

# Neo Sufism Teaching of Syekh Al-Palimbani In The Book of Hidayah Al-Sālikīn

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## Abstract

Neo Sufisme idea of Syekh al-Palimbani in the Book of Hidayah al-Sālikīn has contributed to the reaffirmation of Sunni Sufism in the archipelago in the 18<sup>th</sup> century. The teaching of Sufism is intended for public people or beginners with the aim that they have knowledge about the basic Sufism before knowing the Sufism teaching of wujudiyah which developed in the 18<sup>th</sup> century. By using a research library research approach and hermeneutic analysis, it can be seen that Neo Sufism teaching of Syekh al-Palimbani contained teachings about the importance of the practice of sharia before a person entered the practice of the tarekat. After that, the person can enter the world of Sufism by filling its mind with the practice of dhikr.

**Keywords:** *Neo Sufism, al-Palimbani, The book of Hidayah al-Sālikīn*

## Introduction

Syekh al-Palimbani is an archipelago scholar who initiated the teaching of Neo Sufism or new Sufism in the 18th century. Neo Sufism teaching of al-Palimbani are as a place for the development of the Sufism-wujudiyah teachings which are disseminated through the Tuhfah al-Mursalah Book of ila Ruhin Nabi by Sheikh Burhanpuri. Wujudiyah teaching was developed rapidly from the 17th century in Aceh to the 18th century during the lifetime of Sheikh al-Palimbani. In the 18th century, the teachings of wujudiyah were still the topic of discussion for scholars, as evidenced by the fact that al-Palimbani had been assigned by his teacher - Sheikh Muhammad Saman - to learn the Book of Tuhfah al-Mursalah ila Ruhin Nabi. However, Sheikh al-Palimbani did not fully agree with Syekh Burhanpuri's wujudiyah Sufism ideas, so he did not participate in spreading the wujudiyah teachings. He preferred to al-Ghazali's thoughts about the form of God and nature so that he did not include the concept of the seven dignity in his works (Purwadaksi, 2004: 313).

As evidence the support of Sheikh al-Palimbani toward Imam al-Ghazali's Sufism idea, Sheikh al-Palimbani compiles *the Book of Hidayah al-Sālikīn*. This book is considered an adaptation of *the Book of Bidayah al-Hidayah* by Imam al-Ghazali. *The Hidayah al-Sālikīn* book was completed by Sheikh al-Palimbani in Mecca in 1192 H / 1778 AD. The teaching of Sufism in *the Hidayah al-Sālikīn* Book is intended for general public or beginner. The goal is that he has a knowledge of basic Sufism before getting to know the Sufism Wujudiyah teachings that developed at that time. The development of Sufism in Aceh has been going

on since the 14th century through the book *Durr I Mansum* by Abu Ishaq, a Sufi from Mecca. The book contains teachings about the substance of Allah, His attributes, and *af'al* (deeds) (Purwadaksi, 2004: 325). The development of this thought has been continued until the end of the 16th century when Hamzah Fansuri and Syamsuddin As-Sumatrani develop the concept of *wujudiyat* through the *seven dignity theory*.

Syekh al-Palimbani considers that the work of Syamsuddin al-Sumatrani in which it consists of philosophical Sufism material are useful and worth to be read by Sufis who have reached high degrees, including the works of Ibn 'Arabi, al-Jili, and al-Burhanpuri. however the works are considered dangerous for beginner. Thus, Sheikh al-Palimbani gives advice for the beginner or general public to study al-Ghazali's books first before studying the Sufism of Ibn 'Arabi (Bruinessen, 1995). Hence, Sheikh al-Palimbani argues that it is important to compile the *Hidāyat al-Sālikīn* Book.

The book of *Hidāyat al-Sālikīn* book is written using Jawi Arabic letters and Malay language so that it is easily studied by most of the people of the archipelago. Through this work, Sheikh al-Palimbani is known as the scholar who initiated the teachings of Neo Sufism in the 18th century. The scholar who pioneered the idea of Neo Sufism is a scholar who has the competence as a scholar of expertise in sharia (fiqh) and scholars of Sufism. These requirements have been met by Sheikh al-Palimbani. As a scholar of Sufism, al-Palimbani has written works on the theme of Sufism such as the *Book of Hidāyah al-Sālikīn*, while as evidence that al-Palimbani is a scholar of jurisprudence, Bruinessen also asserts that Sheikh al-Palimbani has taught jurisprudence to the "Jawah" in Makkah (Bruinessen, 1995: 63).

