IDENTITY CRISIS IN THE MODERN ERA: A QUR'ANIC PERSPECTIVE BASED ON IBN QAYYIM AL-JAUZIYYAH'S TAFSIR

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ABSTRAK

Krisis identitas menjadi tantangan utama bagi remaja di era modern, terutama akibat tekanan sosial, budaya digital, dan globalisasi yang menimbulkan kebingungan dalam konsep diri dan rendahnya harga diri. Penelitian ini mengambil perspektif Islam melalui *tazkiyatun nafs* menurut Ibn Qayyim al-Jauziyyah untuk menganalisis bagaimana penyucian spiritual dapat mengatasi krisis identitas remaja kontemporer. Penelitian ini menawarkan pendekatan baru dengan mengonstruksi konsep *tazkiyatun nafs* Ibn Qayyim al-Jauziyyah yang bersumber dari *Tafsir al-Qayyim* sebagai respons terhadap krisis identitas remaja pada era modern. Dengan metode kajian literatur, studi ini menelaah tafsir klasik, teks spiritual Islam, dan penelitian psikologi modern terkait pembentukan identitas remaja. Diskusi menekankan tiga tahapan *tazkiyatun nafs* : *takhalli*, pembersihan jiwa dari sifat negatif dan pengaruh merusak, *tahalli*, pengembangan akhlak mulia dan kesadaran spiritual, dan *tajalli*, penerapan nilai ilahi dalam kehidupan pribadi dan sosial. Hasil penelitian menunjukkan bahwa integrasi ketiga tahapan ini memungkinkan remaja mengembangkan identitas autentik dan bermartabat, sekaligus meningkatkan kesejahteraan psikologis dan spiritual. Studi ini menegaskan bahwa praktik spiritual Islam menawarkan pendekatan holistik dalam menghadapi tantangan identitas di era digital dan global

Kata Kunci: Krisis Identitas, Ibnu Qayyim, *Tazkiyatun nafs*

ABSTRACT

Identity crisis is a major challenge for adolescents in the modern era, particularly due to social pressures, digital culture, and globalization, which cause confusion in self-concept and low self-esteem. This study takes an Islamic perspective through tazkiyatun nafs according to Ibn Qayyim al-Jauziyyah to analyze how spiritual purification can overcome the identity crisis of today's adolescents. This study offers a new approach by developing Ibn Qayyim al-Jauziyyah's concept of tazkiyatun nafs, which is sourced from Tafsir al-Qayyim, as a response to the identity crisis of adolescents in the modern era. Using a literature review method, this study examines classical interpretations, Islamic spiritual texts, and modern psychological research related to adolescent identity formation. The discussion emphasizes the three stages of tazkiyatun nafs: takhalli, cleansing the soul of negative traits and destructive influences; tahalli, developing noble character and spiritual awareness; and tajalli, applying divine values in personal and social life. The results of the study show that the integration of these three stages enables adolescents to develop an authentic and dignified identity, while also improving psychological and spiritual well-being. This study confirms that Islamic spiritual practices offer a holistic approach to overcoming identity challenges in the digital and global era.

Keywords: Identity Crisis, Ibnu Qayyim, *Tazkiyatun nafs*

INTRODUCTION

Rapid social changes due to modernity and globalization have had a significant impact on the lives of adolescents, especially in the formation of self-identity. Today's youth are faced with the pressures of technology, social media and global trends that change the way they express themselves.[1] This phenomenon is evident in the development of popular culture and subcultures where fashion, music and lifestyle are not only means of self-expression but also market-driven products governed by the logic of consumption. In this context, adolescents are increasingly experiencing identity crises, characterized by an inability to deeply understand who they are, as identity is constructed more through external demands and social validation than through internal reflection and spiritual values.[2]

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[1] Oki Rahadianto Sutopo and Agustinus Aryo Lukisworo, "Praktik Bermusik Musisi Muda Dalam Skena Metal Ekstrem," Jurnal Sosiologi Pendidikan Humanis 5, no. 2 (2020): 108.

[2] Per Einar Binder, "Facing the Uncertainties of Being a Person: On the Role of Existential Vulnerability in Personal Identity," *Philosophical Psychology* 37, no. 8 (2022): 2222, https://doi.org/10.1080/09515089.2022.2129002.

Several studies show that identity crises are also triggered by alienation from local communities and value systems, which makes it difficult for adolescents to find true meaning in life. The pressures of globalization and consumerism create a growing gap between social expectations and individual psychological development. This condition not only has sociological consequences but also psychological effects, including a weakening of self-authenticity, impaired decision-making abilities, and moral disorientation.[3]

Western approaches to identity crisis, particularly through existential psychology and Erikson's psychosocial theory, emphasize ego development, self-fidelity, and the search for meaning. Individuals are directed to explore themselves, build ego integrity, and develop the capacity for authenticity.[4] Meanwhile, Anthony Giddens sees the solution in the reflective ability of individuals to navigate personal relationships in the flow of modernity.[5] In the digital realm, Danah Boyd added that social media can actually be a space of expression and identity reconstruction for teenagers.[6] However, this approach has limitations as it tends to be normative and psychological, thus underemphasizing the spiritual dimension as well as human relationships with transcendent goals or divine values. This is the challenge of modern humanity: to reconcile theology with science, how the teachings in the Quran can be explained rationally and relevantly without sacrificing their spiritual depth.[7] Therefore, psychology must be integrated with Islam thru the teachings of Sufism, because psychology is based on empirical verses, while Sufism complements it with spiritual and metaphysical verses.[8] Because a Muslim must be balanced spiritually, morally, and socially in their life.[9] In this context, it is doubtful

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[3] Faik Taşçı and Yusuf Bilge, "Identity Crises and Personality Disorders: Mediator Role of Authenticity," *Cyprus Turkish Journal of Psychiatry and Psychology* 5, no. 1 (2023): 59, https://doi.org/10.35365/ctjpp.23.1.07.

