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# Tazkiyatun Nafs (Takhalli, Tahalli, and Tajalli) and Its Relevance to Maqamat and Ahwal in the Perspective of Islamic Religious Education

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## Abstract
Islamic Religious Education is essentially not only aimed at mastering religious knowledge but also at shaping morals, spiritual awareness, self-control, and the overall personality of students. In the context of social and digital cultural changes, an education approach that focuses too much on cognitive achievements can lead to a gap between religious understanding and the actualization of values in behavior. This article aims to analyze the concept of tazkiyatun nafs through the stages of takhalli, tahalli, and tajalli, examine its conceptual relationship with maqamat and ahwal, and analyze its relevance to the development of Islamic Religious Education. This study uses library research with a philosophical-conceptual approach and Islamic studies. The data was obtained from classical Sufi literature, Islamic education books, journal articles, as well as relevant Qur'an and hadith sources, and then analyzed through content analysis, critical analysis, and conceptual synthesis. The study results show that takhalli is the process of emptying oneself of blameworthy traits, tahalli is the process of filling the soul with praiseworthy traits and morals, while tajalli represents a deep spiritual awareness as a consequence of the process of purification and soul development. Maqamat provides a structure for the spiritual journey being pursued, while ahwal represents the dynamics of inner experiences that accompany it. The integration of these three stages of tazkiyatun nafs with maqamat and ahwal can serve as a conceptual framework for Islamic Religious Education that connects religious knowledge with the internalization of values, character formation, and behavioral transformation.

**Keywords:** Tazkiyatun Nafs, Maqamat, Ahwal, Islamic Religious Education

## Abstrak
Pendidikan Agama Islam pada hakikatnya tidak hanya diarahkan pada penguasaan pengetahuan keagamaan, tetapi juga pada pembentukan akhlak, kesadaran spiritual, pengendalian diri, dan kepribadian peserta didik secara utuh. Dalam konteks perubahan sosial dan budaya digital, orientasi pendidikan yang terlalu menekankan capaian kognitif berpotensi menimbulkan kesenjangan antara pemahaman keagamaan dan aktualisasi nilai dalam perilaku. Artikel ini bertujuan untuk menganalisis konsep tazkiyatun nafs melalui tahapan takhalli, tahalli, dan tajalli, mengkaji hubungan konseptualnya dengan maqamat dan ahwal, serta menganalisis relevansinya terhadap pengembangan Pendidikan Agama Islam. Penelitian ini menggunakan metode kepustakaan (library research) dengan pendekatan filosofis-konseptual dan studi Islam. Data diperoleh dari literatur tasawuf klasik, buku pendidikan Islam, artikel jurnal, serta sumber Al-Qur'an dan hadis yang relevan, kemudian dianalisis melalui content analysis, analisis kritis, dan sintesis konseptual. Hasil kajian menunjukkan

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bahwa takhalli merupakan proses pengosongan diri dari sifat tercela, tahalli merupakan proses pengisian jiwa dengan sifat dan akhlak terpuji, sedangkan tajalli menunjukkan kedalaman kesadaran spiritual sebagai konsekuensi dari proses penyucian dan pembinaan jiwa. Maqamat memberikan struktur perjalanan spiritual yang diupayakan, sementara ahwal merepresentasikan dinamika pengalaman batin yang menyertainya. Integrasi ketiga tahapan tazkiyatun nafs dengan maqamat dan ahwal dapat menjadi kerangka konseptual bagi Pendidikan Agama Islam yang menghubungkan pengetahuan agama dengan internalisasi nilai, pembentukan akhlak, dan transformasi perilaku.

**Kata Kunci:** Tazkiyatun Nafs, Maqamat, Ahwal, Pendidikan Agama Islam

## Introduction

Islamic Religious Education is not merely about imparting knowledge of Islamic teachings; it is also aimed at shaping individuals with moral and spiritual awareness. The issue is that educational practices still tend to prioritize learning success based on mastery of subject matter and academic achievement, while the inner dimensions of students do not always receive proportionate attention. This situation becomes particularly critical as education faces an increasingly competitive social environment and rapid changes in lifestyles. Research on the Sufi dimension in the Islamic Education curriculum indicates that an educational orientation that overemphasizes intellectual aspects risks sidelining students' emotional and spiritual intelligence. Therefore, strengthening the spiritual dimension must be positioned as an integral part of Islamic education, not merely as a supplement to the curriculum (Muhammad et al., 2024).

