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Integration of Character Education and *Tazkiyah al-Nafs*: Perspective of Abū Hasan al-Nadwī

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Abstract

This article aims to analyze Ab Hasan al-Nadwī's thoughts on *tazkiyah al-nafs*. Then, the character values in *tazkiyah al-nafs* are integrated into the concept of character formulated by the Ministry of Education. The concept of character by the Ministry of Education has a clear nationalism vision but has no technical direction. Then it can be filled with *tazkiyah al-nafs* by Abū Hasan al-Nadwī who has technical directions. The integration of the concept of character by the Ministry of Education and *tazkiyah al-nafs* by Abū Hasan al-Nadwī is useful for producing a character concept that has technical direction and has a nationalism vision. The research method used is integration-interconnection. Eighteen character values by the Ministry of Education are filled with *tazkiyah al-nafs* by Abū Hasan al-Nadwī which includes *fiqh dhahir* and *fiqh bathin*. The research findings produce *tazkiyah al-nafs* which includes *shalat*, fasting, *zakat*, *sunnah* worship, *'ibadah bathin* integrative with eighteen character concepts which include religious, honest, tolerant, discipline, active, creative, independent, democratic, curios, nationalist, patriotic, appreciative, friendship, peaceful, literative, environmentalist, humanist, and responsibilities.

Keywords: *Character Education, Abū Hasan al-Nadwī, Tazkiyah al-Nafs, Character Concept.*

Abstrak

INTEGRASI PENDIDIKAN KARAKTER DAN TAZKIYAH AL-NAFS: PERSPEKTIF ABŪ HASAN AL-NADWĪ. Artikel ini bertujuan untuk mengisi pemikiran Abū Hasan al-Nadwī tentang *tazkiyah al-nafs* ke dalam nilai karakter dalam konsep karakter yang dirumuskan Kementerian Pendidikan. Konsep karakter oleh Kementerian Pendidikan punya visi kebangsaan yang jelas tetapi tidak punya arahan teknis. Maka dapat diisi dengan *tazkiyah al-nafs* oleh Abū Hasan al-Nadwī yang punya arahan teknis. Integrasi Konsep karakter oleh Kementerian Pendidikan dan *tazkiyah al-nafs* oleh Abū Hasan al-Nadwī berguna untuk menghasilkan konsep karakter yang memiliki arahan teknis dan memiliki visi kebangsaan. Metode penelitian yang dilakukan adalah integrasi-interkoneksi. Delapan belas nilai karakter oleh Kementerian Pendidikan diisi dengan *tazkiyah al-nafs* oleh Abū Hasan al-Nadwī yang meliputi *fiqh dhahir* dan *fiqh bathin*. Temuan penelitian menghasilkan *tazkiyah al-nafs* yang meliputi salat, puasa, zakat, ibadah sunnah, *‘ibadah bathin* integratif dengan delapan belas konsep karakter yang meliputi religius, jujur, toleransi, disiplin, kerja keras, kreatif, mandiri, demokratis, rasa ingin tahu, semangat nasionalisme, cinta tanah air, menghargai prestasi, bersahabat, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, dan tanggung jawab.

Kata Kunci: *Pendidikan Karakter, Abū Hasan al-Nadwī, Tazkiyah al-Nafs, Konsep Karakter.*

A. Introduction

Since character education is formulated and legalized by the Indonesian Ministry of Education, it has been studied by many scholars. A very popular research on character education is “Educating for Character: How Our Schools Can Teach Respect and Responsibility” by Thomas Lickona. He explained that character education was formed to involve families, schools, and communities with educational attainment in the cognitive (moral knowing), affective (moral feeling), and psychomotor (moral

acting) domains.¹ Lickona also wrote “Eleven Principles of Effective Character Education” in response to the need for educational institutions in the United States to implement programs of moral and ethical values in education. In this case, Lickona contributes to offering principles to guide schools in designing character education initiatives starting with the basic concepts of character education to evaluating its implementation.² Research on character education by the Ministry of Education has also been carried out a lot. Sutjipto writes about pioneering character education development. He proved that socialization, internship, mentoring, and evaluation make the application of the concept of character optimally³.

Meanwhile, there have been many scientists and researchers who have conducted studies on the thoughts of Abū Hasan al-Nadwī. Among the researchers who made Abū Hasan al-Nadwī the object of research was Zubair Zafar Khan in his dissertation, “A Critical Study of Maulana Abū Hasan al-Nadwī’s Islamic Thought”. Zubair Zafar Khan’s research traces the development of Abū Hasan al-Nadwī’s thought which covers various fields of scientific discipline and its contribution to Islamic civilization.⁴

Samee-Ullah Bhat in his research focuses on the career and works of Abū Hasan al-Nadwī in various scientific disciplines. After conducting an in-depth study, Samee-Ullah concluded that Abū Hasan al-Nadwī contributed to the development of Islamic history.⁵ Azhari Setiawan wrote the thoughts of Abū Hasan al-Nadwī on the causes of the decline of the Islamic world, his criticism of Muslim

¹ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 1991), 23-49.

² Thomas Lickona, “Eleven Principles of Effective Character Education”, *Journal of Moral Education* 25, No. 1 (1996), 93-100.

³ Sutjipto “Rintisan Pengembangan Pendidikan Karakter di Satuan Pendidikan Jurnal Pendidikan dan Kebudayaan”, 17, No. 5 (2011), 501-524.

⁴ Zubair Zafar Khan, *A Critical Study of Maulana Abul Hasan Ali Nadwi’s Islamic Thought*, (Doctor of Philosophy in Islamic Studies), (India: Aligarh Muslim University, 2010), <https://archive.org/A Critical Study Of Mawlana Abu Hasan Ali>. Accessed on Juli 26, 2017.

