

Implementation of *Tazkiyah* Al-Nafs-Based Islamic Education for The Elderly to Achieve *Nafs Al-Muthmainah*

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Abstract

One of the stages that every human being will experience is the aging process. In the aging process, the elderly (elderly) is seen as the most important stage. At this stage, every elderly will feel and experience changes and declines that take place naturally, both in terms of physical, psychological, and social changes in dealing with other people. Older people are also often hit by anxiety and worry. They realize that death is getting closer and are increasingly aware of their need for religion, so they are increasingly studying Islam. Islamic education and learning for the elderly require certain learning because the main goal of religious learning for them is to achieve peace and tranquility of mind (*nafsmuthmainah*) at the Al-Hikmah Islamic boarding school for the elderly, Cibungbulang, Bogor. The purpose of this study was to find out how the implementation of *Tazkiyah* al-Nafs-based Islamic education for the elderly to achieve Al Muthmainnahnaf which was held at the Al-Hikmah Islamic boarding school in Cibungbulang, Bogor. Implementing a concept of Islamic education for the elderly based on *Tazkiyah* al-nafs at the Al-Hikmah Cibungbulan Bogor senior boarding school. The method used in this study is qualitative descriptive, namely by describing thought and implementation of *Tazkiyah* al-Nafs-based Islamic education for the elderly to achieve Al Muthmainnahnaf which is held at the Al-Hikmah Cibungbulang elderly Islamic boarding school. The results of this study are the implementation of *Tazkiyah* al-Nafs-based Islamic education for the elderly to achieve Al Muthmainnahnaf which is held at the Al-HikmahCibungbulang Bogor elderly boarding school. and weekly and monthly. These activities include praying in congregation 5 times, the habit of fasting sunnah Monday and Thursday, *tadarusan* after dawn and *ashar*, and recitations that can support the enthusiasm of the elderly in *tazkiyah* al-nafs based. As for weekly activities such as *fardlukifayah* training for the elderly, studying prayers and hadiths, and there are religious lectures and worship coaches, but for monthly activities, it is more about religious tourism to establish friendship and warmth outside of formal education

Keywords: *The concept of Islamic education, Tazkiyah, Al-nafs, Elderly*

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PRELIMINARY

Tazkiyah Al-Nafs-Based Islamic Education for the Elderly to Achieve Nafs Al-Muthmainah is important to do because one of the stages that every human being will experience is the aging process. In the aging process, the elderly (elderly) is seen as the most important stage. At this stage, every elderly will feel and experience changes and declines that take place naturally, both in terms of physical, psychological, and social changes in dealing with other people. Older people are also often hit by anxiety and worry. They realize that death is getting closer and are increasingly aware of their need for religion, so they are increasingly studying Islam. Islamic education and learning for the elderly require certain learning because the main goal of religious learning for them is to achieve peace and tranquility of mind (*nafsmuthmainah*). This makes it important to study and examine further.

Old age can be seen as the final stage of development and stages of life for every human being. Concerning the age limit, among other things stated in Law Number 13 of 1998, a person is called an elderly person if he has reached 60 years of age and over. (Misnaniarti, 2017).

In addition, as a person gets older, he will experience problems with himself such as the emergence of various diseases, decreased body functions, and disturbed body balance, so he is at risk of falling easily. This condition, especially regarding the decline in terms of their health is contrary to the hopes and desires of those who want to always be healthy, be able to live independently, and carry out various activities normally in everyday life. The discrepancy between the reality of the condition of the elderly and the expectations of the elderly often causes them to experience depression (Kiik et al, 2018).

Nowadays, many elderly people are increasingly aware of their need for religion. They are increasingly aware that religion has a major influence on peace and mental health. Religion is also believed to provide answers to unseen matters which can only be answered through a religious lens. (Mujawir, 1983). This seems to have prompted them to flock to the ta'lim assemblies and recitations. the

need for religious values is triggered by the awareness that they must prepare themselves for their death in the future.