Within the framework of Islamic education, this issue can be addressed through the concept of tazkiyatun nafs the process of purifying and nurturing the soul so that individuals can control negative tendencies while developing moral and spiritual qualities. Tazkiyah should not be understood merely as an individual, ritualistic activity, as its essence relates to a shift in self-orientation that is reflected in behavior. Recent studies indicate that tazkiyatun nafs is relevant to character development because it connects the dimension of religious experience with the internalization of values in daily life. Ibrahim et al. (2025), for example, demonstrate that tazkiyah can be developed as a framework for character education through the cultivation of inner discipline, religious practices, and social behavior. These findings indicate that the purification of the soul holds pedagogical potential to bridge religious knowledge with changes in students' attitudes and character.

Conceptually, the process of tazkiyatun nafs in the Sufi tradition can be understood through three stages: takhalli, tahalli, and tajalli. Takhalli refers to the effort to rid oneself of reprehensible traits; tahalli is the process of adorning oneself with praiseworthy values and moral conduct; while tajalli relates to the emergence of deep spiritual awareness following the process of purification and self-cultivation. These three concepts demonstrate that human transformation occurs gradually: there is a process of letting go of negative tendencies, filling oneself with moral qualities, and deepening spiritual awareness. In the context of education, this model is compelling because it provides a more process-oriented framework than merely the verbal instillation of values (Masduki, 2024). Studies on the integration of tazkiyatun nafs into character education also show that the purification of the soul can serve as a foundation for connecting cognitive, affective, and spiritual aspects in character formation (Kurnianingsih et al., 2025).

The discussion of tazkiyatun nafs becomes more comprehensive when linked to the concepts of maqamat and ahwal. In the Sufi tradition, maqamat describe the stages of a

spiritual journey undertaken through effort, practice, and self-cultivation, while ahwal refer to the inner states experienced by an individual during that spiritual journey. The relationship between the two should not be understood as two standalone concepts. Maqamat can provide a structure for the journey of self-cultivation, while ahwal reveal the dynamics of spiritual experiences that accompany this process. Renaningtyas (2025) emphasizes that maqamat and ahwal can be understood as a framework for the spiritual journey and inner experiences relevant to the process of self-transformation. This perspective opens the door to viewing tazkiyatun nafs as a process that is not only normative but also possesses dimensions of experience and personality formation.

A number of previous studies have demonstrated a connection between Sufism, tazkiyatun nafs, character education, and Islamic education. A study by Muhammad et al. (2024) found that Sufi dimensions can be integrated into the Islamic religious education curriculum through the teaching and cultivation of spiritual values. Sanusi (2025) also developed a framework for integrating Sufi values into Islamic religious education as a response to the moral and spiritual challenges facing the younger generation. Research on Sufi-based character education indicates that values such as patience, sincerity, gratitude, and love can serve as the foundation for character development in the face of modern individualism and hedonism (Nasiruddin & Nurhasanah, 2025). Other studies even indicate that the tazkiyatun nafs approach can influence students' religiosity and social empathy. This body of research reinforces the relevance of Sufism in education, yet simultaneously reveals that studies still tend to focus on the application of values or character development.

Based on these research developments, there remains room for further exploration, particularly regarding the conceptual relationship between the takhalli–tahalli–tajalli structure and the maqamat–ahwal framework from the perspective of Islamic Religious Education. Previous studies have addressed tazkiyatun nafs as a foundation for character, the dimensions of Sufism in the curriculum, and the relevance of maqamat and ahwal to spiritual transformation. However, these three areas of discussion have not yet been sufficiently integrated into a single analytical framework that explains how the purification of the soul, the stages of the spiritual journey, and inner experiences can shape a transformative educational process. This gap is significant because Islamic Religious Education requires an approach capable of explaining not only which values should be taught but also how those values are internalized to become consciousness and behavior. Thus, this study aims to systematically integrate the dimensions of Sufism with the pedagogical needs of Islamic Religious Education.

