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Internalizing the Value of Tazkiyah al-Nafz in Overcoming Online Game Addiction: A Qualitative Study of the Perspective of Tafsir Science

Mambaul Lutfiyah[1*]
[1] Faculty of Islamic studies, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia
[*] Email: g108250018@student.ums.ac.id

Abstract

Research aims to explore the process of internalizing the value *of tazkiyah al-nafs* of soul purification as a spiritual strategy in overcoming online game addiction in Muslim students. This study highlights how Qur'anic values such as *sabr* patience, *muraqabah* awareness of Divine supervision, and *sincerity* of sincerity are internalized in individual behavior to suppress addictive tendencies towards the digital world.This study uses a phenomenological qualitative approach combined with the method of thematic interpretation *of al-tafsir al-mauḍhu'i*. Data was collected through in-depth interviews, participatory observations, and documentation. Data analysis uses Miles & Huberman's interactive model with the process of condensation, presentation, and drawing of conclusions. Data validation was carried out through triangulation of sources and methods, as well as *member checking* of participants. The results of the study show that the internalization of the value *of tazkiyah al-nafs* gives rise to complex spiritual dynamics, starting from the self-awareness of *ma'rifat al-nafs*, the struggle against the lust of *mujahadah al-nafs*, to the formation of new behaviors based on patience, sincerity, and self-discipline. Through a thematic interpretation approach to the purification verses, it was found that *tazkiyah al-nafs* functions as a psychospiritual mechanism that helps students control addictive emotions and behaviors. This research provides a theoretical contribution to the development of thematic interpretations based on Islamic psychology as well as a practical contribution in the form of a model of Qur'anic spiritual rehabilitation to deal with digital addiction among Muslim adolescents.

Keywords: *tazkiyah al-nafs, online game addiction, Islamic psychology, Qur'anic interpretation, phenomenology.*

Introduction Section

The phenomenon of online gaming addiction has become a global problem that affects the psychological, social, and spiritual balance of individuals. Based on a report by the *World Health Organization* WHO, online gaming *disorder* has been classified as a form of behavioral addiction that has a significant impact on the cognitive and social functioning of individuals (WHO, 2022). In Indonesia, the Indonesian Internet Service Providers Association (APJII, 2023) survey shows that 76.5% of internet users aged 15–24 years spend more than 4 hours per day playing online games, which has implications for decreased academic performance and disruption of social relationships. This phenomenon indicates that addiction to online games is not only a psychological problem, but also touches on a deeper spiritual aspect, namely the loss of self-control and the degradation of moral values in daily life (Nazib et al., 2025) In an Islamic perspective, addiction can be seen as a form of mental imbalance that requires a spiritual approach, one of which is through *tazkiyah al-nafs* the process of purifying the soul from the impulse of negative lust to divine self-awareness. The concept *of tazkiyah al-nafs* has been explained by scholars, including al-Ghazali, as the foundation for the formation of a clean character from greed, laziness, and love of the world (Hamjah, 2022). In this context, *tazkiyah al-nafs* plays an important role in restoring the inner balance that is disturbed by addiction, including the addiction to online games that plunges individuals into *ghaflah* spiritual neglect.

Previous research has highlighted the psychological and social aspects of online gaming addiction, but not much has examined how Islamic spiritual values, particularly *tazkiyah al-nafs*, can be internalized as a healing and prevention strategy. A study by Lukman et al. (2024) shows that Islamic psychospiritual approaches have proven to be effective in reducing the level of digital dependence, but the study still focuses on the perspective of general therapy and has not explored the Qur'anic interpretation of the mechanism of internalizing these values. Therefore, this research seeks to close the gap by exploring the meaning of *tazkiyah al-nafs* through a thematic interpretation approach (maudhu'i).

In addition, research by Fathan and Rohim (2025) confirms that the sufistic values in the Qur'an, such as sincerity, patience, and *muraqabah*, are at the core of the *process of tazkiyah al-nafs* that can strengthen self-control and spiritual awareness. These values are particularly relevant in the context of online gaming addiction, where individuals tend to lose the balance between worldly pleasures and moral responsibility. Thus, a Qur'anic-based approach allows researchers to understand the spiritual dynamics underlying the addiction recovery process in a more in-depth and contextual way.