The scientific transmission of Syekh al-Palimbani with the pilgrims in the city of Makkah has become an effective medium for the dissemination of the thought of *Neo-Sufism* al-Palimbani. This transmission also had an influence on the development of Neo-Sufism thought Syekh al-Palimbani in the archipelago. However, the process of transmittation of the Neo Sufism teaching is difficult to be discovered, even though the knowledge of Syek al-Palimbani's Neo Sufism teachings can equip studies on the various thought of archipelago scholar in the 18th century. Sheikh al-Palimbani is also one of the influential Malay scholars in Sumatra and Java. Sheikh al-Palimbani's influence is not only for the general public, but also for the circle of monarchy. It is illustrated that a letter of recommendation written by al-Palimbani, and it is usually carried by pilgrims returning from Makkah, could guarantee good acceptance at the palace of the Javanese king (Braginsky 1998: 477-478). Responding in this regard, the study of the construction of Neo Sufism al-Palimbani in the *Hidāyah al-Sālikīn* Book is expected to add data about the study of the works of scholars apart from the works of al-Raniri, al-Sinkili, and al-Maqassari.

Several studies that have been conducted by previous researcher on the teachings of Neo Sufism, there are 3 study tendencies, namely: First, it discusses the various thoughts of Neo Sufism; (Hermansyah, 2013) (Arafah Pramasto, 2019b) (Firdausi, 2018) (Hasibuan, 2013) (Faslah, 2016) (Al-Kumayi, 2013) (Voll, 2008) (Hasibuan, 2013) (Hariyanto, 2017) (Hoffman, de Jong, & Radtke, 2001) (Muzakkir H., 2007). Second, a study of the ideas of Sufism and Neo Sufism figures; as (Azra, 1997) (Ali, 2014) (Wijaya & Sariyatun, 2018) (Abidin, 2018) (-, 2019) (Ja'far, 2016) (Hermansyah; Erwin Mahrus; Rusdi Sulaiman., 2010) (Nur, 2013) (Usman, 2015) (Wahyudi, 2018) (Faslah, 2016) (Ali, 2014) (Arifin, 2018). Third,

a study of the idea of Sheikh al-Palimbani (Alhamuddin, 2018) (Arafah Pramasto, 2020b) (Arafah Pramasto, 2020a) (Arafah Pramasto, 2019a) (Al-Kaf, 2018) (Arafah Pramasto, 2020c) two of them were Al-Hallaj in Middle East and Sheikh Siti Jenar in Indonesian Archipelago. Both were accused of spreading ideas of Pantheism (i.e. belief in Allah and his creations as one entity (Suriadi, 2019). These studies have not specifically discussed on the construction of Syekh al-Palimbani's *Neo Sufism* teachings in the Book of *Hidāyat al-Sālikīn* so that this study becomes one of the scientific contributions that complement several studies that have been carried out.

## Conceptual framework

Initially, Sufism comes from the word of *shafa* which implies the purity and its opposite is impurity. The followers of Sufism are people who have purified their morals and actions from the things that destroy them, as said by Abul Hasan Nuri that Sufism does not consist of practices and knowledge but it is moral (Hujwiri, 1997: 50). The concept of the teaching of akhlaki sufism takes three phases of the process (*marahil al-tasawwuf*), namely: *al-takhalliyah*, *al-tahaliyah* and *tajaliyah* (temporal). *Al-takhalliyah*, namely cleaning the self from badness, both from the badness of the soul, the badness of the heart, from the badness of the spirit. The badness of the soul is related to lust (appetite for food, drinking and physical delights) and evil of the spirit (asking for the glory of karamah), asking for *al-maqamat* and asking for pleasures in the form of the desire to get pleasure (al-Hujwiri, 1997: 303). *Al-tahaliyah*, which is compulsory for someone who has emptied its soul from badness to fulfill it with good character and behavior, in the form of continuous obedience in carrying out sunnah obligations and deeds, and it does not delay the obligatory deeds and always seeking the pleasure of Allah SWT. (An-Najjar, 2001: 207). Meanwhile, *tajalliyat* Allah SWT. is a condition of *kasyf rabbani* where the door of God's grace has been opened (Chittick, 2012: 237)

Neo-Sufism, or new Sufism or positive Sufism, has become part of akhlaki sufism and is a continuation of the discourse on Sufism. Neo Sufism is considered to be an innovator of philosophical Sufism. The formulation of Neo Sufism can be distinguished in three ways; First, compromise with the Shari'a. Second, the birth of an attitude of self-involvement with the society, and third, being practical in implementing goodness (Sadiqin, 2008: 12). Neo Sufists are not anti-social or alienating themselves from social life, although they still adorn themselves with *zuhud* and other praiseworthy traits in accordance with the Islamic teachings (Sadiqin, 2008: 12).

## Method

The study of *Neo Sufism* in the Book of *Hidayah al-Sālikīn* used the library research approach method (literature review), while the analysis of the teachings of Neo Sufism in the *Hidayah al-Sālikīn* Book used hermeneutic analysis. Hermeneutics always deals with the task of explaining words and texts that are perceived by society (*alien speech*). The alienation can come from God who speaks the language "heaven" or alienation that comes from previous generations, who live in traditions and perhaps also "foreign" languages (E. Palmer, 2003: 126)

Then, text forms a discourse, and a discourse before being expressed in spoken language is prior arranged in the speaker so that the relationship between thought, language and discourse cannot be separated (E. Palmer, 2003: 130). In this aspect, hermeneutics has a function to study the thoughts and feelings of people who have been represented in written language, while the speaker is no longer in the place (2003: 130). Therefore, hermeunetic variables include author, writing process and writing. The three of them form a triangle which has such a relationship that cannot be separated from each other (E. Palmer, 2003: 127).