[4] Taşçı and Bilge, 64.

[5] Anthonny Giddens, *Modernity and Self-Identity: Self and Society in the Late Modern Age* (Cambridge: Polity Press, 1991), 12.

[6] Danah Boyd, *It's Complicated : The Social Lives of Networked Teens It's Complicated* (United States of America: Yale University Press, 2014), 212, https://doi.org/10.12987/9780300166439.

[7] Bharat Jhunjhunwala, "Towards a Psycho-Sociological Understanding of Allah," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 11, no. 2 (2021): 341, https://doi.org/https://doi.org/10.15642/teosofi.2021.11.2.317-346.

[8] Mujiburrahman, "Perjumpaan Psikologi Dan Tasawuf Menuju Integrasi Dinamis," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 13, no. 3 (2017): 293.

[9] Elvina Reinandini, Amira Rosyada, and Siti Fatimah El Salim, "Krisis Identitas Dalam Perspektif Psikologi Islam Tentang Pencarian Jati Diri," *JIPKM : Jurnal Ilmiah Psikologi Dan Kesehatan Masyarakat* 1, no. 3 (2024): 6, https://jipkm.com/index.php/jipkm.

whether adolescents can build an authentic identity if they only refer to empirical existence without normative and moral guidelines.

Within Islamic thought, human psychological struggles are often traced to two fundamental conditions: *huzn,* which is sadness, trauma, or regret about the past, and *khauf,* which is anxiety about the future.[10] Islam offers an integral value framework for building identity, where reality is guided by ideality, i.e. the righteous purpose of life according to sharia and divine values.[11] Because Islam itself, in Sufism, interprets from the Quran.[12] The Qur'ān emphasizes that true identity is formed through worship and piety, not social validation or wealth.[13] This awareness of transcendence gives authentic meaning to identity formation, in line with the Prophet's hadith that charity depends on intention and heart,[14] not just outward appearances.[15] As such, Islam offers not only ethical guidelines, but also practical mechanisms to balance the demands of the world and spiritual values.

Many Muslim scholars have contributed to the discussion on identity and spiritual development. Al-Ghazali emphasized the purification of the soul through *maqāmāt al-nafs*,[16] while Ibn Sina highlights self-awareness as the core of identity.[17] In the modern context, Seyyed Hossein Nasr and Taha Abdurrahman criticized modernity for eroding spirituality, emphasizing the importance of ethics and transcendence.[18] Ibn Qayyim al-Jauziyyah closes this series of thoughts by paying special attention to the dynamics of the soul based on the spiritual aspect as the main foundation of identity.[19] Their thinking

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[10] M. Iqbal Irham, "Nafas Kesadaran Dan Menghidupkan Spiritualitas Melalui Integrasi Tasawuf Psikologi," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 37, no. 2 (2016): 118.

[11] Khalid Hussain, *Essentials of Islamic Sciences*, vol. 01 (New Delhi: Adam Publisher & Distributor, 2020), 469.

[12] Meis Al-Kaisi, "Rethinking Conceptual Sufism: A Synthesis of Islamic Spirituality, Asceticism, and Mysticism," *Teosofi* 11, no. 2 (2021): 191, https://doi.org/https://doi.org/10.15642/teosofi.2021.11.2.169-193 Abstract:

[13] Fakhr ad-Din Ar-Razi, "At-Tafsir Al-Kabir," 3rd ed. (Beirut: Dar Ihya' Turots al-Araby, 1420), 192.

[14] Muhammad ibn Ismail Abu Abdillah al-Bukhori al-Ja'fi al-Ja'fi, *Shahih Al-Bukhari* (Damaskus: Dar Touq an-Najah, 1422), 6.

[15] Muslim bin al-Hajjaj Abu al-Hasan al-Qushayri Al-Nishaburi, "Al-Musnad Al-Sahih Al-Mukhtasar Bi Naql Al-'Adl 'an Al-'Adl Ila Rasul Allah ﷺ" (Beirut: Dar Ihya' al-Turath al-Arabi, 1893), 1987.

[16] Abu Hamid Al-Ghazali, "Ihya' Ulumuddin" (Beirut: Dar al-Ma'rifah, n.d.), 585.

[17] Ibnu Sīnā, *Risālah Fī Maʿrifat Al-Nafs Al-Nātiqah Wa-Aḥwāluha* (Kairo: Dār al-Maʿārif, 1952), 9.

[18] Seyyed Hossein Nasr, *Man and Nature* (London: Mandala: Unwin Paperbacks, 1933), 20.

[19] Ibnu-l-Qayyim Al-Jauziyyah, "Kitab Ar-Ruh" (Jeddah: Dar al-Fawa'id, 1432), 602.

suggests that identity building should involve psychological and spiritual integration, so that people are able to live authentically and be responsible to themselves, society and God.

