

Exploring the Concept of *Nafs* in Islamic Counseling: A Comprehensive Analysis of Philosophical Foundations and Implications for Education

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Abstract: This study comprehensively analyzes the concept of *Nafs* (self or soul) within Islamic counseling, bridging Islamic teachings with psychological principles. Utilizing a literature review methodology, it systematically collates and examines scholarly sources to explore the philosophical underpinnings and practical applications of *Nafs* in Islamic educational psychology. The research identifies three interpretations of *Nafs*: the entirety of an individual, the soul, and a container for ideas and desires. These interpretations are contextualized within the frameworks of guidance and counseling, examining their roles in shaping human behavior, intrinsic motivation, and subconscious influences. The study reveals the importance of *Nafs* in fostering holistic development in Islamic education, emphasizing moral, spiritual, and psychological dimensions. While acknowledging the existing literature's diverse scholarly perspectives and limitations, this research underlines the need for further empirical studies on *Nafs*' practical applications in various educational settings. It concludes that an integrated approach to Islamic counseling, encompassing academic, moral, and spiritual aspects, is vital for nurturing a morally and spiritually intelligent generation, aligning with Islamic values.

Abstrak: Penelitian ini menyediakan analisis komprehensif mengenai konsep *Nafs* (diri atau jiwa) dalam konteks konseling Islam, menggabungkan ajaran Islam dengan prinsip-prinsip psikologi. Penelitian ini menggunakan metodologi review literatur digunakan untuk mengumpulkan dan meninjau sumber-sumber ilmiah secara sistematis, mengeksplorasi dasar filosofis dan aplikasi praktis *Nafs* dalam psikologi pendidikan Islam. Penelitian ini mengidentifikasi tiga interpretasi *Nafs*: sebagai keseluruhan individu, jiwa, dan wadah untuk ide dan keinginan. Interpretasi ini dikontekstualisasikan dalam kerangka bimbingan dan konseling, meneliti perannya dalam membentuk perilaku manusia, motivasi intrinsik, dan pengaruh bawah sadar. Studi ini mengungkap pentingnya *Nafs* dalam mendorong pengembangan holistik dalam pendidikan Islam, menekankan dimensi moral, spiritual, dan psikologis. Sambil mengakui perspektif ilmiah yang beragam dan keterbatasan dalam literatur yang ada, penelitian ini menekankan perlunya studi empiris lebih lanjut mengenai aplikasi praktis *Nafs* dalam berbagai pengaturan pendidikan. Penelitian ini menyimpulkan bahwa pendekatan terintegrasi dalam konseling Islam, yang mencakup aspek akademik, moral, dan spiritual, sangat penting untuk membina generasi yang cerdas secara moral dan spiritual, sejalan dengan nilai-nilai Islam.

1. Introduction

In contemporary society, the realm of education, particularly in the context of Islamic education, serves as the platform for forming individuals' intellectual, moral, and social dimensions.¹ This crucial role necessitates a comprehensive understanding of the

¹ Sudipta Roy, Samia Huq, and Aisha Binte Abdur Rob, "Faith and Education in Bangladesh: A Review

dynamics involved in the educational process.² The significance of guidance and counseling in this domain cannot be underestimated, as it plays a vital role in addressing challenges and facilitating the holistic development of Islamic education itself.

The National Education System Law No. 20 of 2003, Article 3, clearly states that national education has the function of developing capabilities, shaping the character and civilization of a dignified nation to enrich the nation's life, and expanding its potential. Rephrase, rephrase, rephrase, rephrase, rephrase, rephrase, rephrase, rephrase, rephrase, rephrase, students. A society that believes in and worships the One Almighty God possesses noble morals is healthy, knowledgeable, skillful, creative, and independent, and becomes a democratic and responsible citizen. In connection with this, the role of Islamic guidance and counseling in education is to assist individuals in becoming educated and shaping a proper personality with various thoughts, perspectives, interpretations, choices, adjustments, and appropriate skills that bring satisfaction to oneself and those around.

The evolving landscape of Islamic guidance and counseling in education has left various studies, each providing unique insights into the challenges individuals face in their educational journey.³ This introduction aims to emphasize the importance of these studies in addressing issues that apply to Islamic educational institutions and broadly shaping society's perspective.⁴ Academic procrastination, early childhood education, religious moderation, and managing Islamic guidance and counseling services are themes explored in recent literature, each offering valuable views on the intersection between guidance, counseling, and Islamic teachings.

