

# ESENSIA

Jurnal Ilmu-Ilmu Ushuluddin

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*Alim Roswantoro*

**Analyzing the Concept of Tawakal in Al-Palimbani's Paradigm of Tasawuf**

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**Observing HTI's Da'wah Movement Following Perppu Number 2 of 2017 Concerning Community Organizations**

*Fatmawati, Kalsum Minangsih,  
Siti Mahmudah Noorhayati*

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## Introduction

According to the Sufi, there is a concept of the way to God by performing several stages, which must be pursued through the exercises of *rohaniyah/riyadhah*, better known as *maqāmat*, plural of *maqām*. *Maqāmat* / *maqām* is the level or station that must be passed by a servant (salik) to get to the presence of Allah based on what he has cultivated, which in the end if can unite with Him.<sup>1</sup> The plural form of *Maqām* is *Maqāmāt* which means stages or ladders in Arabic. Every Sufi differently composing the level of *maqām*, which means that each Sufi has uniqueness.

Imam al-Ghazali, one of the most famous Sufi figures in the Islamic world, in his book *Ihya' Ulumuddin*, says that *maqām* has eight levels: repentance, patience, *fakir*, *zuhud*, *Tawakal*, *mahabbah* (loving), *makrifat*, and *rida*.<sup>2</sup> Abu Bakr Muhammad al-Kalabadzi called ten levels, namely; repentance, *zuhud*, patience, *fakir*, *tawadhu'*, piety, *Tawakal*, *rida*, *mahabbah* (love), and *makrifah*. Abu Nasr al-Sarraj al-Tusi mentions seven, namely; repentance, *warak*, *zuhud*, *fakir*, patient, *Tawakal*, and *rida*. Abu al-Qasim Abd al-Karim al-Qusyairi mentions five stages of *maqām*, namely; *taubah*, *wara'*, *zuhud*, *Tawakal*, *sabr*, and *rida*. According to Harun Nasution, *maqām* divided into several stages, namely; *taubat*, *zuhud*, patience, *tawakal*, and *rida*, *mahabbah*, *makrifah*, mortal and *baqa*, and *ittihad* (unitiness).<sup>3</sup>

*Tawakal* is one part of *maqāmat*, which means: to give, to entrust and to represent.<sup>4</sup> The surrender, trust and represent it is to Allah Almighty, Almighty God. *Tawakal* is a condition that combines science and faith. There is not a

servant who does not need trust, either trust in Allah Almighty who in his power over all things, or rely on fellow creatures as weak as himself. Has no power to provide any benefit or danger. It has no power to kill, revive, and revive the dead.

*Tawakal* is part of the teachings of Sufism or *tarekat* which is incorporated in *maqām*, main *tasawuf akhlaki* underlying or emphasizing his teachings on *maqām* and *ahwal*. Sufism like that which many enter and develop in Indonesia. In Indonesia Sufism or *tarekat* thrives, like mushrooms that grow in the rainy season, because Islam that goes to Indonesia is Islam nuanced Sufism or *tarekat*. Sufism or *tarekat* that was brought and developed by the Sufis from outside or that brought and developed by Sufi Indonesia itself. One of the most famous and popular figures of Sufism and Indonesian *tarekat* and influences not only in Indonesia and in the archipelago, but also in the Middle East, he is al-Palimbani.

His full name, Abd aṣ-Ṣamad bin Abdullah al-Jawi al-Palimbani, but the Arabs named him with Sayyid Abd aṣ-Ṣamad ibn Abd ar-Rahman al-Jawi.<sup>5</sup> Al-Palimbani was born in Palembang in 1116 H/1704 M. His father was one of the descendants of the Arab nation who bearing the title or title Sayyid while his mother came from Palembang. His father came from Sana'a Yemen, who was once a qāḍī in the Kedah Sultanate, Malaysia.<sup>6</sup> Around 1112 H/1700 AD his father went to Palembang and married a daughter named Ranti.<sup>7</sup> After al-Palimbani was born, he returned to Kedah with his son.

The early education of al-Palimbani began in Negeri Kedah, Malaysia and continued in

<sup>1</sup> Mohammed Arkoun, *Nalar Islami dan Nalar Modern: Berbagai Tantangan dan Jalan Baru* (INIS, 1994).

