
Tazkiyah Al-Nufūs: Taṣawwuf Akhlāqī Analysis In Building An Ideal Household

Muhammad Hafizh

(mh00.hafizh@gmail.com)

Ministry of Religion Affairs of Karawang

M. Mujib Hidayat

(m.muji.hidayat@uingusdur.ac.id)

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan

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Abstract

There exists a research problem concerning the inability of the Muslim community in North Sumatra, Indonesia, to prevent and minimise disputes between husband and wife, despite the presence of taṣawwuf akhlāqī theory as a potential solution to social issues. Through the use of a qualitative literature review, this study synthesises primary and secondary data from scholarly works published within the last decade, employing a descriptive–causal approach through taṣawwuf akhlāqī analysis to understand the development of the ideal family. The research aims to explore the concept of the ideal family and to analyse family disputes through taṣawwuf akhlāqī within the context of household development. The findings indicate that an ideal family relationship is embodied in the concepts of sakīnah, mawaddah, and raḥmah, which aim to produce a golden generation with sound spirituality and positive morality. The results demonstrate that taṣawwuf akhlāqī is crucial for achieving an ideal family relationship and strengthening family resilience. Takhalli helps to minimise negative behaviours that may lead to family conflict, whereas tahalli enhances positive conduct, enabling families to receive blessings and mercy from Allah SWT. Consequently, family conflicts are reduced, and a golden generation with strong spiritual and moral character can be nurtured as ‘amal jāriyah for the parents who have raised and guided them (tajalli). The novelty of this research lies in the integration of taṣawwuf akhlāqī teachings into the development of the ideal Islamic family through the three stages is takhalli, tahalli, and tajalli as a comprehensive ethical–spiritual model for building modern household harmony that is both applicable and contextual.

Keywords: Moral Mysticism, Tazkiyah al-Nufūs, Building The Ideal Household

Abstrak

Terdapat problematika riset berupa ketidakmampuan masyarakat muslim di Sumatera Utara, Indonesia, untuk mencegah dan meminimalkan perselisihan antara suami dan istri, meskipun hadirnya teori taṣawwuf akhlāqī sebagai solusi atas masalah sosial. Melalui penggunaan tinjauan literatur kualitatif, riset ini mensintesis data primer dan sekunder dari karya ilmiah

yang diterbitkan dalam dekade terakhir, menggunakan pendekatan descriptive causal melalui *taṣawwuf akhlāqī analysis* dalam memahami perkembangan keluarga yang ideal. Penelitian ini bertujuan untuk mengeksplorasi konsep keluarga ideal dan menganalisis masalah perselisihan keluarga melalui *taṣawwuf akhlāqī* dalam pengembangan rumah tangga. Temuan tersebut menunjukkan bahwa hubungan keluarga yang ideal diwujudkan dalam konsep *sakīnah*, *mawaddah*, dan *rahmah*, yang bertujuan untuk menghasilkan generasi emas dengan spiritualitas yang baik dan moral positif. Hasil riset berupa *taṣawwuf akhlāqī* sangat urgen dalam mencapai hubungan keluarga yang ideal dan memperkuat ketahanan keluarga. *Takhallī* meminimalkan perilaku negatif yang dapat menyebabkan konflik keluarga, sedangkan *tahallī* meningkatkan perilaku positif, memungkinkan keluarga untuk menerima berkah dan rahmat dari Allah SWT. Akibatnya, konflik keluarga berkurang, dan generasi emas yang baik secara spiritual dan moral dapat dipupuk sebagai '*amal jāriyah*' bagi orang tua yang mendidik mereka (*tajallī*). Kebaruan penelitian ini terletak pada integrasi ajaran *taṣawwuf akhlāqī* ke dalam pembinaan keluarga ideal Islam melalui tiga tahap yaitu *takhallī*, *tahallī*, dan *tajallī* sebagai model etis-spiritual komprehensif untuk membangun keharmonisan rumah tangga modern yang aplikatif dan kontekstual.

Kata Kunci: Misticisme Moral, *Tazkiyah al-Nufus*, Membangun Rumah Tangga Ideal.

