

## ***Taskiyatun Nafs Intervention To Increase Religiosity In Adolescents With Social Anxiety***

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### **Abstract**

*A condition or symptom that often arises in adolescents that needs further attention is social anxiety. This contains the fact that there is a need for guidance, including through psychological stages regarding how taskiyatun nafs intervention is always applied. Especially, how this condition affects the mental and physical in adolescents. This research uses an Islamic psychological approach and how it is relevant to taskiyatun nafs intervention in increasing religiosity. The research method, using qualitative literature review research by collecting and reviewing 11 journals regarding taskiyatun nafs intervention, increasing religiosity, social anxiety disorder in adolescents and the concept of Islamic psychology. The results showed that adolescents with social anxiety have a disorder that occurs in the emotional realm, which is characterized by feelings of fear, or continuous worry, this needs good attention. This stage is in the taskiyatun nafs intervention, namely takhalli, tahalli and tajalli which are stages that can help them develop self-awareness, mental quality, religious coping, quality of life and spiritual awareness. As in Islamic psychology regarding the problematic lives of adolescents, there is a need for in-depth guidance in a holistic healing process so that adolescents can find a way to overcome and manage their social anxiety in a balanced and integrated way.*

**Keywords** Social Anxiety, Taskiyatun Nafs Intervention and Islamic Psychology approach

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environment since they were young may experience anxiety.<sup>1</sup> Physical, cognitive, and behavioral issues are the three aspects that affect social anxiety disorder.<sup>2</sup> Anxiety is often caused by a person's inability to solve their problems, which drains their energy and prevents them from properly expressing their abilities and potential.<sup>3</sup>

### **Introduction**

The issue of anxiety disorders is not a recent development; it is a symptom that arises when one faces social circumstances. Individuals who have been rejected by their

The Basic Health Research Report (Risksdas, 2019) states that the 15-24 age group has the highest prevalence of mental emotional disorders (anxiety, stress, and depression) at 7.32%, while

the 35-44 age group has the lowest prevalence (5.69%). This implies that adolescents who struggle to solve their own problems are more likely to suffer from mental and emotional illnesses, including anxiety disorders.<sup>4</sup>

Studies on social anxiety disorders in adolescents such as research conducted by Wardhani, cognitive behavioral interventions can help students reduce social anxiety and increase religiosity, but this intervention will have a long-term impact that can be seen from a decrease in social anxiety levels that lasts up to several months after the intervention.<sup>5</sup> Conditions like this, there is a need for further interventions to increase religiosity in adolescents with anxiety disorders. Apart from that, social anxiety as a symptom that is often found in adolescents still requires various forms of encouragement, handling and anticipation in these problems.

Literature on adolescents with social anxiety has been found. Among them is research conducted by Wijaya, focusing on the use of art therapy in reducing anxiety in adolescents.<sup>6</sup> Then, Rusmana et al. examined using assertiveness training in increasing student courage in reducing social

anxiety.<sup>7</sup> From some of the studies mentioned, the intervention in the study, each of them is more about strategies to reduce anxiety levels. Unlike the case, this paper will try to apply taskiyatun nafs to increase religiosity in adolescents with social anxiety. .

Research on taskiyatun nafs intervention for adolescents with social anxiety disorder is very important to be researched. This is because there are many factors that cause anxiety disorders to occur and it is necessary to identify what causes them. It should be noted that this research does not only focus on taskiyatun nafs intervention to increase religiosity, but researchers will connect to the concept of Islamic psychology.

### **Research Methods**

This study is a literature review research which is an approach to gain an understanding of the development of taskiyatun nafs intervention. The first step in this literature review research is to identify keywords related to the research topic, such as taskiyatun nafs intervention model, religiosity level, and adolescents with social anxiety, which are structured and planned from previous articles.<sup>8</sup> The approach used in

this research is psychospiritual therapy, where this research analyzes and summarizes various relevant previous studies and displays in detail the meaning of *taskiyatun nafs* for adolescents with social anxiety and develops new theories and complements previous theories.

Table 1. Scientific articles with the theme  
*Taskiyatun Nafs*

Theme	Number of articles	Author
Taskiyatun Nafs Intervention	8	Lilisa Agustin (2018), Irman et al (2022), Clauradita Angga Reny (2020), Siti Mutohlingah (2021), Zamaksyari Hasballah et al (2018), Lukmanul Hakim (2019), Lita Fauzi Hanafani et al (2023), Alfais et al (2019)
Taskiyatun Nafs	3	Wijaya (2022), Rusmana et al

Interfaces in relation to adolescent religiosity levels		(2023), Wardhani (2022)
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It can be seen from the table above that many studies related to *taskiyatun nafs* have been conducted, as well as *taskiyatun nafs* interventions related to the level of adolescent religiosity.

