

## The Self Purification Through Dhikr in the Perspective of Imam Al-Ghazali

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### Abstract

*Happiness is the goal of human life throughout the world. All teachings in religion are meant to bring about a happy life. However, mental disorders have now reached 13% associated with suicide with 800,000 suicide deaths worldwide. The human soul has an important role in the success of a person to achieve his goals. According to Imam Al-Ghazali, a person will gain success in his life with a healthy and calm soul, and purify himself through remembrance of Allah SWT. This research uses descriptive and analytical methods. The aims of self-purification are (1). Tatabbur, which is an effort to cleanse the soul of all the bad things that have been done in the past. (2). Takballa'q is an effort to adorn oneself with praiseworthy morals. While (3). Tahaqquq is an effort to realise noble positions. The virtues of dhikr according to Imaam Al-Ghazali by doing one of them. Can get forgiveness, anticipate forgetfulness and negligence and reassure the soul. By doing dhikr through self purification, it is a means to get closer to Allah and have a sense of attachment to Allah SWT.*

**Keywords:** *Self Purification, Soul, Dhikr, Al-Ghazali.*

### Abstrak

*Kebahagiaan merupakan tujuan hidup manusia di seluruh dunia ini. Semua ajaran dalam agama dimaksudkan untuk membawa kehidupan yang bahagia. Namun, gangguan jiwa saat ini telah mencapai 13% yang berhubungan dengan bunuh diri hamoir 800.000 kematian akibat bunuh diri diseluruh dunia. Jiwa manusia memiliki peran penting dalam keberhasilan seseorang untuk mencapai tujuannya. Menurut Imam Al-Ghazali, seseorang akan memperoleh keberhasilan dalam hidupnya dengan jiwa yang sehat dan tenang, serta*

*mensucikan diri melalui zikir kepada Allah SWT. Penelitian ini menggunakan metode deskriptif dan analisis. Tujuan dari tazkiyatun nafs ialah (1). Tatabbur, yaitu upaya membersihkan jiwa dari segala keburukan yang telah dilakukan masa lalu. (2). Takballaq ialah upaya menghibasi diri dengan akhlak terpuji. Sedangkan (3). Tahaqquq ialah upaya merealisasikan kedudukan-kedudukan mulia. Kentamaan zikir menurut Imaam Al-Ghazali dengan melakukan salah satunya. Dapat memperoleh ampunan, mengantisipasi sifat lupa dan lalai dan menentramkan jiwa. Dengan berzikir melalui tazkiyatun nafs, merupakan sarana untuk mendekatkan diri kepada Allah dan memiliki rasa raket pada Allah SWT.*

**Kata Kunci:** *Tazkiyatun Nafs, Jiwa, Zikir, Imam Al-Ghazali.*

## Introduction

Happiness is the goal of human life throughout the world. All teachings in religion are meant to bring about a happy life. Happiness is a feeling of peace and calm that arises in humans, so that it can bring pleasure in life.<sup>1</sup> Happiness is also the ultimate human desire.<sup>2</sup> According to Aristoteles, a happy life is a perfect life having all good things such as health, wealth, friendship, knowledge, and virtue through reason.<sup>3</sup> However, the WHO (*World Health Organization*) states that depression is the number 4 disease in the world, and is predicted to become a major health problem. Mental disorders now account for 13% of suicide-related deaths 800,000 deaths by suicide worldwide.<sup>4</sup>

The human spirit plays an important role in a person's success in achieving their goals. Without a healthy and calm soul, it will be difficult to achieve success in life.<sup>5</sup> Achieving happiness is not easy,

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<sup>1</sup> Jalaluddin Rakhmat, *Meraih Kebahagiaan* (Bandung: PT Remaja Rosdakarya, 2006), 93.

<sup>2</sup> Anwar Sanusi, *Jalan Kebahagiaan* (Jakarta: Gema Insani, 2006), 139.

<sup>3</sup> Mohd Annas Syafiq Ayob, "Perspektif Hamka dan Aristotle Mengenai Kebahagiaan (Perspective of Hamka and Aristotle on Happiness)," *Jurnal Hadhari* Vol. 12, No. 1 (2020): 45.

<sup>4</sup> Fera Indrianingsih, dkk, "Penerapan Terapi Spiritual Zikir Pada Pasien Risiko Perilaku Kekerasan di Ruang Melati Rumah Sakit Jiwa Daerah Provinsi Lampung," *Cendikia Muda* Vol. 3, No. 2 (2023): 269.

<sup>5</sup> Rahmat Ilyas, "Zikir dan Ketenangan Jiwa: Telaah atas Pemikiran Al-Ghazali," *Mawa'izh* Vol. 8, No. 1 (2017): 91.

because it involves feelings and moods. Lust often controls the human mind so that it causes moral destruction and the enjoyment of world life becomes the main thing.<sup>6</sup> So not all humans can feel happiness, many of them are unhappy in their lives, one of which is because they have a disease in themselves.<sup>7</sup>

Abu Bakr al-Kalabadzi, Al-Qusyairi, and Al-Ghazali explained that a purified soul will be able to fight materialism,<sup>8</sup> one of which is through self-purification including the heart and soul from all despicable deeds.<sup>9</sup> Therapy through dhikr by mentioning and remembering Allah swt in any condition that contains prayers<sup>10</sup> and wirid by using speech and thoughts by mentioning the name of Allah swt.<sup>11</sup> The recitation contained in dhikr makes the heart peaceful and calmer.<sup>12</sup> And dhikr can activate a person's spirituality in achieving a healthy psychological state.<sup>13</sup> One of the Islamic figures and experts in the field of Sufism is Imam al-Ghazali.