There are two sects of interpretation in hermeneutics, namely the transcendental hermeneutic sect and the historical-psychological hermeneutic sect. Transcendental hermeunetics views that consistent truth is when it is written in the text, not in the author, who is sometimes unstable and situational (Hidayat, 1996: 131). This opinion is strengthened by the existence of a language theory which states that what is called a text is nothing more than a set of letters that form words and sentences which are assembled using a sign system that agreed upon by the society, so that when a text is read, it can reveal the meaning inside (J. Silverman in Hidayat, 1996: 131). Meanwhile, according to the historical-psychological hermeunetic sect, the problem hermeneutical will be solved is to link the gap between the writer and the reader through the text. In reading, a person is expected to be able to carry out imaginative dialogue with the author, even though the two live in different times and places (Hidayat, 1996: 132).

According to Scheiermacher, there are two hermeunetic tasks which are essentially identical to one another, namely grammatical interpretation and psychological interpretation. Grammatical language is a prerequisite for everyone's thinking. Meanwhile, the psychological aspect of interpretation allows one to gain "speck of light" of the writer. Therefore, to understand the speaker's statements, the individual must be able to understand its language as well as to understand its psyche. The more complete a person is in the language and psychology of the author, thus the interpretation will be more completed (Sumaryono, 1993: 39).

## **Finding and Discussion**

### *Biography of Syekh al-Palimbani*

Syekh al-Palimbani according to Malay sources has the full name 'Abd al-Shamad bin' Abd Allah al-Jawi al-Palimbani. The Hidayah al-Sālikīn book calls him by the name 'Abd al-Shamad al-Jawīyyi al-Palimbani. Arabic sources mention him as Sayyid 'Abd al-Shamad bin' Abd al-Rahman al-Jawi. (Azra, 1995: 245-246). 'Abd al-Shamad bin' Abd Allah al-Jawi al-Palimbani or better known as Syeh al-Palimbani was one of the 18th century religious thinkers from Palembang, an area in Sumatra known for its fertile and rich soil ( Pires, 1944: 154). This condition makes Palembang as one of the trade route areas between countries that provide opportunities for Palembang people to interact with migrants, including marriages between migrants and local residents. This also happened to Sheikh al-Palimbani's parents. Al-Palimbani's father, Syekh 'Abdul Jalil bin Syekh' Ahmad al-Mahdani, a scholar of Arab descent who spread Islam in Shan'a, Yemen, had visited Palembang and finally married Raden Ranti who came from that area.

Shaykh ‘Abd Shamad al-Palimbani was said to be a child who was intelligent and had a strong memory. He studied religion for the first time from his father, then received education from the great scholars of Palembang at that time, such as Mr. Faqih Jalaluddin (d. 1748 AD), Hasanuddin bin Jakfar and Sayyid Hasan bin Umar Idrus. To Sayyid Hasan bin Umar Idrus, al-Palimbani learned to recite the Al-Quran along with tajwid and other religious sciences to memorize the holy book of al-Qur’an at the age of 10 (Nurdin, 2010: 34). Other information states, al-Palimbani received his early education in Kedah and Patani, before his father sent al-Palimbani to study in Arabia (Azra, 1995: 246). Based on the two information, it is possible that before al-Palimbani studied in Arab, he had spent his childhood in Palembang, then followed his father to Kedah and Patani before then studying at Haramayn.

During his study at Haramayn, Sheikh al-Palimbani had a time with Muhammad Arsyad al-Banjari, ‘Abd Wahhab Bugis,’ Abd al-Rahman al-Batawi, and Dawud al-Fatani (Azra, 247). In this city of Makkah, he wrote all of his books and became a loyal follower of Muhammad bin ‘Abd al-Karim al-Madani al-Syafi’i, well known as as-Sammani (1130–89 / 1718-75) (Azra, 1995: 138). As a student of Syekh As-Samani, al-Palimbani was also a follower of the Sammaniyah tarekat, and he even helped spread the teachings of the Sammaniyah Tarekat in Palembang and Aceh. In addition, he also wrote poetry in Arabic, especially for reading at the Sammaniyah zikir (ratib) ceremonies (Braginsky 1998: 477-478).

### *The Book of Hidayah al-Sâlikin*

The book of *Hidayah al-Sâlikin* is one of the masterpieces of Sheikh al-Palimbani besides the book of *Sayr al-Salikin ila ‘Ibadah Rabb al’ Alamin*. The book of *Hidayah al-Sâlikin* consists of 351 pages with an average number of page lines is 17 lines. Each top right corner of the book is written the word “*Hidayah*” and in the upper left corner is written the word “*al-Sâlikin*”. The writing of “*Hidayah*” and “*al-Sâlikin*” are written from page 3 to page 337. This book was completed in Makkah in 1192 H / 1778 AD and has been printed several times in Makkah (1287/1870 and 1303/18850), Bombay (1311 / 1895), Cairo (1341/1922), Surabaya (1352/1933) and Singapore (tt). Meanwhile, the book of *Hidayah al-Sâlikin* studied in this article is a handwritten book that has been printed by the publisher al’Idrus Jakarta with a description of 1354 H. This book was found in the West Lombok area at the Sekarbela bookstore in 2009.