Although there has been extensive discussion of adolescent identity crises in both Western psychology and Islamic thought, existing studies tend to approach this issue in a fragmented manner. Western theories mostly emphasize psychological and sociological dimensions, while Islamic studies on identity and the soul often rely on ethical or spiritual frameworks derived from Sufi writings or the psychological works of Muslim scholars. However, there is a lack of research that systematically discusses adolescent identity crises through the concept of *tazkiyatun nafs* by Ibn Qayyim al-Jauziyyah as reconstructed from the interpretation of the Qur'an, particularly Tafsir al-Qayyim. Most studies on Ibn Qayyim's *tazkiyatun nafs* focus on his works related to spiritual psychology and moral reform, so that the foundations of tazkiyah based on interpretation have been less explored in responding to contemporary identity challenges. This study fills this gap by offering a Qur'an-based spiritual healing model grounded in Ibn Qayyim's exegesis to address the identity crisis of modern youth.

In this framework, Ibn Qayyim al-Jauziyyah's *tazkiyatun nafs* becomes very relevant and urgent to study, especially in the context of the identity crisis of modern youth. This concept includes three main stages: *takhalli* (cleansing oneself of despicable traits), *tahalli* (adorning the soul with noble morals), and *tajalli* (practicing divine values in daily life).[20] This approach allows adolescents to build an authentic identity, integrate reality with ideality, and face the challenges of modernity and globalization with spiritual depth and moral integrity.

RESEARCH METHOD

This research falls under the interpretive paradigm, which emphasizes a subjective understanding of social reality and gave birth to qualitative research with diverse styles of methods.[21] A qualitative approach is considered relevant to explore the meaning and

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[20] Arnawan Dwi Nugraha, "Menyikapi Krisis Identitas: Implementasi Program 'Maqamat 3T' Bagi Remaja Muslim," *PARIKESIT: Jurnal Psikologi Dan Konseling*, 2023, 27.

[21] Mudjia Rahardjo, "Paradigma Interpretif," *Jurnal Penelitian Sejarah Dan Budaya* 4, no. 1 (2018): 4.

understand the phenomenon in depth, especially related to the identity crisis in the modern era.

Data collection is done through literature study by reviewing written documents, such as books, journals, and articles related specifically to identity crisis, and *tazkiyatun nafs* according to Ibn-l-Qayyim al-Jauziyyah, and analyzed using conceptual techniques. Conceptual analysis breaks down complex terms and ideas into simple components to get a clearer and more accurate meaning. The analysis process includes data reduction, data presentation, conclusion drawing, and verification, starting from the study of figures, ideas, and text structures, to the evaluation of arguments to support in-depth understanding of the concepts studied.[22]

RESULT AND DISCUSSION

Biography of Ibn-l- Qayyim al-Jauziyyah

Ibn Qayyim al-Jauziyyah, his full name Shaykh Muhammad Shamsuddin bin Abu Bakr bin Ayyub bin Haris al-Damasyky, was born on 7 Shafar 691 H in Zari' village, Harran, and died on 13 Rajab 751 H (1350 M) in Damascus at the age of 60. Named after his father who founded the Jauziyah Madrasah in Damascus, his personality was noble, zuhud, humble, sincere, and firm in opposing dissenters of the Aqidah,[23] reflected in timeless works such as *Miftah Daar al-Sa'aadah, Madarij al-Saalikiin, Kitab al-Ruuh, and I'lam al-Muwaqqi'in 'an Rabbi al-'Alamin*.[24] His life journey and character can be an example in understanding and dealing with identity crises, as it shows how knowledge, morals, and solid beliefs form a stable spiritual identity.

Ibn Qayyim al-Jauziyyah passed away on a thursday night. His funeral prayer took place at the Jami' Jarrah Mosque and was attended by a large number of worshippers, lasting from early morning until Dhuhr. He was then buried in *al-bab al-shaghir* cemetery with thousands of attendants. To this day, Ibn Qayyim's grave is still known and is located next

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[22] Muthiatur Rohmah, "Teknik Analisis Data Kualitatif," dibimbing, 2024.

[23] Muhammad Ruston Nawawi and Suci Hartati, "Pendidikan Jiwa Manusia Dan Pendidikan Multikultural Dalam Perumusan Tujuan Pendidikan Komparasi Pemikiran Ibnu Qayyim Al - Jauziyah Dan Paulo Freire," *At-Tajdid: Jurnal Pendidikan Dan …*, no. 07 (2023): 402.

[24] Victor Christianto, *Kunci Kebahagiaan*, *Jurnal Teologi Amreta (ISSN: 2599-3100)*, vol. 1, 2021, 6, https://doi.org/10.54345/jta.v1i1.5.

to the al-Shabuniyah Madrasah, on the side of the road leading to al-Bab al-Shaghir cemetery.[25]

From an early age, Ibn Qayyim was educated vigorously, even before the age of seven, learning from prominent scholars such as Abdul Abbas Ahmad Abdurrahman al-Maqdisi, Ali al-Syihab al-Nablisi, and Ibn Asakir, to his most influential teacher, Ibn Taymiyyah. He followed his teacher's spiritual and intellectual path, especially in combating deviations of aqidah, but was still able to be independent in ijtihad when the evidence clearly supported his own opinion. Ibn Qayyim's adherence to and dissemination of Ibn Taymiyyah's knowledge demonstrated both consistency of thought and intellectual courage, which became the foundation for his spiritual and social thought.[26] This intellectual firmness and personal integrity is relevant to overcome the problem of identity crisis, because it emphasizes the importance of a clear understanding of principles, values, and self-identity so as not to be easily swayed by external influences. he is known as a great scholar with a strong spirit of studying, studying with many figures, especially Shaykh Ibn Taymiyyah who became the longest and closest teacher.[27] The collection of books in his personal library was vast, mastering various disciplines, and producing great students such as Adz-Dzahabi and Ibn Kathir.