Research on dhikr has been widely discussed before, one of which is Ahmad Zain Sarnoto and Susilo Wibowo "*Membangun Kecerdasan Emosional Melalui Zikir Dalam Perspektif Al-Qur'an*" explained that the indicators of emotional intelligence through dhikr in the Qur'an are a calm heart, a heart that is open by the

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<sup>6</sup> Usman Said, *Pengantar Ilmu Tasawuf* (Sumatera Utara: Proyek Pembinaan PTA IAIN Sumatera Utara, 1982), 98.

<sup>7</sup> Bimo Walgito, *Pengantar Psikologi* (Yogyakarta: Andi Offset, 1989), 140.

<sup>8</sup> Said, *Pengantar Ilmu Tasawuf*, 99.

<sup>9</sup> Intan Fithriyyah, dkk., "Implementasi Metode Tazkiyatun Nafs Imam Al-Ghazali Perspektif Pendidikan Islam Dalam Mengembangkan Potensi Kecerdasan Spiritual Siswa MAN 1 Kota Bengkulu," *Jurnal Pendidikan dan Konseling* Vol. 5, No. 1 (2023): 5728.

<sup>10</sup> Fera Indrianingsih, dkk., "Penerapan Terapi Spiritual Zikir Pada Pasien Risiko Perilaku Kekerasan Di Ruang Melati Rumah Sakit Jiwa Daerah Provinsi Lampung," 269.

<sup>11</sup> Rizki Gunawan Lubis, "Peranan Zikir dan Doa Terhadap Kesehatan Jiwa di Tarekat Naqsyabandiyah Al-Kholidiyah di Desa Sei Pasir Kecamatan Sei Kepayang Timur Kabupaten Asahan," *Jurnal Theosofi dan Peradaban Islam* Vol. 3, No. 2 (2021): 290.

<sup>12</sup> Atep Tono, dkk., "Pemberian Terapi Religius Zikir dalam Meningkatkan Kemampuan Mengontrol Halusinasi Pendengaran pada Pasien Halusinasi," *JNPS: Journal Of Nursing Practice And Science* Vol. 1, No. 1 (2022): 81.

<sup>13</sup> Wenda Asmita, Irman, "Aplikasi Teknik zikir dalam Konseling Terhadap Kesehatan Mental," *Al-Ittizaan* Vol. 5, No. 2 (2022): 84.

light of God, grateful for God's favour, and building emotional intelligence.<sup>14</sup> Then Sri Rezeki Islami, et al “*Konsep Tazkiyatun Al-Nafs dan Implikasinya terhadap Pendidikan Islam (Studi Literatur Terhadap Kitab Terjemah Al-Mustakhlah Fii Tazkiyatil Anfus Imam Al-Ghazali)*” explained that the view of Islamic education according to al-Ghazali is part of self purification and science as a tool to shine the heart.<sup>15</sup> In this discussion, researchers explain how self purification through dhikr in the perspective of Imam Al-Ghazali and the meaning of dhikr according to al-Ghazali.

The novelty in this research is to explain the concept of self-purification through dhikr. The concept of dhikr given by Imam al-Ghazali is soul therapy by using dhikr in life both oral dhikr and dhikr in the heart. In this case, the researcher is interested in the work of Imam al-Ghazali, because it discusses the pattern of life that is good and in accordance with Islamic teachings through a touch of Sufism and morals, especially in purifying the soul. Al-Ghazali's thought aims to regulate the relationship between humans and God vertically (*khāliq*) and horizontally (*creatures*). Therefore, researchers seek to conduct more in-depth research on the concept of self-purification through dhikr in the perspective of Imam Al-Ghazali.

This research uses a qualitative approach and descriptive and analytical methods. Data collection is done by tracing primary and secondary sources related to dhikr and Imam al-Ghazali. The data source used is a literature study by looking for data sources in the form of books, articles, and scientific journals related to the theme. After collecting the data, the data was analysed using content analysis.

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<sup>14</sup> Ahmad Zain Sarnoto, Susilo Wibowo, “Membangun Kecerdasan Emosional melalui Zikir dalam Perspektif Al-Qur'an” dalam *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman*, Vol. 11, No. 1 (2021): 55.

<sup>15</sup> Sri Rezeki Islami, dkk., “Konsep Tazkiyatun Al-Nafs dan Implikasinya terhadap Pendidikan Islam (Studi Literatur Terhadap Kitab Terjemah Al-Mustakhlah fii Tazkiyah al-Anfus Imam Al-Ghazali),” *Khazanah* Vol. 2, No. 1 (2023): 84.