Research conducted by Rahman introduces E-Counseling Gestalt Prophetic (E-G-Pro), a new intervention aimed at reducing academic procrastination among Islamic university students in Indonesia.⁵ Triani's study explores the role of Islamic guidance and counseling in early childhood education, emphasizing the development of diverse perspectives and skills.⁶ Oron's research delves into the Management of Islamic Religious Guidance and Counseling, highlighting moral development and social bonds.⁷ These studies, along with Marisa's investigation into counseling services for learning

of the Contemporary Landscape and Challenges," *International Journal of Educational Development* 79 (2020): 102290, <https://doi.org/https://doi.org/10.1016/j.ijedudev.2020.102290>.

² Saleh Hassan Al-Daheri, "Role of Psychological and Educational Guidance Center in Reducing the University Violence from Educational Science College's Students' Perspective in Counseling and Mental Health Department at World Islamic Sciences and Education University," *International Education Studies* 12, no. 11 (2019): 59–66, <https://doi.org/10.5539/ies.v12n11p59>.

³ Amra Sabic-El-Rayess, "Epistemological Shifts in Knowledge and Education in Islam: A New Perspective on the Emergence of Radicalization amongst Muslims," *International Journal of Educational Development* 73 (March 2020): 102148, <https://doi.org/10.1016/j.ijedudev.2019.102148>.

⁴ Muhammad Nurul Mubin, Bintang Muhammad Nur Ikhasan, and Khamim Zarkasi Putro, "Pendekatan Kognitif Sosial Perspektif Albert Bandura Pada Pembelajaran Pendidikan Agama Islam," *Edureligia* 5, no. 1 (2021): 91–103, ejournal.unuja.ac.id/index.php/edureligia.

⁵ Imas Kania Rahman, "The Development of E-Counseling Gestalt Prophetic to Help Students Cope with Academic Procrastination in Indonesian Islamic Higher Education," *Islamic Guidance and Counseling Journal* 3, no. 1 (2020): 46–53, <https://doi.org/10.25217/igcj.v3i1.614>.

⁶ Iin Triani, "The Role of Islamic Guidance and Counseling in Early Childhood Education," *Religion: Jurnal Agama, Sosial, Dan Budaya* 1, no. 5 (2023): 935–47, <https://doi.org/doi.org/10.55606/religion.v1i5.447>.

⁷ Wahyuningsi Oron, Muh. Rusli Maili, and Abbas Baco Miro, "Management of Islamic Religious Education Counseling in Developing Exemplary Morals of Students at An-Nur Nusa Kahu Islamic High School, Bone District," in *International Conference on Actual Islamic Studies*, 2023, 62–71.

difficulties,⁸ Lestari's focus on early childhood education,⁹ and the new survey instruments as guidelines for counseling by Elhami's research,¹⁰ collectively form the foundation for this research.

Despite advancements, critically examining these studies reveals some limitations and gaps. Existing literature inadequately explores the philosophical foundations, especially those related to the soul (*Nafs* or ruh/jiwa), in Islamic education's context of guidance and counseling. Additionally, although these studies address academic procrastination, learning difficulties, and social relationships, there is a lack of understanding of the complex interaction between philosophical foundations, counseling, and their implications for Islamic education. Our research aims to fill these gaps by exploring the philosophical foundations and their impact on Islamic education.

The concept of the self (*Nafs*) in the Quran has various meanings. This is because the term "*Nafs*" itself appears in different verses of the Quran, and its implications also vary. In Surah Al-Fajr, verse 27, Allah states a verse related to the self, which means, "O peaceful soul," indicating that the word "*Nafs*" is interpreted as the soul in this verse.¹¹ With the meanings of the self in the Quran, the study of the self becomes intriguing to delve into once again. Besides understanding and interpretation, the self is a significant component of human existence. Therefore, discussions about the self are closely related to implementing Islamic Guidance and Counseling.