INTRODUCTION

The family is a smaller part of society, and a strong society depends on strong families. However (Mesta & Aini, 2022, p. 1), many families face problems that harm their integrity and can lead to divorce. In Indonesia, divorce cases increased from 447,743 in 2021 to 448,126 in 2022 (Statistika, 2022), with North Sumatra reporting 17,333 cases, of which 14,980 were due to disputes between couples. These disputes are mainly caused by miscommunication and lack of ideal interaction. Miscommunication includes lying, dishonesty, lack of openness, excessive emotional resentment, failure to praise the partner, and public or private humiliation. Lack of ideal interaction includes domestic violence, not helping with household duties, failing to show attention or intimacy, not giving gifts, and not spending quality time together due to work, all of which weaken family harmony (Al Amin, 2020, p. 10; Deck et al., 2023, pp. 397–398).

The ideal family, based on *sakīnah*, *mawaddah*, and *rahmah* and the formation of a golden generation with good spirituality and morals, cannot be fully realized due to disharmony in family relationships (Antoni & Kafrawi, 2024, p. 45; Fauzan & Amroni, 2020, p. 68; Katsir, 1999, p. 133; Mesta & Aini, 2022, p. 1; Ramli & Sanusi, 2024, p. 34). Many married couples do not fully understand their roles and responsibilities, limiting love to emotions alone, which is abstract and insufficient as the foundation of marriage (Kholil et al., 2021, p. 1558). Therefore, love must be expressed concretely through communication and interaction to

improve family harmony. This harmony can be strengthened using the Five Love Languages such as words of affirmation, physical touch, quality time, acts of service, and gifts which provide both verbal and physical expressions of love within the family (Na'mah et al., 2024, pp. 231–250; Sari & Hamandika, 2023, pp. 104–109; Zubaidah, 2022).

Islam regulates both verbal and physical interactions through the Qur'an as guidance for life and the hadith as a detailed explanation (*Bayān al-Qur'an*). In Arabic and Islamic teachings, these interactions are expressed through *kbulq* and *akblāq*, which represent the ideal human personality (Idris, 2021; Mustofa et al., 2023, p. 1). While all humans desire this ideal, as social beings they are prone to mistakes in communication and social interaction (*makān al-Nisyān wa al-katha*). Therefore, humans are required to perform *muhāsabah al-nafs* (self-reflection) and repentance to purify themselves, as emphasized in the Qur'an and hadith (Al-Jazairi, 2003, pp. 387-388), as the Prophet said (Kusumawardani, 2021, p. 112; Wazir et al., 2019, p. 55).

عن أنس بن مالك رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «كلُّ بني آدم خَطَّاءٌ، وخَيْرُ الخَطَّائِينَ التَّوَابُونَ» (رواه الترمذي وابن ماجه والدارمي وأحمد).

“From the Companion Anas bin Malik which means: ‘Every child of Adam must make mistakes. And the best of those who make mistakes are those who always repent to him’ (HR al-Timīzī, Ibn Mājah, and al-Dārimī).”

Muhāsabah al-nafs (self-reflection) and repentance to Allah align with the concept of *Tazkīyah al-Nafs* (Al-Jazairi, 2003, pp. 387-388; Farhan, 2025; Hadi Ihsan et al., 2024, p. 46; Purnomo et al., 2020, p. 234; Ula, 2022, p. 203), which encourages humans to develop their good potential and avoid actions that foster bad tendencies, as stated in QS. Al-Shams 91:8–9. *Tazkīyah al-Nafs* begins with purifying the soul by abandoning evil and consistently doing good, forming the basis of *taṣawwuf*, a branch of Islamic studies (Hadi Ihsan et al., 2024, p. 49; Mulyadi, 2021, pp. 313–314; Muṣṭafā, 975, p. 41; Purnomo et al., 2020, p. 233). Among the branches of *taṣawwuf*, *taṣawwuf akblāqī* focuses on human behavior through three stages: *takhallī* (removing bad traits), *tahallī* (developing good morals), and *tajallī* (reflecting divine qualities), which are essential for achieving an ideal personality. In the context of family, *taṣawwuf akblāqī* is crucial for domestic development, as love and care must be expressed through words and actions (Hanifiyah, 2021, p. 52; Kahfi et al., 2023, p. 4074; Kasman, 2018, p. 65; Nur Handoko et al., 2025). It emphasizes purifying the soul, cultivating good potential,

and removing evil in order to improve morals, integrating Islamic teachings with practical family life (Amatul, 2021, p. 73).