⁵ Samee Ullah Bhat, “Life and Works of Abul Hasan Ali Nadwi (RA): An Analytical Study”, *Journal of Islamic Thought and Civilization (JITC)* 6, No. 1 (2016), 47-57.

culture and, his offer of return to Islamic teachings as the basis for rebuilding civilization.⁶

Research on the thoughts of Abū Hasan al-Nadwī on *tazkiyah al-nafs* has been carried out by several scholars. Ahmad Jab al-Khair in "Al-Janib al-rūh 'Inda Abī Al-Hasan Alī al-Hasani al-Nadawī" examines spiritual practices in *tazkiyah al-nafs*.⁷ Mohd. Rumaizuddin Ghazali wrote about sufism thinking and spiritual life according to Abū Hasan al-Nadwī. He studied Abū Hasan al-Nadwī's commentary on the terms sufism, *tazkiyah al-nafs*, and *ihsan*.⁸ Rumaizuddin's research is similar to this research, but Rumaizuddin only reviews *tazkiyah al-nafs* and the spiritual life of Abū Hasan al-Nadwī, not connecting it with character education.

There has been no research that has tried to fill the character concept by the Ministry of Education's to integrate with *tazkiyah al-nafs* by Abū Hasan al-Nadwī. This article attempts to fill in the character concepts formulated by the Ministry of Education with the ideas of *tazkiyah al-nafs* by Abū Hasan al-Nadwī. I argue that the character values that have been formulated by the Ministry of Education are abstract values that are open, and cannot be implemented practically unless they provide more detailed content and meaning. I offer *tazkiyah al-nafs* by Abū Hasan al-Nadwī to fill these character values. The reason is that the values in *tazkiyah al-nafs* by Abū Hasan al-Nadwī are able to fulfill the overall character values formulated by the Ministry of Education and make the concept of character have a practical direction to apply.

This article uses the concept of integration-interconnection formulated by M. Amin Abdullah to integrate character values

⁶ Azhari Setiawan, "Syed Abul Hasan Ali Hasani an-Nadwi tentang Keruntuhan Peradaban Hidup dan Pendidikan Islam", *Tasfīyah: Jurnal Pemikiran Islam* 1, No. 2 (2017), 277-304.

⁷ Ahmad Jab al-Khair "al-Janib al-Ruh 'Inda Abi al-Hasan Ali al-Hasani al-Nadawi", *Journal al-Mughirah* 22, No. 44 (2018), 267-270.

⁸ Mohd Rumaizuddin Ghazali, "Pemikiran Tasawuf dan Kehidupan Kerohanian Menurut Abu Hasan Ali Al-Nadwi (1914-1999): Satu Analisis", *Journal Al-Abqari* 8, No. 1 (2016), 121-142.

by the Ministry of Education and the concept of *tazkiyah al-nafs* by Abū Hasan al-Nadwī. Integration-interconnection is a totality system that consists of components and is interconnected and interacts with fellow scientific families so that it becomes a unified whole⁹. Integration is mixing to become a unified whole. While interconnection is a relationship with each other¹⁰. Every scientific building cannot stand alone. Cooperation is needed, greeting each other, needing each other.

Following this method, this article mixes character values by the Ministry of Education with *tazkiyah al-nafs* by Abū Hasan al-Nadwī. So that the character values by the Ministry of Education that require a practical direction to be applied can be filled with the idea of *tazkiyah al-nafs* by Abū Hasan al-Nadwī. Each part of the Ministry of Education's character concept is integrated with Abū Hasan al-Nadwī's teachings on *tazkiyah al-nafs*. So it is hoped that the character values of the Ministry of Education have a solid foundation and have practical directions to be applied. This study uses a descriptive analysis method to explore the character values of the *tazkiyah al-nafs* concept by Abū Hasan al-Nadwī and the character concept by the Ministry of Education.

B. Discussion

1. Character Education by the Indonesian Ministry of Education

Education is guidance or assistance given intentionally to students by adults in order to become adults or reach a higher level of life and livelihood in a mental sense.¹¹ To achieve an ideal standard of living with moral perfection, education has an important role in maturing humans

⁹ Muhaini, *Model Integrasi Keilmuan pada SMA Negeri Unggul Kabupaten Aceh Timur*, (Dissertation Study Program of Islamic Religious Education UIN SU, 2017), 32.

¹⁰ <https://kbbi.web.id>.

¹¹ Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2010), 11.

and forming noble character. This is an inevitability. The implementation of education is generally directed at achieving humans to be perfect with intellect and character. This is in line with the mandate of the Law of the Republic of Indonesia No. 20 Year 2013 which explains that one of the functions of education is to develop the potential of students to become human beings of faith, piety, and noble character.¹² Education is also an effort to shape the intellect which includes knowledge and skills, as well as to shape the personality for the better.¹³ This is as the purpose of education to achieve three domains or domains of intellectual ability, namely cognitive, affective, and psychomotor.¹⁴

When humans are formed with these criteria, the level of human ideals is higher. This is where education becomes meaningful in shaping and teaching humans to face the challenges of life by relying on intellectual abilities and good personality. The problem is, forming a good personality (character) is more difficult than forming a knowledgeable (smart) human being. Membentuk manusia berilmu hanya perlu *transfer knowledge*. In contrast to personality formation, knowledge transfer will not necessarily shape personality, but personality will be formed in a special way that involves elements of knowledge, motivation, and application, starting with knowing the good. In this case, knowledge is directed not just to know but students are directed to loving the good, after loving they will get used to practicing it in their lives (acting the good).