In Islamic educational psychology, the concept of *Nafs*, often translated as 'self' or 'soul,' has been a central topic of inquiry, particularly in counseling guidance. Previous studies, such as those by Ahmad Rivauzi (2018), have primarily focused on the An-*Nafs* learning model and its reception among religious teachers in elementary schools. Rivauzi's research, which involved teachers from 19 schools in Palupuh, Agam, utilized Likert scale questionnaires to gauge the theoretical understanding, urgency, and benefits of applying this model to Islamic learning. His findings suggest that contemporary learning theories are deeply intertwined with philosophical views on the nature of humanity and divinity, influencing how education and learning are approached.¹² Similarly, Waqar Husain's (2022) study underscores the integration of psychology and religion, particularly in the context of Muslim scholars. Husain's work, which analyzed 420 Quranic verses, highlights a trend among modern Muslim scholars to reinterpret classical texts rather than adapt them to contemporary psychological understandings. His study reveals that the term '*Nafs*' in the Quran is predominantly used to denote 'psyche,' suggesting a need to revisit traditional translations and interpretations to align them with modern psychological frameworks.¹³

⁸ Siti Marisa, "Islamic Counseling Services for Student Learning Difficulties in Islamic Education," in *Proceeding International Seminar and Conference on Islamic Studies (ISCIS)*, 2022, 171–89.

⁹ Dini Martinda Lestari, Muhammad Zhaclin Arkal, and Sofwan Afif, "Counseling on the Importance of Early Education and Islamic Learning In Mekarsari Village: Penyuluhan Pentingnya Pendidikan Pada Usia Dini Dan Pembelajaran Agama Islam Di Desa Mekarsari," *Indonesian Journal of Engagement, Community Services, Empowerment and Development* 2, no. 2 (2022): 251–255, <https://doi.org/10.53067/ijecsd.v2i2.65>.

¹⁰ Elihami Elihami and Agung Agung, "Teacher Guidance and Counseling With Al-Islam and Kemuhammadiyah in Ajatappareng Region: Learning Styles and Models of Islamic Education," *EduPsyCouns: Journal of Education, Psychology and Counseling* 3, no. 2 (2021): 1–7.

¹¹ Muh. Aidil Sudarmono, "Pemikiran Islam Tentang Nafs," *TAJ DID: Jurnal Ilmu Ushuluddin* 1, no. 1 (2017): 149–65, <https://doi.org/doi.org/10.52266/tajdid.v1i1.8>.

¹² Ahmad Rivauzi, "The Development of Learning Model With An-Nafs Learning Theory," *Al-Ta Lim Journal* 25, no. 3 (2018): 248–61, <https://doi.org/10.15548/jt.v25i3.344>.

¹³ Rivauzi.

However, these existing studies, while informative, exhibit certain limitations and gaps. Rivauzi's work, though insightful in examining the practical application of the An-Nafs model in educational settings, does not delve deeply into the psychological underpinnings of the *Nafs* concept or its implications within the broader scope of Islamic counseling. On the other hand, Husain's study critically analyzes Quranic terminology in psychological terms but stops short of integrating these insights into practical counseling applications. This highlights a significant gap in the literature, where the philosophical and psychological dimensions of *Nafs* have not been fully explored in the context of counseling within Islamic education. The present study aims to bridge this gap by analyzing the philosophical foundations of the *Nafs* concept, particularly in counseling guidance, and its implications within Islamic education. By integrating psychological principles with Islamic teachings and exploring various aspects of psychology, especially personality theories, this study seeks to demonstrate the existence and significance of the *Nafs* concept, as mentioned in the Qur'an, within the realm of Islamic educational psychology.

2. Method

This study utilized a comprehensive literature review approach to explore the concept of *Nafs* in Islamic counseling. The methodology was designed to systematically collect and analyze information from various scholarly and pertinent sources.¹⁴ This approach was selected for its effectiveness in synthesizing a broad spectrum of knowledge and perspectives. The research process involved sequential steps, beginning with identifying the most recent to the oldest research findings relevant to the topic, evaluating the abstracts of these publications for relevance to the problem statement, and employing digital tools for organizing references. Data collection techniques were implemented through documentation from secondary sources such as journals, books, and other scholarly materials.

