



## Spiritual Counseling Grounded in Buya Hamka's Tazkiyatun an-Nafs: Relevance and Implementation in the Context of Psychological Issues

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**Abstract.** The escalating prevalence of psychological issues in modern society underscores the need for counseling approaches that transcend purely rational and behavioral strategies to encompass the spiritual dimension of human experience. This article aims to conceptualize a foundational model of spiritual counseling rooted in Buya Hamka's Tazkiyatun an-Nafs framework, presenting an integrative alternative deeply embedded in local values. Employing a qualitative-conceptual approach, this study proposes a three-phase counseling structure: pre-counseling, core process, and post-counseling. This model integrates the principles of Takhalli (purifying the heart from negative influences), Tahalli (adorning the heart with positive values), and Tajalli (guiding individuals to rediscover deeper meaning and purpose in life). The model emphasizes counseling as a process of spiritual recovery aimed at alleviating psychological problems, facilitated through personalized, reflective, and transformative guidance. While conceptual, this article significantly contributes to the contextualization of Islamic counseling and lays the groundwork for future empirical research.

**Keywords:** Spiritual Counseling, Tazkiyatun An-Nafs, Buya Hamka, Mental Health, Islamic Counseling Model

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## Introduction

Mental health has become an increasingly prominent global concern. The World Health Organization (2022) reports that over one billion people worldwide suffer from mental health disorders, with depression and anxiety ranking as the two most prevalent. In Indonesia, data from the 2018 Basic Health Research/ Riset Kesehatan Dasar (Riskesdas) survey revealed that approximately 9.8% of the population experienced emotional mental disorders, a significant increase from 6% in 2013 (Kementerian Kesehatan RI, 2018). These figures underscore that individuals are not only contending with external social pressures but also facing internal crises of an existential and spiritual nature.

However, conventional counseling approaches widely applied today are predominantly rooted in Western psychological traditions that emphasize cognitive, affective, and behavioral domains. While methodologically robust, such approaches often exclude the spiritual dimension from the mental recovery process. Within Indonesian society, where religious values play a central role, the absence of spiritual engagement in psychological interventions can leave clients feeling only partially understood (Haqae et al., 2016; Mursalin, 2024). Consequently, there is a pressing need to develop counseling models that explicitly incorporate spiritual components.

A paradigm shift in the counseling field is increasingly visible, moving from secular frameworks toward approaches that affirm the human being as a spiritual entity. Counseling is no longer viewed merely as a value-neutral psychological technique but as a holistic process of meaning-making. This perspective aligns with the views of scholars in transpersonal and spiritual psychology, who assert that the spiritual dimension is integral to mental well-being (Rafiola et al., 2023; Vaughan, 2002). Our previous research suggests that many lecturers feel equipped to offer spiritual counseling services, as evidenced by their experience, knowledge, and confidence in integrating Islamic values into counseling practices (Yandri & Juliawati, 2024). The efficacy of spiritual counseling in managing psychological challenges has been well-established in prior studies (Subroto et al., 2017; Suhartiwi et al., 2024). Complementing this, Zatrachadi et al. (2022), specifically endorse Islamic counseling for resolving client concerns. For maximal therapeutic benefit, it is crucial that spiritually-based counseling interventions are deeply grounded in Islamic teachings. One particularly relevant framework is *Tazkiyatun an-Nafs*, especially as conceptualized by the Indonesian thinker Buya Hamka.

Buya Hamka, an esteemed Muslim scholar and intellectual, highlighted the significance of spiritual discipline for the cultivation of the soul. In *Tasawuf Modern*, he asserts that a purified soul forms the foundation of clear reason and virtuous behavior (Hamka, 1960). One of his central ideas is *Tazkiyatun an-Nafs*—the spiritual purification of the self from internal ailments such as envy, arrogance, and pride, and the cultivation of noble traits such as patience, gratitude, and sincerity (Faiz et al., 2019; Hawwa, 2005; Rizka et al., 2023). This concept is not only theological but also therapeutic, representing an inward healing process that resonates deeply with emotional and existential well-being.

Hamka believed that *Tazkiyatun an-Nafs* transcended its traditional Sufi roots, presenting it as a rational, modern spiritual development framework ideal for counseling. He writes that true Sufism is to educate the soul, cleanse it from base desires, and nurture noble character (Hamka, 1960; Nasution & Siregar, 2007). Accordingly, this approach presents a highly relevant and culturally grounded foundation for developing a model of spiritual counseling.