## The Biography of Imam Al-Ghazali

Abu Hamid Ibn Muhammad Ibn Ahmad Al-Ghazali, better known as Al-Ghazali. He was born near Thus, Khurasan Province, Islamic Republic of Iraq in 450 H. (1058 M) and died in 505 H.<sup>16</sup> He comes from Ghazzal which means weaver of threads. There is also a mention that the name Ghazali is taken from the word ghazalah which means the name of the village of his birth.<sup>17</sup> He began his education by studying the Qur'an and his father taught him directly. Al-Ghazali lived during the transition from the 11<sup>th</sup> century to the 12<sup>th</sup> century.<sup>18</sup> He was given the titles *Hujjah al-Islām*, *Zain al-Dīn*, *Babrun Mubriq*.<sup>19</sup>

Imam Al-Ghazali already loved science and sought the truth since he was young.<sup>20</sup> When al-Ghazali was less than 20 years old, al-Ghazali continued his studies to Jurjan and studied Arabic and Persian with Abu Nashir al-Isma'iliy.<sup>21</sup> After studying in Jurjan, al-Ghazali continued his education in Naisabur with Imam Haramain Diya'uddin al-Juwaini by studying ushul science, mantiq, rhetoric, logic, philosophy and kalam.<sup>22</sup> He is also known as a very zuhud philosopher. After his teacher al-Juwaini died, al-Ghazali devoted himself to the Nizahamiah Madrasah in Naisabur. Then continued

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<sup>16</sup> Khoirotul Ni'amah, "Paradigma Pendidikan Islam Perspektif Al-Ghazali," *Heutagogia* Vol. 1, No. 1 (2021): 55.

<sup>17</sup> Devi Syukri Azhari dan Mustopa, "Konsep Pendidikan Islam Menurut Imam al-Ghazali," *Jurnal Review Pendidikan dan Pengajaran* Vol. 4, No. 2 (2021): 273.

<sup>18</sup> Cucu Komala, "Perilaku Konsumsi Impulsive Buying Perspektif Imam Al-Ghazali," *Perspektif* Vol. 2, No. 2 (2018): 254.

<sup>19</sup> Clauradita Angga Reny, Maemonah, "Implementasi Konsep Tazkiyyatun Nafsi Imam Al-Ghazali dalam Kitab Ihya'u Al-Ulumuddin dan Teknik Self-Management Terhadap Kebermaknaan Hidup Residen Pecandu Narkoba," *Ghaidan* Vol. 4, No. 1 (2020): 30.

<sup>20</sup> Ahmad Busroli, "Pendidikan Akhlak Ibnu Miskawaih dan Imam Al-Ghazali Dan Relevansinya Dengan Pendidikan Karakter di Indonesia," *at-Tarbiyah* Vol. 10, No. 2 (2019): 74.

<sup>21</sup> Safrudin Aziz, *Pemikiran Pendidikan Islam* (Yogyakarta: Kalimedia, 2015), 98.

<sup>22</sup> Abuddin Nata, *Pemikiran Para Tokoh Pendidikan Islam* (Yogyakarta: Ar-Ruzz Media, 2005), 154.

his education to Mu'askar and stayed five years.<sup>23</sup>

At the age of 34 years, al-Ghazali was appointed a professor at the Nizhamiyah College in Baghdad.<sup>24</sup> This is a very high career because at a young age, al-Ghazali has been given the title *Shaykh al-Islam*.<sup>25</sup> Imam al-Ghazali was of the Shafi'i school of fiqh, and in kalam he followed the Ash'ari school.<sup>26</sup> With his extraordinary insights, al-Ghazali also expressed his ideas in several books such as *Ihyā' Ulumiddīn*, *Ayyūbah Walad*, *Bidāyah al-Hidāyah*, *Mīzān al-'Amāl*, *Fatībah al-'Ulūm*.<sup>27</sup>

## The Meaning of Dhikr

Etymologically, the word dhikr comes from the Arabic (ذكر، يذكر، ذكر) which means to hint, remember, or recall.<sup>28</sup> This means that whatever activities a Muslim does wherever he or she is, he or she should always remember Allah, thus giving birth to the love of doing righteous deeds to Allah swt and being ashamed of sin and disobedience.<sup>29</sup> The word dhikr in the Qur'an is mentioned 267 times with several variations of meaning.<sup>30</sup> Dhikr is also called *al-Ṣafa* (clean), and the container is *al-Wafā'* (perfect) and the condition is *al-Hudur al-Qalb* (presenting the heart completely) so that its efficacy is peace of heart and soul.<sup>31</sup>

<sup>23</sup> Yuliana Wardanik, dkk, "Konsep Pendidikan Karakter Prespektif Al-Ghazali dan Abdullah Nashin Ulwan," *Edumaspol* Vol. 5, No. 2 (2021): 482.

<sup>24</sup> Aziz, *Pemikiran Pendidikan Islam*, 99.

<sup>25</sup> Syamsul Bahri, "Pendidikan Akhlak Anak dalam Perspektif Imam Al-Ghazali," *At-Tadzkiir* Vol. 1, No. 1 (2022): 28.

<sup>26</sup> Nur Asiah, "Masalah Menurut Konsep Imam Al-Ghazali," *Diktum* Vol. 18, No. 1 (2020): 121.

<sup>27</sup> M. Arifin, *Perbandingan Pendidikan Islam* (Jakarta: PT. Rineka Cipta, 2002), 133.

<sup>28</sup> M. Afif Anshori, *Dzikir Demi Kedamaian Jima Solusi Tasawuf atas Manusia Modern* (Yogyakarta: Pustaka Pelajar, 2003), 16.

<sup>29</sup> M. Solihin, *Melacak Pemikiran Tasawuf di Nusantara* (Jakarta: PT Raja Grafindo Persada, 2005), 225.