Based on this, the study offers a conceptual synthesis by positioning tazkiyatun nafs as a process of soul transformation that unfolds through takhalli, tahalli, and tajalli, and then linking it to the dynamics of maqamat and ahwal within the framework of Islamic Religious Education. The novelty of this study lies in the effort to interpret these five concepts as an interconnected, thought not strictly linear framework: takhalli provides guidance for purifying oneself of blameworthy traits; tahalli directs the internalization of virtuous character; maqamat provides a structure for spiritual practice; ahwal describes the inner experiences accompanying this journey; while tajalli is positioned as a form of deepening spiritual awareness. This synthesis goes beyond existing work in three ways. First, studies that link maqamat and ahwal to a structured spiritual journey (Baharuddin et al., 2024; Renaningtyas, 2025) describe the journey itself, whereas this study uses the distinction between effort-based maqamat and experiential ahwal to explain what each element contributes to the different stages of tazkiyatun nafs. Second, it relates takhalli, tahalli, and


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tajalli to that distinction, so that the purification of the soul is read not only as a sequence of moral stages but also as an interplay between disciplined practice and inner experience. Third, it translates this relationship into stage-specific pedagogical strategies, character values, and expected behavioral changes for PAI (Table 1), an educational step that, within the literature reviewed, has not been made explicit in the studies above. This framework is expected to broaden the understanding of Islamic Religious Education from merely the transfer of religious knowledge toward a process of internalization and personality transformation. This study aims to analyze the concept of tazkiyatun nafs, the relationship between takhalli–tahalli–tajalli and maqamat and ahwal, as well as their relevance to the development This framework is expected to broaden the understanding of Islamic Religious Education from merely the transfer of religious knowledge toward a process of internalization and personality transformation. This study aims to analyze the concept of tazkiyatun nafs, the relationship between takhalli–tahalli–tajalli and maqamat and ahwal, as well as their relevance to the development of Islamic Religious Education.

## Research Method

This study employs a literature review method with a conceptual approach and a perspective rooted in Islamic Religious Education. The choice of this method is based on the nature of the research, which focuses on the examination, comparison, and synthesis of ideas regarding tazkiyatun nafs, takhalli, tahalli, tajalli, maqamat, and ahwal, without involving the collection of empirical data in the field (Abdurrahman, 2024). Library research allows the researcher to use various written sources as a basis for building conceptual understanding while identifying relationships among ideas relevant to issues in Islamic education (Awaludin, 2024). A conceptual approach is used to examine the meaning, structure, and interrelationships among terms within the Sufi tradition, while the perspective of Islamic Religious Education is employed to explore the potential for transforming these concepts into objectives for fostering moral character, self-control, and spiritual awareness among students. A similar approach has also been used in conceptual studies on moral character and character development in Islamic Religious Education (Maksudin, 2023).

The research data sources consist of primary and secondary sources. Primary sources include classical works representing Sufi thought, particularly the works of Ghazali (Ihya' 'Ulum al-Din), al-Qusyairi (al-Risalah al-Qusyairiyyah), al-Hujwiri (Kashf al-Mahjub), and other figures relevant to the discussion of maqamat and ahwal. Secondary sources include national and international scientific journal articles, academic books, and previous research on tazkiyatun nafs, Sufism, spirituality, character education, and Islamic Religious Education (Mutholingah & Zain, 2021). Recent literature published within the last five years is prioritized to strengthen the academic context of the research, while classical works are retained due to their status as authoritative sources for understanding Sufi concepts (Hanum & Rijal, 2021). Previous research indicates that studies on tazkiyatun nafs and Islamic education can be advanced through literature reviews involving the identification of relevant sources and thematic analysis (Aprilia et al., 2025). The literature on the integration of Sufism into education also demonstrates that the spiritual dimension can be examined as part of the development of a more holistic Islamic education (Muhammad et al., 2024).

The literature search and selection proceeded as follows. Sources were searched through open-access academic databases and journal portals, mainly Google Scholar and

national and international journal portals, using the keywords "tazkiyatun nafs", "takhalli tahalli tajalli", "maqamat ahwal", "tasawuf", "pendidikan agama Islam", and "character education" in Indonesian and English. Titles and abstracts were screened for relevance to the research focus, and the full texts of eligible sources were then read and classified. In total, 33 scholarly works were retained and cited in the final synthesis, in addition to the classical primary works. Sources were included if they (1) discuss tazkiyatun nafs, Sufism, maqamat, ahwal, or character and spiritual education in Islamic education; (2) were published as scholarly journal articles, academic books, or authoritative classical works; and (3) were published within the last five years, except for classical works retained as authoritative references. Sources were excluded if they did not address the spiritual or educational dimension under study, lacked scholarly argumentation, or duplicated other sources.