This research addresses the problem that many Muslim communities in Indonesia, including North Sumatra, struggle to prevent and reduce husband-wife disputes, despite Islam teaching *taṣawwuf akhlāqī* as a solution for social and family stability. It focuses on two main questions: the concept of an ideal family in Islam and how *taṣawwuf akhlāqī* can minimize family conflicts and foster households. The study aims to explore the Islamic concept of an ideal family and analyze family disputes through this ethical-spiritual framework. Conducted as qualitative research using a literature study approach (Hernawati et al., 2024; Pringgar, R. F., & Sujatmiko, 2020; Farmawati, 2020; Zulfa et al, 2024), the study draws primary data from relevant articles, books, and research, with secondary sources providing additional context, collected via Google Scholar over ten years. Using a causal descriptive method (Sugiyono, 2013, p. 171; Yusuf, 2017, p. 62) with the *taṣawwuf akhlāqī* framework, the research applies its three stages: *takḥalli* (removing bad behavior), *tahalli* (cultivating good morals), and *tajalli* (reflecting divine qualities) to analyze the formation of the ideal family and the resolution of domestic conflicts based on Islamic spiritual values.

DISCUSSION

Discourse on Ideal Family Relationships from an Islamic Perspective

From a sociological perspective, the family is the smallest unit of society, and this aligns with the definition of “family” in the Indonesian language (Budiman, 2021, p. 272; Kementerian Pendidikan dan Kebudayaan RI, 2008; Rifai & Susilawati, 2023, pp. 145–165; Rusli, 2020, p. 109). In Islam, the family is the first foundation of civilization; therefore, the rise or decline of Muslim civilization can be seen from the condition of its families. The better a family educates its members, the stronger Islamic civilization becomes, and vice versa. Etymologically, family relationships come from the words *family* and *relation* (Wojowasito & Poerwadarminta, 1979, pp. 51 & 157), while in Islam the term *ṣanji* (plural: *aṣwāj*) refers to a married pair husband and wife. Thus, family relationships in Islam mean a legal bond between a man and a woman with the purpose of fulfilling biological needs and forming a righteous generation with good spirituality and morals, as described in QS. Al-

Furqan 25:74 (Antoni & Kafrawi, 2024, p. 45; Fauzan & Amroni, 2020, p. 68; Katsir, 1999, p. 133; Mesta & Aini, 2022, p. 1; Muṣṭafā, 975, p. 41; Ramli & Sanusi, 2024; Rusli, 2020).

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

"And those who say, "O our Lord, grant us the eye coolers of our spouses and descendants and make us leaders for the righteous."

Going deeper, *ḥanjan* According to al-Asfahānī, a pair of human beings who have experienced marriage of their kind are *human*. However, *ḥanjan* This also refers to the meaning of a pair of contradictions, namely gender differences as there are positive and negative, up and down (al-Ashfahani, 2017, pp. 153–155; Febriani et al., 2021, p. 303). This is in line with al-Māwardī's interpretation that a pair of meanings refers more to the beginning of the creation of Adam and Eve which is bound by *Dil'i* Adam and created a general partner of their kind as well with different genders (Al-Baiḍāwī, 1997, p. 204; Imam Al-Māwardī, n.d., pp. 305–306).

The ideal family relationship from an Islamic perspective refers to the three terms contained in Qs. Ar-Rum/30: 21, namely through the term *sakīnah mawaddah* and *Rahmah* (Antoni & Kafrawi, 2024, p. 45; Fauzan & Amroni, 2020, p. 68; Katsir, 1999, p. 133; Mesta & Aini, 2022, p. 1; Ramli & Sanusi, 2024, p. 34).

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

"Among His signs is that He created for you from your own (kind) so that you may feel at peace with him. He makes among you a sense of love and affection. Indeed, in such things there are indeed signs (of Allah's greatness) for those who think."