In the realm of Sufism, Ibn Qayyim explains the systematic journey of spiritual maqamat, including the stages of repentance, patience, *zuhud, tawakkal, ridha, mahabbah, khauf, raja', tawadhu, taqwa, ikhlas*, *syukr*, to *ma'rifah*. This concept is not only an individual spiritual guideline, but also reflects Ibn Qayyim's approach to character building and stable self-identity, which can be applied in the context of facing a contemporary identity crisis. Each maqam serves as a healing step that directs individuals from the unstable condition of the nafs towards nafs muthmainnah-a condition of stability and peace of mind.[28] Thus, Ibn Qayyim's thoughts remain relevant in the study of modern spiritual

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[25] Ibnu-l-Qayyim Al-Jauziyyah, "Ad Daa' Wa Dawaa'" (Maghrib: Dar al-Ma'rifah, 1997), 6.

[26] Departemen Agama, *Ensiklopedia Islam Di Indonesia* (Jakarta: CV. Anda Utama, 1993), 403.

[27] Abdur Rauf Muhammad Utsman Khairy, *Mawqifu Ibnu-l-Qayyim Min Ash-Shufiyyah* (Saudi Arabia: Jami'ah Ummul Qura, 1996), 13.

[28] Ibnu-l-Qayyim Al-Jauziyyah, *Hakekat Ruh* (Jakarta: Qisthi Press, 2015), 291, http://dx.doi.org/10.1016/j.bpj.2015.06.056%0Ahttps://academic.oup.com/bioinformatics/article-

psychology and healing, especially in understanding how the processes of *takhalli*, *tahalli*, and *tajalli* can guide individuals to affirm self-identity.

Identity Crisis in the Modern Era

Adolescents in the post-modern era face a variety of serious problems, such as technology dependency, school absenteeism, substance abuse and harassment. One of the main issues that stands out is identity crisis, which is a condition when adolescents have difficulty understanding who they are. This concept was introduced by Erikson, who stated that adolescents experience psychological challenges in searching for the meaning of life and self-purpose. An individual's identity is constantly changing influenced by biological, psychological, social, and economic factors, a process called identity transformation.[29] Identity crisis is influenced by external factors, such as peer pressure, academic problems, parental divorce, traumatic experiences or loss, as well as internal factors in the form of negative traits and behaviors. The spiritual dimension is an important aspect, as bad behavior is closely related to morals. Therefore, adolescents' search for identity cannot be separated from the spiritual aspect, and to achieve the ideal identity as a *insan kamil*, adolescents need to have good moral values and morals.[30]

Erikson asserts that identity crisis is a condition when individuals analyze and explore themselves differently, depending on their experiences and social context. Identity crisis in adolescents is reflected through the inability to clearly identify themselves and feel anxious about the future, which in turn can affect the ability to plan careers, make decisions, and develop themselves professionally. A sense of confusion and paralysis in career planning is a normal part of identity crisis in individual development.[31] In this context, a crisis is a serious condition that requires immediate and decisive action, as it usually arises during life transitions, when individuals struggle to understand who they are, what values are important, and how they want to be perceived by others.[32]

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[29] Nugraha, "Menyikapi Krisis Identitas: Implementasi Program 'Maqamat 3T' Bagi Remaja Muslim," 26–27.

[30] Nugraha, 27.

[31] Lailatul Afifah Ardi et al., "Analisis Perencanaan Karir Remaja Dalam Konteks Krisis Identitas," *Journal of Counseling, Education and Society* 5, no. 1 (2024): 2, https://doi.org/10.29210/08jces373700.

[32] Titis Rosowulan et al., "Pesantren ' s Knowledge Identity Crisis in the Digital Era," *Jurnal Ilmiah Peuradeun* 13, no. 1 (2025): 52–53.

According to Erikson's psychosocial theory, one of the main functions of the ego is to acquire and maintain identity, which has four distinct aspects that must form a healthy whole. Identity begins to develop from childhood, but the adolescent stage is the most crucial phase, where individuals face the challenge of either forming an identity or experiencing role confusion. During this time, adolescents try to identify themselves through social roles, work, and relationships, and success in this process results in a sense of identity fidelity, while failure can lead to confusion with implications for psychological well-being and future personality development.[33] Authenticity or the ability to live up to one's identity plays an important role in the development of a healthy personality, and is positively associated with psychological well-being, life satisfaction, and relationship quality, as well as acting as a mediator between identity attachment and personality disorders.[34]

From an Islamic perspective, identity crisis arises when individuals lose clarity or confidence in the basic values that make up who they are, especially for Muslim adolescents who face global cultural pressures that often contradict Islamic values.[35] The Sufism approach offers solutions through spiritual stages, namely *takhalli* (cleansing oneself of despicable traits), *tahalli* (filling oneself with noble morals), and *tajalli* (practicing divine values). This process helps adolescents recognize their true selves and build an identity that is complete, psychologically healthy, and in line with Islamic spiritual values.[36]

In addition, adolescents face challenges from globalization, technological developments and intense cultural changes, which affect personal, social and spiritual experiences. Globalization creates anomie and erodes social relationships, making it difficult for many individuals to create a sense of locality and restore their identity.[37] The process of adolescent ego and identity formation is also influenced by recognition from society,

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[33] Taşçı and Bilge, "Identity Crises and Personality Disorders: Mediator Role of Authenticity," 59.