Data were collected using documentation techniques, sourcing information from secondary sources like journals, books, and other academic materials. This process aimed to cover various sources to ensure a comprehensive understanding of the topic. The collected data was analyzed using content analysis, a method chosen for its effectiveness in interpreting the data to obtain valid and insightful findings on the concept of *Nafs* in Islamic counseling. To guarantee the reliability and validity of the study, a systematic approach was adopted in both data collection and analysis. Additionally, an extensive evaluation of the sources was conducted to ascertain their relevance and credibility, contributing to the overall validity of the research.

3. Result and Discussion

3.1. Guidance and Counseling

Etymologically, guidance and advice originate from the word "guidance," derived from the verb "guide," meaning to show, guide, direct, or assist. Therefore, guidance is often interpreted as support or direction. In terms of guidance, this is the process of helping individuals, through their efforts, to identify and develop their abilities to achieve personal happiness and social goodness.¹⁵ Guidance, as defined by Prayitno and Erman,

¹⁴ Tomas Melo Peralta and Torbjörn E. M. Nordling, "A Literature Review of Methods for Assessment of Reproducibility in Science," *Research Square Preprint*, 2022, 0–12, <https://doi.org/10.21203/rs.3.rs-2267847/v5>.

¹⁵ Eka Dewi Sri Wahyuni, "Bimbingan Dan Konseling Di Era Disrupsi," *Widya Didaktika: Jurnal Ilmiah Kependidikan* 1, no. 2 (2022): 12–21.

as cited by Sukatin in his writing, is the process of assisting a professional one or more individuals, be they children, adolescents, or adults, so that the counselee can develop their abilities independently and autonomously using available strengths and capacities. Facilities exist and can be developed based on applicable standards.¹⁶

According to the American Counseling Association (ACA), articulated by Bakhrudin All Habsy, counseling manages mental health through interventions and cognitive, emotional, behavioral, or systemic strategies to enhance personal well-being and human development. This encompasses psychological development, career development, and pathology. The proposed definition aims to meet the diverse needs and styles of counseling conducted by ACA members. Understanding the elements of this definition is crucial.¹⁷

Based on the explanations about guidance and counseling, it can be concluded that counseling is assistance provided to individuals to develop their potential and address their challenges.

3.2. Philosophical Foundations of Islamic Counseling

The counseling approach serves as the foundation for counseling services. This approach is deemed essential, as a theoretical understanding facilitates the direction of the counseling process.¹⁸ His research focuses on the philosophical aspect of various methods.

Philosophically, thinking based on philosophy characterizes a counseling approach.¹⁹ While a unanimous agreement on the meaning and essence of philosophy is challenging among experts, philosophical thinking is generally characterized by critical, sincere, and cautious efforts through distinct systems and methods to explore and understand various realities deeply and comprehensively toward a sound and comprehensive conclusion.²⁰ In short, philosophical thinking is a systematic and radical effort to find the ultimate truth about everything, including Islamic counseling in education.²¹

Islam's perspective on counseling, philosophically rooted in the Quran and Hadith, encompasses religion, God, human beings, education, worldly life, the afterlife, and disturbances (diseases) and their remedies. The Quran emphasizes that humans are religious beings, as the human soul originates from Allah, and religion is inherent in human nature toward Allah. In Islam, individuals are educated and taught to believe in and be conscious of Allah, as faith and piety are sources of the human soul's well-being in Islam.²²

Islam views humans as multidimensional and multipotential beings. While humans are known for their multidimensional and multipotential nature, the highest essence and meaning of their lives lie in the subtle, spiritual, moral, religious, eternal, and divine aspects of their souls.²³ Thus, a healthy and tranquil soul is the essence of human

¹⁶ Sukatin Sukatin et al., "Bimbingan Dan Konseling Belajar," *Humantech: Jurnal Ilmiah Multidisiplen Indonesia* 1, no. 9 (2022): 1278–85, <https://doi.org/doi.org/10.32670/ht.v1i9.2073>.

¹⁷ Bakhrudin All Habsy, "Filosofi Ilmu Bimbingan Dan Konseling Indonesia," *JP (Jurnal Pendidikan): Teori Dan Praktik* 2, no. 1 SE-Articles (May 2017): 1–11, <https://doi.org/10.26740/jp.v2n1.p1-11>.

¹⁸ Mukhlas Mukhlas and Ika Kurnia Sofiani, "Landasan Teori Konseling Islam," *Kaisa: Jurnal Pendidikan Dan Pembelajaran* 1, no. 1 (2021): 25–37.