The term *sakīnah* refers to the harmony of the household where this term must be interpreted as a house or residence as a place to rest the body after daily activities for those who have built a household and have a supportive psychological aspect, namely peace of mind as stated in Qs. Al-Fath/48: 15 as in the opinion of al-Asfahānī (al-Ashfahani, 2017, pp. 254–257). More deeply, this term also contains the meaning of a harmonious family by uniting their type (Imam Al-Māwardī, n.d., pp. 305–306), although basically humans have different attitudes and behaviors according to input which he obtained. This means that the word pair does not refer to equality of behavior. The term *mawaddah* always bound and related to terms *Rahmah*, that is, love, it's just that *mawaddah* more focused on *Al-Jima'* (*Hubb al-Kabir*), that is sex of family relationship (Al-Baiḍāwī, 1997, p. 204; Imam Al-Māwardī, n.d., pp. 305–306).

While the meaning of *Rahmah* refers to affection for children. Furthermore, Al-Asfahānī revealed that *Rahmah* which is juxtaposed to its creature as *fā'il* contains the meaning of human affection for others (al-Ashfahani, 2017, pp. 43–46). Concrete examples of usage *Rahmah* referring to the call of a father to the child with tenderness and affection, it can be seen from the way the Prophet Ya'qūb called the Prophet Yusuf (as). with the pronunciation of '*yā bunayy*'. This is the opposite, children must also call their father with a call of affection that contains politeness and politeness as seen in the way the Prophet Yūsuf called his father in terms '*yā abati*' (Al-Zuhailī, 2009, p. 533). According to Q. Shihab, term '*yā bunayy*' and '*yā abati*' is a form *taṣḡīr* from *yā ibni*' and *yā abi* accompanied by affection and tenderness when calling him (Al-Baiḍāwī, 1997, p. 204; Imam Al-Māwardī, n.d., pp. 305–306; Shihab, 2002, pp. 395–396).

Definition of *Tazkiyah al-Nufūs* and Its Relationship with *Taṣawwuf Akhlāqī*

Human beings, as servants of Allah (*'abīdullāh*) and social beings, have great potential in their behavior. As servants of Allah, they must focus on strengthening spirituality and piety (ahmad abdurraziq Al bakri, 1977, p. 40), avoiding anything that weakens their faith (Fasya, 2022; Rifai & Susilawati, 2023, pp. 145–165). As social beings, they must develop their potential to bring benefit to others by improving morals and reducing moral decline (Abdullah & Keshminder, 2020; Gulzar et al., 2021; Rifa'i, 2020; Rifai & Susilawati, 2023, pp. 145–165; Wiranto et al., 2023, pp. 96–108). This means humans must balance their vertical relationship with Allah and their horizontal relationship with others to achieve *sa'ādah fī dārāin*, happiness in this world and the hereafter as stated in QS. Al-Baqarah 2:201 (Iffah & Yasni, 2022, p. 39; Mesta & Aini, 2022; Mundiasari, 2022, p. 62). This ultimate happiness is achieved by living a balanced life: not abandoning worldly responsibilities for worship alone, nor focusing only on worldly life while neglecting the hereafter. Instead, humans must use worldly life to gain both worldly benefit and eternal reward, as emphasized in QS. Al-Qasas 28:77 (Muṣṭafā, 975, pp. 40–41; Soleha et al., 2023; Zam Zamī & Hafīzh, 2023, p. 177).

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

"And look for what Allah has bestowed upon you (the reward) of the Hereafter, but do not forget your part in the world. Do good (to others) as Allah has done good to you and do not do any harm on the earth. Indeed, Allah does not like those who do evil."

This balance can be achieved by managing all aspects of human potential. Allah has given every person both harmful tendencies (*fujūr*) and good tendencies (*taqwā*), which form the basic human nature (*fiṭrah*) (Hafizh et al., 2023, p. 1500; Zaman & Rifangi, 2020, p. 53). A person's development is influenced by many factors, including their environment, family conditions, education, interests, talents, and natural psychology. As Quraish Shihab explains, humans are easily influenced by both good and bad forces, so they must manage their nature wisely (Anbiya, 2023, p. 140; Mudin et al., 2021, p. 240; Samsuri, 2020, p. 91; Shihab, 2002). Therefore, a truly successful person is one who strengthens their positive potential and purifies their soul, as emphasized in QS. Al-Shams (91): 8–9.

فَالْهَمَّهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا

"Then He inspired him (the way) of his wickedness and piety, and it is fortunate that he purifies it."

Purifying the soul by developing one's natural good potential (*fiṭrah*) is strongly encouraged in Islam because humans face many social challenges and often commit sins, whether knowingly or unknowingly (Musrifah, 2023). Muslim scholars later expanded this idea into a practical and theoretical system known as *taṣawwuf* (Islamic mysticism). As a branch of Islamic studies, *taṣawwuf* focuses on the inner dimension of the soul and its hidden qualities, and it connects closely with social ethics—forming what is known as *taṣawwuf akhlāqī* (Wojowasito & Poerwadarminta, 1979, p. 109).

Taṣawwuf akhlāqī—rooted in the concepts of purity and moral character—serves as a balanced spiritual path that integrates worldly responsibilities with ukhrāwī (afterlife) goals, guiding humans to become ideal servants of Allah and harmonious social beings. Scholars such as Al-Jilli, Nasr, and Fazlur Rahman affirm that spiritual refinement and moral improvement are central to this approach. Its implementation is urgent in addressing social problems through *ṣafā al-tamhīd*, which emphasizes not only sincere worship but also ethical interactions with others (Abitolkha, 2022, p. 29; Al-Jili, 2000; Asghari, 2021, p. 254; Encung & Baiq Rida Kartini, 2023, p. 34; Fazlurrahman, 1995; Nashr, 1985; Ulfa & Syamil, 2023, pp. 95–96). Practically, this is reflected in protecting and nurturing the family by maintaining devotion to Allah and consistently upholding Qur'anic and prophetic morals, demonstrating that *taṣawwuf akhlāqī* offers a comprehensive ethical-spiritual foundation for individual and social well-being (Al-Jazairi, 2003; Ali Ridho, 2021, p. 116; Lubis, 2020; Syukur, 2004, p. 13).

The purpose *taṣawwuf akhlāqī* which will be achieved in the form of *Insān kāmil* who are able to maximize all the positive potential of human beings as a whole as ‘*abidullāh*’ and social beings (Jannah et al., 2022, p. 117). *Insān kāmil* in essence is the achievement of emanation or the concept of where Divine *nūr* radiated in humans so that The Human Life Reflect *asmā’ al-ḥusnā Values* (in accordance with the Qur'an and hadith) (Danarta, 2021, p. 184; Hidayatussaadah, 2021, p. 103; Jannah et al., 2022, p. 117). Based on this, *taṣawwuf akhlāqī* have a strong relationship with *tazkīyah al-nafs*, in the form of development *tazkīyah al-nafs* being a discourse Islamic Studies that is *Taṣawwuf* (mysticism) and its branches are *taṣawwuf akhlāqī* (Farhan, 2025).

Tazkiyah Al-Nafs: *Taṣawwuf Akhlāqī* Analysis on Ideal Family Relationships from the Perspective of the Qur'an

It is known that *taṣawwuf akhlāqī* has three terms that are crucial in understanding *taṣawwuf akhlāqī* and its implementation, namely *takhallī*, *taḥallī*, and *tajallī* (Hanifiyah, 2021, p. 52; Kahfi et al., 2023, pp. 4077–4078; Kasman, 2018, p. 65). *Takhallī* It is the emptying of oneself from bad behavior that can harm moral and spiritual qualities. *Takhallī* is the initial stage in *taṣawwuf akhlāqī* So that what humans must do to follow the path *taṣawwuf akhlāqī* Of course, we must try to distance ourselves from bad behavior in daily activities, including in family life (Kurniawan et al., 2021, p. 308; Laksana et al., 2023, p. 170; Syukur & Rosyada, 2023). In relation to the ideal family relationship, *takhallī* can be reached through:

1. Stay away from bad words to your partner, either in the form of anger, or just joking (Al Amin, 2020).
2. Refrain from using unuseful time, so that the available time can be maximized in a more positive direction as stated in Qs. Al-'Asr/103:3 (Yunof Candra, 2019, p. 134).
3. Abstaining from acts of domestic violence (KDRT) that can lead to divorce (Mesta & Aini, 2022, p. 1).
4. Staying away from false accusations against a partner without clear evidence, such as accusations of infidelity (adultery) (Abdulrahman et al., 2024, p. 58; Kurniawan et al., 2021, p. 308; Laksana et al., 2023, p. 170; Qaz et al., 2022, p. 80).
5. Avoiding lying and not being open to your partner as Islamic teachings prohibit lying in any form (Suhendar et al., 2022, p. 9).