This article proposes an initial model of Spiritual Counseling Based on *Tazkiyatun an-Nafs* within Buya Hamka's thought as a conceptual foundation for advancing integrative and contextually grounded counseling models. Unlike previous studies that have addressed *Tazkiyatun an-Nafs* merely as a theological or educational theme (Mursalin, 2024; Pandu, 2022), this article positions the concept explicitly as a basis for the development of spiritual counseling interventions. Its novelty lies in the systematic effort to connect Islamic spiritual values—drawn from a local intellectual figure—with the theoretical framework of

contemporary counseling, thereby fostering a more applicable and measurable integration of psychology and spirituality.

## **Method**

This study employs a narrative review approach to explore in depth the concept of Tazkiyatun an-Nafs within Buya Hamka's thought and its relevance to spiritual counseling practices, particularly in addressing psychological issues. This approach was selected for its flexibility in interpreting and synthesizing key theoretical insights from both primary and secondary literature, encompassing classical and contemporary sources.

Literature was gathered from a range of electronic and non-electronic databases, including Google Scholar, DOAJ, Sinta, Garuda, and printed academic collections. Core references include Buya Hamka's seminal work *Tasawuf Modern*, national and international scholarly articles, academic books, dissertations, and conference proceedings related to spiritual counseling, Islamic psychology, and Tazkiyatun an-Nafs. Sources were collected in both Indonesian and English. Search strategies applied Boolean operators (AND, OR) with keyword combinations such as "spiritual counseling," "Tazkiyatun an-Nafs," "Buya Hamka," "Islamic psychotherapy," "psychological trauma," and "mental health" to ensure relevance. Literature published between 2010 and 2024 was prioritized, though earlier authoritative sources were included where contextually significant.

Inclusion criteria encompassed: (1) works that directly discuss Tazkiyatun an-Nafs, spiritual counseling, or the integration of Islamic values in psychotherapy; (2) studies examining psychological issues such as stress, trauma, anxiety, and related mental health challenges; and (3) sources with recognized academic credibility and contextual relevance to the topic. Publications that lacked substantive relevance or failed to meet academic quality standards were excluded.

Thematic analysis was conducted on the selected literature using both conceptual and contextual lenses. The analysis process included: (1) identifying major themes within each source; (2) grouping themes into broader thematic categories (e.g., foundational concepts of Tazkiyatun an-Nafs, psychological dimensions, counseling relevance, and practical application); and (3) constructing a narrative synthesis that illustrates relationships among ideas, theoretical relevance, and practical implications for counseling practice. The resulting framework is intended to enrich the body of knowledge in Islamic counseling and transpersonal psychology.

## **Results and Discussion**

### **The Concept of Spiritual Counseling**

Spiritual counseling is an approach that integrates religious or spiritual dimensions into the process of psychological support. Spirituality in this context is not confined to formal religious practice but encompasses the deepest dimensions of human existence—such as meaning, hope, love, sincerity, and connection with the transcendent. According to Richards & Bergin (2004), spiritual counseling seeks to heal the soul by facilitating a

meaningful connection with God, oneself, and others. This approach positions spiritual values as foundational sources of healing and personal transformation.

The growing recognition of spiritual counseling in professional practice stems from critiques of secular approaches, which are often deemed overly mechanistic and inattentive to the religious and transcendent values that shape human life (Pargament, 2011; Yandri et al., 2024). Within the Islamic context, spiritual counseling involves an understanding of religious teachings, acts of worship, and spiritual values as the foundation for psychological development. Islamic spirituality emphasizes tazkiyah—the purification of the soul—so that individuals may return to their natural state of tranquility and peace (Fadli et al., 2020; Istiqomah et al., 2024; Roza, 2022).

Thus, spiritual counseling can be understood as a professional endeavor that merges counseling techniques with spiritual insight, aiming to help individuals attain psychological balance and a closer relationship with God—thereby fostering inner peace and holistic self-integration.