In the view of Islam, there are rights and obligations for every individual to participate in the learning process from the moment an individual is born until the end of his life (*minal Mahdi ilallahdi*) or also known as lifelong education. According to Pannen as cited by Suprijatno (2012),

That the provision of education for the elderly is a process that is expected to grow and stimulate their desire to always ask questions and continue to learn in an ongoing and sustainable manner as long as they are still alive in the world. However, the goals to be achieved in learning about the elderly are certainly different from learning among children and adolescents. For the elderly, their learning process is directed towards attaining peace of mind or soul (*nafsmuthmainnah*), as well as their orientation towards preparing for death in the future, which of course requires a certain learning process.

Like ordinary humans, the elderly in their capacity as students also have needs that must be met in their lives. Each component in education must be able to understand and strive to direct its needs proportionally so that the desired expectations for maximum results in the world of education can be realized. At the application level, the needs of students can be realized by being given or directed so that students can independently fulfill their desires. Al Qussy as quoted by Ramayulis and SamsulNizar (2011) divides human needs in general into two main (principal) needs, namely: first, primary needs, namely the need for the body (physical) such as the need to eat, drink, sex and others. Second, secondary needs, namely spiritual needs. For example, the need for affection, security, self-esteem, freedom, success, the need for self-control, etc.

Islamic education directs a person to become a perfect person (human being). Therefore, education should serve as a service for human growth in all its aspects which include spiritual, intellectual, imaginative, physical, and linguistic scientific aspects, both individually and collectively, and motivate all these aspects towards goodness and the attainment of perfection. The main goal of

education is based on the realization of submission to Allah both at the individual, community, and general levels. (Mujib&Mudzakkir, 2010).

General objectives related to learning can be seen as the main consideration in determining an educational and learning model to be used. The application of the learning model must be relevant to the learning material. Teachers should not force learning models to be applied in their learning without considering the abilities of students, in this case, the elderly.

In determining the learning model the teacher must always be responsive and careful in his considerations related to non-technical matters that correlate with the implementation of a learning process. The latest trend in studying Islam well is the idea of enlightening the methodology or learning model. In this context, learning Islam for the elderly requires certain patterns to achieve the expected goals, including achieving peace of mind (*nafsmuthmainnah*).

Based on the explanation above, the purpose of this research is to find out about the goals of *tazkiyah al nafs*-based Islamic education among the elderly. Islamic education approach for the elderly. Islamic education material for the elderly as well as Islamic education methods and strategies for the elderly. Meanwhile, based on previous research, which was written by M. RomadhonHabibullah and HamidatunNihayah, in a journal entitled: Teaching Methodology of Islamic religious education for the elderly at boarding schools for the elderly Hidayah, Doromukti sub-district, Tuban sub-district, Tuban district, East Java, LukmanNurhakim, in a journal entitled the concept of *tazkiyatunNafs* guidance in forming an honest attitude of BKI students through coaching (conditioning), *al-tazkiyah*, Volume 8 No.2, December 2019, in his article the author states that the spiritual method (concept of *tazkiyatunnafs*) invites students to return to their nature through habituation. This can make this approach practicable in various forms and counseling processes (faiz et al, 2019).

In contrast to the research results above, the research article will focus on the implementation of Islamic education for the elderly based on *tazkiyah al-nafs*. So it is hoped that the elderly will have the provision of concepts and patterns so that they can implement Islamic education to prepare for death in the future.