[34] Taşçı and Bilge, 59–64.

[35] Haikal Abdul Kamil et al., "Peran Konseling Islam Dalam Membantu Siswa Mengatasi Krisis Identitas Remaja Di Sekolah," *Jurnal Multidisiplin Ilmu Akademik* 2, no. 1 (2025): 241.

[36] Nugraha, "Menyikapi Krisis Identitas: Implementasi Program 'Maqamat 3T' Bagi Remaja Muslim," 27.

[37] Reza Adeputra Tohis, "Global Salafism: Dari Krisis Identitas Ke Politik Identitas," *Politea : Jurnal Politik Islam* 5, no. 2 (2023): 90–92, https://doi.org/10.20414/politea.v5i2.4892.

which allows for loyalty, social responsibility and personal integrity.[38] Youth is often marked by restlessness and extreme behavior, but there is also a sense of self-discovery through science, art, and faith, which allows this phase to be a moratorium for testing values and life commitments.[39]

Thus, identity crisis is a complex phenomenon involving psychological, social and spiritual aspects. Understanding Erikson's theory, the interconnectedness of authenticity, and the Islamic approach through Sufism can be a framework for understanding and overcoming adolescent identity crisis. This comprehensive approach allows adolescents to build a healthy, authentic and meaningful identity, both in the context of real and digital life.

Tazkiyatun nafs Perspective of Ibn Qayyim al-Jauziyyah in Tafsir Al-Qayyim

Tazkiyatun nafs or purification of the soul in Islam is a gradual process to cleanse oneself of despicable traits and instill praiseworthy traits so that the soul reaches the level of *muthmainnah*, which is a calm soul free from lust. This process includes spiritual stages (*maqamat*) ranging from repentance, self-control, patience, gratitude, to love for Allah, and must be applied consistently in daily life. The purification of the soul also requires recognizing and treating diseases of the heart such as *riya', ujub, hasad, takabbur*, and *ghadab* through reflection, *muhasabah, muraqabah,* and *dhikr*. Sheikh Abdus Shamad emphasized that *tazkiyatun nafs* is an obligation of every Muslim, not only of Sufis, and is the foundation for the formation of moral individuals and societies.[40] Ibn Taymiyyah divides the development of the human soul into eight levels, ranging from *al-Nafs al-Ammarah* which tends to be bad to *al-Nafs al-Kamilah* which is perfect, so that *tazkiyah* aims to guide the soul to interact positively, develop noble morals, and submit to God, while shaping the morals of society.[41]

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[38] Erik H. Erikson, "Identity: Youth and Crisis," *Psychosomatics* 9, no. 4 (1968): 242–44, https://doi.org/10.1016/s0033-3182(68)71853-3.

[39] Erikson, 235–36.

[40] Alya Syifa and Noor Hasanah, "The Thoughts of Shaykh Abdus Shamad Al-Palimbani in Hidayatus Salikin on the Concept of Tazkiyatun Nafs," *Al-Ghazali: Jurnal Pendidikan & Pemikiran Islam* 5, no. 1 (2025): 101–2.

[41] Nanda Khosidatul Fauziyah, Dhia Lutfia Azaria, and Khainuddin, "Konsep Pemikiran Tazkiyatun Nafs Oleh Ibnu Taimiyah Dan Relevansinya Dengan Pendidikan Karakter," *Spiritualita* 8, no. 2 (2024): 162–64, https://doi.org/10.30762/spiritualita.v8i2.2316.

The concept of *tazkiyah* has also been expanded by classical and modern figures. Imam al-Ghazali described three main stages: *takhalli* (ridding oneself of bad traits), *tahalli* (instilling praiseworthy traits), and *tajalli* (gaining spiritual enlightenment and drawing closer to Allah),[42] while Hamka emphasizes the multidimensional dimension of *tazkiyah* which includes physical, spiritual, and financial purification, to form individuals who are noble, rational, and calm.[43] QS. Ash-Shams (91:9-10) emphasizes the good fortune of those who purify their souls, while the Prophetic traditions indicate the prayer for purification of the soul from weakness, laziness, and blameworthiness.[44] Ibn Qayyim emphasized that the Qur'an serves as a medicine for the heart, a cure for inner disease, and a means of spiritual strengthening. The *tazkiyatun nafs* module developed in an Islamic manner includes basic education (*tarbiyah asasiyah*), knowledge of Allah (*tarbiyah ma'rifatullah*), and education through love (*tarbiyah mawaddah warahmah*), with worship practices, dhikr, *muhasabah*, and evaluation so that participants maintain spiritual cleanliness and health.[45]

Thus, *tazkiyatun nafs* is a multidimensional process that brings together purification of the soul, strengthening of morals, and spiritual transformation. A comparison between classical figures such as al-Ghazali and Hamka with modern approaches based on Islamic psychology shows the relevance of this concept from traditional to contemporary perspectives, both in character building, mental health management, and the development of the quality of society as a whole.[46]

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[42] Muhammad Hafidz Khusnadin and Muhammad Fahmi Shihab, "Al-Ghazali's Concept of Tazkiyatun Nafs as a Method in Moral Education," *Oasis : Jurnal Ilmiah Kajian Islam* 9, no. 2 (2025): 154–57, https://doi.org/10.24235/oasis.v9i2.19732.