### **Tazkiyatun an-Nafs in the Thought of Buya Hamka**

The concept of Tazkiyatun an-Nafs, literally meaning "purification of the soul," lies at the heart of Buya Hamka's spiritual philosophy. In *Tasawuf Modern*, Hamka explains that the human soul is prone to internal maladies such as envy, arrogance, greed, and despair. The essential task of human beings, he argues, is to cleanse the soul of these afflictions in order to return to a pure and natural spiritual state. True tasawuf, he writes, is the discipline of nurturing the soul, freeing it from base desires, and cultivating noble character (Hamka, 1960).

According to Hamka, Tazkiyatun an-Nafs consists of three core principles (Faiz et al., 2019; Hamka, 1960; Yandri et al., 2022):

1. Takhalli (Purifying the Heart): Cleansing the heart from negative influences.
2. Tahalli (Adorning the Heart with Positive Values): Filling the heart with virtues and positive attributes.
3. Tajalli (Rediscovering the Meaning of Life): Guiding individuals to find deeper purpose and meaning.

The ultimate aim of this process is to attain an-nafs al-muṭma'innah (a tranquil soul), a state of spiritual maturity marked by peace, mindfulness, and closeness to the Divine (Q.S. Al-Fajr: 27-30). Hamka (1960) believed that purifying the soul not only ensures salvation but also strengthens individuals, enhancing their psychological resilience when facing life's hardships.

### **The Connection between Tazkiyatun an-Nafs and Mental Well-being**

Tazkiyatun an-Nafs is highly relevant to contemporary discussions about mental health. Modern psychology frequently connects mental health struggles with a loss of meaning, internal conflict, unresolved guilt, and unmanaged negative emotions. Hamka's framework for soul purification directly addresses these issues from a spiritual viewpoint, aiming for healing and management that are both psychologically and spiritually profound.

he process of inner purification in Islamic psychology aligns well with key therapeutic goals like emotional regulation, self-awareness, and psychological resilience (Keskinoglu & Ekşi, 2019; Koburtay et al., 2023). Through tazkiyah, individuals learn to accept themselves, forgive past transgressions, build healthier relationships with God, and manage difficult emotions in spiritually enriching ways. This aligns with findings in positive psychology, which show that spiritual practices can reduce stress, improve well-being, and boost psychological endurance (Koenig, 2012; Yandri & Juliawati, 2024).

Beyond just healing, Tazkiyatun an-Nafs emphasizes moral and character development. Within Islamic psychology, a purified soul encourages ethical behavior, healthy social interactions, and the ability to remain calm under pressure. Thus, Tazkiyatun an-Nafs offers a conceptual basis for a spiritual counseling model that not only aids psychological recovery but also nurtures holistic human development.

A distinctive aspect of this model is its strong cultural and religious roots in Indonesian society. In Indonesia's rich Islamic intellectual tradition—as exemplified by thinkers like Hamka—spirituality isn't an abstract concept; it's deeply integrated into daily life and practice. This stands in contrast to many Western counseling models, which often lean towards individualism and secularism. Therefore, developing a counseling model grounded in Tazkiyatun an-Nafs could offer a psychologically, theologically, and socioculturally appropriate alternative for addressing mental health challenges in Indonesia.

### **The Power of Tazkiyatun an-Nafs in Addressing Psychological Issues**

In today's world, marked by individualism, existential crises, and immense life pressures, psychological disorders like chronic stress, anxiety, and depression are increasingly common. Many people feel disconnected from spiritual values and lack a meaningful framework to navigate life's social and existential challenges. This highlights an urgent need for counseling approaches that move beyond just cognitive and behavioral methods to include the crucial spiritual dimension.

Spiritual counseling rooted in Tazkiyatun an-Nafs, particularly as developed by Buya Hamka, offers a highly relevant and comprehensive approach to contemporary psychological problems. This process of inner purification—which focuses on self-awareness, mastering desires, deepening spiritual consciousness, and cultivating noble character—acts as an internal therapeutic path. It closely aligns with core principles of modern psychotherapy, such as emotional regulation, self-acceptance, and resilience (Koburtay et al., 2023; Koenig, 2012; Sholahuddin, 2021). In this way, Tazkiyatun an-Nafs serves as both a preventive measure and a curative intervention, directly tackling the roots of psychological distress: inner turmoil and a loss of existential purpose.