<sup>30</sup> Sabarudin, "Konsep Dzikir Perspektif Hadis," *Minaret Journal of Religious Studies* Vol. 1, No. 1 (2023): 4.

<sup>31</sup> Abd Rahman, "Pendidikan Akhlak Mulia Melalui Majelis Zikir," *Jurnal Inspiratif*

Dhikr is a form of heart and oral worship that knows no time, it can be done anytime and anywhere.<sup>32</sup> This shows that all human activities are intended to remember and get closer to Allah SWT and dhikr will lead humans to peace of mind.<sup>33</sup> Practicing dhikr in life, the soul is given grace and tranquility by Allah SWT.<sup>34</sup> The benefits of dhikr are numerous in daily life in addition to reassuring the soul dhikr can also increase obedience to Allah and be the cause of a fortune.<sup>35</sup> In addition, remembrance can also heal a lost heart towards the path of happiness.<sup>36</sup> Dhikr also means remembering, but practically dhikr is often interpreted as an activity carried out mentioning the names of Allah swt.<sup>37</sup> The Prophet saw said that among those who will be shaded by Allah are those who remember Allah in a quiet place while shedding their tears.<sup>38</sup> Dhikr is also a verbal ritual worship that is not bound by time, place, and includes a combination that contains the name of God either explicitly or implicitly.<sup>39</sup>

According to al-Ghazali, dhikr is a reminder of Allah SWT. Dhikr is one way to purify the soul known as self purification (*tazkiyah al-nafs*). The term *tazkiyah* means purification while *al-Nafs*

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*Pendidikan* Vol. XI, No. 1 (2022): 115.

<sup>32</sup> Agustian, *Rahasia Sukses Membangun Kecerdasan dan Spiritual Berdasarkan Rukun Islam* (Jakarta: Arga, 2001), 35.

<sup>33</sup> Burhanuddin, "Zikir dan Ketenangan Jiwa (Solusi Islam Mengatasi Kegelisahan dan Kegagalan Jiwa)," *Mimbar* Vol. 6, No. 1 (2020): 19.

<sup>34</sup> Muhammad Nawir Faried, Achmad Abubakar, Rahmi Damis, "Persepsi Tarekat Khalwatiyah Yusufiyah tentang Ayat-Ayat Zikir (Suatu Kajian Living Qur'an)," *Jurnal Ilmu Aqidah* Vol. 8, No. 1 (2022): 73.

<sup>35</sup> Firsya Asa Imamal Al Chusna, M. Luqman hakim, "Zikir dalam Pandangan Islam dan Sosial," *JIS* Vol. 7, No. 1 (2021): 97.

<sup>36</sup> Mardiah, "Metode Zikir Sebagai Terapi Bagi Pecandu narkoba," *Fikeruna* Vol. 2, No. 1 (2020): 60.

<sup>37</sup> Muhsin Mahfudz Batong, "Nilai Kesantunan Dalam Universalitas Zikir: Analisis Sufistik Terhadap Hadis Zikir," *Tabdis* Vol. 10, No. 1 (2019): 30.

<sup>38</sup> Ahmad Asmuni, "Zikir Dan Ketenangan Jiwa Manusia (Kajian Tentang Sufistik-Psikologik)," *Prophetic* Vol. 1, No. 1 (2018): 37.

<sup>39</sup> Ahmad Yani Nasution, "Analisis Zikir dan Doa Bersama (Perspektif Empat Mazhab)," *Madani* Vol. 1, No. 1 (2018): 36.

means soul.<sup>40</sup> The purpose of self purification is *tatahbur* is an effort to cleanse the soul of all the bad things that have been done in the past.<sup>41</sup> *Takballaq* is an effort to adorn yourself with praiseworthy morals, while *tahaqquq* is an effort to realize noble positions.

According to Hasbi Ash-Shiddiqi, dhikr is mentioning Allah SWT by reading “*tasbīḥ*” (*Subhanallah*, meaning Glory be to Allah), *taḥmīd* (*Alhamdulillah*, meaning all praise be to Allah), and *takbīr* (*Allahu Akbar*, meaning Allah is Great) and *tablīl* (*La Ilaha illa Allah*), reading *hauqalah* (*la hawla wala quwwata illa billahī*), *hasballāh* (*hasbiyallahū*), reading *basmallah* (*bismillahirrahmanirrahim*), reciting the Qur’an and reciting prayers received from the Prophet (SAW).<sup>42</sup> Meanwhile, according to Hanna Kassis, seeing the relationship between dhikr and thought is defined as contemplation. So that the thinking process also contains activities that are reflective of the object being thought.<sup>43</sup> Ibnu Taimiyah explains the meaning of dhikr is a good sentence (*kalimah thayyibah*) can bring enlightenment to the practitioner.<sup>44</sup> Meanwhile, according to ‘Abd al-Qadir emphasized that the remembrance of Allah can cause permanence in this world.<sup>45</sup>

## Imam Al-Ghazali’s Views on Types of Dhikr and Its Benefits

Al-Ghazali explained that dhikr according to language is remembering. Dhikr according to the term is trying seriously to

<sup>40</sup> Bisyrī Abdul Karim, “Revolusi Mental melalui Pendidikan Islam Berbasis Metode Tazkiyatun Nafs,” *Eljour* Vol. 2, No. 1 (2021): 11.