¹⁹ KBBI Kbbi, "Kamus Besar Bahasa Indonesia (KBBI)," *Kementerian Pendidikan Dan Budaya*, 2016.

²⁰ Zuhairini, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2015), hal. 4.

²¹ S. Hanin Hamjah et al., "Islamic Spiritual Approach in Developing a Positive Mindset," *International Journal of Innovation, Creativity and Change* 10, no. 10 (2020): 644–65.

²² Suteja and Akhmad Affandi, *Dasar-Dasar Pendidikan* (Cirebon: CV. Elsi Pro, 2016).

²³ M Sholihah, M A Maarif, and M S Romadhan, "Konseling Islam Dengan Dzikir Tarekat Qadiriyyah

existence, possessing consciousness, freedom, responsibility, trust, obedience, or disobedience to Allah, experiencing either happiness or misery.²⁴ Islam's perspective on disturbances, diseases, individual problems, and difficulties is based on the belief that every ailment has a cure (counseling with a counselor), and within the test lies ease. Prophet Muhammad asserted that every disease has a treatment except "old age."

Islamic counseling in education is deeply rooted in the principles of Islam, providing a solid moral and ethical foundation. Central to this foundation is the belief that each person is a unique creation of Allah, endowed with intrinsic value that must be respected and nurtured.²⁵ This concept shapes the approach to counseling, emphasizing the individual's inherent worth and potential. Additionally, the role of humans as Khalifah (steward) on Earth is a crucial principle in Islamic counseling. This perspective empowers individuals to be proactive and positive agents of change in society, acknowledging their moral and social responsibilities. This approach fosters a sense of empowerment and accountability, guiding individuals to contribute positively to their communities and the world.²⁶

Further enriching Islamic counseling are the concepts of character development (*tarbiyah*), *adab* (ethics), justice, equality, and *Tawhid*. The focus on *tarbiyah* involves cultivating moral values, ethics, and personalities that align with Islamic teachings, aiming to shape individuals with high integrity and morality. The emphasis on *adab* underscores the importance of ethical interactions and communication, which are essential for practical guidance and fostering mutual understanding and support. Islam's perspective on justice and equality ensures that counseling is inclusive, offering advice and support to everyone irrespective of their social, economic, or cultural background. Lastly, the principle of *Tawhid*, the oneness of Allah, serves as a foundation for spiritual and psychological well-being in Islamic counseling. This principle emphasizes the balance between spiritual and psychological dimensions, considered vital for achieving happiness and success in life.²⁷

3.3. The Concept of the Self in Islamic Counseling

Islamic educational psychology explores psychological aspects of education, particularly Islamic education. As a discipline, psychology delves into studying the soul manifested in various forms of behavior. It encompasses many elements, including theories of human personality, which subsequently became part of the study of Islamic education.²⁸ The discussion of personality theories inevitably involves perspectives from influential figures who have developed these theories. When presented, these theories indicate that

Naqsabandiyah: Mengatasi Kegelisahan Jiwa Dan Bathin," *Al-Afkar, Journal For Islamic ...* 4, no. 2 (2021): 299–317.

²⁴ Charis Rizqi Pradana and Yusria Ningsih, "Pengaruh Layanan Konseling Kelompok Dalam Mengatasi Perilaku Agresif Siswa MTsN Mojosari Mojokerto," *Jurnal Bimbingan Dan Konseling Islam* 4, no. 1 (2014): 43–60.

²⁵ Abdallah Rothman and Adrian Coyle, "Conceptualizing an Islamic Psychotherapy: A Grounded Theory Study," *Spirituality in Clinical Practice* 7, no. 3 (2020): 197.

²⁶ Suteja, M. Sugeng Sholehuddin, and Irfan Hania, "The Value of Social Care Character Education Through Zikir Tarekat Qadiriyyah Wa Naqsyabandiyah," *EDUKASIA ISLAMIKA: Jurnal Pendidikan Islam* 7, no. 1 (2022): 78–91.

²⁷ Nik Rosila Nik Yaacob, "Cognitive Therapy Approach from Islamic Psycho-Spiritual Conception," *Procedia - Social and Behavioral Sciences* 97 (2013): 182–87, <https://doi.org/https://doi.org/10.1016/j.sbspro.2013.10.220>.