Hamka viewed the purification of the soul not merely as a spiritual obligation, but also as a means of psychological and social development. He observed: “Those whose souls are purified will face life with calmness, neither fearing trials nor becoming arrogant in times of ease” (Hamka, 1960). Within this perspective, the soul that has undergone tazkiyah is more resilient in facing life's hardships and better equipped to manage internal conflict in a healthy manner. This enhances mental well-being, as individuals are guided not only to think

rationally but also to reconnect with their spiritual center—that is, their relationship with both God and self.

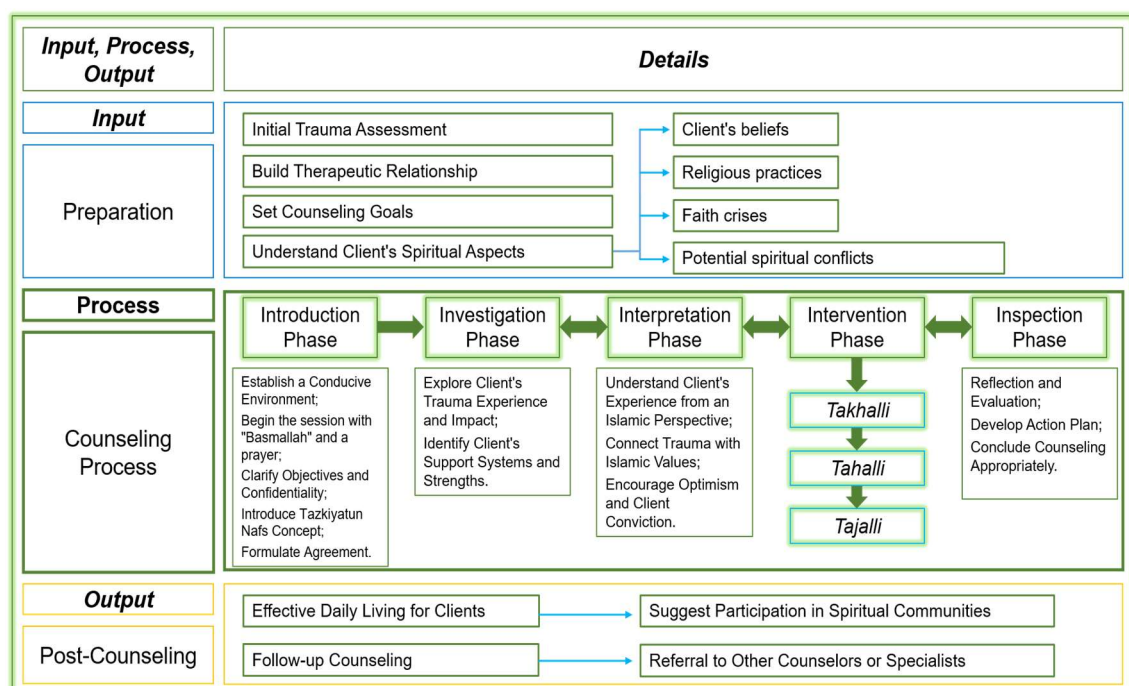
Moreover, the relevance of Tazkiyatun an-Nafs extends to the reconstruction of value-based, contextually grounded counseling models. In predominantly Muslim societies like Indonesia, models rooted in local religious and cultural values are more easily internalized and accepted. Spiritual approaches anchored in a client's faith tradition tend to be more effective in establishing therapeutic alliance and fostering change (Worthington & Aten, 2009). Thus, counseling based on Hamka's framework offers not only a methodological alternative but also a bridge between Western psychology and indigenous wisdom.

This integrative model of counseling addresses not just thoughts and behaviors but also nurtures the soul and spiritual self holistically. As such, Tazkiyatun an-Nafs emerges not only as a traditional Sufi concept, but as a viable theoretical foundation for the development of spiritually grounded counseling models in the contemporary era.

### Conceptual Framework: A Preliminary Model of Spiritual Counseling Based on Buya Hamka's Tazkiyatun an-Nafs

This model integrates classical Indonesian counseling approaches (Prayitno & Amti, 2004) with Islamic spiritual principles drawn from Buya Hamka's philosophy. It's designed to help clients not only with psychological issues but also with spiritual dryness and existential crises.

The counseling process has three main stages: Stage I – Preparation, Stage II – Counseling Process, and Stage III – Post-Counseling. In each stage, spiritual values from Tazkiyatun an-Nafs are woven in strategically and flexibly, adapting to the client's specific context and needs.