From the social and educational side, the internalization of *tazkiyah al-nafs* values has the potential to provide a model for Islamic character development among adolescents. Research by Adzikri et al. (2025) shows that habituating prophetic values in the family is able to reduce the risk of dependence on digital technology. However, the study has not

explained in depth how the process of internalizing Qur'anic values can be implemented in the context of digital addiction, especially online games. Therefore, this study seeks to fill this gap through qualitative exploration based on in-depth interviews and thematic analysis of interpretation.

This research aims to understand the process of internalizing the value of *tazkiyah al-nafs* in overcoming online game addiction through the perspective of tafsir. The focus of the study lies in the reinterpretation *of the concept of tazkiyah al-nafs* in the context of modern behavior, as well as the identification of its forms of application in individuals who experience addiction. Theoretically, this study is expected to enrich the literature on Islamic psychology and contemporary thematic interpretations, while practically contributing to the development of spiritual value-based rehabilitation strategies in dealing with the phenomenon of digital addiction among Muslim adolescents.

Metodologi

In this study, the researcher uses a phenomenological qualitative approach, because it aims to understand the meaning of the subjective experience of individuals who struggle to overcome online game addiction through the process of internalizing the value *of tazkiyah al-nafs.* The phenomenological approach was chosen to explore the depth of spiritual awareness and psychological transformation that the subject undergoes in the Islamic religious context. According to Kamaruddin & Zawawi (2023), the phenomenological method is suitable for studying the inner dimension of human beings in religious experience because it emphasizes reflection on meaning and the process of self-awareness. Thus, this approach is relevant to explore the dynamics of internalization of *tazkiyah al-nafs values* that cannot be measured quantitatively, but can be understood through experiential narratives.

The research was carried out in two Islamic educational institutions in Sleman Yogyakarta that have spiritual-based character development programs, This location was chosen because of the high prevalence of online game use among Muslim teenagers, but there are also efforts to develop spirituality through recitation and *dzikrullah activities*. The research participants consisted of 10 main informants, namely students and students aged 17-25 years who had experienced addiction to online games and now participated in spiritual coaching. The selection of informants was carried out using purposive sampling techniques, with the main criteria: (1) having at least six months of gaming addiction experience, (2) being involved in the process of religious guidance, and (3) willing to provide data through in-depth interviews. If necessary, snowball sampling techniques are also applied to increase informants through recommendations from initial participants (MFAA Al Amin, 2025)

Data collection techniques were carried out in a triangulative manner, including semi-structured interviews, participatory observations, and documentation. The interview was used to explore the informant's subjective experiences related to the process of self-awareness, emotional control, and the application of *tazkiyah al-nafs values* in daily life. Observations are carried out to monitor daily behavior, especially during spiritual development activities, while documentation includes reflection notes, lecture transcripts, and interpretation learning materials. This triangulation aims to enrich and confirm findings from various data sources (Abdillah & Reinaldi, 2025)

The data validation process is carried out using source and method triangulation, *member checking*, and trail auditing. Source triangulation was carried out by comparing interview data from several informants, while method triangulation was carried out by comparing interview and observation data. *Member checking* is applied by asking for confirmation from the informant regarding the results of the researcher's interpretation so that the data obtained remains authentic and in accordance with the context of their experience. In addition, trail audits are carried out by documenting the entire research process, from data collection to analysis, to ensure transparency and limited replicability according to qualitative research standards (Hamjah, 2022)

Data analysis was carried out using a thematic analysis approach as developed by Braun & Clarke, which consisted of six stages: (1) transcription and familiarization of data, (2) initial coding, (3) theme search, (4) theme review, (5) naming and definition of themes, and (6) preparation of final reports. This stage allows the researcher to identify patterns of meaning that emerge from the informant's spiritual experience. In the context of this study, the main themes identified include *muraqabah* self-awareness, the struggle against *mujahadah*, and the spiritual renewal *of tahdzib al-nafs*. The analysis was carried out iteratively by referring to the theory *of tazkiyah al-nafs* and the results of thematic Qur'an interpretation, as applied by Fathan & Rohim (2025) in the exploration of the sufistic values of the Qur'an.