[43] Imroatul Istiqomah, Muhammad Shohibul Mujtaba, and Aan Anwaruddin, "Model Terapi Psikospiritual: Implementasi Konsep Tazkiyatun Nafs Hamka Dalam Mengatasi Penyakit Jiwa," *Risalah: Jurnal Pendidikan Dan Studi Islam* 10, no. 1 (2024): 402–4, http://jurnal.faiunwir.ac.id/index.php/Jurnal_Risalah/article/view/790.

[44] Bisyri Abdul Karim and M Hasibuddin, "Revolusi Mental Melalui Pendidikan Islam Berbasis Metode Tazkiyatun Nafs," *Education and Learning Journal* 2, no. 1 (2021): 15–16, https://doi.org/10.33096/eljour.v2i1.79.

[45] Sabri B. Awang, "Hallucination Disorders: The Effects of Using the Tazkiyatun Nafs Module on the Academic Achievement of Students with Hallucinations," *European Journal of Education and Pedagogy* 3, no. 4 (2022): 143, https://doi.org/10.24018/ejedu.2022.3.4.422.

[46] Dosi Juliawati et al., "Integrating Islamic-Based Behavioral Activation with Buya Hamka ' s Tazkiyatun Nafs to Reduce Social Media-Induced Anxiety among University Students," *Buletin Konseling Inovatif* 5, no. 2 (2025): 205–6, https://doi.org/10.17977/um059v5i22025p199-209.

In Tafsir al-Qayyim, Ibn Qayyim al-Jauziyyah developed the concept of *tazkiyatun nafs* as a Qur'an-based spiritual framework that transcends ethical exhortations or individual piety. His interpretation of Qur'anic verses related to the purification of the soul reveals a systematic process of inner transformation that integrates spiritual awareness, moral discipline, and existential purpose. This perspective positions *tazkiyatun nafs* not only as a practice of worship, but as a comprehensive paradigm for understanding and restoring human identity.

This study argues that Ibn Qayyim's interpretation of *tazkiyatun nafs* in Tafsir al-Qayyim is a theoretical model of identity reconstruction rooted in the anthropology of the Qur'an. The stages of *takhalli*, *tahalli*, and *tajalli*, as derived from his exegetical approach, reflect a dynamic process in which identity is formed through the purification of destructive desires, the internalization of divine values, and the manifestation of ethical behavior in real life. Therefore, identity crisis is not understood merely as a psychological disorder or social maladjustment, but as a disturbance in the harmony between the soul (nafs), moral consciousness, and transcendental orientation.

By basing the concept of *tazkiyatun nafs* on the interpretation of the Qur'an rather than on the works of Ibn Qayyim, which are explicitly categorized as psychological or ethical treatises, this study offers a new contribution to the discourse on contemporary identity. This study demonstrates that Ibn Qayyim's interpretation provides a normative-spiritual framework capable of addressing modern identity challenges, particularly those arising from digital culture, social media pressures, and rapid socio-cultural transformations. Consequently, *tazkiyatun nafs* in Tafsir al-Qayyim can be conceptualized as a Qur'an-based healing model that integrates spiritual purification and identity resilience in a modern context.

In addition, Ibn Qayyim al-Jauziyyah also discussed *tazkiyatun nafs* in several of his books. Among the many books he has written, as for his work that focuses on the Qur'an, namely 'Tafsir al-Quran al-Karim (Ibn al-Qayyim)'. In the book, the author found several verses of the Qur'an that correspond to the stages of self-purification, namely *takhalli*, *tahalli* and *tajalli*, including:

First, Surah Ash-Shams (91): 9-10. According to Ibn Qayyim al-Jauziyyah, *takhalli* is the initial stage of purifying the soul by ridding oneself of despicable traits, negative urges, and negligence. Individuals who are able to abstain from sin and obey Allah SWT will be free from humiliation and include people who win (*falah*), while those who maintain disobedience will fall into loss. This concept emphasizes that cleansing the soul from vices is an important step towards developing noble traits and closeness to Allah. Those who are pious and purify themselves enlarge their souls, while those who commit disobedience hide themselves in that disobedience.[47] This concept is certainly important in the process of *tazkiyatun nafs* , cleansing the soul and adorning it with obedience.

Second, Surah al-Ankabut (29): 45. Dhikr is the most important and pure charity. What is meant by dhikr is prayer and reading the Qur'an, because with both of them a servant will remember Allah SWT. And please note that Allah SWT remembers His servant more than a servant remembers Allah SWT. The history of the Companions, such as Ibn Abbas, Salman, Abu Darda, and Ibn Mas'ud, confirms that dhikr has a reward beyond other deeds (QS. Al-Baqarah [2]: 152). Dhikr not only prevents misdeeds, but fosters spiritual awareness and strengthens the relationship with Allah.[48] Therefore, a Muslim should always remember Allah SWT through his commands, namely prayer and reading the Qur'an, because in it there is a guard against self and tranquility.

Third, Surah al-Muddatsir (74): 4. Ibn Qayyim and the classical mufassirs analogize the soul to clothes that must be cleaned from the stains of sin. The history of Ibn Abbas emphasizes that the soul does not deserve to be "worn" over disobedience. Clean and pure clothes depict noble traits such as honesty, piety and keeping promises, while dirty clothes depict injustice, sin and disobedience.[49] Every Muslim should wear clean and pure clothes and clean and keep away from dirty clothes.