The text or content of the *Hidayat al-Sâlikin* book was written using Arabic Jawi letters in Malay and was completed in 1192 H / 1778 AD in Makkah. This year was included in the Classical Malay period which occurred from the first half of the 16th century AD to the early mid-19th century AD. In these centuries, according to Braginsky’s view, Malay literature was recognized as the literature of the Muslim world in which the great works were created. (Braginsky, 1993: 9-10, Tjandrasasmita, 2009: 290). Braginsky did not provide details on what works were included in the category of major works, the book *Hidayah al-Sâlikin* was only one of the works written during the Classical Malay period, so then this book could be one of the books referred to by Braginsky.

## Sufism Teaching of Syekh al-Palimbani in the Book of *Hidayah al-Sâlikîn*

### *Implementing Islamic Sharia*

The *Hidayah al-Sâlikîn* book discusses the teachings of Sufism which begin with the daily action of worship as Muslim. The acts of worship of a Muslim are divided into two categories, namely; physical acts of worship (physical) and mental acts of worship (spiritual). acts of worship of physical can be seen with the explicitly in the form of daily acts of worship that are carried out from waking up to going back to sleep. This physical act of worship is a prerequisite for a Muslim to be able to get closer to Allah SWT. These acts of worship are then complemented by religious acts of spiritual. The spiritual act of worship is an act that cannot be observed by the five human senses, because its place is in the human heart. Both of these practices, physical and spiritual acts of worship became the initial stages and became the basis for the Sufism teachings of Sheikh al-Palimbani.

The form of daily acts of worship that is undertaken physically by humans can be in the form of obligatory worship and sunnah worship. This worship is carried out as a form of physical obedience such as prayer, zakat, fasting in the month of Ramadan, and going on the pilgrimage to Baitullah. This act of worship is considered valid and accepted when the act of worship in question is carried out only in order to fulfill obedience to Allah SWT, there is no motivation other than the provision and is carried out continuously. At this stage, the element of monotheism, which is only expecting His approval to be the most important element of all human actions.

### *Avoiding the Immorality (Tarekat)*

After the daily stages of the act of worship, a Muslim increases its obedience by keeping away from the immoral acts of the five senses. The form of acts of worship is in the form of avoiding and maintaining seven limbs or human senses, namely the eyes, hands, feet, tongue, ears, stomach, farji (genitals) from actions prohibited by Allah SWT. Allah Most High gives five senses to humans so that they use them in order to obey Allah SWT. Humans who do not use the five senses as ordered by Allah SWT. then the individual has acted *kufur nikmat* (denying favors) (al-Palimbani, 1354 H: 163). Data about the forms of immoral five senses can be seen in table 1 below.

**Table 1. The Immoral Form of the Five Senses**

No	Five Sense	The Immoral Form of the Five Senses
1	Eyes	(1) keep the eyes from seeing everything that is forbidden such as seeing women who are not lawful, (2) take care of seeing good young men / young women apparently with lust, (3) keep the eyes from looking at Muslims with the intention of insulting, ( 4) keep the eyes from seeing all disgrace (al-Palimbani, 1354 H: 165)
2	Ears	1) keep the ears from hearing all that is <i>heresy</i> that is reproached which is not in accordance with the Shari'a, (2) keep the ears from hearing people who curse people including those who curse and listen to curses, (3) keep the ears from hearing vile words, ( 4) keep the ear from words that are useless, (5) keep the ear from listening to people who say human evil (al-Palimbani, 1354 H: 166)



No	Five Sense	The Immoral Form of the Five Senses
3	Tongue	(1) stay away from; lying, breaking promises, cursing, gossip, calling the crimes of people who are famous for their wickedness, evil, committing adultery, drinking wine, stealing and so on, (2) denouncing what people say by denying their words and justifying themselves ( <i>jadal</i> ), (3) ) cursing the creatures of Allah SWT. and pray for Allah's creatures. with evil prayers, (4) joking in order to humiliate a human with imagery like that person (al-Palimbani, 1354 H: 167-178)
4	Stomach	(1) maintain the stomach from eating non-halal (pork and dog meat and all forbidden animals, carcasses, treasure obtained by stealing and seizing, usury property, and wine) and syubhat (which are unclear as halal and haram as pet meat that eats grass in the forest belonging to the king (al-Palimbani, 1354 H: 187-189)
5	Farji	keep farji from actions that are prohibited

### *The Spiritual Act of Worship ( The Essence of Practice)*

After the individual can avoid immoral acts done by his five senses, the individual can carry out efforts to get closer to Allah SWT. by cleansing the heart, that is, avoiding immorality that is spiritual. According to Shaykh al-Palimbani, there are ten types of immoral acts committed by humans. This type of immoral act refers to the Book of *Arba'in fi Uṣul al-Dīn* (al-Palimbani, 1354 H: 202). Data of human immoral actions in spiritual can be seen in table 2 below.