¹² Himpunan Undang-Undang Sistem Pendidikan Nasional (Yogyakarta: Saufa, 2014), 14.

¹³ M. Arifin, *Ilmu Pendidikan Islam; Suatu Tinjauan Teori dan Praktis Berdasarkan Pendekatan Interdisipliner*, (Jakarta: Bumi Aksara, 1996), 12.

¹⁴ Adidah Lajis, Haidawati Md Nasir, and Normaziah A. Aziz, "Proposed Assessment Framework Based on Bloom Taxonomy Cognitive Competency," in *Proceedings of the 2018 7th International Conference on Software and Computer Applications* (New York, NY, USA: ACM, 2018), 97-101.

From these efforts then emerged an offer about the concept of education that accommodates character or more popularly known as character education. The offer of character education for today's education system is considered significant. The moral crisis that has resulted in the emergence of various forms of crime, such as promiscuity, sexual harassment, violence against children and adolescents, drug abuse, and other actions that lead to harm, increasingly provides opportunities that character education is absolutely needed. Lickona said the significance of character education was even able to make Western nations aware of the importance of this educational model.¹⁵ Likewise in Indonesia, the government has a high commitment to improving the character of students through educational institutions, communities, and families. Because previously, educational institutions were considered to have failed to educate students to have a noble character. Character education in schools that only touches the cognitive aspect so that it only becomes a knowledge without directing it to practice and attitude.¹⁶ Whereas character education is not a matter of reason but is closely related to matters of the heart. Therefore, character building cannot be separated from the role of religion that fulfills human spiritual needs.

Before being implemented in Indonesia, character education has been carried out in many countries. Lickona¹⁷ formulated eleven principles of character education: (1) Character education promotes core ethical values as the basic of good character; (2) Character must be comprehensively defined to include thinking, feeling and

¹⁵ Thomas Lickona, *Educating for Character: Mendidik untuk Membentuk Karakter*, (Jakarta: Bumi Aksara, 2012), xi.

¹⁶ Azizah Munawwaroh, Keteladanan sebagai Metode Pendidikan Karakter, *Jurnal Penelitian Pendidikan Islam* 7, No. 2, (2019), 141-153.

¹⁷ Thomas Lickona, *Educating for Character*, 39-48.

behavior; (3) Effective character education requires an intentional, proactive and comprehensive approach that promotes the core values in all phases of school life; (4) The school must be a caring community; (5) To develop character, students need opportunities for moral action; (6) Effective character education includes a meaningful and challenging academic curriculum that respects all learners and helps them succeed; (7) Character education should strive to develop students' intrinsic motivation; (8) The school staff must become a learning and moral community in which all share responsibility for character education and attempt to adhere to the same core values that guide the education of students; (9) Character education requires moral leadership from both staff and students; (10) The school must recruit parents and community members as full partners in the character-building effort; (11) Evaluating character education should assess the character of the school, the school staff's functioning as character educators and extent to which students manifest good character.

From various studies and views that have been formulated by experts, there are 18 character values offered by the Ministry of Education¹⁸. (1) Religious, obedient attitudes and behavior in carrying out the teachings of the religion they adhere to, tolerant of the implementation of worship of other religions. (2) Honest, an effort to make himself a person who can always be trusted in words, actions, and work. (3) Tolerance, respect for differences in religion, ethnicity, opinions, attitudes, and actions of others who are different from themselves. (4) Discipline, orderly behavior and comply with various rules and regulations. (5)

¹⁸ Tim Penyusun, *Bahan Pelatihan Penguatan Metodologi Pembelajaran Berdasarkan Nilai-nilai Budaya untuk Membentuk Daya Saing dan Karakter Bangsa*, (Jakarta: Pusat Kurikulum, Balitbang Kemendiknas Kemendiknas, 2011).

Hard work, earnest effort in overcoming various barriers to learning and assignments, as well as completing assignments as well as possible. (6) Creative, think and do something to produce new ways or results from something that is already owned. (7) Independent, attitudes and behaviors that are not easy to depend on others. (8) Democratic, a way of thinking, behaving, and acting that assesses the rights and obligations of self and others. (9) Curiosity, attitudes and actions that always seek to know more deeply and broadly from something that is learned, seen, and heard. (10) The spirit of nationalism, placing the interests of the nation and state above the interests of themselves and their groups. (11) Love for the homeland, a way of thinking, acting, and acting that shows loyalty, care, and high respect for the nation. (12) Appreciating achievements, pushing himself to produce something useful for society, and acknowledging, respecting the success of others. (13) Friendly, actions that show a sense of pleasure talking, socializing, and cooperating with others. (14) Love of peace, attitude, words, and actions that cause others to feel happy and secure in their presence. (15) Likes to read, the habit of making time to read various readings that provide virtue. (16) Caring for the environment, attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair the natural damage that has already occurred. (17) Social care, attitudes and actions that always want to help other people and communities in need. (18) The responsibility, attitude and behavior of a person to carry out the duties and obligations that should be carried out on oneself, society, the environment (nature, social, and culture), the state and God. These character values are generally directed at the formation of the character of the nation and state so that they are more general in nature when compared to the formation of the

character of students as individuals. The value of character in the education system formulated by the Ministry of Education criticized by some scholar because it was considered to ignore the formation of students' character specifically to get out of moral deviations. The implication is that the character values that are formed in schools sometimes ignore the problem of student association which tends to deviation.¹⁹

I see that the character values by the Ministry of National Education are very open and use universal diction so that they need to be filled with character values from other concepts in order to become more concrete and easy to actualize. So I offer this concept to be integrated with the character values of the concept of *tazkiyah al-nafs* by Abū Hasan al-Nadwī. In my opinion, *tazkiyah al-nafs* according to Abu al-Hasan al-Nadwi and the character values of the Ministry of Education have the same scope, but the technique and implementation is different. *Tazkiyah al-nafs* is more detailed, covering three dimensions of character education achievement, namely: moral knowing, moral feeling, and moral behavior. Although there are differences between the two, *tazkiyah al-nafs* which is implemented in character values using an integration model, namely filling the implementation of *tazkiyah al-nafs* into character values by the Ministry of Education, can produce an applicative character concept.