METHOD

This study uses a descriptive qualitative research method. In addition, qualitative research aims to obtain a complete picture of a matter from the point of view of the human being studied. Following the objectives, qualitative research is aimed at understanding social phenomena from the perspective of the participants. Participants are people who are interviewed, observed, asked for, and provide data, opinions, thoughts, and participants, and through the description of "participant meaning" about situations and events. The meaning of the participants includes the feelings, beliefs, ideas, thoughts, and activities of the participants. As for some developing theory. Qualitative research examines the perspective of participants with multiple strategies, interactive strategies, such as direct observation, participatory observation, in-depth interviews, documents, and complementary techniques such as photos, recordings, and others. (Nana , 2010) Qualitative research methods used in the Research field. In this study, the authors visited the location of the Al-HikmahCibungbulang Bogor elderly boarding school

RESULTS AND DISCUSSION

Islamic Religious Education for the elderly

Islamic religious education is an effort that is carried out consciously and regularly as well as planned and responsible to a group of people or a person in providing knowledge of Islamic teachings so that they can understand, know and practice these Islamic teachings in everyday life so that they become happy human beings in the world. and hereafter.

The most important goal in Islamic religious education for the elderly is based on *tazkiyah al nafs* and achieving *Nafs al Muthmainnah*, none other than wanting to study Islam in their old age so that they are always consistent in worship and are expected to end in a state of *husnulhotimah*.

To realize the elderly who are *istiqomah*, an Islamic religious education activity is held which is divided into two parts, namely daily and weekly, and monthly activities. These activities include praying in congregation 5 times, the

habit of fasting sunnah Monday and Thursday, tadarusan after dawn and ashar, and recitations that can support the enthusiasm of the elderly in tazkiyah al-nafs based. As for weekly activities such as fardlukifayah training for the elderly, studying prayers and hadiths, and there are religious lectures and worship coaches, but for monthly activities, it is more about religious tourism to establish friendship and warmth outside of formal education.

implementation of Islamic education for the elderly requires a lot of patience, precision, and patience because the elderly are human beings who have experienced changes. They return like children, their condition returns to that of a weak person due to age, so it is necessary to have patience and the right way to deal with them. (ArciNovitaDahyani, 2019).

Islamic education certainly cannot be separated from the process of human life. This process will continue from birth to old age. Aging is a natural process faced by every human being who has the fortune to live long. Along with increasing age, there will be a decrease in the function of the elderly body, both physical, psychological, and other functions of life. In addition, the elderly are also prone to senility. This is explained by Allah SWT in QS. An-nahl verse 70

وَأَلَلَّهُ خَلَقَكُمْ ثُمَّ يَنْوَفِّكُمْ ۖ وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ ۖ أَرْدَلٍ أَلْعُمُرِ لِكَيَّ لَا يَعْلَمَ بَعْدَ عِلْمٍ

شَيْءًا ۗ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ

Meaning: Allah created you, then passed you off; and some of you are returned to a weakest (senile) age so that he no longer knows anything they once knew. Indeed, Allah is All-Knowing, All-Powerful.

Based on the verse above, it can be understood that regarding the challenges faced by the elderly, it is very necessary to educate and teach intensive Islamic teachings which are then learned, internalized, and then implemented by the elderly in their daily lives.

Tazkiyah Al nafs for the elderly

Humans were created by Allah SWT, as the most perfect creatures and have advantages over all creatures. The advantage is that humans have two dimensions.

First, the material dimension (*madah*) which in philosophical studies is also called the animal dimension (*jisim*). When viewed from this dimension, humans are the same as other animals. Second, humans also have a spiritual dimension. This dimension is the *malakuti* dimension, which in philosophy is called the spirit (*nafs*). (Husain Muzhahiri, et al, 2000). This *nafs* in the concept of psychology and Sufism is called the soul.

Allah swt made the body, soul, and spirit in humans as tools for understanding religion, so Islam was made as a *maslahah* for the body, faith as a *maslahah* for reason, and *Ihsan* as a *maslahah* for the spirit.

Humans will feel peace and calm when they can carry out a balance between the power that is within them, and the demands of their body, soul, and spirit. (see *Al-Manhajiyah al Islamiyahwa al 'Ulum as sulukiyyahwa at tarbiyah*, 1992). Therefore, humans are the result of a combination of spirit and body, humans also carry two tendencies, namely the tendency to be good and the tendency to be evil. (Rohanahhamzah, et al, 2010).