**Figure 1.** A Conceptual Model of Spiritual Counseling Based on Buya Hamka's Tazkiyatun an-Nafs

1. Stage I: Preparation

This initial stage involves activities like preliminary assessment, building rapport, and collaboratively setting counseling goals. Counselors are encouraged to explore the client's religious beliefs, spiritual practices, and any potential crises of faith or spiritual conflicts. Core values such as *muraqabah* (awareness of God's presence) and sincere intention are introduced early. As Hamka (1960) stated, a purified soul comes from the right intention and a constant awareness of the divine, guiding the client to start the counseling process with a strong spiritual foundation.

2. Stage II: Counseling Process

Following the structure proposed by Prayitno & Amti (2004), this core process has five flexible, interconnected stages: orientation, exploration, interpretation, development, and evaluation. However, these five stages aren't rigid or linear; instead, they form a flexible continuum, meaning they are interconnected and dynamic, adjusting as the counseling progresses.

1. Introduction Phase

During the introduction phase, the counselor must foster a safe, comfortable, and empathetic environment. The counselor greets the client, invites them to recite "Basmallah," and pray to Allah SWT. The purpose of counseling should be explained simply and clearly, and the confidentiality of disclosed information must be assured. Subsequently, the counselor briefly explains the concept of *Tazkiyatun Nafs* and how it can assist in the trauma reduction process. Following this, the counselor and client establish a mutual agreement regarding the counseling goals, frequency of sessions, and the roles of each party.

2. Investigation Phase

In the investigation phase, the counselor conducts an in-depth counseling interview to gather information about the client's bullying experiences, the emotional impact felt, and available sources of support. This includes identifying the type of trauma experienced, its severity, and emerging symptoms. Subsequently, the counselor identifies the client's strengths and resources, such as family or friend support, or hobbies that can be utilized in the process of alleviating the client's trauma.

3. Interpretation Phase

In the interpretation phase, the counselor assists the client in understanding their bullying experience from an Islamic perspective. The counselor explains that every event carries wisdom, and that Allah SWT is always with His servants. The client's traumatic experience is then connected to Islamic values such as patience (*sabar*), reliance on God (*tawakkal*), and forgiveness. The client is encouraged to view the future optimistically and believe in their ability to overcome the trauma.

4. Intervention Phase

In the intervention phase, the counselor assists the client in purifying their heart from the trauma, anger, hatred, and feelings of inferiority resulting from bullying (*Takhalli*). Following this, the counselor helps the client fill their heart with positive values such

as patience, reliance on God, and compassion (Tahalli). The counselor then guides the client to rediscover a greater meaning and purpose in life (Tajalli)

5. Inspection Phase

In the inspection phase, the counselor and client collectively reflect on the spiritual journey that has been undertaken. They then evaluate the client's progress in overcoming trauma and achieving counseling goals. Following this, a follow-up plan is developed to sustain the changes achieved. Finally, the counselor concludes the counseling relationship in a positive and hopeful manner.

3. Stage III: Post-Counseling

The final stage focuses on maintaining spiritual growth and healing beyond formal sessions. Clients are encouraged to continue tazkiyah practices independently within a nurturing spiritual environment. Counselors may offer follow-up sessions, recommend involvement in faith-based communities, and support the development of spiritual discipline (istiqamah). As Hamka (1960) noted, spiritual maturity is not achieved instantly but through persistent and disciplined effort.

### **Roles of Counselor and Client in Spiritual Counseling Based on Tazkiyatun an-Nafs**

In spiritual counseling grounded in Tazkiyatun an-Nafs, the effectiveness of the process is deeply rooted in the collaborative relationship between counselor and client—one marked by mutual respect, openness, and a shared commitment to spiritual values. Both parties play active, strategic, and complementary roles in the journey of healing and inner growth.