<sup>2</sup> Al-Ghazali, *Ihya' Ulum al-Din*, Juz III, (Kairo: Musthafa al-Babi al-Halabi, 1939), 322.

<sup>3</sup> Harun Nasution, *Falsafat dan Mistisisme dalam Islam*, (Jakarta: Bulan Bintang, 1973), 62-63.

<sup>4</sup> Ahmad Warson Munawwir, *Kamus Arab - Indonesia*, (Yogyakarta: P.P. Al-Munawwir, 1984), 1687.

<sup>5</sup> Abd ar-Razaq al-Bayṭar, *Hilyah al-Basyar fi Tarikh al-Qarn aṣ-Ṣaliṣ 'Asyar*, Juz I (Damaskus: Maṭba'at al-Majma' al-'Ilmi al-'Arabi, 1963 M/1382 H), 851-852.

<sup>6</sup> Muhammad Hassan bin Tok Kerani Muhammad Arsyad, *At-Tarikh Salasilah Negeri Kedah* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1968), 123-126.

<sup>7</sup> Dewan Redaksi *Ensiklopedi Islam*, *Ensiklopedi Islam 4* (Jakarta: PT. Ichtar Baru van Hoeve, 1994), 78.

Patani, Thailand, after which he was sent by his father to study in Arabia. In Saudi Arabia, he was expected to study at Masjid al-Haram Mecca.<sup>8</sup> In addition to studying at Masjid al-Haram Mecca, he also studied in Medina. The tendency of al-Palimbani to tasawwuf is seen by how much he studied tasawwuf in Mecca and Medina. He also sought out other teachers and read the books of tasawwuf he did not study or accept, both in Mecca and Medina.<sup>9</sup> Al-Palimbani was a follower of the *Tarekat Khalwatiyah* which he received directly through his teacher Sheikh Muhammad al-Samman (d.1190 H / 1776 AD) in Madinah, then later the *Tarekat Khalwatiyah* was better known as the *Sammaiyah Order*. It was Al-Palimbani who introduced the congregation in Palembang and he was the first person to become a missionary of the *Tarekat Sammaniyah*.<sup>10</sup>

Al-Palimbani was the first person to introduce Sheikh Muhammad as-Saman and the *Samaniyah Order* into the Malay literature. Then later Muhammad Muhyiddin bin Shaykh Shihabuddin and Kemas Muhammad bin Ahmad translated the book *Manāqib Shaykh Muhammad as-Samman*, then since it developed *Terakat Sammaniyah* in Indonesia, which until now still can be found his followers.<sup>11</sup>

<sup>8</sup> According to Snouck Hurgranjé's research, at the end of the IX century, the Masjid al-Haram of Mecca was the only institution that functioned as a tertiary institution. Where in the Masjid al-Haram at that time if after completing the five daily prayers, the pilgrims make their groups in the form of a circle (*halaqah*), where in each group there is a teacher of each of them acting as lecturer (lecturer). The language used as the language of instruction is Arabic. C. Snouck Hurgranjé, *Mekkah in the Latter Part of the Nineteen Century*, terj. J.H. Monathan, (London : Gibb Memorial Series, 1931), 172-173.

<sup>9</sup> H.M. Chatib Quzwain, *Mengenai Allah : Suatu Studi Mengenai Ajaran tasawuf Syaikh 'Abdus Samad Al-Palimbani*, (Jakarta: Bulan Bintang, 1985), 183-184.

<sup>10</sup> Salman Aly, "Sejarah Kesultanan Palembang, dalam K.H.O. Gadjahnata dan Sri Edi Swasono, *Masuk dan Berkembangnya Islam di Sumatera Selatan* (Jakarta: UI Press, 1986), 161-162.

<sup>11</sup> Alwi Shihab, *Antara Tasawuf Sunni dan Tasawuf Falsafi: Akar Tasawuf di Indonesia* (Depok: Pustaka Iman, 2009), 99.

According to Sri Mulyati, there are three people from Palembang who have studied *Tarekat Sammaniyah* and became the disciples of Sheikh Muhammad Samman, which are: Sheikh Abd aṣ-Ṣamad, Mr. Haji Ahmad, and Muhyiddin bin Syihabuddin. Among those three disciples, Sheikh Abd aṣ-Ṣamad al-Palimbani is the most infamous figure.<sup>12</sup> They developed the teachings of the *Tarekat Sammaniyah* in Palembang and its surroundings.