Therefore, this study seeks to explore in depth the process of internalizing the value of *tazkiyah al-nafs* as a spiritual strategy in overcoming addiction to online games by using the thematic interpretation approach *of al-tafsir al-mawḍu'i*. This approach serves to trace and examine the verses of the Qur'an that discuss the purification of the soul, the control of passions, and the balance of human behavior as a conceptual basis for the formation of spiritual character. Through thematic analysis of these verses associated with empirical field data, this study seeks to bridge the perspective of Qur'anic interpretation with the psychospiritual dynamics of Muslim students in the digital era. Thus, the thematic interpretation approach not only becomes a methodological framework in interpreting sacred texts, but also provides a spiritual basis for understanding the process of behavioral transformation based on the values *of tazkiyah al-nafs.*

Furthermore, the use of this method is expected to produce a comprehensive understanding of how the value *of tazkiyah al-nafs* is really internalized by individuals in dealing with digital addictive behavior. The integration of thematic

interpretation approaches with *phenomenological approaches allows for rich* subjective experiential analysis, while the application of source triangulation techniques and methods ensures contextual validity of the data. With this combination, the research is expected to make a theoretical contribution to the development of thematic interpretation studies in the realm of Islamic psychology and contemporary spiritual studies, while offering a practical framework for moral development and self-control in the younger generation of Muslims.

Discussion Interview results

The results of this research were obtained through in-depth interviews with several students who are addicted to online games but have participated in a spiritual development program based on *the values of tazkiyah al-nafs*. Based on thematic analysis, three main themes were found that describe the process of internalizing these values in overcoming addiction, namely, (1) self-awareness of the spiritual and social impact of online games, (2) the application of Qur'anic values in self-control, and (3) behavioral transformation towards life balance.

Self-awareness of spiritual and social impacts

Self-awareness is the initial stage in the process *of tazkiyah al-nafs*, which is a person's ability to recognize his or her inner state, including the tendency to excessive or destructive behavior. In the context of online gaming addiction, self-awareness is key to breaking the cycle of digital dependence that erodes spiritual value. According to Abdilah & Reinaldi (2025), *tazkiyah al-nafs* begins from *ma'rifat al-nafs* knowing oneself, namely awareness of moral weakness and the need for cleansing of the soul. This reflective process encourages individuals to reassess behaviors that distance themselves from Qur'anic values and spiritual responsibility.

The phenomenon found in the field shows that students who are addicted to online games tend to admit that there is an inner conflict between digital pleasure and spiritual obligations. For example, one participant stated that he was *happy but easily emotional when he lost*, indicating an emotional imbalance that interfered with the spiritual and social dimensions. This finding is in line with the results of research by Fathan & Rohim (2025), who explain that the absence of *the value of muraqabah* of consciousness is supervised by Allah causing humans to easily dissolve in activities that are *negligent. Tazkiyah* helps restore that awareness through introspection and spiritual discipline.

From the perspective of Islamic psychology, spiritual self-awareness also plays a role in balancing between *the nafs al-ammarah* of lust that encourages evil and *the nafs al-lawwamah* of the soul that repents of sin. Ibrahim, Rijal, & Mawardi (2025), emphasized that the process of moral education based on *tazkiyah al-nafs* trains students to recognize their conscience and cultivate spiritual reflection skills. In the context of online gaming addiction, this self-awareness arises when individuals begin to realize that their time, emotions, and social relationships are being disrupted by excessive digital behavior. Thus, *tazkiyah al-nafs* functions as an Islamic *self-regulation* mechanism that fosters moral responsibility towards oneself and the environment.