Data collection was conducted through documentation, involving the following stages: literature identification, selection based on relevance to the research focus, source classification, extraction of key concepts, and comparison of the views of key figures (Chanifah et al., 2021). The collected data were then analyzed using content analysis, critical analysis, and conceptual synthesis (Hidayat et al., 2022). Content analysis was used to identify themes and meanings that emerged in the sources regarding tazkiyatun nafs, takhalli, tahalli, tajalli, maqamat, and ahwal. Critical analysis was used to compare similarities, differences, and conceptual boundaries among these schools of thought so that the relationship between the stages of soul purification and the dynamics of the spiritual journey would not be understood in a simplistic manner (Faaza & Rofik, 2022). The final stage, conceptual synthesis, was conducted by linking the results of these analyses to the objectives of Islamic Religious Education, particularly the development of moral character and spiritual awareness. The analytical framework of identification, classification, comparison, interpretation, and synthesis aligns with established literature review practices in Islamic Religious Education studies (Dluha et al., 2024). This synthesis is then used to formulate the integrative relevance of takhalli–tahalli–tajalli with maqamat–ahwal as a perspective for the development of Islamic Religious Education.

## Results

### *The Concept of Tazkiyatun Nafs from the Perspectives of Sufism and Islamic Education*

A review of the literature indicates that tazkiyatun nafs occupies an important position in Islamic educational thought because it directs the educational process toward the cultivation of the inner dimensions of the human being. Tazkiyah does not merely mean purifying the soul from bad traits, but also refers to the process of developing moral and spiritual potential so that humans are able to direct their will, behavior, and life orientation in accordance with divine values. This perspective positions humans as subjects undergoing a process of transformation, not merely as recipients of religious knowledge. Qasserras (2024) demonstrates that the concept of tazkiyah in Islamic pedagogy relates to character formation through the development of self-awareness and environmental awareness. Other studies also affirm that tazkiyah can serve as the foundation for character formation because it connects the spiritual dimension with the cultivation of behavior in educational settings (Kurnianingsih et al., 2025).

A review of recent research indicates that tazkiyatun nafs is increasingly being adopted as a framework to address educational issues that are overly focused on cognitive


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aspects. Mursalin et al. (2022) demonstrate that elements of tazkiyah can be integrated into the Islamic Education curriculum through learning objectives, content, methods, assessment, and the cultivation of daily habits. Research by Muhlasin et al. (2025) also found that tazkiyah values such as self-control, honesty, discipline, and patience—are linked to students' motivation and academic development. These findings indicate that spiritual purification is not separate from the educational process but can serve as a foundation that bridges religious knowledge with the formation of attitudes and behavior. This perspective is further reinforced by recent studies that position tazkiyah as the foundation of character education and the cultivation of akhlakul karimah (Mumtaz & Umam, 2025).

### *Takhalli, Tahalli, and Tajalli as Stages of Tazkiyatun Nafs*

A synthesis of the literature indicates that takhalli, tahalli, and tajalli can be understood as a series of processes in the purification of the soul. Takhalli refers to the effort to rid oneself of undesirable traits through the control of desires, repentance, self-reflection, and spiritual struggle. Tahalli is the process of imbuing the soul with virtuous qualities through moral discipline and practice, while tajalli signifies the depth of spiritual awareness that emerges following the purification and adornment of the soul. Mutholingah & Zain (2021) explain that these three stages form the structure of the tazkiyah method, which has direct implications for Islamic Religious Education. Recent literature also indicates that this framework remains relevant for understanding character education, particularly when education is directed toward the internal transformation of students rather than merely the mastery of religious knowledge.

These three stages illustrate a progressive pattern of change, although they need not be understood as a mechanical sequence that always unfolds in the same way for every individual. Takhalli provides the initial conditions through the recognition and reduction of negative tendencies; tahalli strengthens positive qualities through practice and habituation; while tajalli signifies the depth of transformation when religious values are no longer merely known but begin to serve as an inner orientation. This perspective aligns with the study by Azmi et al. (2025), which found that tazkiyah can be developed as a character-building model through the integration of morality, rationality, and spirituality. A study by Julianto & Shobahiya (2026) also indicates that tazkiyatun nafs is relevant for addressing value disorientation in Islamic Education because it helps bridge the gap between understanding religious teachings and internalizing their values.