However, the human soul can influence one's behavior motivation. The soul has temptations that are always on the move, as well as disturbances that lead to indecision, which causes a person to commit deviations, crimes, abominations, and vices. Therefore, this soul needs to be purified. So purification in Islam does not only cover the body but also the spirit. Purifying the soul from all kinds of mental illness is called *tazkiyah al nafs*.

Tazkiyah al nafs is the main task of the Apostles. This is as in His words below :

رَبَّنَا وَ أَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْنَا آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ أَعْلَمُ بِالْحَقِيمِ

Meaning: O our Lord, send for them an Apostle from among them, who will read to them Your verses, and teach them the Book (Al Quran) and Al-Hikmah (As-

Sunnah) and purify them. Verily, You are the Almighty, the Wisest. (QS.AlBaqarah verse 129)

From the verse above it can be understood that one of the purposes of the Prophet Muhammad's mission was to purify the souls of his people. In addition, in history, it is mentioned that Rasulullah SAW was also asked, " What is tazkiyatunnafs ?" Rasulullah SAW replied, "He should know that Allah is with him wherever he is. " (HR. Ath-Thabrani). (Sulaiman Ahmad at Thabarani, 1983). If it is connected with Islamic education, then cleaning and purifying the soul is very necessary because the purpose of Islamic education itself is to form human beings who have good morals and good morals can be obtained if students are truly clean and pure from all dirt of the soul. . Therefore, this article will discuss the implementation of Islamic education based on tazkiyah al nafs.

Thus, tazkiyah al nafs in the concept of the Qur'an is a process of purification, development of the human soul, a process of growth, coaching and development of the human soul, a process of growth, coaching and development of akhlakulkarimah in oneself and human life. And in the process of developing the soul lies *falah* (happiness), namely the success of humans in giving shape and contentment to their nobility as intelligent beings.

The purpose of tazkiyah al nafs as described by Al Ghazali is as follows: 1) The formation of a human being who is clean in faith, pure in soul, broad in knowledge, and all his life activities are worth worship. 2) Forming human beings who are pure in spirit and have noble morals in association with others, who are aware of their rights and obligations, duties and responsibilities. 3) Forming a human being with a healthy soul by freeing the soul from disgraceful behavior that endangers the soul itself. 4) Forming human beings who are pure in spirit and have noble morals, both towards God, themselves, and the people around them. (Solihin, Thematic Sufism, 2003).

So the purpose of tazkiyah al nafs is not only to make humans have good qualities of faith and piety but also to make humans have good morals towards fellow humans and the environment. Thus through tazkiyah al nafs it is hoped that humans can become quality human beings both physically and spiritually.

Train elderly souls to achieve Nafs al Muthmainnah

Following are some practice materials that can be given to the elderly to refine their souls and hopefully will lead them to have peace and serenity of mind. First, Dzikrullah, dhikr to Allah swt is the main trick in achieving peace of mind but with the right dhikr. The intended dhikr is always remembering Allah by bringing Allah to the heart and reciting it at every time and opportunity. For example, when you are in an atmosphere of fear, dhikr by reciting ta'awudz. When sinning, repent or repent and become calm again. When you get the pleasure of dhikr with hamdalah, you will achieve peace. And so on. And what is no less important is that Dhikr will bring peace to the soul of every Muslim who practices it.

Second, reading the holy verses of the Qur'an and contemplating its meaning, it is known that the Qur'an is a holy book in which there are the best words that come from Allah, which were sent down in the month full of blessings, namely the month of Ramadan. Therefore, whoever reads it, listens to it, and meditates on it (studies it) will certainly find peace in his heart. Of course, on condition that his heart is filled with faith in Allah swt.