## Results And Discussion

### Taskiyatun Nafs Intervention For Adolescents With Social Anxiety

Anxiety is defined by the American Psychological Association (APA) as an emotional state that arises when a person is under pressure or stress. It is characterized by feelings of tension, worried thoughts about the individual, and physical reactions (such as high blood pressure, rapid heartbeat, and other stressful things).<sup>9</sup>

Anxiety is possible when one is worried about doing something that goes against their moral principles. Thus, anxious people tend to stay away. Social pressure is organized into various dimensions, including conscience, consciousness, responsibility, behavior, and environment.

Religion is one of the elements that can influence social anxiety. Belief in specific religious teachings and the impact of these teachings on daily social interactions are two ways to define religiosity. Thus, religiosity can be defined as the state in which a person understands, embodies and applies the teachings of their different religions in their daily lives to develop religious observance.<sup>10</sup> A person with a high level of religiosity shows religious activities that are always close to God and also shows the capacity for selective association. Adolescents will stay in a well-behaved environment thanks to selective association.

A high level of religiosity will help people develop self-resistance to the desire to act in ways that are contrary to moral principles. According to Maisaroh and Fallah, who quoted Hawari (1997: 18), a life of great devotion has rules and lasts longer. The soul of an anxious person will be strengthened by religion. The main defense against deviant behavior is the individual's high level of religion. A person who is deeply religious will be able to make morally correct decisions based on relevant standards. Moral fortitude to protect adolescents from

negative influences in their environment.<sup>11</sup>

Religion has an important role in human life. Tazkiyah nafs is one of the efforts that can be made to promote religiosity. Al Ghasali defines taskiyatun nafs as the process of cleansing the human spirit from impurities, both mental and natural, as stated in Taftazani. Thus, tazkiyah nafs can be seen as an effort to worship Allah in accordance with the complete sharia and ihklas law to purify, cleanse, and nurture the human soul from negative traits (akhlaq al madzmumah) and the growth of good traits (akhlaq al karimah).<sup>12</sup>

The balanced development of the human person towards himself in using all his potential is the idea of tazkiyah nafs, found in rub al-munjiyat and al-muhlikat. This idea is consistent with the pattern of mental health, which is a pattern of self-development associated with common human traits such as responsibility, creativity, productivity and intelligence. In order to improve his society and himself as a member, he must adopt the idea of healthy adjustment to the environment and society. This suggests that people not only meet and improve the demands of

society, but also grow and develop themselves in harmony with society.<sup>13</sup>

This study shows that the purpose of taskiyatun nafs intervention is to place the soul in a state of balance that is neither too high nor too low in order to create a healthy soul that produces positive attributes (akhlakul karimah). For adolescents with social anxiety to benefit from taskiyatun nafs treatment.

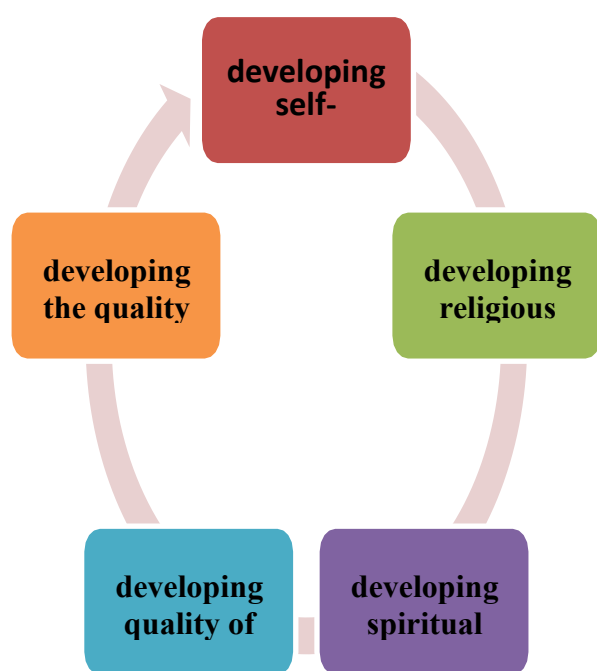


Figure 1: Interfaces of taskiyatun nafs with social anxiety

1. Developing self-awareness: adolescents can develop self-awareness by understanding themselves and their purpose in life, so that they can more easily

deal with social situations and reduce anxiety arising from these situations.