The counselor in this approach is not merely a facilitator of psychological techniques, but also a murabbi—a spiritual educator—who guides the process of inner purification with empathy, contextual sensitivity, and reflective dialogue. Key roles include: a. Spiritual Guide: The counselor facilitates the client's journey toward deeper self-understanding and connection with the Divine—not by imposing doctrine, but by fostering reflective space for the client's inner experiences. b. Safe Space Creator: The counselor builds a judgment-free, empathetic, and secure environment, enabling the client to open up emotionally and spiritually. c. Catalyst for Transformation: The counselor introduces the principles of takhliyah, tahliyah, and tajliyah in accordance with the client's readiness, while offering feedback that nurtures self-awareness. d. Model of Spiritual Virtue: The counselor embodies values such as patience, sincerity, humility, and empathy. As Hamka (1960) noted, "A true spiritual leader is one who first reforms themselves before reforming others." e. Holistic Evaluator: The counselor assesses not only psychological symptoms, but also the client's moral development and spiritual transformation.

The client is not positioned as a passive recipient but as an active participant in the tazkiyah process—committed to personal growth both spiritually and psychologically. Responsibilities include: a. Awareness and Willingness to Transform: The client is expected to acknowledge their inner struggles, open up to reflection, and engage earnestly in the healing journey. b. Self-Reflector (Muhasabah): With guidance, the client regularly engages in introspection to uncover the roots of psychological and spiritual concerns. c. Spiritual Practitioner: The client incorporates spiritual practices such as dhikr, prayer, Qur'anic

recitation, or regular worship as part of the healing and character-building process. d. Meaning-Maker through Adversity: The client learns to perceive life's trials not as punishment but as spiritual refinement. As Hamka (1960) observed, "Trials are God's way of purifying the heart and elevating human dignity."

Ultimately, this counseling model fosters a spiritual partnership rather than a hierarchical relationship. Both counselor and client engage in the tazkiyah journey together—one as guide, the other as a conscious traveler—mirroring the Islamic ethic of ta'āwun (mutual support) and enriching the counseling dynamic with a profound sense of purpose and connection.

### **Challenges and Prospects for Spiritual Counseling Based on Buya Hamka's Tazkiyatun an-Nafs**

While Tazkiyatun an-Nafs-based spiritual counseling offers substantial potential in addressing both psychological and spiritual needs, its implementation faces several epistemological, methodological, and practical challenges.

First, integrating Western psychological paradigms with Islamic spiritual frameworks remains a persistent hurdle. Many practitioners trained in modern-secular approaches still question the legitimacy of religiously rooted interventions. The spiritual dimension of care is often marginalized in mainstream psychology due to an overreliance on empiricism and objectivism. This contributes to the underrepresentation of tazkiyah-based methods in formal counseling training and practice (Pargament, 2001, 2011).

Second, there is a scarcity of scholarly literature and validated instruments that specifically articulate Hamka's model of Tazkiyatun an-Nafs. Most available sources remain narrative or exegetical in nature, lacking empirical validation, which hinders standardization and outcome measurement.

Third, not all clients possess the necessary spiritual readiness or religious literacy to fully engage in the tazkiyah process. This demands counselors to demonstrate high sensitivity toward the diverse psychological, spiritual, and cultural backgrounds of clients. As Richards and Bergin (2004), emphasized, "Spiritual counseling must be adapted to the client's worldview; otherwise, it risks being prescriptive rather than transformative."

Fourth, from the practitioner's side, there remains a gap in counselors' competency in tasawuf and Hamka's spiritual thought. Effective implementation of this approach requires a deep understanding of texts, contexts, and methods for practically conveying spiritual values.

Despite these challenges, the prospects for developing Hamka's Tazkiyatun an-Nafs as a counseling model are promising—academically and professionally. Growing awareness of the need for holistic mental health care has opened epistemological space for value-based and indigenous approaches to psychology. First, empirical studies increasingly affirm the efficacy of spiritual interventions in reducing anxiety, stress, and enhancing well-being. Religion and spirituality are associated with greater psychological resilience, lower depression rates, and faster trauma recovery (Bartz, 2009; Koenig, 2012; Powers, 2005). These findings pave the way for scientifically grounded tazkiyah-based models. Second, the approach aligns

closely with the spiritual sensibilities of Indonesian society, where the majority seek meaning and healing through faith. Hamka's framework, rooted in the Qur'an and accessible to laypeople, addresses the existential needs of modern individuals in relatable terms. Third, from an educational and research standpoint, this model offers a foundation for developing Islamic counseling curricula, enriching personality development programs, and conducting future studies on value-based psychotherapy. As Zahir and Qoronfleh (2025) suggest, Islamic spirituality presents a framework that is both theological and therapeutic. Fourth, the rise of digital platforms and e-counseling offers new opportunities for disseminating value-based spiritual counseling. With counseling no longer confined to in-person settings, online formats enhance accessibility and continuity of care.