### *Maqamat and Ahwal in the Spiritual Journey*

A review of Sufi literature reveals that maqamat and ahwal are two concepts that explain the dynamics of the spiritual journey from different perspectives. Maqamat refers to spiritual stations or stages attained through personal effort, practice, discipline, and dedication. Common forms of maqamat discussed in the literature include taubat, wara', zuhud, sabar, tawakal, and ridha, although their order and number vary depending on the Sufi figure and tradition. Ahwal, on the other hand, refer more specifically to the inner states experienced by an individual on their spiritual journey, such as khauf, raja', mahabbah, syauq, uns, and thuma'ninah. This distinction indicates that the spiritual journey encompasses both an effort-based and an experiential dimension. Renaningtyas's (2025) study demonstrates that maqamat and ahwal remain relevant for explaining the spiritual journey of contemporary generations because both provide a framework for understanding the process of human inner formation and experience.

The relationship between maqamat and ahwal is not entirely linear. Maqamat are more closely related to qualities cultivated through practice, whereas ahwal describe the spiritual states experienced during that process. This distinction is important because it prevents the simplification of spiritual experience into merely a list of stages that must be passed through sequentially. This understanding also provides a foundation for viewing spiritual education as a process that unfolds through habit, reflection, contemplation, and experience. Studies on contemporary Islamic education position tazkiyah as an inner transformation that aligns desires, emotions, actions, and life orientation with divine values (Qureshi & Ainsworth, 2024). This framework reveals a point of convergence with maqamat and ahwal: self-formation requires both a deliberate process and an inner experience that deepens the meaning of that process.

***The Relationship Between Takhalli, Tahalli, and Tajalli and the Maqamat and Ahwal***

The results of the synthesis indicate a strong conceptual relationship between takhalli, tahalli, and tajalli and the maqamat and ahwal. Takhalli is closely related to the early maqamat such as taubat, wara', and zuhud because all three require a process of self-control and letting go of attachments to tendencies that hinder spiritual growth. Tahalli is related to maqamat oriented toward the development of positive qualities, such as. Tajalli is connected to the dimension of ahwal because the depth of spiritual awareness can manifest as an inner experience accompanying this journey. This relationship does not imply that every maqam exists solely at a single stage of tazkiyah or that every aspect appears absolutely at a specific stage. This structure is better understood as a functional relationship that explains how the process of soul purification, spiritual practice, and inner experience mutually reinforce one another in the journey of human formation.

This mapping is grounded in the classical sources and not only in later studies. In al-Risalah al-Qusyairiyyah, al-Qusyairi distinguishes maqam, a station reached through the servant's own effort, from hal, a state that descends upon the heart as a gift, and discusses repentance (taubat), wara', and zuhud among the stations that open the path. Al-Hujwiri, in Kashf al-Mahjub, likewise distinguishes stations attained through striving from states granted by God, which explains why ahwal are positioned together with tajalli rather than as practices that can simply be taught. Al-Ghazali, in Ihya' 'Ulum al-Din, organizes the discipline of the heart into the blameworthy traits that destroy (Rub' al-Muhlikat) and the praiseworthy qualities that save (Rub' al-Munjiyat), beginning the path with repentance; this supports the sequence in which takhalli precedes tahalli. These readings are the basis for the functional, non-exclusive relationship proposed here.

The conceptual matrix of the research findings can be formulated as follows, as one illustrative pattern rather than a fixed universal sequence, because in practice the stages overlap and may recur (for example, a person who has reached tahalli may need to return to takhalli when new negative tendencies are recognized): takhalli → emptying of blameworthy traits → strengthening of the initial maqamat → development of self-control; tahalli → filling with praiseworthy traits → development of the maqamat → formation of character; tajalli → deepening of spiritual awareness → experiences of ahwal → transformation of life orientation. This formulation indicates that the maqamat and ahwal are not separate from the process of tazkiyah but can be understood as dimensions of the journey and the experiences that accompany it. The study by Tarani et al. (2026) on ethical Sufism which reconstructs the concept of zuhd according to al-Ghazali and its actualization in pesantren communities, also indicates that zuhd, one of the early maqamat associated

here with takhalli, is relevant to the formation of ethics and character in education. Taken together with the studies above, these findings reinforce the understanding that the purification of the soul is a process that connects moral training, habit formation, spiritual experiences, and behavioral change.

### *Conceptual Relevance to Islamic Religious Education*

The results of the literature review show that tazkiyatun nafs has direct relevance to the objectives of Islamic Religious Education, particularly in bridging religious knowledge with character development. Education is not only aimed at enabling students to understand Islamic concepts but also at ensuring that these values shape their ways of thinking, attitudes, and behavior. Maksudin (2023) points out that the relationship between morality, ethics, and character must be conceptually integrated into Islamic Religious Education because all three are integral to the process of holistic human development. Research findings on Islamic Religious (Widayani, 2019). Education and character education also highlight the importance of learning that integrates religious values with students' experiences and habits (Rhamdani, 2026). The tazkiyatun nafs framework provides a space for this process through stages of self-reflection on one's shortcomings, the cultivation of good habits, and the deepening of spiritual awareness.