²⁸ Waryono Abdul Ghafur, *Tafsir Sosial Mendialogkan Teks Dengan Konteks* (Yogyakarta: elSAQ Press, 2005), hal. 305.

the term '*Nafs*,' frequently mentioned in the Quran with various interpretations, is indeed a subject of scientific inquiry, especially in educational psychology.²⁹

The Quran provides clear and diverse explanations of the concept of '*Nafs*.' To narrow down the interpretation within the context of Islamic Educational Psychology, the author confines the understanding of '*Nafs*,' accordingly. Consequently, the concept of '*Nafs*' mentioned in the words of Allah can enhance the implementation of Islamic education, particularly from a psychological perspective, drawing primarily from the Quran. The selected concepts of '*Nafs*' include (1) The self as the entirety of an individual, (2) The self as the soul, and (3) The self as a container of all ideas and desires of a person, whether conscious or unconscious. These concepts are chosen because they are deemed entirely relevant to educational psychology, with various personality theorists formulating ideas about the '*Nafs*.'

3.3.1. The Self as the Entirety of an Individual

The '*Nafs*' is the entirety of an individual, encompassing the inherent nature of perfection and weaknesses. The human model, bestowed by Allah, is represented by the intellectual capacity distinguishing humans from other living beings on Earth. Conversely, human fault lies in the overpowering influence of base desires. Base desires, characterized as negative tendencies within humans, dominate the '*Nafs*.' According to the Quran, the '*Nafs* ammarah' represents the lowest level of personality, fully controlled by base desires.³⁰ Some argue that human nature contains both animalistic and angelic traits. The animalistic traits involve biological needs for species preservation, while the divine attributes reflect an inclination towards unwavering obedience to Allah. Balancing these traits is crucial, as those who control their base desires find happiness in both worldly and eternal life.³¹

According to psychotherapeutic perspectives, Freud divides instincts into two: fulfilling physiological needs such as eating and drinking and engaging in sexual relations termed libido. Victor Frankl complements this understanding with logotherapy, suggesting that instincts can be understood as a conscience leading humans towards spirituality and religiosity.³²

3.3.2. The Self as the Soul

The '*Nafs*' is synonymous with the soul, representing the entire inner life of a person, including feelings, thoughts, and imagination. The soul, though invisible, influences human behavior based on internal motivations. Motivations such as loyalty, reputation, and obsession, categorized as intrinsic, have longer-lasting effects than extrinsic motivations. Intrinsic motivations, originating from within, provide sustained focus instead of external stimuli.³³

Motivations within a person can drive either positive or harmful behavior. Controlling negative causes is crucial for a fulfilling life in the world and the hereafter. For instance, if someone performs the five daily prayers only out of fear of disapproval, the individual may abandon the worship once the parental influence is absent. This

²⁹ Ali Zuraimy, Ismail Noraini, and Ahmad Khader, "A Study of Imam Al-Ghazali 's Approach in Strengthening Spirituality , Psychology and Mental Health of Muslims," *Journal for Re Attach Therapy and Developmental Diversities* 6, no. 2008 (2023): 409–21.

³⁰ Tohari Musnamar, *Dasar-Dasar Konseptual Bimbingan Dan Konseling Islami* (Yogyakarta: UII Press, 2007), hal. 13.

³¹ Muhammad Utsman Najati, *Ilmu Jiwa Dalam Al-Qur'an* (Jakarta: Pustaka Azzam, 2006), hal. 229.

³² George Boeree, *Personality Theories: Melacak Kepribadian Anda Bersama Psikolog Dunia* (Yogyakarta: Ar-Ruzz Media, 2016), hal. 354.

³³ Najati, *Ilmu Jiwa Dalam Al-Qur'an*, hal. 35.

exemplifies the absence of intrinsic motivation, leading to the neglect of religious practices.

