Society*. Boston: Beacon Press, 1968.
- Mudhofir, Ali. *Dictionary of Theories and Schools in Philosophy and Theology*. Yogyakarta: Gadjah Mada University Press, 1996.
- Munawir. *20 Tasawuf figures in Indonesia and the world*. Temanggung: CV Raditeens, 2019.
- Nations, United. "Water – at the Centre of the Climate Crisis." United Nations, 2023. https://www.un.org/en/climatechange/science/climate-issues/water?gclid=CjwKCAjwpayjBhAnEi wA-7ena7eJLnY-LZpPDVyoHuxW6gw3Wfl4pOyFeKZJKaQlDz8GdhyWYdL99xoC0bUQAvD_BwE, accessed 22 May 2023.
- Nulhakim. "The Concept of Tazkiyatn Nafs Guidance in Forming Honest Attitudes of BKI Students Through Habituation (Conditioning)." *Al-Tazkiah: Journal of Guidance*, 2019.
- Nurhasan. "The Concept of Tawakkal According to Jalaluddin Rumi." *Pancawahana: Journal of Islamic Studies* 14, no. 2 (2019): 100–113.
- Octaviana, Rina. "The Consumerism of Modern Society in the Study of Herbert Marcuse." *JAQFI: Journal of Aqidah and Islamic Philosophy* 5, no. 1 (2020): 121–33.
- Piliang, Yasraf Amir. *The Folded World: An Excursion Beyond Cultural Boundaries*. 4th ed. Yogyakarta: Cantrik Pustaka, 2020.
- Priyanto, Aris. "The Concept of Maqamat According to Sheikh Nawawi Al-Bantani in the Book of Salalim Al-Fudala." *JOUSIP: Journal of Sufism and Psychotherapy* 1, no. 1 (2021): 32–50.
- Q.S Al-Fajr Ayat 27-30*, n.d.
- Q.S Ali Imran Ayat 185*, n.d.
- Q.S Yusuf Ayat 53*, n.d.
- Qutb, S. *Tafsir Fi Zhilalil Qur'an*. Beirut: Ihya Al-Turats Al-Farabi, 2000.
- R, Studi Tafsir R Al-nu, and Ali Ridho. "Zuhud in the Qur'an (Studi." *El Waroqoh: Jurnal Ushuluddin Dan Filsafat* 5, no. 2 (2021).
- Rachel, Rahmi, and Rakhmadsyah Putra Rangkyu. "Consumerism and Women's Lifestyle in Social Space: An Analysis of Self-Differentiation Culture in the Unimal Faculty of Social Sciences." *Malikussaleh Journal of Social and Political Sciences (JSPM)* 1 (2020): 97–113.
- Ramayulis, H. *Philosophy of Islamic Education*. repo.uinmybatusangkar.ac.id, 2019. <https://repo.uinmybatusangkar.ac.id/xmlui/handle/123456789/11430>.
- Report, Annual. "Global Footprint Network," 2021. <https://www.overshootday.org/annual-report-2021/>, accessed 8 Mar 2023.
- Ridolla, A. "Analysis of Motivation, Budget Constraints, and the Use of Social Media on the Consumption Behavior of Pkk Gontor Mothers during the Pandemic (Islamic

- Consumption Perspective).)” IAIN Ponorogo, 2021.
- Siregar, K Amin and M. “Sheikh Nawawi Al-Bantani: Thoughts, Educational and Relevance to Islamic Contemporary Education.” *SYAIKHUNA: Journal of Education and Islamic Institutions STAI Syichona Moh. Cholil Bangkalan* 13, no. 2 (2022).
<https://doi.org/http://ejournal.kopertais4.or.id/madura/index.php/syaikhuna/article/download/5694/3689>.
- Smart, Barry. *Consumer Society: Critical Issues and Environmental Consequences*. London: SAGE Publication, 2010.
- Soedjatmiko, Haryanto. *I Shop So I Exist: When Consumption And Design Become Consumerist Lifestyles*. Jalasutra, 2007.
- Solihin, M. and R. Anwar. *Ilmu Tasawuf*. Bandung: Pustaka Setia, 2011.
- Strinati, Dominic. *An Introduction to Theories of Popular Culture*. New York: Routledge, 2004.
- Suriati, Suriati. “Da'wah and Hedonism.” *Retorika* 3, no. 1 (2021).
<https://doi.org/10.47435/retorika.v3i1.577>.
- Suwito, F. *History of Thought of Education Leaders*, 2003.
- Suzuki, D. *The Sacred Balance: Rediscovering Our Place in Nature*. books.google.com, 2022.
- Syamsuri Syamsuri, Maulana Farizi, Husnul Khotimah. “Digitalization of the Economy and the Cultural Impact of Consumption in Modern Society: A Review from Al-Syaibani’s Perspective.” *Dinar: Journal of Islamic Economics and Finance* 9, no. 2 (2022).
<https://doi.org/https://doi.org/10.21107/dinar.v9i2.17918>.
- Taufiqurrohman. “Ikhlās in the Perspective of the Quran (An Analysis of the Construct of Ikhlās through the Thematic Interpretation Method).” *EduProf* 1, no. 02 (2019).
- Teba, S. *Javanese Sufis: Recognizing the Friendly Face of Islam, Jakarta: Pustaka Irvan*. Jakarta: Pustaka Irvan, 2007.