Fourth, Surah al-Hujurat (49): 12. Gossip is analogous to cutting and eating the flesh of a dead brother. Ibn Qayyim emphasized that brotherly relations should be marked by

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[47] Ibnu-l-Qayyim Al-Jauziyyah, *Tafsir Al-Qur'an Al-Karim(Ibnu-l-Qayyim)* (Beirut: Dar wa Maktabah al-Hilal, 1410), 571.
[48] Al-Jauziyyah, 428–29.
[49] Al-Jauziyyah, 556.

affection, mutual respect, and mutual help.[50] A Muslim with good morals will always keep himself from doing bad things, let alone eating the flesh of his own brother.

Fifth, Surah al-Maidah (5): 2. Every sin also contains an element of violation of the rights of others (ʿudwān). Ibn Qayyim emphasized that violations of God's law and human rights must be avoided. Especially if the act is permissible, but exceeds the limit such as taking rights from others but not in proportion.[51] Of course, this is forbidden in Islam, especially with regard to things that are excessive because there is lust in them.

Sixth, Surah an-Nur (24): 35. This verse describes *nūr al-iman*, the light of Allah in the heart of His servant. This light is a picture of a believing heart, a combination of the light of fitrah and the light of revelation. Thus, the phenomenon of *nur ala nur* appears, guiding the servant in understanding the truth and behaving according to Allah's guidance. The heart of a believer is likened to a *misykat* or hole of light, while faith and good deeds are the lamps in it with revelation as pure fuel. Purity, gentleness, and determination allow the light to shine, spreading wisdom, compassion, and firmness in upholding the truth.[52] Ibn Qayyim emphasizes that a clean and obedient heart is the source of spiritual light that guides behavior.

Seventh, al-Mu'minun (23): 10-11. Al-Firdaus symbolizes the purity, beauty, and perfection of Paradise. Firdaus is attributed to the name of all heavens, but is often used to describe the hig hest and best. In language, Firdaus means garden, a parable of a garden filled with vines, fenced with vines, and surrounded by lush trees. It symbolizes beauty, purity, and perfection. Ibn Qayyim emphasizes that a soul that is clean (*takhalli*), adorned with obedience (*tahalli*), and illuminated by the light of faith (*tajalli*) reaches a state similar to Paradise.[53] In the context of social media, this principle reminds us that online behavior should reflect ethics, kindness, and spiritual integrity.

Eighth, Surah al-Hadid (57): 28. Allah promises light (*nūr*) for believers who have piety and faith in His Messenger. Ibn Qayyim emphasizes that the light of faith guides human

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[50] Al-Jauziyyah, 480.
[51] Al-Jauziyyah, 233.
[52] Al-Jauziyyah, 389–96.
[53] Al-Jauziyyah, 387.

behavior, both in this world and the hereafter.[54] In this case, a Muslim should seek and adorn himself with light that will illuminate the path both in this world and in the hereafter.

Tazkiyatun nafs as an Effort to Overcome Identity Crisis in the Modern Era

Identity crisis in the modern era, especially among adolescents and young people, is characterized by confusion about identity, life values, and the social roles they want to play. This phenomenon is exacerbated by the pressures of social media, globalization, and the dominance of a materialistic culture that is often at odds with spiritual values. In this context, Ibn Qayyim al-Jauziyyah's *Tazkiyatun nafs* offers a systematic conceptual framework to resolve the identity crisis through three stages: *takhalli*, *tahalli*, and *tajalli*.

First, the *takhalli* stage is the initial process of cleansing the soul from despicable traits, negative behavior, and impulses that damage identity. Ibn Qayyim emphasizes that individuals who are able to abstain from disobedience and despicable habits will be free from humiliation, while those who maintain bad behavior will fall into loss and moral degradation.[55] In the modern context, this principle is relevant to addressing false imagery, harmful behaviors on social media, and technology addiction that affect digital identity. By ridding oneself of these, individuals can build an authentic and dignified identity.

Another way of *takhalli* is by dhikr or always remembering Allah SWT. With dhikr, humans should be able to cleanse themselves of despicable traits, away from futile worldly preoccupations, so that digita identity and online behavior can be guided by spiritual awareness, calmness, and integrity.[56]

According to the mufassirs, the analogy of the soul is like clothes that are always clean, away from stains and dirt. The soul should be guarded from disobedience and ugliness, just as clothes are unclean when exposed to dirt and are not suitable for wearing. From Ghailan bin Salamah, there is no garment more pure than a soul that is clean from betrayal, injustice, and sin. An honest and faithful person is like having a pure garment, while one

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[54] Al-Jauziyyah, 534.
[55] Al-Jauziyyah, 571.
[56] Al-Jauziyyah, 428–29.

who commits disobedience and cheats is like having a dirty garment.[57] Therefore, a Muslim should dress clean and pure by guarding against immorality. This is applied to clean digital behavior, avoiding slander, lies or false imaging so that the online identity reflects purity, honesty, and honor in harmony with spiritual values.

One is also required to avoid gossip, for it is likened to eating one's own brother's flesh.[58] This principle is important in the modern era of communication, which is dominated by the digital realm. Where spreading, slander, backbiting, humiliating others even online is equivalent to damaging the honor of others. Meanwhile, *takhalli* leads to always cleansing the soul from these traits.