This relevance can be translated into a more structured pedagogical process. Takhalli can serve as the foundation for reflection and self-accountability (muhasabah) activities to help students recognize behavioral tendencies that need improvement. Tahalli can be realized through the cultivation of values such as honesty, patience, responsibility, empathy, and humility (Aziz et al., 2024). Tajalli can be positioned as an orientation toward deepening spiritual awareness, reflected through consistent behavior rather than merely through claims of mystical experiences. Research findings on Islamic character education indicate that the internalization of values requires role modeling, habit formation, experience, and a supportive educational environment (Hidayati et al., 2025). This perspective suggests that tazkiyatun nafs can serve as a conceptual framework for developing Islamic Education that moves from the transfer of knowledge toward the internalization of values and personality transformation.

The values targeted by this pedagogical translation, such as honesty, patience, responsibility, empathy, and humility, overlap with those emphasized in conventional character education in PAI. The distinction therefore lies not in the values themselves but in the process, sequence, and orientation through which they are cultivated (Mokodenseho et al., 2024). First, a tazkiyatun nafs-based approach begins with takhalli, in which students recognize and reduce their own negative tendencies through muhasabah before virtues are strengthened, whereas approaches that emphasize the verbal instillation of values give this stage of self-diagnosis less explicit attention (Masduki, 2024; Purwanto, 2023). Second, the distinction between maqamat and ahwal separates what can be trained through effort and habituation from inner experiences that can be nurtured but not directly engineered; this implies that assessment should not rely only on behavioral indicators but should also consider reflective accounts and consistency over time. Third, the orientation of tajalli anchors values in God-consciousness rather than only in social norms, and it makes the teacher's own spiritual integrity a condition of the process (Subaidi & Jahari, 2023). These differences are drawn from the conceptual synthesis of this study and still need to be tested empirically to determine whether they produce outcomes different from those of existing character education practices.


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Picture 1 presents this relationship as a conceptual map constructed from the synthesis of the literature reviewed. It shows how each stage of tazkiyatun nafs is linked to the corresponding maqamat and ahwal, and how these converge in the transformation of the soul and character that constitutes the relevance for PAI. Unlike the sequential matrix above, the figure shows the three stages feeding a shared outcome, and unlike Table 1, which details pedagogical strategies, values, and expected behavioral change, it shows the conceptual relations among the concepts at a glance.