2. *Tazkiyah al-Nafs* by Abū Hasan al-Nadwī

Abū Hasan al-Nadwī was born in the village of Takia Kala, Madariyah, Rae Berily, Uttar Pradesh, India on November 23, 1914 AD.²⁰ His mother was a poet as well as a

¹⁹ Bambang Dalyono, et.al., "Pengimplementasian Penguatan Pendidikan Karakter di sekolah", *Jurnal Bangun Prima* 3, No. 2 (2017), 34.

²⁰ Muhammad Ijtiba' al-Nadwi, *Abu al-Hasan Ali al-Nadwi: al-Da'iyah al-Hakim wa*

preacher. His father was the author of the history of Islamic culture. Their family emigrated to India in the fourteenth century. Developing Islamic teachings in northern India. His father died when Al-Nadwī was a child. His brother and mother educated al-Nadwī with an Islamic education so that he became a great scholar who wrote many works on religion including about *tazkiyah al-nafs*. An-Nadwī wrote works in Arabic with a high literary quality.

Al-Nadwī does not like the term '*tasawuf*' for Islamic mysticism. According to him, the term does not have a strong reference in the Qur'an and Hadith. So he chose the term *tazkiyah al-nafs*. This thought was influenced *Shansham al-Islam* by Abdul Razak al-Hasanī, *Futuh al-Sham* by al-Waqidī, *Sirah Rahmatul 'Alamīn* by Muhammad Sulaiman al-Manshūr Pūrī, *Masdas Hali* by Althaf Husain Hālī, *Tafsir of Surat an-Nūr* by Ibn Taimiyah, *Al-Jawab al-Kāfī* by Ibn Qayyim, *Qiyamul Lail* by Muhammad ibn Nahsr al-Mārūzī al-Bahgdādī, *Nuzhah al-Khwatir* by Abdul Hay al-Hasānī, *Mazhab wa 'aqliyat au Baina al-Dīn wa a-Aql* by Abdul Bari al-Nadwī. '*Tazkiyah*' means purification, belief, and moral formation²¹. The term '*al-nafs*' etymologically means spirit, soul, life or person. *Tazkiyah al-nafs* means self-purification (the purification of the soul). *Tazkiyah al-nafs* is an effort made to cleanse the human heart from the impurities and abominations of lust.²² *Tazkiyah al-nafs* is to purify the soul from various bad tendencies and sins, to develop a good nature in it, to uphold *istiqamah*, and to attain the degree of *ihsan*. Purification of the soul is not eradicating despicable qualities because this is contrary to the nature of the soul and human nature that Allah has

al-Murabbiy al-Jalil, (Damaskus: Darul Qalam, 2001), 27.

²¹ Sa'id Hawwa, *al-Mustakhlish fi Tazkiyah al-Anfus*, (Kairo: Darussalam, 1998), 3.

²² Zidni Nuran Noordin, et al., "Perbandingan Proses Tazkiyah al-Nafs Menurut Imam Al-Ghazali dan Ibnu Qayyim", *Jurnal Turath 2*, No. 1 (2017), 38.

created. The dominance of good qualities suppresses bad qualities. Then direct it to what is good and pleasing to Allah. With *tazkiyah*, a person becomes protected from various bad qualities and actions, so that despicable morals disappear. Then the soul will be filled with commendable qualities. In the end, a Muslim will get a degree of *ihsan*.²³

One method that is able to realize character education and mental development is soul purification (*tazkiyah al-nafs*). Al-Ghazālī in explaining his Sufism teachings talked a lot about *tazkiyah al-nafs* in *Ihya 'Ulumuddin*. Likewise Ibn Taimiyah, Ibn Qayyim, and further developed by Abū Hasan al-Nadwī. The concept of *tazkiyah al-nafs* put forward by these scholars has inspired Abū Hasan al-Nadwī to make diversity in the concept of *tazkiyah al-nafs* a separate pattern. Abū Hasan al-Nadwī tried to converge the concepts in *tazkiyah al-nafs* into two main patterns in *tazkiyah al-nafs*, namely *al-af'al al-hai'ah wa kaifiyat al-batiniyah*.²⁴ *Al-af'al wa al-hai'ah* is the act of the body in the worship of the forehead which is always carried out as a form of implementing the provisions of the Shari'a, such as *salat*, fasting, *zakat*, reading the Koran, *zikir*, and *jihad*. While *kaifiyat al-batiniyah* is an inner formation that includes various human traits and characters, such as patience, honesty, love, and other traits that are part of commendable morals. According to al-Nadwi, the two main patterns are related to complement each other in forming a moral human being.

In contrast to *tazkiyah al-nafs* which was initiated by his predecessor, al-Nadwi formed perfection in the frame of *tazkiyah al-nafs* that he put forward. Perfection can be seen in

²³ Anas Ahmad Karzon, *Tazkiyatun Nafs*, (Jakarta: AK Barmedia, 2016), xviii.