According to Ibn Qayyim's commentary, every sin basically also contains an element of oppression or offense. Sin is defined as an act that is intrinsically forbidden, such as lying, adultery, or drinking alcohol, while oppression is the violation of permissible limits, such as taking the rights of others, damaging property, or offending people's honor.[59]

This principle emphasizes that digital behavior that violates norms, such as spreading slander, cheating, or harming others is not only a sin against Allah but a violation of the rights of others. This is relevant to the process of *takhalli*, which is distancing oneself from sin, from the spiritual, to the various kinds of sin in this modern era.

Second, the *tahalli* stage is the process of decorating the soul with noble morals, good deeds, and spiritual awareness. According to the History of the Companions such as Ibn Abbas, Salman, Abu Darda and Ibn Mas'ed, Dhikr of Allah is the most important and pure practice compared to other practices. As stated in Surah al-Baqarah verse 152, whoever remembers Allah SWT, He will always remember him. From Ibn Taymiyyah, prayer will prevent humans from despicable traits and forms of dhikr to Allah SWT. But the most important thing is the dhikr of Allah SWT because it directly fosters spiritual awareness, cleanses the heart, and strengthens the relationship with Allah SWT. Abu Darda also emphasized that dhikr is the most important and holiest practice in the sight of Allah SWT compared to charity or anything else.[60] In the digital world, this stage leads

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[57] Al-Jauziyyah, 556.
[58] Al-Jauziyyah, 480.
[59] Al-Jauziyyah, 233.
[60] Al-Jauziyyah, 428–29.

adolescents to always adorn themselves with ethical actions, respect for others, so that digital identity is not just an image or social validation, but reflects spiritual goodness.

Humans are directed to always guard their tongues, especially with their families. Relationships between siblings should be adorned with affection, mutual help, and maintaining honor.[61] The Qur'an also emphasizes the principle of leading people to cooperate in goodness and piety,[62] so that interactions on social media reflect ethics, empathy, and spiritual honor. It is hoped that this will become a reality that occurs in the modern era, especially in the digital realm. Also always adorn the soul with ethics, spiritual awareness, and honesty in online interactions.

Third, the *tajalli* stage is the culmination of the *tazkiyah* process, where individuals are able to display divine values in real life and social interactions. The light of faith guides behavior and decisions, allowing adolescents to navigate modern pressures and globalization with integrity.[63] In the context of an identity crisis, this stage reinforces authenticity, constancy of values, and awareness of spiritual and social responsibility. As a result, digital and real identities are not only authentic but also aligned with Islamic life purpose and moral values.

As in Surah An-Nur, a clean human heart is like a light. This kind of soul is the result of properly applied *takhalli* and *tahalli*. A clean heart adorned with obedience becomes a source of spiritual light that guides online behavior, fostering integrity, honesty, and ethical awareness. Thus, digital identity not only reflects a social image, but also the light of faith that guides interactions and decisions in cyberspace. In the digital identity crisis, this principle can be integrated with *tahalli* and *takhalli*, a clean heart guiding online behavior with integrity, honesty, and ethical awareness.[64]

In addition to the growing light, a believer who applies *takhalli* and *tajalli* is likened to Paradise as a metaphor for the highest spiritual goal. This is a picture of a clean soul, adorned with obedience and good deeds, and shining with the light of faith that will reach a state of happiness and holiness. In the context of modern life, it is a reminder that all

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[61] Al-Jauziyyah, 480.
[62] Al-Jauziyyah, 233.
[63] Al-Jauziyyah, 534–56.
[64] Al-Jauziyyah, 534.

behavior, especially online, must reflect ethical values, goodness, and spiritual integrity, so that identity is in line with the highest spiritual goals.

With Ibn Qayyim's formulation of *tazkiyatun nafs* , the identity crisis in the modern era can be understood as a failure to maintain a balance between *takhalli*, *tahalli* and *tajalli*. Individuals who only focus on self-cleansing without adorning the soul or displaying divine values will still experience identity confusion. In contrast, those who integrate the three stages consistently are able to build a healthy, authentic, and resilient identity to social, cultural, and technological pressures, thus becoming spiritually, psychologically, and socially balanced human beings.

CONCLUSION

Tazkiyatun nafs according to Ibn Qayyim al-Jauziyyah offers a comprehensive and integrative framework for overcoming the identity crisis in the modern era through three interconnected stages: *takhalli*, *tahalli*, and *tajalli*. The *takhalli* stage emphasizes the purification of the soul from destructive behaviors, internalized social pressures, and unhealthy patterns shaped by consumerism and digital culture. *Tahalli* focuses on developing noble character, spiritual awareness, and inner moral orientation that enable individuals to rebuild their sense of self beyond external validation. Meanwhile, *tajalli* represents the manifestation of divine values in concrete personal and social practices, allowing identity to be expressed authentically in the context of real life.

This study makes a scientific contribution by repositioning *tazkiyatun nafs* not only as a moral-spiritual doctrine, but as a structured model of identity healing that integrates psychological resilience, ethical formation, and Qur'anic spirituality. By contextualizing Ibn Qayyim's framework within contemporary challenges such as social media pressure, globalization, and cultural fragmentation, this research demonstrates that tazkiyah functions as a dynamic process of identity reconstruction, not merely a normative ideal. Consequently, the consistent application of these stages enables adolescents to develop authentic, psychologically healthy, morally grounded identities that are resilient to external pressures, thereby balancing spiritual depth with the social and digital realities of modern life.

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