

## CHAPTER IV

### ANALYSIS

#### A. *Nafs Muṭma'innah* And The Development Of Personality

As mentioned in the previous chapter that *nafs muṭma'innah* is a condition in which the soul protected from all illness or mental disorders. Tranquility of the soul is the main goal in life, for the serenity become the main source of happiness in life.

Serenity of the soul and peace and quiet can be gained through "*īmān*" or faith, because faith as a controller for humans to follow passions and lust. If the human soul in a healthy condition, clean, straight then the man should strive to preserve it, to strive for the soul grow stronger and become more clean and clear. But if the soul is in a state less than perfect and less clear, then it should be tried to make the soul can assume the properties were good and behaved *Muṭma'innah*.

Personality is crucial in deed, if the whole personality and spirit healthy then he is facing all these problems calmly. A strong personality when it contains elements of religion and faith are quite firm, so when facing a problem, the problem can be faced with tolerant. Yet another case with a person whose soul is shaken and away from religion, will realize an

act that is not good and will cause an irritable temperament as an outlet for feelings of disappointment, anger or hurt.

The most important elements that help the growth and development of the human soul is faith, which is realized in the form of the teachings of the religion. Faith is the controlling of speech, attitudes, actions and deeds. In the absence of such control would result in a person is motivated to do things that can harm themselves and others and cause regret and anxiety that will cause the disruption of a person's soul.

Faith as the controller behavior and the emergence of motives, because the behavior was motivated by their motives. The motive is something abstract, is an impulse and desire to behave in achieving certain goals. So motivated behavior is behavior that is motivated by the needs and directed at achieving a goal, so that the needs are met and some desire satisfied.

If the person is already embedded in the belief it will produce some inner peace (soul), where the tranquility of the soul can produce happiness in a person. Happiness according to Aristotle, there are several levels, namely: first, the so-called happiness is where the human level of directing the will and efforts towards the benefit of himself in the world of sense, it includes judge actions of the soul, the body and the

state of the soul which is closely related to it. This is a condition where a man presumably influenced by lust, but within reasonable limits and not excessive. The second level is when humans divert and redirect their will to make the best of soul and body without being influenced by lust or pay attention to personal property except in urgent situations.

Once a person reaches the level of the second, then the last resort is the level of wisdom. At this level, people move towards pure divine benevolence. In this stage people do not miss something that will come, do not expect good fortune and luck soul, even his body needs. In this level the human attempt to shed all over her ability to achieve the highest level of virtue, which was wasting all his time to the problems of the divine, fulfilling and explore without demanding any reply. The whole actions is absolute goodness and all his deeds is divine.<sup>1</sup>

The believer can attain tranquility of the soul and happiness because the nature of humanity to live the life God has implanted in the human soul. But there are times when human nature is covered by the desires of lust, which can mislead himself, without any attempt to dispel the desire to plunge him.

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<sup>1</sup> Ibn maskawaih, *menuju kesempurnaan Akhlak*, (Bandung: mizan 1994) p. 97

The self-concept is an important part in the development of the human personality is always evolving to be influenced by the environment. Whether it be a positive self-concept and negative self-concept are all the result of the interaction of individuals with their environment.

In the development of self-concept should be based on the underlying to the faith so as not to forget about the position of man as a creature of God and have the obligation, namely by performing all of His commandments and prohibitions away and leave all that has been forbidden by Allah SWT.

It is inevitable that the existence of senses and minds, humans have a limited capacity which can only afford some knowledge, which are few and very low. , Even at the present time to live a life without a spiritual peace that can control human beings in real life, because if we ignore the spiritual (religious) then we will be easily influenced by the desires that are not good. Man's life is filled with conflicting emotions and always harassed unrest. As contained in the surah As Syams verses 7-10.

وَنَفْسٍ وَمَا سَوَّلَهَا 7 فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا 8 قَدْ أَفْلَحَ مَن زَكَّاهَا  
9 وَقَدْ خَابَ مَن دَسَّاهَا 10

“And (by) the soul and He who proportioned it. And inspired it (with discernment of) its wickedness and its righteousness, He has succeeded who purifies it, and he has failed who instills it (with corruption).”<sup>2</sup>

Soul as a force that can watch yourself and know the reasons why he had to do bad deeds. While the strength of which conscious soul is the soul that receives inspiration. *Nafs Ammārah* strength will be bow and subject to the will of the body is born, that is *hawāniah* and like subject to the will of Satan. While *nafs muṭma'innah* more likely to obey the promptings of the divine or divine inspiration. *nafs muṭma'innah* strength is a force which always wants to bring their human soul towards perfection and cleanliness which essential.

Tranquility of the soul it will arise and is present in soul of a person when embedded in a person the faith. Because the faith can leads man have a strong personality and the soul felt calm and peaceful in performing activities of life.