²⁴ Abū Hasan al-Nadwī, *Al-'Aqidah wa al-'Ibadah wa al-Suluk fi dau'i al-kitab wa al-Sunnah wa al-Sirah al-Nabawiyah*, (Lucknow: Maktabah Lucknow, 1983), 164; Abū Hasan al-Nadwī, *Rabbaniyah la Ruhbaniyyah*, (Beirut: Dar Al-Fath, n.d.), 10-11.

the approach used by al-Ghazali with the concept of *al-'adah* and Ibn Taimiyah with the historical approach, all of which are implemented in the concept of *tazkiyah al-nafs* according to al-Nadwi. The concept of *al-'adah* put forward by al-Ghazali is often discussed by al-Nadwi in his teachings, especially when explaining the relationship between humans and humans individually and human relations as social beings. Likewise, the history approach by Ibn Taimiyah became one of the foundations for the formation of the teachings of *tazkiyah al-nafs* according to Abū Hasan al-Nadwī, namely returning to the traditions of the Prophet Muhammad, companions, and previous scholars, becoming the approach in *tazkiyah al-nafs* by al-Nadwi. In explaining *tazkiyah al-nafs*, Abū Hasan al-Nadwī often mentions the history of the Prophet Muhammad, companions, and previous scholars as the basis for practicing the pattern of *tazkiyah al-nafs* according to Abū Hasan al-Nadwī. This shows that the *tazkiyah al-nafs* method according to Abū Hasan al-Nadwī accommodates the elements of the previous *tazkiyah al-nafs*.

The dimension of mysticism is very important in education.²⁵ The view of *tazkiyah al-nafs* by al-Nadwi is not only a concept of mysticism, but is actualized in life, especially the education dimension. One of the important elements in the application of *al-af'al wa al-hai'ah wa kaifiat al-batiniyah* is the educational process proposed by Abū Hasan al-Nadwī. According to him, education must refer to the creed and the message of *da'wah* or must have religious values and moral values. The creed and moral values in question are a form of internalization of *al-af'al wa al-hai'ah* and *kaifiat al-batiniyah* (worship education and spiritual education). According

²⁵ Taufikin, "Sufi Elements in Ki Hadjar Dewantara's Education Method", *Ad-Din: Media Dialektika Ilmu Islam* 15, No. 1 (2021), 1-22.

to Abū Hasan al-Nadwī, *af'al wa al-hai'ah* and *kaifiat al-batiniyah* are vertical and horizontal relationships.²⁶

The ideas of *tazkiyah al-nafs* by Abū Hasan al-Nadwī show both uniqueness and perfection. The concept presented is not only on the theoretical aspect, but on the practical aspect. So that *tazkiyah al-nafs* is able to answer educational problems, especially the formation of morality. According to Abū Hasan al-Nadwī, a moral crisis occurs due to a crisis of faith and morality, so that it becomes a major disaster in human life.²⁷

Tazkiyah al-nafs according to Abū Hasan al-Nadwī is carried out through the *fiqh dhahir* method which includes all bodily acts of worship, and *fiqh bathin* includes all aspects of mental training. The relationship between the two cannot be partially understood. According to al-Nadwi, *fiqh bathin* is an achievement in doing *amaliyah badaniyah* (bodily acts of worship). In performing every worship, it must be accompanied by inner feelings in order to get the goal of *tazkiyah*. The *tazkiyah al-nafs* method by al-Nadwi started from an effort of *takhallī*, to empty oneself of despicable qualities and tendencies towards matter.²⁸ Then *tahallī*, practice train soul with goodness, *'ibadah zahir* through worship and *'ibadah bathin* through mental arrangement. The next is *tajallī*, practice good morals. In this case, al-Nadwi in *fiqh dhahir*, especially in the administration of zakat states, "Humans in their lives must have a good impact on society."²⁹ Likewise for *fiqh bathin*, al-Nadwi offers that human relations

²⁶ Abū Hasan al-Nadwī, *Al-Tarbiyah al-Islamiyah al-Hurrah*, cet. 2 (Bairut: Muassisah al-Risalah, 1977), 7.

²⁷ Abū Hasan al-Nadwī, *Ilal Islam min Jadid*, cet. 5 (Lucknow India: al-Majma' al-Islami al-Ilmi, 1987), 156.

²⁸ Abū Hasan al-Nadwī, *Mukhtatazkiyah al-Nafs Ratazkiyah al-Nafs Min Adab al-'Arab*, (Lucknow-India: Muassisah al-Shahatazkiyah al-nafs fah wa al-Nasyr, 1996), 15-17.

²⁹ Abul Hasan al-Nadwi, *al-Arkān al-Arba'ah*, 97.

as individuals with society are always good and capable of caring for each other, helping each other, brotherhood, *tawadhu'*, and giving rights to fellow Muslims.³⁰ To realize the ideal pattern of interaction, a society consisting of individuals who are clean in spirit and cleanliness will be achieved after doing *amaliyah dahiriyah* and *batiniyah*.

There are three main orientations of *tazkiyah al-nafs*, namely the formation of spirituality, emotionality, and social sensitivity. The value of religious character in *tazkiyah al-nafs* is *af'al ha'iah* or *fiqh dhahir* by Abū Hasan al-Nadwī is a balance between the body, mind, and heart. Moral knowing is the formation of a gentle soul, not easily frustrated, and avoiding wrongdoing, a tolerant attitude, the occurrence of social balance must become a habit.