<sup>41</sup> Jarman Arroisi, “Bahagia dalam Perspektif Al-Ghazali,” *Kalimah* Vol. 7, No. 1 (2019): 90.

<sup>42</sup> Muhammad Hasbi Ash-Shiddiqy, *Pedoman Dzikir dan Doa* (Jakarta: Bulan Bintang, 1977), 49-50.

<sup>43</sup> Taufiq Pasiak, *Taufiq Pasiak, Revolusi IQ/EQ/SQ : Antara Neurosains dalam Al-Quran* (Bandung: Mizan Pustaka, 2001), 241.

<sup>44</sup> Sudirman Tebba, *Orientasi Sufistik Cak Nur Komitmen Moral Seorang Guru Bangsa* (Jakarta: KPP, 2004), 175.

<sup>45</sup> al-Syekh Abd al-Qadir Isa, *Ḥaqāiq ‘an al-Taṣawwuf* (England: Diwan Press, 1970), 180.



divert human ideas, thoughts, and attention towards God and the hereafter. This dhikr aims to reverse human nature from love of the world to love of the hereafter.<sup>46</sup> According to al-Ghazali, dhikr activities have initial and final stages. At the beginning requires a person to have a sense of love and sympathy. So that dhikr will arise from a sense of sympathy and love for Allah swt. Then, if the sympathy has succeeded in a person, then all activities other than dhikr will be cut off because they have been occupied by dhikrullah activities.<sup>47</sup>

Al-Ghazali explained that dhikr that brings benefits is dhikr that is done continuously (*istiqamah*) by presenting the heart and remembering Allah. So that remembering Allah will get used to always presenting Allah in the heart. From this explanation, al-Ghazali explained that the way to get closer to Allah is by remembering Allah. As, the logic of people who are in love with someone will always mention the person they love. Dhikr, according to al-Ghazali, can also bring Allah into the heart. Once dhikr has been in one's heart, the hardness of the heart will disappear because dhikr controls the region of the heart and the damaged human mentality will disappear.<sup>48</sup>

Types of dhikr include: dhikr ruh is dhikr substance, dhikr sirr is dhikr sifat which implies the realization of fana in the stage of dhikr substance. Dhikr kalbu is the dhikr of the effect of nature, namely dhikr haibah worried about being separated from the bounty of Allah swt this stage erases mortal behavior. The dhikr of lust is an attempt to manifest the effects of the nature. Dhikr in general is divided into 2 types, namely dhikr *bil qalb* (heart) and

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<sup>46</sup> Kajiro Nakamura, *Ghazali and Prayer, alih bahasa Uzair Fauzan, Metode Zikir dan Doa Al-Ghazali* (Bandung: Arasy Mizan, 2005), 79.

<sup>47</sup> Abu Hamid al-Ghazali, *Al-Adzkar wa al-Da'awat, al-Daawāt al-Mustajābah wa Mafātih al-Faraj*, Trans. by Waskuman, *Munajat Al-Ghazali; Zikir dan Doa Wacana Amaliyah Keseharian* (Surabaya: Risalah Gusti, 1999), 41.

<sup>48</sup> Sa'id Hawwa, *Intisari Ihya'Ulumuddin Al-Ghazali Mensucikan Jiwa* (Jakarta: Robbani Press, 2010), 100.

dhikr *bil lisan* (tongue).<sup>49</sup> According experts on Sufism, dhikr is divided into three parts: oral dhikr is called *nafi isbat*, which is the utterance of *la ilaha illallah*. This dhikr is called real remembrance because it is said verbally either together or alone.<sup>50</sup> Dhikr *Qalbu*, the remembrance of the heart, can also be called the remembrance of *Ismu dzat* by mentioning the name of the substance. The dhikr *sir* or secret, also known as the remembrance of the sound: *Hu, Hu*. Because it is secret, the tongue is not able to describe it.<sup>51</sup>

The light of dhikr can make the heart free from the incitement of satanic desires, and make oneself obedient in the dhikr of the tongue. The benefit of dhikr is to remove and remove the turbidity that covers the heart where the devil and lust that has taken root.<sup>52</sup> Dhikr can also be seen as its virtues as mentioned by al-Ghazali as follows:

a. Gaining Forgiveness

Many dhikr and remembering Allah swt is one of the characteristics of pious people and accustom themselves to praising Allah SWT by praying and dhikr in order to get forgiveness as well as rewards from Allah SWT. Trying to remember Allah SWT by means of dhikr, the grace of Allah SWT is always poured out on His servants. In addition to getting forgiveness, Imam Al-Ghazali argued that dhikr is also useful as social worship, even verses in the Qur'an are often closed with various *asmaul husna*.<sup>53</sup>

b. Anticipating Forgetfulness and Negligence

If negligence has enveloped human life, then there is no reproach for doing good things. Negligence causes people to be

<sup>49</sup> Syarial Dedi, "Fenomena Majelis Zikir (Kajian Pranata Sosial Peribadatan dalam Kehidupan Komunitas Muslim)," *Al-Hadharah* Vol. 21, No. 1 (2022): 82.

<sup>50</sup> Safrilsyah, *Psikologi Ibadah dalam Islam* (Banda Aceh: Ar-Raniry Press, 2013), 61.

<sup>51</sup> Safrilsyah, 62.