The second stage is *tahallī* that is *Input* goodness in human beings that is in harmony with the Qur'an and hadith. This means that human beings must be able to orient themselves to the worldly and *ukbrāwī* in harmony in their lives, or make the world a provision for the hereafter (Hanifiyah, 2021, p. 52; Kahfi et al., 2023, pp. 4077–4078; Kasman, 2018, p. 65). In relation to the context of family relationships, then *tahallī* can be pursued in ideal family relationships in the form of:

1. Good communication with a partner that can create a romantic, intimate, happy impression for the listener, and respect for the partner (Al-Qurṭubī, 2007, pp. 51–53).
2. Providing enough time for the family so that the husband and wife can see and pay attention to the spiritual and moral qualities of their family (Al Amin, 2020, p. 10; Rifai & Susilawati, 2023, pp. 145–165).
3. Making husbands and wives as *role model* for their families, so that husbands and wives must advise each other in goodness and truth in harmony with spiritual improvement (worship) and morals (Al-Jazairi, 2003, pp. 387–388).
4. Helping the couple in playing the role of the family, namely the wife must be able to help her husband in resting his body, and the husband must be able to help his wife in taking care of household affairs (Farmawati, 2024, pp. 140).
5. Giving gifts to couples that can improve spirituality and morals, such as giving religious books, the Qur'an, peci, telekung, and other things (Na'mah et al., 2024, pp. 231–250).

Last, tajallī which is the highest stage in the *taṣawwuf akhlāqī. tajallī* is the stage where human beings have reached the process of emanation, namely the emanation of *Divine Nur* into her so that her personality reflects *asmā' al-ḥusnā* in their daily lives, which is in harmony with the Qur'an as the guidance of human life and hadith as *bayān al-Qur'an* (Hadi Ihsan et al., 2022, p. 172). In relation to the family, their family is endowed with blessings and graces in the form of avoiding family problems that can harm the marriage bond. More deeply, they gained offspring with a steady spirit and good morals as the golden generation. The next golden generation will be an investment for their parents because they will be charity *jāriyah* because they pray for both parents who have nurtured and guided them wholeheartedly (Antoni & Kafrawi, 2024, p. 45; Fauzan & Amroni, 2020, p. 68; Katsir, 1999, p. 133; Mesta & Aini, 2022, p. 1; Ramli & Sanusi, 2024, p. 34). This is a *Benefit* that his parents obtained

because they had tried to keep their family away from the disobedience that led to hell (Imam Al-Māwardī, n.d., p. 306).

The novelty of this research lies in integrating *tasawuf akblāqī* into the development of an ideal Islamic household, offering a new, practical, and contextual family model based on Sufi values. The study shows that *takhallī* can be applied as controlling negative behaviors in marriage, such as avoiding violence, dishonesty, and baseless accusations; *tahallī* appears in practicing good morals like harmonious communication, spending quality time, giving mutual advice, and being a moral example; and *tajallī* represents the peak of spiritual maturity, where divine values shape daily family life, resulting in a *sakīnah*, *mawaddah*, and *rahmah* household that nurtures children with noble character. Overall, the research demonstrates that *tasawuf akblāqī* functions not only as an individual spiritual path but as an effective ethical-spiritual framework for building modern family harmony aligned with Islamic principles.

CONCLUSION

The author concludes that ideal family relationships are embodied in the concepts of *sakīnah*, *mawaddah*, and *rahmah*, which aim to create a golden generation with strong spirituality and good morals. *Sakīnah* refers to a peaceful home and stable psychological atmosphere, while *mawaddah* signifies intimate love between spouses and *rahmah* represents compassionate love among family members. To achieve this ideal, *tasawuf akblāqī* is essential: *takhallī* reduces negative behaviors that trigger conflict, *tahallī* strengthens positive traits that bring Allah's blessings, and *tajallī* appears as the final outcome—children who grow into morally upright individuals and become ongoing charity (*amal jariyah*) for their parents.

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