The coverage of *af'al al haia'h (fiqh dhahir)* is not only worship in the form of *shalat*, fasting, zakat, and hajj, but includes reading the Qur'an, *zikir*, *do'a*, and *jihad*. The integration of these character values can be done in lessons at school. All subjects can be integrated with these values to form student attitudes with good character. For example, reading the Qur'an can be implemented in materials by presenting several verses to be read. *Zikir* can be applied to the initial activities of each lesson. Likewise with *do'a*, it can be implemented at the beginning and at the end of the presentation of each subject matter. As for *jihad*, in this case it is not understood by the meaning of war, but sincerity in achieving success.³¹ Syamsul Rijal also mentions a mistake when *jihad* is defined by physical warfare. From the derivation of the word *jihad* means earnest or hard effort.³² Thus, the

³⁰ Abul Hasan al-Nadwi, *al-A'kidah wa al-Ibadah*, 182.

³¹ Abul Hasan al-Nadwi, *al-A'kidah wa al-Ibadah wa al-Suluk*, 151.

³² Syamsul Rijal, *Pengantar Studi Khazanah Pemikiran Islam pada Kanvas Wawasan dan Kawasan* (Jakarta: Raja Grafindo Persada, 2016), 83.

value of *jihad* can be used as student motivation in learning.

One of the goals of worshipping Allah is to provide awareness of worship for humans so that they understand their existence as a servant of Allah with the highest submission to Him.³³ Worship is divided into two, the first is obligatory worship (*mahdah*) and the second is *sunnah* worship (*ghairu mahdah*). Abū Hasan al-Nadwī called it *fiqh al-dahir* or *af'al al-hai'ah*, is worship that is carried out in the form of movement or worship that can be felt physically.³⁴ *Fiqh dhahir* has a major position in the process of *tazkiyah al-nafs*.

A person is able to educate his soul, firstly by maximizing the implementation of obligatory worship and *sunnah* worship (*fiqh bathin*) properly and perfectly. Al-Qur'an and Hadith have described many ways how to worship someone to Allah, both in the form of '*ibadah mahdah* and *ibadah ghairu mahdah*. This shows that worship is closely related to God. Worship is done with the terms and pillars. The validity of a person's worship is determined by the conditions and the pillars are carried out perfectly, such as *shalat*, fasting, *zakat* and hajj.

'*Ibadah zahir* in its implementation is carried out when *tahalliyat al-nafs*. *Tahalliyat al-nafs* is an effort to restore the filling of the soul after the soul is emptied of despicable qualities. This filling can be done by educating the soul through mandatory worship and *sunnah* worship that affect their behavior. As for the '*ibadah dahir* in question is '*ibadah mahdhah* which contains education through the implementation of worship, such as (1) *shalat*, (2) *zakat*,

³³ Abdul Kahar, "Pendidikan Ibadah Muhammad Hasbi ash-Shiddieqy", *Tawazun* 12, No. 1 (2019), 26.

³⁴ Abū Hasan al-Nadwī, *Rabbaniyah La Ruhbaniyah*, Cet. 1 (Bairut: Dar al-Fath Litibā'ah wa al-Naṣr, 1966), 10.

giving charity, giving alms, (3) fasting, hajj, (4) *sunnah* worship which includes reading the Qur'an, *zikir*, *do'a*, and *jihad*, (5) *'ibadah bathin* to remove the attitude stingy, arrogant, selfish, prideful, wants to be praised by people, hypocrite it is hoped that the above-mentioned worship will be able to affect the soul and have an impact on their daily lives.

3. Character Education Based on *Tazkiyah al-Nafs*

The concept of *tazkiyah al-nafs* by al-Nadwi, compared to the character values of the Ministry of Education, there are similarities as well as differences. Character values by the Ministry of National Education are more general. Because the orientation of the formation is on the attitude of the nation and the state, so that the character values offered are general in nature, only covering all educational institutions and various belief systems. While the character values in *tazkiyah al-nafs* by al-Nadwi are special, because the orientation of formation is one's personal self, so the values offered touch the character to follow various provisions, understandings, attitudes, and actions. However, the character value system offered by the Ministry of National Education can synergize with character education through *tazkiyah al-nafs* by al-Nadwī so that it is appropriate to have the possibility to be applied practically and its application has visionary goals. Eighteen educational values formulated by the Ministry of Education were integrated with *tazkiyah al-nafs* by Abū Hasan al-Nadwī.

First, religious, means obedient in carrying out religious teachings and tolerant of the implementation of worship of other religions. Religious values are filled with *shalat* because *shalat* is one of the conditions for one's success in terms of faith. *Shalat* will maintain faith and build connectivity between God and students in a balanced and reasonable

way (*ma'qul*). Abū Hasan al-Nadwī explained that *zakat* can also establish a relationship between God and humans. So, *zakat* has a big role in shaping religious compliance. Meanwhile, fasting is able to protect the heart from damage so that it shows piety to God. Hajj is also worship that creates religiosity and is able to arouse longing, love and closeness to Allah Ta'ala.³⁵

Second, honest, means efforts to always be trusted in words, actions, and work. This value can be filled with hajj. One of the actions in Hajj is throwing the *jumrah*. The act is a symbol against doubt, evil, betrayal, lies and many other bad attitudes brought by the devil. Throwing *jumrah* is throwing all forms of lies and many other vices. So hajj is a means of forming an honest character.