## **B. Developing self-concept in the way of *Tazkiyyatun Nafs***

One means to achieve a state of *nafs muṭma'innah* is through paths of *tazkiyyatun nafs* or purification of the soul. That is the path aiming to restore human beings to nature, namely the nature of *Tauhid*, the nature of faith, Islam and

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<sup>2</sup> QS. As Syams (91: 7-10)

charity, accompanied by efforts to strengthen and develop the potential that everyone always close to God, run all the teachings and His will, and enforce duties and its mission as a servant and His vicegerent on earth.

Interest *tazkiyyatun nafs* cannot be separated from the goal of human life itself, which is to get a physical and spiritual happiness, material and spiritual, and temporal and hereafter. Human perfection that would be obtained if the means leading to it can be met. Various obstacles that hinder the goal of perfection that soul must be removed. As for blocking the perfection of the soul it is dirt or stains are inscribed by the bad traits inherent in the human soul.

The specific objectives of the *tazkiyyatun nafs* described by Al-Ghazali in *Ihya 'Ulum ad-Din*.

- a. The establishment of a clean man of his faith, holy spirit, extensive knowledge, and all the activities of life is worth worship.
- b. Forming a human soul sacred and noble in association with others, who are aware of their rights and obligations, duties and responsibilities.
- c. Forming healthy human soul by freeing the soul of the misconduct which would endanger the life itself.

- d. Forming a human soul pure and noble, both toward God, oneself and the surrounding human.<sup>3</sup>

In conducting the *tazkiyatun nafs* there are various methods that can be taken, such as with *mujahadah* and *riyaḍah*

1. Method *Mujahadah*.

The term *Mujahadah* comes from the word "*jahada*", one family with "*ijtahada*", which means trying hard, or full sincerity and behavior with great diligence. According to Al-Ghazali, *mujahadah* under the norms of law and reason. As an example for this *mujahadah* for example someone who is used *ghibāh*, then his mouth as if itching when not doing it. *Mujahadah* done here is to resist with all my heart not to talk about the ugliness of others. Moreover, talking about other people is forbidden in the *Syari'ah*, and conceivably it was also not good. In fact, if the logical opened her shame in front of others.

2. Method *Riyaḍah*.

The *Riyaḍah* here is to familiarize yourself with train loading an act which in the initial phase which is a very heavy burden and the final phase into a character into a character or habits. Habits that become firmly

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<sup>3</sup> Solihin, *Tasawuf Tematik*, (Bandung: CV Pustaka Setia, 2003) p. 145.

entrenched. As an example of this *riyaḍah*, for example, someone who has been accustomed to the miserly nature, can eliminate the miserly nature by training ourselves to contribute to the benefit of the means of worship, public facilities and other social facilities. At first, he will feel hard to spending his assets in the way of *syarīʿat*, as it was already familiar with his stinginess, but after being trained or socialized, little by little he will become a free-wheeling or benefactor.

To be understood that *mujahadah* and *riyaḍah* in the *tazkiyatun nafs* methods is in order to improve morals. In an effort to purify the soul and make it shine, both hand in hand. For example when an accustomed to lying, *mujahadah* done is struggling in earnest to leave lying nature, while *riyaḍah* done is speak righteousness with honesty.

*Tazkiyatun Nafs* process basically consists of three phases, namely *takhalli*, *taḥalli* and *tajalli*. *Takhalli* is Cleaning the soul from nature reprehensible (discard the entire liver disease), then *taḥalli* is Adorning the soul with the nature of merit (fill yourself with good deeds), then *tajalli* are the ones who have implementing *takhalli* and *taḥalli* in good and perfect with *riyaḍah* and *mujahadah* continuously, allowing him to the level of the essence that eventually became the lover of Allah SWT.

*Takhalli* means cleanse the body and soul from the disgraceful behaviors, and from inner and outwardly vices. The outwardly vices that will drive people doing crimes that can destruct person and destabilize society while the inner vice are more dangerous because it's invisible and hard to break. And those two vices that contaminate the human soul every time and it in ourselves without realizing it. All of it is the veil or wall that confined ourselves to God. Attributes that pollutes the human soul it is as *zalim*, miserly, sinned a great sin, behave in vain, excessive in everything, betrayal, vengeance, envy, lies, etc. all of these attribute must be cleaned from our soul or from someone who want to achieve the state *nafs muṭma'innah*.

*Taḥalli* is an effort to adorn ourselves with the finer. It also means after the soul is cleaned from the disgraceful behaviors and all the vices, it has to be fill up by getting used to the good deed, our actions are always in the order of worship, enhance *dhikir*, and avoid all act that could reduce the purity of ourselves physically and spiritual.

And then, after performing *takhalli* and *taḥalli* in good way and perfectly and practicing *riyaḍah* and *mujahadah* continuously, it will lead us into the state of *tajalli* which means the opening of the veil that confined ourselves to God. And make us into the level of the essence

that eventually became the lover of Allah SWT. This is goal of the *tazkiyatun nafs* that will bring us into calmness and serenity that in this research we called *nafs muṭma'innah*.