Self-awareness is not only related to inner reflection, but also to social relationships. According to Kamaruddin & Zawawi (2023), the spiritual awareness that grows from *tazkiyah* is able to increase empathy and social sensitivity because individuals realize their connection to fellow beings in the frame of submission to Allah. In the context of this study, students who successfully control online gaming behavior reported increased awareness of social responsibilities, such as respecting time, helping friends, and balancing worldly activities with worship.

Thus, self-awareness in *tazkiyah al-nafs* is a layered process that involves spiritual reflection, emotional control, and reconstruction of social behavior. Through this awareness, individuals not only realize the harm of addiction, but also find religious meaning in every action. Conceptually, this confirms Wardana's (2025) view that *tazkiyah al-nafs* is not just a moral effort, but also a form of spiritual therapy that integrates awareness, regret, and self-renewal towards a more complete psychological and spiritual balance.

The application of Qur'anic values in self-control

Participants identified several Qur'anic values such as patience, discipline, and *muraqabah* of awareness of being supervised by Allah as the basis for controlling online gaming behavior. When asked about the understanding of *tazkiyah al-nafs*, A.R. replied, *In it we are taught to know ourselves and fill the days with useful things.* This understanding reflects the initial stage of purification of the soul according to Al-Ghazali, namely self-awareness *of ma'rifat al-nafs* and regret for vain behavior. In this context, *tazkiyah al-nafs* is not only a ritual practice, but also a moral awareness to return to activities that are worth charity. These findings are in line with the results of the research of Kamaruddin & Zawawi (2023), which emphasizes the effectiveness of the Qur'an-based sufistic approach in emotional recovery.

Behavioral transformation towards life balance

Some informants showed significant behavioral changes after participating in spiritual coaching, such as limiting playing time and increasing worship. A.R. said, *I have reduced playing time, thank God, it* worked. This transformation illustrates the successful internalization of spiritual values that encourages the formation of *new habit loops*, from digital dependence

to spiritual awareness. In line with Abdilah & Reinaldi (2025), the process *of tazkiyah* in the interpretation of the Qur'an requires a combination of controlling the desires of *mujahadah* and filling the soul with the positive values *of tahdzib al-nafs*. Field findings show that this purification process does not take place instantly, but through continuous reflective and emotional stages.

Dynamics of Spirituality and Behavioral Transformation through the Values of Tazkiyah al-Nafs

In the Islamic tradition, the concept *of tazkiyah al-nafs* occupies a central position in understanding the transformation of human morality and behavior. The Qur'an affirms that the success of human life depends on his ability to purify the soul and control his passions, as affirmed in various verses about moral formation and self-control (Saeed, 2020; Fathan & Rohim, 2025). Contemporary interpretations explain that *tazkiyah al-nafs* is a continuous process that includes self-awareness of muhasabah, inner reflection, and internalization of divine values in daily life. In the modern context, this process faces a new challenge in the form of a digital culture that offers instant pleasure and unlimited distractions. Thus, *tazkiyah al-nafs* becomes a relevant spiritual framework for understanding digital addictive behavior from a Qur'anic perspective (Nasr, 2022; Hamjah, 2022).

The results of the study show that the internalization of the value *of tazkiyah al-nafs* gives rise to complex spiritual dynamics, starting from self-awareness of the moral weakness of *ma'rifat al-nafs*, the struggle against lust (mujāhadah al-nafs), to the formation of new behaviors based on *sabr* patience, sincerity, and self-discipline *of riyaḍah al-nafs*. Most participants described this process as a long inner journey. An informant revealed that he felt *calmer and was able to hold back his emotions when he lost the game* after understanding the meaning of *tazkiyah al-nafs*. This shows that the purification of the soul is not only theological, but also functions as a psychospiritual process that reorganizes the perception of worldly pleasures and strengthens emotional stability (Wardana, 2025).