**Table 2. Spiritual Immorality**

No	Name of The Limb	The form of Immorality
1	Heart	(1) <i>syarkhutto'am</i> or very fond of food and are more than full than usual and eat more
		(2) <i>syarh al-kalam</i> signifies very fond of saying nonsense words
		(3) <i>ghadhab</i> or angry
		(4) <i>hasud</i> implies envy
		(5) <i>bakhil wa hubb al-mal</i> implies stingy and love too much on the property
		(6) <i>hubb al-jāh</i> namely like a majesty
		(7) <i>hubb al-dunia</i> namely love of the world
		(8) <i>kibr</i> or arrogant
		(9) <i>'ujub</i> is feeling wonder at itself
		(10) <i>riya'</i> or show off

Table 2 explains that after a Muslim is able to remove immoral deeds from its mind and its heart is clean, it remains only to be filled with good and praiseworthy deeds. The filling of the heart is part of the obedience of the heart. Filling the heart with praiseworthy deeds is a way of taking *maqamat* in the world of Sufism. *Maqamat* of Syekh al-Palimbani consists of ten dignity (levels), namely: *taubat* (repentance), *khauf*, *zuhud*, *patience*, *gratitude*, *tawakal*, *mahabbah*, *rida*, *sincere*, *patient* and *honest*. The description of the *maqamat* of Sheikh al-Palimbani is mentioned in table 3 below.

**Table 3. Repentance and its requirements**

No	Maqamat	Requirements
1	Repentance (al-Palimbani, 1354 H; 224).	(1) rejecting immoral acts
		(2) regret for every action that has been done
		(3) will never commit immoral acts as before forever

If a Muslim has committed a sin (*zālim*) against another person, then he must fulfill the three conditions for repentance as mentioned in table 3 above by adding one more condition, namely to restore the rights of the person he has wronged or ask for the illegality of the assets that have been taken. The method of restoring someone's rights or assets can be done through: first, if the person who owns the property has no known place of residence or has died, then the return must be given to his heirs. *The second* way is if the heir has also died, then the property can be donated to *fuqara* (indigent people). Third, if the wrongdoer is a poor or indigent person, it is advisable to do more worship and do good and repent to Allah Ta'ala, and ask Allah Ta'ala to make the property legal on the Day of Judgment (al-Palimbani, 1354 AH ; 224).

**Table 4. Khauf and its requirements**

No	Maqamat	Requirement
2	<i>Khauf</i>	(1) have a feeling of fear of Allah SWT.

**Table 5. Zuhud and its requirements**

No	Maqamat	Requirements
1	<i>Zuhud</i> (al-Palimbani, 1354 H; 251)	(1) leaving the worldliness even though his heart tends to it
		(2) His heart hates worldliness and does not incline to it knowing that the world and the pleasures of the hereafter cannot be gathered
		(3) His heart is not inclined towards worldliness and has no hatred from the world, so that the world he has is the same as the absence of a world in him

Syekh al-Palimbani's *zuhud* concept prioritizes the *zuhud* which is located in the mind and heart. *Zuhud* is part of cleansing the heart so that it is not tied to worldly things that can turn someone from worshiping for the hereafter. *Zuhud* in the *Hidāyah al-Sālikīn Book* does not mention the conditions for *uzlah* (aloof, turning away) from social life and only focuses on purifying the mind from dependence on the world.



**Table 6. Patience and Its requirement**

No	Maqamat	Requirement
1	Patience	(refrain from something that is) not pleased by Allah and refrain from complaining against something other than Allah Ta'ala (al-Palimbani, 1354 H; 256).

Patience has a requirement to focus only on Allah SWT so that whatever happens to someone, he will not complain about it to others. He will only complain about his life problems to Allah SWT.

**Table 7. Grateful and Its requirements**

No	Maqamat	Requirements
1	Grateful	(1) Realize that all the favors he received is from Allah SWT (2) Uphold the blessings of Allah ta'ala through act with <i>ta'dim</i> , namely raising the name of Allah and humble themselves to Him (3) All the blessings of Allah SWT should be used for all deeds that are pleased by Allah Ta'ala and kept away from everything that is prohibited by Him.