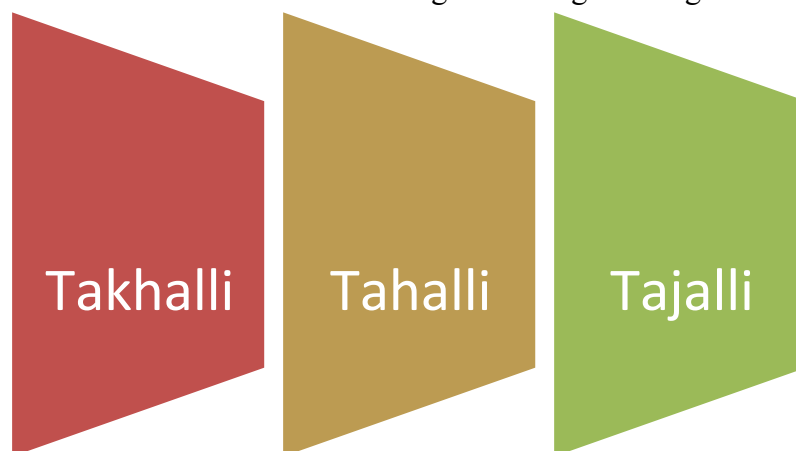
2. Developing the quality of the soul: this is done with the taskiyatun nafs method which consists of four parts including worship, knowledge, virtue and self-awareness. Thus, they can increase self-confidence and reduce anxiety.
3. Developing religious coping: with the taskiyatun nafs method that focuses on faith and spiritual awareness. By doing so, they can better cope with social situations and reduce the anxiety arising from such situations.
4. Developing quality of life: increase self-confidence by taskiyatun nafs, in order to be able to deal more readily with social situations and reduce the anxiety she faces.
5. Developing spiritual awareness: it is necessary to focus on spiritual awareness this needs to be done with taskiyatun nafs to make it

easier to deal with social situations and anxiety.

Thus, taskiyatun nafs intervention for adolescents with social anxiety can help them develop self-awareness, quality of soul, religious coping, quality of life, and spiritual awareness. Each stage of the taskiyatun nafs process is a stage of the ethical tasawwuf method which includes the process of self-recognition, and self-commitment to change. Many people, regardless of social status, occupation and environment, are inhibited in undertaking this mental process due to defense mechanisms. Self-justification, considering oneself right, good and not wrong. In the Islamic view, this tendency is called arrogance, which prevents the inner eye and mind from being able to carry out the process of purification of the soul.<sup>14</sup>

The first and most difficult step in the process of purifying the soul is the takhalli stage, where the client is asked to remove the shroud of negativity that prevents him from confessing. In order for clients to maintain great attitudes and behaviors in their daily lives, the Tahalli stage involves developing excellent values, behaviors, and mindsets within oneself. To eliminate unfavorable potentials, this phase needs to be matched with the client's dedication and constancy. At this point, the client understands and practices repentance, patience, asceticism, and moral discipline, which together make him aware of and resistant to bad tendencies.

The tajalli stage is the last and most important stage in the tazkiyatun nafs process as it involves an attempt to harmonize oneself with the world, which is quite different from the stage a newborn goes through during the soul purification



Stages and healing process in taskiyatun nafs interventions

process. Since the client is already aware of his change at this point, the more he deals

with the outside world, the more intimate the shift becomes.

## Psychopritual as an approach in tazkiyatun nafs interventions

Psychopritual in Islam can be understood as a reference to the rules of healing diseases of the soul, spiritual, mental, emotional and moral behavior. Tazkiyatun nafs, an effort to cleanse the essence of the human self of many low and vile attributes in order to guide the person towards noble and praiseworthy traits, basically involves the increase of faith and purification of the soul.<sup>15</sup>

Islamic psychotherapy in mental health is a theory that offers a new methodology through the content found in the Qur'an and hadith as an alternative to the treatment and care of mental patients who experience depression, stress, anxiety, depression and so on. The discussion of Islamic psychotherapy can be broken down into faith, worship and Sufistic psychotherapy. Faith psychotherapy is the main basis in determining a healthy mentality because the stabilization and strengthening of faith affects mental health.

Worship psychotherapy also refers to treatment methods that can treat and

cure psychological disorders. Prayer, fasting, zakat, hajj, dhikr and supplication are some of the worship psychotherapy methodologies that can treat mental illness. Worship is the ultimate goal of human creation and is proof of obedience to Allah SWT in doing His commands and leaving His prohibitions. Worship not only exalts Allah SWT but also contributes to the development of spiritual qualities that promote calmness, happiness, serenity, and mental well-being. Human psychological problems can be solved by Islam, a faith rich in spiritual principles. Sufism, worship and other aspects of Islam have methodical approaches to fostering mental health. The efficacy of Islamic psychotherapy in treating spiritual problems is largely examined from a Sufi perspective.<sup>16</sup>



Figure 3. Hamka's Taskiyatun nafs  
As can be seen from the table above, cleansing the soul is the first requirement for attaining the essence of



self-existence. Remove all negative characteristics from the soul, including polytheism and atheism. In addition, various excellent and appropriate behaviors and information are taught to the soul. By doing this, one will become more morally and ethically upright. The self works to silence all the vile aspects of the shahwati to give birth to brilliant ideas or concepts that have the potential to greatly advance civilization.