3.3.3. The Self as the Container of All Ideas and Desires

The soul is the intrinsic motivation for conscious thoughts and desires, differentiating from unconscious dreams or desires. Freud's id, ego, and superego framework also incorporate the concept of unconscious thoughts and desires. The cold '*Nafs*,' rooted in childhood experiences and stored in the subconscious memory or 'id,' shape individual behaviors and can manifest through dreams or changes in behavior. Victor Frankl adds that every individual possesses a soul with freedom. Frankl defines the element of will within the soul as freedom, arguing that humans have the right to choose their behavior independent of their past. Ultimately, this leads to personal responsibility, discouraging the tendency to blame past experiences for present actions. In conclusion, understanding the multifaceted concept of '*Nafs*' within Islamic educational psychology contributes to a comprehensive view of human behavior, motivation, and the self. Integrating these insights from the Quran and psychological theories provides a holistic approach to counseling within an Islamic framework.³⁴

3.4. The Role of the Soul in Islamic Counseling and Its Implications for Islamic Education

The philosophical foundation of guidance and counseling in Islamic education reflects integrating religious teachings and psychological principles. Concepts such as moral values, stewardship on Earth, upbringing, etiquette, justice, and monotheism provide a solid foundation for holistically understanding and managing psychological issues and individual development. Through this foundation, guidance and counseling are directed toward achieving spiritual, moral, and psychological goals aligned with Islamic values. This analysis underscores the importance of embracing a holistic and contextual approach in providing guidance and counseling in Islamic education, addressing not only psychological aspects but also moral and spiritual dimensions.

The existence of the self, soul, or spirit plays a crucial role in counseling, especially in Islamic education. As a spiritual dimension in Islam, the soul becomes the center of self-development and morality. In counseling, understanding the existence of the soul enables counselors to guide individuals in caring for and understanding their inner state. Islamic education teaches that the soul is a trust that must be guarded and developed by religious teachings. The implications of the existence of the soul for Islamic education are highly significant. Counseling in the context of Islamic education can help individuals understand the essence of themselves as creations of Allah. Through this approach, Islamic education not only focuses on academic aspects but also considers students' spiritual and moral development. The learning process is directed towards shaping a virtuous and noble character according to Islamic values. In analyzing these implications, it can be observed that counseling in Islamic education integrates the spiritual dimension into the educational process. This creates a holistic learning environment where the emphasis is not only on academic knowledge but also on forming a personality in line with religious teachings. The existence of the soul serves as the foundation for responsible, moral, and ethical self-development. Thus, integrated Islamic education and counseling positively shape a generation with high spiritual and moral intelligence.

3.5. Analysis of Philosophical Foundations and Implications for Education

This research aims to analyze and elucidate the philosophical foundation, the concept of self or soul ("*Nafs*"), in counseling guidance within Islamic education and its implications.

³⁴ Mohammad Jailani et al., "Critical Analysis of Aql and Brain in the Qur'an and Neuroscience and Its Implications for the Development of Islamic Education," *International Journal of Learning, Teaching and Educational Research* 19, no. 4 (2022), <https://doi.org/10.4108/eai.20-10-2021.2316341>.

The study explores the intersection of Islamic education, psychology, and the complex nature of the human soul, as discussed in the Quran. Scholars have emphasized the importance of understanding the role of the soul in shaping human behavior, particularly its manifestation in counseling psychology. Previous studies by Rahman, Triani, Oron,³⁵ and Marisa³⁶ have laid the groundwork for recognizing the complex relationship between Islamic teachings and psychological theories, providing a basis for this exploration. The primary findings of this research revolve around the concept of "*Nafs*" in Islamic counseling psychology. The intricate characteristics of the soul, as outlined in the Quran, have been deeply expounded upon, offering a comprehensive understanding of its various interpretations.³⁷

This study asserts that "*Nafs*," frequently mentioned in the Quran, is substantiated in scientific studies, particularly educational psychology. Interpretations of "*Nafs*," including the perspective that it encompasses the entire individual and the soul and serves as a vessel for human thoughts and desires, bridge the discourse between the Quran and psychological education theories.

Comparing these findings with the previous research makes it clear that the concept of "*Nafs*" aligns with the broader discourse on psychological well-being in Islamic education. These results are consistent with the emphasis on morality, social attachment, problem-solving skills, and self-confidence in earlier studies. The integration of religious teachings with psychological principles, as suggested by Elhami³⁸ and Lestari,³⁹ is evident in this exploration of the significance of the soul in educational counseling.⁴⁰

The three outlined concepts of "*Nafs*" contribute to a comprehensive understanding of human behavior in Islamic counseling. The first concept, viewing "*Nafs*" as the entire individual, highlights the duality of human nature, balancing strengths and weaknesses.⁴¹ The conflict between animalistic tendencies and angelic virtues, as discussed by Freud and in alignment with Islamic teachings, explains the nuanced nature of human behavior. The second concept, considering "*Nafs*" as the soul, emphasizes the role of intrinsic motivation, connecting it to positive behavior and character development.⁴² The third concept, regarding "*Nafs*" as a vessel for thoughts and desires, discusses the subconscious, linking Freud's id concept and Viktor Frankl's logotherapy. This nuanced perspective provides a deep understanding of human nature, contributing to the field of Islamic counseling psychology.