<sup>52</sup> Javad Nurbakhsy, *Psikologi Sufi* (Yogyakarta: Fajar Pustaka, 1992), 207.

<sup>53</sup> Abu Hamid al-Ghazali, *Aljanib al-'Atjfi Min al-Islam Terjemah Cecep Bihar Anwar* (Jakarta: Lentera Basrithama, 1990), 123.

lazy to do positive things. Dhikr is the opposite of negligence (*nisyān*) so that if humans remember Allah in any condition they will certainly refrain from all sins.<sup>54</sup> According to al-Ghazali, human perfection is obtained by developing his inner abilities and the tranquility of remembering Allah SWT.

With frequent dhikr, a person will avoid senility or inattention. Allah SWT has said in QS. Al-Ankabut verse 45: “*Bacalah apa yang telah diwahyukan kepadamu, yaitu Al Kitab (Al Quran) dan dirikanlah shalat. Sesungguhnya shalat itu mencegah dari (perbuatan-perbuatan) keji dan mungkar. Dan sesungguhnya mengingat Allah (shalat) adalah lebih besar (kentamaannya dari ibadat-ibadat yang lain). Dan Allah mengetahui apa yang kamu kerjakan*”.

c. Reassure the Soul

Al-Ghazali argued that the essence of man is to seek peace of life and happiness in life to realize the balance of the world and the afterlife. Al-Ghazali provides a way to achieve this in the form of *muqārabah* (seeing one's shortcomings), *muhāṣabah* (taking into account one's own deeds) and *mujāhadah* (disciplining oneself towards the truth).<sup>55</sup> Self purification has two meanings: purification and healing. While according to the term, self purification means purification of the soul from all kinds of diseases by making the asma and attributes of Allah swt as its morals, which in the end tazkiyah is *tatahbur*, *tahaqquq*, and *takballaq*.<sup>56</sup> Self purification aims for devotion to Allah SWT. Taqwa can be obtained through the process of cleansing the soul. Al-Ghazali said that self purification (*tazkiyah al-nafs*) can be obtained in two ways: by the grace of Allah and the perfection of fitrah, morals that are cultivated with *mujāhadah* and *riyāḍah*. According to Al-Ghazali, good character is a picture of inner

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<sup>54</sup> Afif Anshori, *Dzikir Demi Kedamaian Jiwa* (Yogyakarta: Pustaka Pelajar, 2003), 33.

<sup>55</sup> Ilyas, “Zikir dan Ketenangan Jiwa: Telaah atas Pemikiran Al-Ghazali,” 104.

<sup>56</sup> Nur Sayfudin, “Konsep Tazkiyatun Nafs Perspektif Al-Ghozali dalam Pendidikan Akhlak” (Lampung, IAIN Metro, 2018), 22.

goodness when it is erased from the despicable nature means that its position is replaced by praiseworthy traits. With dhikr and tazkiyatun nafs, it is a means to get closer to Allah and have a sense of attachment to Allah SWT.

The soul according to al-Ghazali is a substance (*janbar*) that stands by itself and is not a condition (*‘ardh*) so that it exists on its own. The emergence of the soul begins with a spirit that turns into an action. Humans were created by Allah as creatures consisting of a soul known by spiritual insight. The soul at the core of man is a very subtle rabbani spiritual being (*lathifa rabbaniyah ruhaniyyah*).<sup>57</sup>

In this case, the author sees several similarities between Imam al-Ghazali and the concept of self purification according to Ibn Qayyim al-Jauziyah. The similarity is seen both the need to know Allah *ubūdiyah*. Thus, the door to ma’rifah will be increasingly open. Ibn Qayyim argues that people who are clean in heart, will keep their lust. Ibn Qayyim al-Jauziyah also explained that the obligation to cleanse the soul as good in life, purify aqidah, and the purity of the heart is the beginning of goodness in life. The difference between the two arguments, it seems that Imam al-Ghazali focuses more on worship and morals.<sup>58</sup>

While the concept of Tazkiyatun Nafs according to Ibnu Taimiyah is aqidah and morals. Ibn Taymiyyah divides the kinds of morals such as; sincerity, piety, amar ma’ruf nahi munkar, praise, fear, repentance, honesty, patience and acceptance of calamities.<sup>59</sup> Abdul Qadir al-Jailani, is more inclined to moral Sufism which continues in Sufism of charity. The teaching of tasawwuf is about self-purification to cleanse the heart of all diseases so as to achieve a noble human being. The human heart will be filled with goodness

<sup>57</sup> Ilyas, “Zikir dan Ketenangan Jiwa: Telaah atas Pemikiran Al-Ghazali,” 97.

<sup>58</sup> Muhammad habib Fathuddin dan Fachrur Rrazi Amir, “Konsep Tazkiyatun Nafs menurut Ibnu Qayyim Al Jauziyah dalam Kitab Madarijus Shalihin serta Implikasinya terhadap Pendidikan,” *Ta’dibi* Vol. 5, No. 2 (2016): 122.