## Adolescents with Social Anxiety Viewed from Islamic Psychology

Social anxiety that occurs in adolescents when viewed from the perspective of Islamic psychology is understood as a disorder that occurs in the emotional realm, which is characterized by feelings of fear, or ongoing worry. This is usually caused by various factors, such as lack of piety to Allah Swt, and inability to deal with the situation.<sup>17</sup>

In Islam, social anxiety can be overcome with religious guidance that helps change the condition of adolescents who experience social anxiety for the better in the healing process. It should be understood that this can help adolescents to be more

optimistic in dealing with situations, as well as increase and improve the quality of life, such as happiness, humility and resilience.

Social anxiety like this can affect mental and physical distress. This needs to be addressed by increasing religiosity, which has a positive relationship with positive psychological states. A person will be more optimistic and hopeful when handling a crisis if they are more religious.<sup>18</sup>

The psychological transition from infancy to adulthood is not the same as the problems that arise during adolescence. This is due to the fact that, although still working, his mind and thoughts are considered immature during that era. Adolescents are given ways to express things that require attention based on their personality, according to Zakiyah Daradjat. These techniques are meant to show our understanding of them, offer advice when needed, and make religion easier to relate to.

This attitude is a treatment that shows them wisely, it should not be ignored, especially since psychological problems in adolescents must still be fostered which has a logical basis. In such a way, it will give a good response



because the way of guidance is very good. Adolescents are invited to talk in a way that is similar to the consultation training they need as participation training, which allows them to communicate all their concerns in order to feel more connected and respond positively.

The application of a correct and wise understanding of religion is needed in this case, let alone bringing religion closer to everyday life. As religious rules must be carried out in accordance with the guidelines and take the benefits and eliminate those that make harm, so that religion can be seen as something that comes as a straight guide. This is related to Quraysh Shihab's thought, religion is basically a traffic sign that is intended to help people get to their destination safely and without hindering each other.<sup>19</sup>

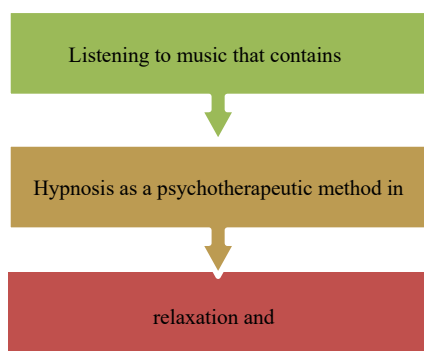


Table 2: Methods used in overcoming social anxiety

Islamic psychology offers several methods that need to be used to overcome social anxiety, namely; listening to music containing verses of the Qur'an so that it can help reduce anxiety, hypnosis as a psychotherapeutic method in overcoming anxiety, but please note that this is only done by experienced experts and in accordance with the principles in Islam, relaxation, this technique is used to reduce anxiety by regulating breathing and meditation, then there is the use of verses of the Qur'an, religious guidance, mental health therapy and Islamic religious education.

This kind of social anxiety needs deep guidance in a holistic healing process, so there needs to be awareness of Allah's existence in everyday life so that it is easier to overcome anxiety. It is necessary to strengthen spiritual connection through tawakkal (surrender) and increase muraqabah (self-monitoring of thoughts), so that adolescents can overcome negative thoughts that trigger anxiety. It should also be noted that praying and doing dhikr are not only used as rituals, but are used as a means to calm the soul so as to find the peace needed in social life.

Understanding the value of the inner self in Islam will also help adolescents to accept themselves with all their strengths and weaknesses, reducing the pressure to seek excessive social approval. With the support of family, friends and a supportive community, as well as guidance from experts who integrate psychological principles with religious teachings, adolescents can find a way to cope and manage their social anxiety in a balanced and integrated way.

## CONCLUSION

Adolescents with social anxiety can be understood as a disorder that occurs in the emotional realm, characterized by feelings of fear, or ongoing worry. This needs good attention, because social anxiety can affect the mental and psychological state of adolescents to be disturbed. This stage is in the taskiyatun nafs intervention, namely takhalli, tahalli and tajalli which are stages that can help them develop self-awareness, quality of soul, religious coping, quality of life and spiritual awareness. Then this also needs continuous attention and good guidance, so that adolescents with social anxiety can control themselves well against the anxiety they face. As in Islamic psychology, the problematic life of adolescents is different from the

psychological phase from childhood to adulthood, there is a need for in-depth guidance in a holistic healing process that requires support from family, friends and a supportive community and guidance from psychological experts so that adolescents can find a way to overcome and manage their social anxiety in a balanced and integrated way.

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