Owned gratitude can be shown in a way of; (1) the human heart knows that God made himself human, (2) uses his ears to listen to dhikr, and (2) hears the Koran and hears knowledge that is beneficial to the afterlife, (3) does not listen to everything that is haram, everything that is makruh and everything that is in vain, (4) using his tongue for dhikr and reading the Koran and giving thanks through *alhamdulillah* which is addressed only to Allah Ta'ala, (5) all parts of the human body from the hands of the feet and others, should be used practices that are favored by Allah the Almighty and avoid actions that are prohibited by Allah Ta'ala (al-Palimbani, 1354H; 258-259)

**Table 8. Sincerity and Its requirements**

No	Maqamat	Requirements
1	Sincerity	(1) solely to Allah ta'ala (2) not associate acts of worship with other deeds other than Allah such as <i>riya</i> , <i>sum'ah</i> , and <i>'ujub</i> (al-Palimbani, 1944: 259)

Sincerity in language terms means to purify something which mixed with something else. As stated in the word of Allah SWT; *yahruju min baini farsin wa damin labanan ḥōlison sāighan lissyārībīn*, meaning; "Out of the dung and blood of pure milk, which is delicious for one who drinks it." The essence of sincerity according to the term *syara* 'as put forward by Ibrahim bin Adham: *al-ihlas shidqunniyat ma'a Allah' azza wa jalla* (Ikhlās begins with the intention only for Allah 'Azza wa Jalla) (al-Palimbani, 1944: 260)

**Table 9. Sidik (Honest) and Its requirements**

No	Maqamat	Requirements
1	<i>Sidik</i>	<p>(1) <i>Sidik</i> in words, that is, true in word for time and deeds</p> <p>(2) <i>Sidik</i> with intentions, namely true intentions, namely intentions that lead to virtue so that if the intention is mixed with something other than virtue, the truth of the intention will be lost.</p> <p>(3) <i>Sidik</i> in 'azam (ambition), namely true to his ambitions. For example, the ambition of being able to give alms or become a king so that he can do justice to his people, then if those ambitions do not change, then these ambitions are true. However, if it changes, then the ambitions cannot be justified.</p> <p>(4) <i>Sidik fil wafa 'bil'azam</i>, which is true in perfecting what is the goal.</p> <p>(5) <i>Sidiq fil maqamat</i>, which is true in all <i>maqam</i>. What is meant by that <i>maqam</i> is the inner deeds, such as khauf and ridha and tawakal and others related to all inner deeds.</p>

Tawakal has the essence of tawakal, namely adhering only to Allah Ta'ala, believing only in Allah Ta'ala without hesitation and will not change for certain reasons. The last *maqam* is mahabbah, which is love for Allah SWT, ridha with all His provisions and dhikr al-maut (remembering to die).

#### *Ma'rifat to Allah through Dhikr*

Shaykh al-Palimbani placed *dhikr* as a way to fana and *ma'rifat*. Fana attainment and *dhikr ma'rifat* have many benefits for *dhikr* experts. Among the benefits of *dhikr*, namely: (1) Carry out the commands of Allah Ta'ala, (2) People who do *dhikr* will be called by Allah SWT. (3) Get *ridha* from Allah ta'ala, (4) Declare the greatness of Allah Ta'ala in the heart of those who do *dhikr*, (5) Use every parts of the body in obeying Allah Ta'ala. *Dhikr* can be done in the manner of *dhikr jahr* (*dhikr* in aloud voice) and *zikir sirr* (*dhikr* in a low voice). Most scholars of *ahl al-tasawuf* argue that it is obligatory for a student to do *dhikr* with *jahr*, that is, to do *dhikr* in a loud voice. A student should do *dhikr* with a perfect loud voice and move from head to toe (al-Palimbani, 1354: 298). Meanwhile, *zikir sirri* is more *afdal* (be considered more important) for people who are *arifin*, that is, people who have come to Allah ta'ala makrifat (al-Palimbani, 1354: 300)

#### *The Effect of the Palembang Sufi School on the Syekh al-Palimbani's Neo-Sufism Thought*

The interaction that existed between the Palembang people and Muslim traders from the Middle East had occurred in the 18th century. The interaction between the Palembang people and Muslim traders from the Middle East, especially from Arabia and Persia, had been going on since the time of the Srivijaya Kingdom in the 10th century. Islam was not developed at that time. Islam developed there around the 14th century, namely at the end of the Srivijaya Kingdom. The development of Islam in Palembang became stronger when the Palembang Sultanate was founded around the early 17th century. This development of Islam received strong support from the Sultans of the Palembang Sultanate which then led to many traders from Hadhramaut visiting Palembang. One of these traders was the father of Sheikh al-Palimbani. He was a trader and ulama from sayyid circles who visited

Palembang in the early 17th century (Azra, 2007: 304-305).

The development of Sufism in Palembang has a close relationship with the Palembang Sufi school of thought. The Palembang Sufi school is rooted in the teachings of a Sufi from Baghdad, named al-Junaid who died in 910. The direct source of his teaching is the *Risalah fi al-Tauhid* (Risalah on Unity) or known as *al-Hikam* created by Wali Raslan ad-Dimasyki. He died in 1369. In addition to the book *Risalah fi al-Tauhid*, two interpretations of the treatise, namely *Fath al-Rahman* (Victory of the Merciful) by Zakariyah al-Ansari (died in 1520) and *Khamrat al-Khan* (Wine From a Lodging House) by Abd al-Ghani an-Nabulusi (died in 1731). Al-Ghazali's works also had a major influence on the Palembang sufi school (Braginsky, 1998: 477).