<sup>59</sup> Sulhan, “Pendidikan Akhlak Perspektif Ibnu Taimiyah: Analisis Kitab Tazkiyatun Nafs,” *Tawazun: Jurnal Pendidikan Islam* Vol. 15, No. 3 (2022): 379.

so that the behavior that arises is good too. The way to purify oneself is with patience, honesty, gratitude, *ridha*, and *tawakal*. The similarity between Abdul Qadir Jailani and Al-Ghazali is that they emphasize the aspect of improving individual humans by going through several moral stages in purifying the soul.<sup>60</sup>

Mutawalli al-Sya'rawi explains that the benefits of *dhikr* will lead humans to the path of light so that it will be easy to get guidance from Allah swt. So that shows that humans really need to get light and grace.<sup>61</sup> The benefits of *dhikr* can provide opportunities for people whose souls are sick to help them close tightly their lusts. With *dhikr* it can also cleanse the heart of all diseases so as to bring peace and prosperity in life. Therapy through *dhikr* is a sublimation of the soul directed in the direction of Allah SWT.<sup>62</sup> People who always *dhikr*, Allah SWT will bring them out of darkness into light as in QS. Al-Ahzab verse 43.<sup>63</sup>

### **Self Purification (*Tazkiyah al-Nafs*) in the View of Imam Al-Ghazali**

*Tazkiyah Al-nafs* consists of two words namely "*tazkiyah*" and "*al-nafs*". *Tazkiyah* comes from Arabic, namely from the word *ك-زى* which means pure, holy, and clean. *Tazkiyah al-nafs* is an effort made by humans to eradicate bad souls by replacing them with good things.<sup>64</sup> The division of *nafs* itself is; *nafs amarah* is the soul that calls to do evil, *nafs lawwamah* is the *nafs* that regrets itself because it has realized or is aware of the crime and asks for

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<sup>60</sup> Siti Mustaghfiroh, "Etika Keutamaan dalam Akhlak Tasawuf Abdul Qadir Al-Jailani: Relevansinya dengan Pengembangan Karakter Manusia," *Islam Nusantara* Vol. 05, No. 1 (2021): 31.

<sup>61</sup> Muhammad Mutawalli al-Sya'rawi, *Tafsir al-Sya'rawi Vol. 19* (Qahirah: Akhbar al-Yaum, 1991), 2069.

<sup>62</sup> Mardiah, "Metode Zikir sebagai Terapi bagi Pecandu Narkoba," 64.

<sup>63</sup> Abdul Ghoni, "Zikir sebagai Solusi dalam Perspektif al-Qur'an," *Ulumul Qur'an* Vol. 1, No. 1 (2021): 109.

<sup>64</sup> Zamaksyari Hasballah, Rijal Sabri, dan Abu Nasir, "Konsep Tazkiyatun Nafs (studi) Pendidikan Akhlak dalam Al-Quran Surat Asy-Syams 7-10," *Sabilarrayad* Vol. 3, No. 2 (2018): 40.

forgiveness from Allah swt, then *nafs al-Mubammah* or an inspired soul and finally *nafs muthmainnah* is a calm soul.<sup>65</sup>

There are four terms related to Tazkiyah al-nafs, namely *al-qalb*, *al-rub*, *al-nafs* and *al-aql*. Tazkiyah al-nafs is not only limited to purifying the soul, but also includes coaching and developing the soul to fill it with praiseworthy traits.<sup>66</sup> Tazkiyah al-nafs can be done by various means of deeds such as prayer, zakat, dhikr, infaq, fasting and amar ma'ruf nahi munkar.<sup>67</sup> In tazkiyah al-nafs there are two methods used, namely *mujahaddah*, which is trying hard with sincerity in good behavior. While *riyadhah*, an exercise in order to burden yourself by familiarizing an action that is in the initial phase will feel heavy and in the final phase will become a habit.<sup>68</sup>

Self purification can be done by prayer, fasting, zakat, and dhikr.<sup>69</sup> While *al-nafs* among Sufism experts, means something that gives birth to despicable traits. Al-Ghazali calls *nafs* the center of potential anger and lust in humans and as the base of all despicable traits.<sup>70</sup> Therefore, in order for *al-Nafs* to have a good character and become more perfect, Imam al-Ghazali directs through self-cleaning efforts (*tazkiyah al-nafs*) and can calculate what it has done (*muhāsabah al-nafs*).<sup>71</sup> Conceptually, al-Ghazali said tazkiyah al-nafs is based on reason aimed at defeating lust. Tazkiyah al-nafs aims to get closer to Allah by doing some series of soul cleansing such as dhikr.<sup>72</sup>

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<sup>65</sup> Amarullah Amstrong, *Khazanah Istilah Sufi: Kunci Memasuki Dunia Tasawuf*. (Terj. M.S. Nasrullah dan Ahmad Baiquni) (Bandung: Mizan, 2000), 208.

<sup>66</sup> Cece Jalaludin Hasan, "Bimbingan Dzikir dalam Meningkatkan Kecerdasan Spiritual Santri melalui Tazkiyatun Nafs," *Iryad* Vol. 7, No. 2 (2019): 207.

<sup>67</sup> Hawwa, *Intisari Ihya'Ulumuddin Al-Ghazali Mensucikan Jiwa*, 28.

<sup>68</sup> Hasan, "Bimbingan Dzikir dalam Meningkatkan Kecerdasan Spiritual Santri melalui Tazkiyatun Nafs," 30.

<sup>69</sup> Hasan, 134.

<sup>70</sup> Abu Hamid al-Ghazali, *Fatihat Al-'Ulum* (Al-Qahirat: Mathbath, 1963), 1345.