Thematic Interpretation Approach in Tazkiyah al-Nafs Analysis

This study uses the thematic interpretation *approach of al-tafsir al-mauḍhu'i* as an interpretive basis to understand the concept of *tazkiyah al-nafs* as a whole. This method allows researchers to trace all verses of the Qur'an related to the theme of purification of the soul, then relate them to the context of contemporary human behavior. This kind of approach is considered the most relevant for reading modern spiritual issues because it not only focuses on the lexical meaning of the verses, but also explores the moral and psychological values they contain (Kuswandi, Tamrin, & Muliani, 2025).

Through thematic analysis of verses such as QS. *Ash-Shams* 91:9–10 *Blessed is the one who purifies his soul, and the one who defiles it is a loss*. *Al-A'la* 87:14–15 *Blessed is the one who purifies himself and remembers his Lord, then he prays*, and the Qur'an. *Al-Mu'minun* 23:1–3 *Blessed are the believers who are solemn in their prayers and abstain from useless things*, this study finds that the Qur'an emphasizes the purification of the soul as an active process involving spiritual awareness and concrete moral action.

These findings are in line with the views of Fajri Kamil et al. (2023), who explain that thematic interpretation is holistic because it combines theological, psychological, and social understandings of a Qur'anic theme. In the context of this study, *the tazkiyah* verses are read not only as moral advice, but as spiritual maps that guide the individual through the stages of *takhalli, taḥalli, tajalli* towards inner stability.

Furthermore, the research of Humaidi & Iqbal Kholidi (2024) confirms that the thematic interpretation approach opens up a space for active interaction between the text of revelation and social reality. In this context, thematic readings of the verses on tazkiyah al-nafs help map out Qur'anic principles such as balance (tawāzun), control of lust (mujāhadah), and spiritual awareness (muraqabah). These values were shown to resonate with the spiritual experiences of the informants in this study especially in the process of controlling emotions, time discipline, and restructuring the meaning of pleasure.

Thus, the application of the thematic interpretation method in this study not only provides theological legitimacy for empirical results, but also expands the discourse of Qur'anic interpretation into the psychospiritual realm. This is in line with the findings of Kaltsum & Amin (2024), who say that thematic interpretation in Indonesia is developing into an instrument of social and spiritual analysis that is able to bridge sacred texts with the reality of modern life. Therefore, the thematic interpretation approach in this study serves as a methodological bridge between the science of interpretation, Islamic psychology, and the study of addictive behavior.

Conclusion

This study concludes that the internalization of *tazkiyah al-nafs* values has a central role in helping individuals overcome online gaming addiction through the process of spiritual awareness, self-control, and behavioral transformation. Based on the results of interviews and observations, it was found that students who are addicted to online games show significant changes after understanding the meaning of *tazkiyah al-nafs* as an effort to purify the soul from excessive behavior. Qur'anic values such as *patience*, *muraqabah* awareness of Divine supervision, and *isti'dad* self-discipline have proven effective in strengthening self-control, fostering spiritual awareness, and directing individuals to use time

productively and with the value of worship. Thus, *tazkiyah al-nafs* serves not only as a theological concept, but also as an applicative psychospiritual framework in dealing with the challenges of modern digital behavior.

The thematic interpretation approach *of al-tafsir al-mauḍhu'i* used in this study confirms that the Qur'an has contextual relevance to contemporary behavioral problems, including digital addiction. Through thematic analysis of verses about *tazkiyah al-nafs* such as QS. *Ash-Shams* 91: 9–10, QS. *Al-A'la* 87:14–15, and QS. *Al-Mu'minun* 23:1–3, this study shows that purification of the soul is a psychospiritual mechanism that can be applied practically in building self-balance, inner peace, and mental health of the young generation of Muslims.

Thus, this research provides a theoretical contribution to the development of thematic interpretations based on Islamic psychology as well as practical contributions in the form of Qur'anic spiritual models that can be used in the process of rehabilitation of digital addictive behavior. Overall, the results of this study affirm the urgency of integrating *tazkiyah al-nafs values* in the spiritual development of the digital generation as an effort to form individuals with character, moral awareness, and oriented towards a balance between the world and the hereafter.

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