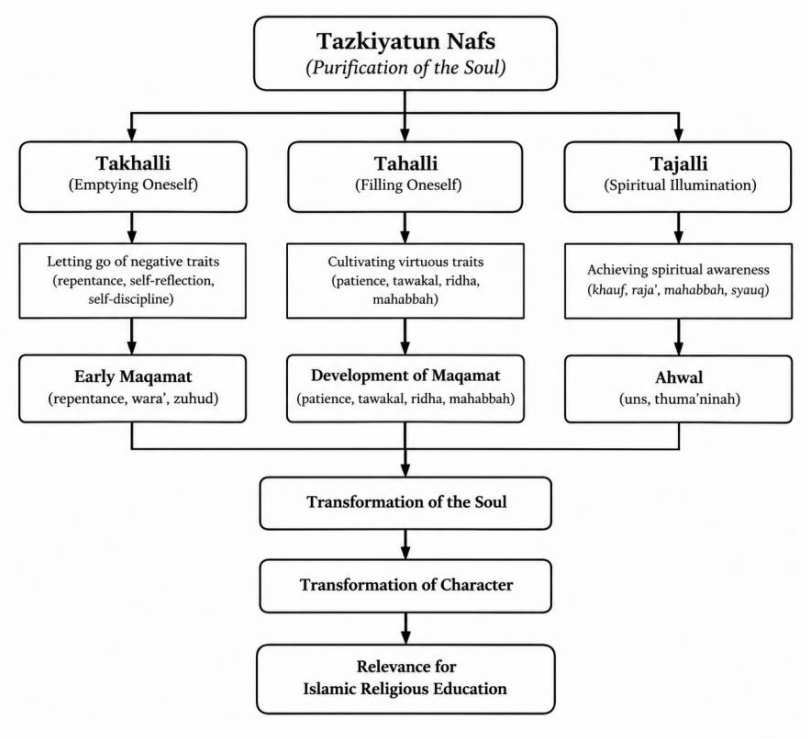



**Figure 1** Result Tazkiyatun Nafs

## Discussion

Tazkiyatun nafs can be regarded as a paradigm of transformative education because its focus extends beyond the mastery of religious knowledge to guide students toward inner transformation and behavioral change. The results of the synthesis indicate that takhalli, tahalli, and tajalli form an interrelated process: takhalli requires awareness of moral failings and an effort to shed reprehensible traits; tahalli directs this process toward the internalization of virtuous character; while tajalli signifies a deepening of spiritual awareness reflected in one's life orientation. This framework expands the understanding of Islamic Education from the transfer of knowledge toward a process of character formation. These findings align with those of Kurnianingsih et al. (2025), who position tazkiyatun nafs as an approach to spiritual character formation within the curriculum. Masduki (2024) also demonstrates that tazkiyatun nafs is linked to the development of emotional resilience, gratitude, and psychological well-being in education.

Takhalli, tahalli, and tajalli can also be interpreted as a more dynamic model of value internalization compared to moral education approaches that merely emphasize the giving of advice (Purwanto, 2023). Takhalli positions self-reflection (muhasabah) and self-control as the initial stages to enable students to recognize negative tendencies within themselves; tahalli then transforms this awareness into moral practice and habit formation; tajalli leads

to the realization that religious values are not merely external rules but become an internal orientation in living one's life (Purwanto, 2023). This framework is closely related to maqamat and ahwal. Maqamat provides a structured framework of spiritual practice stages that require effort, while ahwal describes the dynamics of the inner experiences that accompany this journey (Baharuddin et al., 2024). This interpretation demonstrates that spiritual education does not occur instantly but requires a process, habit formation, and reflective experience. This perspective is reinforced by studies on tazkiyatun nafs as the foundation for character education and the cultivation of akhlakul karimah (Azmi et al., 2025).

The integration of tazkiyatun nafs, maqamat, and ahwal provides a conceptual contribution to the development of Islamic Education because all three can explain the relationship between the educational process, spiritual practice, and personality transformation. Maqamat can be positioned as a process dimension through the practice of repentance (taubat), patience (sabar), trust in God (tawakal), and contentment (ridha), while ahwal serve as the dimension of inner experience accompanying this process; tazkiyatun nafs acts as the framework guiding the entire process toward the purification and maturation of the soul. Consequently, instruction must provide space for self-reflection (muhasabah), the cultivation of moral character, self-reflection, exemplary behavior, and the internalization of values not merely cognitive assessment. A study of a tazkiyah program at Madrasah Aliyah Ihyaul Ulum Gresik reports an association with students' religiosity, self-discipline, responsibility, and social empathy. This idea is also consistent with the research by Subaidi & Jahari (2023), which identifies spiritual purity as an essential aspect of teachers' exemplary conduct in Islamic education.

The integration proposed here also faces critical considerations. First, the compatibility of classical Sufi frameworks with formal PAI curricula is not uncontested. Some Islamic scholarly traditions accept tazkiyatun nafs as a scripture-based task of moral purification but are cautious toward certain Sufi technical terms and practices, and studies on Ibn Taymiyyah's concept of tazkiyatun nafs (Fauziyah et al., 2024; Purwanto, 2023) illustrate that soul purification has also been articulated in the Islamic educational literature without following the takhalli–tahalli–tajalli scheme. The term tajalli in particular carries metaphysical connotations in some Sufi schools that may not suit school-level instruction; for this reason it is used here in an ethical-educational sense, as a deepening of spiritual awareness reflected in consistent behavior, not as a claim about mystical experience. Second, there are practical challenges: formal PAI operates under curriculum and assessment requirements that favor measurable outcomes, ahwal are inner states that cannot be required or graded, and teachers need adequate spiritual and pedagogical competence to guide reflective practices without turning them into formalistic routines or intruding on students' private religious lives. Third, plural classroom contexts and differing school traditions mean that the framework must be adapted rather than applied uniformly. These considerations suggest that the model is best treated as a conceptual orientation to be adapted and tested, not as a ready-made curriculum.