Third, tolerance, means respecting differences in religion, ethnicity, ethnicity, attitudes, and actions of others. To appreciate every difference must be based on a tender heart. On the other hand, a hard heart is a container of hatred. *Shalat* forms students into gentle personalities. So *shalat* becomes a provision to bring up a tolerant attitude so that they are able to appreciate and respect every difference. Also Hajj. Hajj inherits the nature of love and evokes the nature of tenderness and compassion. Hajj is a house of entertainment and hajj to form tenderness of heart and compassion. Abū Hasan al-Nadwī asserted that longing is an overflow of feelings contained in humans as well as a need. Hajj proves desire, passion, compassion, tenderness, and love.

Fourth, discipline, means orderly behavior and obeys various rules and regulations. *Shalat* is worship that is done

³⁵ Abū Hasan al-Nadwī, *al-Arkan al-Arba'ah (al-Shalah, al-Zakah, al-Saum, al-Hajj) fi Dau'i al-Kitab wa al-Sunnah*, (Dar al-Kutub al-Islamiyyah, n.d.), 222.

with a certain time and number of *raka'at* in accordance with the provisions. *Shalat* that have a fixed time and orderly management are able to train people who are disciplined, obedient to principles, and applicable rules.

Fifth, hard work, means a genuine effort in overcoming various learning barriers. The ability to do hard work can only be done if you have a tough mentality and a determined soul. Fasting has educated the soul to be firm and mentally tough. Fasting also trains the body to face challenges. So fasting is a provision in order to have a hard working character. Hajj also has many series of Worship. Hajj gave rise to the spirit to overcome various obstacles and strive so that the efforts made to obtain maximum results³⁶. Hard work in education matters are the principles instilled in Islam. Islam has a suggestion of *jihad*, which means to strive for the best possible outcome. So to form this character, *jihad* is very feasible to be filled in this character concept. *Jihad* is an effort that is put forth with all efforts, with the aim of getting a big victory.

Sixth, creative, means thinking and doing something to produce something new. So, to bring out creativity in thinking and acting, it is necessary to precede the situation of the mind and body in a state of full concentration. *Shalat* can train concentration. So by *shalat*, it means have created an atmosphere that is a prerequisite for creativity.

Seventh, independent, means that it is not easy to depend on others. The capital of independence is a strong soul. *Shalat* as mental spiritual nutrition is medicine for the soul (*thibbun nufūs*). *Shalat* is able to shape the soul to be tough so that the perpetrator does not depend on others. Independence is also formed through strong mental and physical strength.

³⁶ Abu Hasan al-Nadwi, *al-Arkan al-Arba'ah*, 223.

Fasting is a means of training mentally tough and physically strong. Fasting is a provision to form independence. Al-Nadwi describes fasting and its relation to the human psyche. Fasting is able to give strength to the human soul and body, as well as bring them to a point of privilege.

Eighth, democratic, means thinking and acting equally. Hajj suppresses the human ego, teaches not to prioritize personal desires. It is trained in various types of procedures and rules of Hajj. The attitude that is formed through these actions makes everyone aware that democratic principles prioritize common interests above personal interests. So Hajj trains people to have a democratic character.

Ninth, curiosity, means attitudes and actions that always seek to find out more deeply and widely from what is being studied. This value can be integrated with *zikir*. *Zikir* does not only mean remembering Allah, but also by observing, studying in depth the various creations using accurate methods in various fields of science.

Tenth, the spirit of nationalism, means placing the interests of the nation and state above personal interests. The spirit of nationalism needs to be filled with concrete actions. One of the conditions for the formation of a strong national spirit is a sufficient community economy. The economic crisis and social inequality have disrupted national unity. So in this case, *zakat* has an important role to strengthen the spirit of nationalism. *Zakat* makes every citizen put the interests of the nation above personal interests. *Zakat* is the most important thing in the economy. *Zakat* is a solution to reduce poverty. *Infaq* and *shadaqah* also play the same role in realizing the welfare of the community.

Eleventh, love for the homeland, means a way of thinking, behaving, and acting that shows loyalty, care,

and high respect for the nation. During the Hajj, everyone will meet other nations. Everyone will realize that in other countries, there are many aspects that our nation has certain advantages over other nations. So that hajj can foster a higher sense of love for the homeland.

Twelfth, respecting achievements, means trying to produce something useful for society, and acknowledging, respecting the success of others. Only who have gone through mental challenges and physical obstacles can truly appreciate achievement. Because he was experienced in both mental and physical struggles. Fasting has trained that. So fasting can form a character who appreciates achievement. *'Ibadah bathin* is also very contributive to forming a character that is not *hasad*, is not arrogant, is not selfish, so that they have the motivation to produce something useful for society and recognize and respect the success of others.

Thirteenth, friendly, means actions that show a sense of pleasure in talking, associating, and cooperating with other people. As social beings, humans need each other so they need to talk to each other, get along, and work together with other people. The capital for these interactions has been contained in humans. Then it needs to be activated by means of *shalat*. *Shalat* is the answer to the instincts that exist in humans such as polite, compassionate, love, and humble. All these instincts are intrinsic, but need to be actualized through *shalat* so that human nature as social beings and being friendly individuals can be found through *shalat*. Who is arrogant will not be liked, difficult to get along with, and less friendly. Abū Hasan al-Nadwī asserted, *shalat* can make a person a person with low self-esteem. So that he can become a person who is far from arrogance and becomes a friendly person³⁷. Fasting also

³⁷ Abu Hasan al-Nadwi, *al-Arkan al-Arba'ah*, 13.

has a role in forming a friendly character. By fasting, it means that you have beautified and softened your personality. A gentle and beautiful character makes other people like and happy to build friendships with him. Fasting also brings the victory of body and soul in his life. Also make a good character and a perfect religion. *'Ibadah bathin* is like helping each other in goodness (*al-ta'awanu 'alal birri wa al-taqwa*), brotherhood (*al-ikhwah al-islamiyyah*), keeping promises (*adau'l amanah*), improving each other in doing good deeds. A useful attitude (*al-ishlah baina al-nās wal 'amal al-mufīd*), a gentle attitude (*al-mulātifah wa al-tawādu'*), becomes an important principle to have a friendly character.