<sup>71</sup> Abu Hamid al-Ghazali, *Ihya' Ulum al-Din Jilid III* (Darul al-Fikr, 2008), 65.

<sup>72</sup> Abu Hamid al-Ghazali, *Ihya' Ulum ad-Din, Jilid 2, Alib Babasa Ismail Ya'kub* (Jakarta: Faizan, 1983).

Al-Ghazali mentioned that the levels according to Al-Ghazali are: *taubah, sabr, faqr, zuhud, tawakkal, maḥabbah, ma'rifah, ridā*.<sup>73</sup> Dhikr causes the heart to become clean by remembering Allah and mentioning Allah SWT. Dhikr is the way of *kasyf* to Allah swt,<sup>74</sup> Imam Al-Ghazali said that there are four stages in forming of the soul: *first*, the momentary scratching of the heart and *second*, the inclination of the heart, and *third*, the determination and intention to do it.<sup>75</sup> Therefore, if the human soul is in a calm condition then such according to al-Ghazali is called having a calm soul (*al-muthmainnah*).<sup>76</sup>

Practicing dhikr in life according to al-Ghazali can make humans grateful for the grace and gifts obtained. So that the impurities in the heart can be cleaned. In addition, with dhikr can make the human heart have a sense of love for others.<sup>77</sup> The practice of remembrance existed even before al-Ghazali formulated the concept of Sufism after that, Sufis appeared who developed al-Ghazali's concept of Sufism.<sup>78</sup> Retrieved from al-Ghazali, if Sufis do strenuous mental exercises to empty the despicable nature and with sincerity, they will usually succeed.<sup>79</sup> Al-Ghazali said that Allah is the All-Light and the source of Light. If Allah has penetrated the heart of His servant with the *nūr*, then surely He will bestow His mercy.<sup>80</sup>

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<sup>73</sup> Maula Sari, Marhaban, "Hubungan Ilmu dan Agama dalam Perspektif Imam Al-Ghazali," *At-Tafkir* Vol. 15, No. 1 (2022): 41.

<sup>74</sup> Ilyas, "Zikir dan Ketenangan Jiwa: Telaah atas Pemikiran Al-Ghazali," 97.

<sup>75</sup> Ilyas, 98.

<sup>76</sup> Abu Hamid al-Ghazali, *Rauḍah al-Ṭālibīn wa 'Umdah al-Sālikīn dan Minhaj al-'Arifīn*, Trans. by Masyhur Abadi dan Hasan Abrori, *Mibrab Kaum Arifin Apresiasi Sufistik untuk Para Salikīn* (Surabaya: Pustaka Progressif, 2002), 64.

<sup>77</sup> Abu Hamid al-Ghazali, 66.

<sup>78</sup> Batong, "Nilai Kesantunan dalam Universalitas Zikir: Analisis Sufistik terhadap Hadis Zikir," 32.

<sup>79</sup> Asmuni, "Zikir dan Ketenangan Jiwa Manusia (Kajian tentang Sufistik-Psikologik)," 39.

<sup>80</sup> Junaid bin Junaid, "Eksistensi Majelis Taklim dalam Membumikan Hadis melalui Zikir," *Al-Syakhsiyah* Vol. 1, No. 1 (2019): 102.

Al-Ghazali described the soul with four terms: *nafs*, *rūḥ*, *‘aql*, and *qalb*. The benefits of dhikr according to al-Ghazali can control a person’s instinct towards the love of worldly possessions. They are not tempted by greed and stinginess by seeking halal sustenance.<sup>81</sup> Al-Ghazali defines tazkiyah al-nafs with *thabir al-qalb* and *tazkiyat al-qalb*. According to him, the only people who can receive Allah’s gifts and mercy are those who are pure and guard their souls from reprehensible morals. Soul purification therapy has three foundations: a smooth, clean and strong soul. Al-Ghazali said that in the beginning the effort to practice dhikr is hard, but in the end one will enjoy it. This is likened by al-Ghazali to a baby who is very difficult for him when he is first weaned from his mother’s milk and over time he will get used to it too.<sup>82</sup>

## Conclusion

The search for happiness in the world will never end. The disease of the soul and heart that exists in humans, makes humans increasingly unfamiliar with God and uncertain of the direction of their lives. Therefore, the previous Sufis have explained that to avoid worldliness, and not prioritize lust, one of them is by cleaning and purifying the soul. One of them is by means of tazkiyatun nafs with dhikr initiated by Imam Al-Ghazali which is a process of self-purification covering the heart and soul from all despicable deeds. Self purification through Al-Ghazali’s dhikr tends to be related to divinity and uses the heart and tongue. With dhikr, humans will be kept away from the dirty nature of the world, so that the heart becomes clean and happy.

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<sup>81</sup> Abu Hamid al-Ghazali, *Fandus Zikr wa al-Duā’ Inda Khātām al-Anbiyā’*, Trans. by Zaid Husein Alhamid, *Berjumpa Allah Lewat Doa* (Surabaya: Media Idamana, 1993), 201.

<sup>82</sup> Abu Hamid al-Ghazali, *Taḥzīb al-Akhlāk wa Mu’alajāt Amrad al-Qulūb*, Trans. by Muḥammad Al-Baqir, *Mengobati Penyakit Hati Membentuk Akhlak Mulia* (Bandung: Karisma, 1999), 89.



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