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**Table 1** Discusion Tazkiyatun Nafs

| Sufi Concept | Transformation Focus | Pedagogical Strategy in Islamic Religious Education | Character /Spiritual Values | Expected Behavioral Change |
|---|---|---|---|---|
| Takhalli | Reducing negative traits | Muhasabah, self-reflection, repentance, self-evaluation | Self-control, sincerity, humility | Ability to recognize and control negative behavior |
| Tahalli | Cultivating positive traits | Moral habituation, exemplary behavior, collaborative activities | Honesty, patience, responsibility, empathy | Consistent practice of virtuous behavior |
| Maqamat | Developing spiritual discipline | Gradual spiritual exercises and reflective learning | Perseverance, discipline, tawakkal, ridha | Increased consistency in religious and moral practices |
| Ahwal | Developing inner spiritual awareness | Reflection, contemplation, meaningful religious experience | Khauf, raja', mahabbah, thuma'ninah | Greater emotional and spiritual sensitivity |
| Tajalli | Deepening spiritual consciousness | Internalization of religious values and reflective practice | Spiritual awareness and value consciousness | Religious values become an internal orientation for behavior |

## Conclusion

This study shows that tazkiyatun nafs plays a crucial role in understanding Islamic education as a process of holistic human development. The purification of the soul is not only related to personal spiritual practices but is also connected to changes in ways of thinking, attitudes, and behavior. Takhalli, tahalli, and tajalli can be understood as a series of transformations that begin with the effort to shed undesirable traits, followed by the strengthening of virtuous traits, and culminating in the deepening of spiritual awareness. This pattern demonstrates that personality change requires a gradual and continuous process. This perspective offers a critique of the tendency in Islamic Religious Education to be overly focused on mastering religious knowledge without ensuring the internalization of values. Tazkiyatun nafs offers an educational orientation that places the purity of the soul, moral character, and spiritual awareness as integral parts of the success of religious education.

The relationship between takhalli, tahalli, and tajalli and the maqamat and ahwal reveals the interconnectedness of process, practice, and spiritual experience in personality formation. The maqamat provide an overview of the stages traversed through effort and practice such as repentance (taubat), patience (sabar), trust in God (tawakal), and contentment (ridha) while the ahwal describe the inner states accompanying this journey. Takhalli is closely related to the initial process of self-purification and the development of the ability to control negative tendencies; tahalli pertains to the cultivation of moral qualities through the practice of virtuous values; tajalli signifies the deepening of spiritual awareness as a result of this journey. This relationship should not be understood in a strictly linear or uniform manner, as the classifications of maqamat and ahwal vary across different Sufi traditions. These findings, in fact, demonstrate that spiritual education requires a


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process that is flexible, reflective, and oriented toward internal transformation.

The conceptual relevance of tazkiyatun nafs to Islamic Religious Education lies in its ability to bridge religious knowledge with the formation of consciousness and behavior. Islamic Religious Education can utilize the principle of takhalli through activities of muhasabah and self-reflection, tahalli through the cultivation of moral character and exemplary conduct, and tajalli through the strengthening of spiritual experience reflected in daily life. Maqamat can provide a framework regarding the importance of gradual character training and development, while ahwal remind us that religious experience has an inner dimension that cannot always be reduced to cognitive indicators. This model positions students as subjects undergoing a process of change, not merely as recipients of religious material. The contribution of this study lies in the synthesis of tazkiyatun nafs, maqamat, and ahwal as a conceptual framework for Islamic Education that integrates the dimensions of knowledge, ethics, self-control, and spirituality.

This study has limitations because it uses a literature review approach; thus, the integrative model formulated has not yet been empirically tested in teaching practice. In addition, the review did not follow a formal systematic procedure such as a PRISMA-based protocol, so the search and selection of sources, although guided by the criteria described in the Research Method, may not be fully exhaustive and may be subject to selection bias. Future studies could apply a systematic review protocol to improve the transparency and replicability of source selection. The pedagogical validity of this model still requires field research to determine how takhalli, tahalli, tajalli, maqamat, and ahwal can be translated into learning strategies, habit-forming activities, and forms of assessment appropriate to the characteristics of the students. Further research could develop empirical studies in Islamic educational institutions using qualitative, quantitative, or mixed-methods approaches. Such development is crucial so that the concept of tazkiyatun nafs does not remain merely a normative-conceptual construct but can be tested for its contribution to the formation of students' moral character, spiritual awareness, self-control, and social behavior. This research direction also opens up opportunities for a more integrative development of Islamic Education that bridges the intellectual, moral, emotional, and spiritual dimensions.

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