Fourteenth, peace-loving, means saying and actions that cause others to feel happy and safe. *Shalat* is useful to prevent oneself from evil and evil deeds. Peace exists only when there is no cruelty and evil. Saying, actions, and the influence of a sense of security can only be possessed by people who are far from vicious and evil. Thus, *shalat* is a means of realizing peace-loving personalities. Abū Hasan al-Nadwī emphasized that *shalat* forms good personality and qualities. Peace can only be guaranteed by the disappearance of social inequality. Wide social distance makes criminal acts often occur. *Zakat*, *infaq*, and *shadaqah* can overcome this problem. So *zakat*, *infaq* and *shadaqah* can help to ensure peace. Peace requires the removal of everyone's inclination to evil. Fasting overcomes the evil inclinations of lust. So fasting should train the character to love peace.

Fifteenth, fond of reading, means the habit of making time to read various readings that give virtue. Sometimes, to start reading and studying, is not supported by one situation. Abū Hasan al-Nadwī said, *shalat* is able to train a person from one situation to another, so *shalat* is a solution to change the

situation. So that *shalat* allows the creation of a conducive situation to start reading or studying.

Sixteenth, care for the environment, means attitudes and actions that always try to prevent damage to the environment and develop efforts to repair the damage to nature that has already occurred. Greed has led to severe environmental exploitation. Greed can be overcome by restraint³⁸. Fasting has trained mentally and physically to be able to refrain from greed. So fasting trains to form a mental care for the environment. Sunnah worship such as reading the Qur'an makes environmental sensitivity grow. In the Qur'an, there are many verses that link between contemplation and the beauty of nature. So by reading the Qur'an, especially regarding verses about Allah's miracles in nature, it raises the character of caring for the environment.

Seventeenth, social care, means attitudes and actions that always want to help people in need. Basically God has inspired humans to help each other. This instinct is actualized through *zakat*, *infaq*, and *shadaqah*. The awareness to help others arises from the experience of oneself experiencing hardship. Fasting has shaped that awareness. So fasting forms a socially caring character.

Eighteen, responsibility, means the attitude and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, the environment (nature, social and culture), the state and God. *zakat*, *infaq*, and *shadaqah* are the actuality of a person's awareness that he has a social responsibility. The people around him must be guaranteed food and education needs. Fasting also fulfills all dimensions of responsibility. Fasting teaches humans to care for themselves, care for others, and build a relationship with God.

³⁸ Abul Hasan al-Nadwī, *al-Arkan al-Arba'ah*, 166.

C. Conclusion

Diction in the concept of character by the Ministry of Education is general in nature, but has a clear national vision. Then it can be integrated with *tazkiyah al-nafs* by Abū Hasan al-Nadwī who has technical direction. The integration of the concept of character by the Ministry of Education and *tazkiyah al-nafs* by Abū Hasan al-Nadwī makes character education a systematic technical guideline and has a clear national vision.

There are eighteen character values by the Ministry of Education, namely religious, honest, tolerant, discipline, active, creative, independent, democratic, curios, nationalist, patriotic, appreciative, friendship, peaceful, literative, environmentalist, humanist, and responsibilities. These eighteen character values are integrated with character values in *tazkiyah al-nafs* by Abū Hasan al-Nadwī. *Tazkiyah al-nafs* according to Abū Hasan al-Nadwī is carried out through the *fiqh dhahir* and *fiqh bathin*. *Fiqh dhahir* includes all bodily acts of worship: *shalat*, fasting, *zakat*, *infaq*, and *shadaqah*, hajj, and *sunnah* worship such as reading the Qur'an, *zikir*, *do'a*, and *jihad*. *Fiqh bathin* includes all aspects of mental training, such as the formation of a gentle soul, not easily discouraged, tolerant attitude, and avoiding stingy, arrogant, selfish, arrogant, curious, hypocritical, and other bad attitudes.

Eighteen results of the integration of the concept of character by the Ministry of education and *tazkiyah al-nafs* by al-Nadwi are as follows. First, religious, filled with *shalat*, *zakat*, fasting, and hajj. Second, honest, filled with hajj. Third, tolerance, filled with *shalat* and hajj. Fourth, discipline, filled with *shalat*. Fifth, work hard, filled with *shalat*, hajj, and *jihad*. Sixth, creative, filled with *shalat*. Seventh, independent, filled with *shalat* and fasting. Eighth, democratic, filled with hajj. Ninth, curiosity, filled with *dzikir*. Tenth, spirit of nationalism, filled with *zakat*, *infaq*, and *shadaqah*. Eleventh, love of the homeland, filled with hajj. Twelfth, respecting achievements, is filled with fasting and *fiqh bathin*. Thirteenth, friendly, filled with

shalat, fasting, and *fiqh bathin*. Fourteenth, love of peace, filled with *shalat*, *zakat*, *infaq*, and *sadaqah* and fasting. Fifteenth, likes to read, filled with *shalat*. Sixteenth, care for the environment, filled with fasting and reading the Qur'an. Seventeenth, social care, filled with *zakat*, *infaq*, and *shadaqah* and fasting. Eighteen, responsibility, filled with *zakat*, *infaq*, and *sadaqah* and fasting.

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