The oldest treatise from the Palembang Sufi school is a treatise written by Syihabuddin from Palembang around 1750. This treatise contains a brief description of the syahadat. In his treatise, Syihabuddin strongly criticized the Malay Sufis who had just entered the path of introducing Sufism and had not yet had the chance to overcome "internal shirk". What is meant by internal shirk is still expecting something other than Allah SWT, but has dared to interpret the formula of tauhid: "There is no God but Allah" as: "There is no existence other than Allah's Being". This interpretation can only be justified for a Sufi who has reached a high level, whereas to the common people, such words are heard as expressions of kafir. According to the author of this treatise, new Sufis should be prohibited from reading books on the dignity of the seven, and instead read only the treatise of orthodox mystics, who guard against heretical heresy contained in the 72 kafir schools of thought. Syihabuddin further emphasized that the basis of activities for Sufis at the initial stage, as well as at the middle and late stages, is always sharia. The treatise also outlines the teachings on the path leading from moral knowledge, faith knowledge, to spiritual knowledge shared by Sufism claimants, namely the right to believe (Drewes 1977: 105, Braginsky, 1998: 477)

The thoughts of the Palembang Sufi figures along with the characteristics of the orthodox Sufi at least played a role in the network process of the 18th century ulama. For Sheikh al-Palimbani, although he did not stay long, geneologically he had a strong bond with them as someone from the same homeland. The ties to the thoughts of the Palembang Sufis were strengthened through a network of ulama that took place in the 18th century. Moreover, in the following years, it was Syekh al-Palimbani who spread the Sammaniyah tarekat to a very strong influence and was embraced by most of the people of Sulawesi, Sumatra and even spread to Java.

#### *The roots of al-Palimbani's Neo-Sufism*

Sheikh al-Palimbani's Neo-Sufism roots came from al-Ghazali's Sufism. Meanwhile, al-Ghazali Sufism itself is a continuation and extension of the influence of previous Sufi figures, namely al-Junaid. The thought of al-Junaid views tawhid from a certain perspective based on the conception of *fana'*, which is to free oneself from everything other than Allah SWT. *Fana'* in this case is a phenomenon that is not permanent and unstable, and is a gift from Allah SWT to His servants. When experiencing *fana'*, the condition of the Sufis is divided into 2 parts, where some of them return to a state of *baqa'* so that they still recognize the dualism between Allah SWT and nature, while others also enter into the assumption of *ittihad* or *hulul* or *wihdah al-wujud*. *Ittihad* or *hulul* is a conception that does not differentiate

between Allah SWT and humans or nature, or between Allah SWT as God the Creator and creatures (Shihab, 2001: 75-76)

The first group was represented by al-Junaid, which was later followed by al-Ghazali, while the second group was represented by Abu Yazid al-Busthami and al-Hallaj. The second group began to appear in the 6th century through Ibn ‘Arabi who brought the doctrine of pantheism. Some of these *fana’* of Ibn ‘Arabi understandings are against it, some are compromising and some are even supporting it. The character who opposes the understanding of Ibn ‘Arabi is represented by Ibn Taymiyah, while one of the supporting figures is al-Sya’rani. The Ibn ‘Arabi doctrine was developing in Indonesia through the intellectual network in Aceh from Syekh Burhanpuri through the ten dignity teachings. This teaching developed in Aceh by Hamza Fansuri. That teaching got contradiction represented by Syekh Nuruddin Ar-Raniri. The thoughts of Sheikh ar-Raniri were later represented by Sheikh Al-Palimbani where he was considered the heir of al-Raniri’s thoughts. Therefore, if traced back to the more backward period, the thought of Sheikh al-Palimbani is the successor of al-Ghazali from al-Junaid.

The books created by Syekh al-Palimbani, especially the *Hidayah al-Sālikin* and *Sayr al-Sālikin* Books, both of which are translations and adaptations of the works of al-Ghazali *Lubab al-Ihya* and *Bidayah al-Hidayah*, have proven capable of strengthening the position of Sunni Sufism in Homeland in the late 19th century. The two works of Syekh al-Palimbani, written in Malay, have been widely circulated and studied by the public during the lifetime of Sheikh al-Palimbani. The supporting factor that made Syekh al-Palimbani’s work at that time widely distributed and used, among others, was because it was written in Malay so that it was easier for the public to understand. This is related to the condition of most of the people of the archipelago at that time, who still found it difficult to understand Arabic. That is why the book by Sheikh al-Palimbani has become popular and has been printed several times. From the aspect of the content of his Sufism teachings, al-Palimbani’s thoughts opened the minds of the people that Sufism was not solely oriented towards achieving the condition of unification or in that century it was more popularly known as *Wahdat al-wujud*, either through Ibn ‘Arabi’s teachings or through the teachings of the dignity of the seven Sheikhs. Burhanpuri which developed in Aceh. However, Sunni Sufism which emphasizes the aspects of purifying monotheism and the implementation of sharia can actually be used as a more directed guide for society in general.