³⁵ Oron, Maili, and Miro, "Management of Islamic Religious Education Counseling in Developing Exemplary Morals of Students at An-Nur Nusa Kahu Islamic High School, Bone District."

³⁶ Marisa, "Islamic Counseling Services for Student Learning Difficulties in Islamic Education."

³⁷ Manal Ali Ahmd, Sahabuddin Hashim, and Nik Rosila Nik Yaacob, "Islamic Spirituality, Resilience and Achievement Motivation of Yemeni Refugee Students: A Proposed Conceptual Framework," *International Journal of Learning, Teaching and Educational Research* 19, no. 4 (2020): 322–42, <https://doi.org/10.26803/ijlter.19.4.19>.

³⁸ Elihami and Agung, "Teacher Guidance and Counseling With Al-Islam and Kemuhammadiyah in Ajatappareng Region: Learning Styles and Models of Islamic Education."

³⁹ Lestari, Arkal, and Afif, "Counseling on the Importance of Early Education and Islamic Learning In Mekarsari Village: Penyuluhan Pentingnya Pendidikan Pada Usia Dini Dan Pembelajaran Agama Islam Di Desa Mekarsari."

⁴⁰ Rothman and Coyle, "Conceptualizing an Islamic Psychotherapy: A Grounded Theory Study."

⁴¹ Rasjid Skinner, "Traditions, Paradigms and Basic Concepts in Islamic Psychology," *Journal of Religion and Health* 58, no. 4 (2019): 1087–94, <https://doi.org/10.1007/s10943-018-0595-1>.

⁴² Abdallah Rothman and Adrian Coyle, "Toward a Framework for Islamic Psychology and Psychotherapy: An Islamic Model of the Soul," *Journal of Religion and Health* 57, no. 5 (2018): 1731–44, <https://doi.org/10.1007/s10943-018-0651-x>.

The implications of these findings are crucial for the fields of Islamic education and counseling. Recognizing the existence of "*Nafs*" and its role in shaping human behavior is vital for practical counseling guidance. Integrating these insights into educational practices aligns with the holistic and contextual approach researchers advocate.⁴³ Counseling within the context of Islamic education should focus on academic aspects and the development of moral and spiritual dimensions. This holistic approach, grounded in the existence of "*Nafs*," nurtures responsible, honest, and ethical personal development. Thus, integrated Islamic education and counseling can positively contribute to shaping a generation with high spiritual and moral intelligence.⁴⁴

In conclusion, exploring the concept of "*Nafs*" in the context of Islamic counseling psychology provides valuable insights for integrating religious teachings and psychological principles in education. The complex nature of "*Nafs*," elucidated through scholars' interpretations and in alignment with previous research, offers a comprehensive understanding of human behavior. The implications for Islamic education and counseling underscore the importance of a holistic approach, integrating spiritual, moral, and psychological dimensions for optimal individual development.

4. Conclusion

This study thoroughly examined the concept of *Nafs* in Islamic Counseling, emphasizing its philosophical roots and implications in Islamic educational psychology. Aiming to integrate Islamic teachings with psychological principles, the research identified and analyzed three interpretations of *Nafs*: the entirety of an individual, the soul, and a container for ideas and desires, thereby offering a nuanced understanding of human nature. The findings underscore the importance of incorporating the concept of *Nafs* in counseling and education, advocating for a holistic approach that encompasses academic, moral, and spiritual development. While acknowledging the limitations due to varying scholarly perspectives and the extent of existing literature, the study highlights the need for further research on the practical application of these insights in diverse educational settings. Ultimately, this exploration contributes significantly to Islamic education and counseling, emphasizing the integrated nurturing of the human soul in line with Islamic values for developing a morally and spiritually intelligent generation.

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