### **Novelty of the Research**

This study presents a conceptual breakthrough: a spiritual counseling model grounded in Buya Hamka's Tazkiyatun an-Nafs. Unlike earlier works that focused mainly on the Sufi or moral aspects of Hamka's thought (Mursalin, 2024; Pandu, 2022), this article outlines a preliminary framework for spiritual counseling that is both psychologically structured and practically applicable, all while being rooted in local Islamic values. The primary contributions of this research are: 1. Translating Hamka's Sufi values into a professional counseling model, shifting their application from personal reflection or moral teaching; 2. Systematically combining established Indonesian counseling approaches (Prayitno & Amti, 2004) with tazkiyah principles, reframing them for modern psychological settings; 3. Redefining the counselor–client dynamic within an Islamic spiritual paradigm, portraying their connection as a joint journey of purification and mutual aid (ta'āwun); 4. The construction of a flexible, continuum-based counseling process that allows contextual adaptation to clients' psychosocial and spiritual needs. Thus, the article not only fills a gap in the literature on Islamic counseling grounded in local scholarship but also charts a new direction for designing spiritually and culturally responsive psychological interventions.

### **Implications and Contributions**

This article provides a theoretical contribution to the expansion of spiritually based Islamic counseling paradigms anchored in local wisdom and figures. It challenges the dominance of secular counseling frameworks by offering an alternative that is theocentric, yet systematic and reflective. The proposed model also advances the decolonization of counseling scholarship in Indonesia by bringing the legacy of a national intellectual, Buya Hamka, into the realm of professional intervention. Furthermore, it opens avenues for the practical application of a contextualized tasawuf—one that is grounded, rational, and attuned to the realities of contemporary life.

### **Research Limitations**

As an initial conceptual study not yet empirically tested, this article has several limitations: 1. Some principles of Tazkiyatun an-Nafs remain abstract and have yet to be operationalized into measurable psychological indicators, presenting challenges for

developing valid and reliable assessment tools; 2. The model is firmly rooted in Islamic and Indonesian cultural values, which may limit its generalizability to secular or non-Muslim populations without appropriate value adaptation; and 3. There is a lack of academic literature that explicitly explores Buya Hamka's thought through the lens of counseling psychology. Consequently, the development of the model in this article relies heavily on multidisciplinary interpretations of Hamka's spiritual and philosophical works.

## **Conclusion**

Spiritual counseling based on Buya Hamka's Tazkiyatun an-Nafs offers a profound and contextually relevant alternative for addressing the psychological and existential challenges of modern society. As psychological disorders increasingly manifest not only in cognitive and emotional dimensions but also in spiritual distress, this approach provides a comprehensive foundation for holistic inner healing.

Hamka's conceptualization of Tazkiyatun an-Nafs—emphasizing Takhalli (purifying the heart from negative influences), Tahalli (adorning the heart with positive values), and Tajalli (guiding individuals to rediscover deeper meaning and purpose in life)—aligns directly with key principles of mental health such as emotional regulation, self-control, and meaning-making. The counseling model presented in this article integrates classical Indonesian counseling stages with Islamic spiritual principles, forming a dynamic and context-responsive continuum framework.

This study significantly enriches Islamic counseling scholarship by presenting a spiritually grounded intervention model inspired by Buya Hamka's intellectual legacy. It bridges deep-rooted Islamic spirituality with contemporary psychological realities. Ultimately, this work aims to establish a foundation for culturally embedded, practically applicable innovations in counseling that address the evolving needs of the modern Muslim community.

## **Author Contributions**

HY conceptualized the research framework, developed the theoretical model, and led the manuscript drafting. He was responsible for integrating Buya Hamka's Tazkiyatun an-Nafs into the counseling framework and contributed to the narrative synthesis and analysis. DJ contributed to the literature review, methodological design, and refinement of the counseling model. She provided critical feedback on the manuscript's structure, coherence, and cultural relevance, and collaborated on finalizing the academic tone and citation accuracy.

## **Declaration of Conflicting Interests**

The authors declare no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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