#### *Neo Sufism al-Palimbani and the Reconciliation of Sunni Sufism and Philosophical Sufism in Indonesia in 18th Century*

The Indonesian Sufism style consists of *Sunni Sufism* and *Falsafi Sufism*. Sunni Sufism has a tendency towards a strong practice of sharia, while Falsafi Sufism emphasizes the mysticism aspect towards union with God. The development of these two styles of Sufism has continued to develop since the time of Sufism in Aceh in the 17th century. The presence of *wahdatul wujud* teachings with the concept of the dignity of the seven Hamzah Fansuri and Syamsuddin al-Sumatrani received input from Sheikh Abdurrauf al-Singkili through the concept of *Wahdatul syuhud* teachings. Hamzah Fansuri’s Sufism teachings with a philosophical Sufism style have also developed in other areas, such as in Java. This is evidenced by the discovery of a Javanese script with the Falsafi Sufism pattern entitled *Serat*

*Suluk Sukarsa*.<sup>1</sup> There are expressions in the text that are similar to the Hamzah Fansuri song (Poerbatjaraka and Hadidjaya in Simuh, 1988: 23).

The development of Sufism in Java in the next period had the mystical characteristics of Islamic Kejawen through the concept of *Manunggaling Kawula Gusti* teachings. Manuscripts that talk about the mystical teachings of Islamic kejawen include *Serat Suluk Wujil*, *Suluk Malang Sumirang*, *Serat Cebilek* to Manuscripts of *Wirid Hidayat Jati*. These manuscripts are a representation of the philosophical Sufism teachings and developed in the court, which at that time became the center of Javanese cultural traditions. Meanwhile, the tradition of Sunni Sufism in Java developed in Islamic boarding schools, especially with the tradition of reading al-Ghazali's Sufism books such as the *Ihya 'Ulumuddin Book* and the *Bidayah al-Hidayah Book*. The development of Sufism in South Kalimantan has a different style, namely with the existence of Islamic Mystical Kejawen, considering that the teachings of Sufism there refer to the teachings of the Book of *Duur al-Nafis* by Syekh Nafis al-Banjari which is characterized by Sunni Sufism. The teachings of Sufism get a rival from the Sufism teachings of Sheikh Ambulung as a representation of Falsafi Sufism.

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The history of Indonesian Sufism at that time gave an understanding that Sufism in general often came with two different styles, namely Sunni Sufism and Falsafi Sufism, either side by side or alternately. These two teachings complement each other, so that they are related to the position of the Neo-Sufism teachings of Sheikh al-Palimbani in the 18th century in the Book of *Hidayah al-Sâlikin* which clearly becomes the counter for the teachings of *wujudiyah* Sufism. Meanwhile, for the author of the book Syekh al-Palimbani, the existence of the *Book of Hidayah al-Sâlikin* which he wrote has confirmed the position of Sufism towards the Sunni school of thought.

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<sup>1</sup> It's just that this *Serat* manuscript is considered older than the *Het Boek van Bonang* manuscript in the 16th century AD. Considering that the *Serat Suluk Sukarsa* manuscript is older than the lifetime of Hamzah Fansuri, it certainly cannot be said that the manuscript was influenced by Hamzah Fansuri's teachings. However, it would be more correct to say that they are scripts that have the same content, namely the theme of Falsafi Sufism as the teachings of Hamzah Fansuri.

## Conclusion

The conclusions obtained based on the study of the construction of Neo Sufism in the book of Hidayah al-Salikin by Syekh al-Palimbani are as follows:

First, the teachings of Sufism contained in the book of *Hidayah al-Sālikīn* consist of physical practices and mental / spiritual practices where the main basis is the purification of tauhid to Allah SWT. These practices are in the form of: (1) obedience which is physical through daily activities, (2) Obedience that is spiritual through the maintenance of the seven senses of body from immorality, which consists of eyes, hands, feet, tongue, ears, stomach, and farji, (3) Cleansing the heart by keeping it away from mental immorality which includes; *syarkhu'lo'am*, *syarh al-kalam*, *ghadhab*, *hasud*, *bakhil wa hubb al-māl*, *hubb al-jāh*, *hubb al-dunya*, *kibr*, *'ujub*, *riya'*. (4) Filling the heart with praiseworthy qualities in the form of repentance, *zuhud*, patience, gratitude, sincerity and *sidq*, *tawakal*, *mahabbah*, *ridha*, and *zikr al-maut*.

Second, the association of the teachings of Sufism in the book *Hidayah al-Sālikīn* with 18th century neosufism is that the teachings of Sufism in the book of *Hidayah al-Sālikīn* are an effort to reconcile the Shari'a and Sufism. This reconciliation is reflected in the condition of the book and the material of the book which prioritizes the purification of the faith and the existence of the Book of *Hidayah al-Sālikīn* has reaffirmed the position of Sunni Sufism in the 18th century.

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