This is as stated in the word of Allah SWT in QS. Al Zumar verse 23:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا ۗ تَفَشَعُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ۗ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۗ ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ ۗ مَنْ يَشَاءُ ۗ وَمَنْ يُضَلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

It means:

Allah has sent down the best words (namely) the similar Qur'an (and its verses) again and again, the skins of those who fear their Lord tremble, then their skins and hearts become calm when they remember Allah. That is Allah's guidance, with the Book He guides whom He wills. And whoever is allowed to go astray by Allah, then no one can guide him.

Thus, by having a calm soul, it is believed that a Muslim will be able to tread on someone whose soul is calm to enter his heaven. (QS. Al Fjr verses 27-30).

Third, reading sholawat, reading sholawat to the prophet Muhammad will increase the reader's love for the Prophet Muhammad.

Fourth, read istighfar. In Islamic teachings, Istighfar has many virtues that will be felt by the reciter in this world and the hereafter. Among the benefits of istighfar include:

Istighfar will erase the sin of reciting it like fire burns and consumes kindling. Istighfar means to repent to Allah. As stated in the word of God, which means "Whoever does evil and abuses himself, then he begs Allah, surely he will find Allah Most Forgiving, Most Merciful" (QS. Al Nisa verse 110).

Istighfar will bring a sense of security from the punishment of Allah. That is, Istighfar elevates and removes Allah's punishment from the people, both individually and collectively, when they commit sins against them and ask forgiveness from them. (QS. Al Anfal verse 33).

Istighfar will bring pleasure. Those who always make istighfar given a better life by Allah, will also get a sense of ama, peace, and tranquility of soul (QS.Hud verse 3).

Istighfar will bring fortune (make it easier to get sustenance) and will eliminate various forms of distress. That is, by regularly praying, Allah will eliminate all forms of complaints and give him unexpected sustenance. Regarding this, Rasulullah SAW said: Whoever always prays to Allah, will turn all complaints into joy and hardships into relief (HR. Ahmad and Abu Daud).

Previous studies have only described the concept of Tazkiyah al Nafsmuthaminnah, not how to apply tazkiyah al nafs to education for the elderly. So the author formulates a tazkiyah al nafs education program and implements tazkiyah al nafs education at the Al-hikmahCibungbulang Bogor Islamic Boarding School to train the souls of the elderly in achieving Nafs al Muthmainnah.

CONCLUSION

In the implementation of *tazkiyah al nafs*-based Islamic religious education for the elderly to achieve *al Muthmainnah*, namely with the aim of *tazkiyah al nafs* as described by Al Ghazali as follows: 1) The formation of human beings who are clean in faith, pure in soul, broad in knowledge, and all life activities are worth worship. 2) Forming human beings who are pure in spirit and have noble morals in association with others, who are aware of their rights and obligations, duties and responsibilities. 3) Forming a human being with a healthy soul by freeing the soul from disgraceful behavior that endangers the soul itself. 4) Forming human beings who are pure in spirit and have noble morals, both towards God, themselves, and the people around them. (Solihin, Thematic Sufism, 2003). to the elderly to refine their souls and hopefully will lead them to have peace and serenity of soul (*Al Muthmainnah*)

First, *Dzikrullah*, *dhikr* to Allah swt is the main trick in achieving peace of mind but with the right *dhikr*. The intended *dhikr* is always remembering Allah by bringing Allah to the heart and reciting it at every time and opportunity. For example, when you are in an atmosphere of fear, *dhikr* by reciting *ta'awudz*. When sinning, repent or repent and become calm again. When you get the pleasure of *dhikr* with *hamdalah*, you will achieve peace. And so on. And what is no less important is that *Dhikr* will bring peace to the soul of every Muslim who practices it.

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It is great to hope that future researchers can produce a product related to better educational programs for the elderly and to support an educational program and be able to implement it properly, of course, it must provide a special and

comfortable place and have good learning media, as well as staff. educators who are patient, sincere, and able to make the elderly comfortable looking for provisions for death in the future through deepening religious knowledge.

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