### Short History of Al-Palimbani

Islam entered Palembang in the tenth century in the Srivijayan era. At that time Muslim traders from the Middle East, especially the Arabs and Persians who were Muslims, had started to come to Palembang, in addition to carried out trading activities also carried out Islamic da'wah activities secretly or secretly through interaction with the community. In interacting with the people of the Arab and Persian merchants, there were those who were considered smart and capable, the story reached the ears of the rulers, by the rulers of the Srivijaya kingdom who were considered capable of being utilized on various occasions, as messengers on missions diplomatic abroad.<sup>13</sup>

Another version states that the Islamic community has entered the territorial territory of the Srivijaya kingdom, as published in the *Ajaib al-Hindi: Live des Marvelve de I 'Inde* written by Buzurg ibn Shahriyar al-Rahurmuzi around 1000 AD, as which was quoted by Wan Jamaluddin. When Muslim traders who came from Arab-Persia visited the Srivijaya kingdom, they saw that there was a custom that worshiped the King which was carried out by the locals. Such a tradition was finally removed by the

<sup>12</sup> Sri Mulyati, *Mengenai dan Memahami Tarekat-tarekat Muktabarah di Indonesia* (Jakarta: Kencana, 2006), 192-193.

<sup>13</sup> Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara abad XVII dan XVIII; Melacak Akar-akar Pembaharuan Pemikiran Islam Indonesia* (Jakarta: Kencana, 2013), 304.

king after being criticized by Oman traders who called it contrary to Islamic teachings.<sup>14</sup>

But the new Islam spread rapidly in Palembang was in the centuries before the fall of the Srivijaya Kingdom, namely in the XIV century AD. Then at the beginning of the XVII century, when the rise of the Palembang Sultanate, Palembang became a strong and important Islamic stronghold.<sup>15</sup> In contrast to Winstedt, who said that in the XVIII century AD, the Sultanate of Palembang, had become one of the centers of Islamic studies in the archipelago, it was because after the Islamic empire in Aceh began to experience a period of decline, at the end of the XVII century M.<sup>16</sup>

Palembang established relations with traders from the Middle East region that have come to Palembang. Because of their high attention and interest in religion (in this case Islam) from the Sultan of Palembang, they made various tips and ways to attract the interest of Arab scholars to have the desire to come back and if necessary settle in Palembang, such as appointing them an envoy on a diplomatic mission abroad. It turned out that the business was quite powerful and successful for Arab migrants, mainly from Haḍramaut, arrived in Palembang. In the period leading up to the middle of the eighteenth century AD, several Arab scholars had succeeded in reaching or occupying a quite prominent position and holding control of religious posts in the Palembang Sultanate.<sup>17</sup>

Arabs seem to play a very important role in the spread and development of Islam in Palembang and its surroundings. This has been seen since the Arabs settled and lived then developed Islam in Palembang, since that time many scholars emerged from Palembang. One

of them was Shaykh Abd al-Ṣamad al-Jawi al-Palimbani.

The full name of Shaykh Abd al-Jamad al-Jawi al-Palimbani was Abd al-Jamad ibn Abdullah al-Jawi al-Palimbani, but the Arabs named him Sayyid Abd al-Jamad ibn Abd al-Rahman al-Jawi.<sup>18</sup> Al-Jawi was attributed to the Javanese, because at that time the Arabs were not familiar with other tribes or regions in Indonesia apart from Java, after another term emerged as; al-Sumatrani, al-Makassari, al-Banjari, al-Palimbani, al-Minangkabawi, al-Bantani, and others. According to the records of the Kedah State Salasilah Date, al-Palimbani was born in Palembang, in 1116 H / 1704 AD, his father was one of the descendants of the Arabs, who had a "sayyid" predicate, his mother was a Palembang woman, his father was said to have come from Sana'a Yemen, who often make trips to the Indian and Javanese (Indonesian) regions, which eventually settled and lived in Negeri Kedah, an area located north of the Malay peninsula, which is now included in the territory of Malaysia. It was also said that al-Palimbani's father had been a qāḍi in the Kedah Sultanate.<sup>19</sup> Around 1112 H / 1700 AD his father held a visit to Palembang. It was in Palembang that he married a Palembang princess named Ranti.<sup>20</sup> After al-Palimbani was born, he returned to Kedah with his son.

Al-Palimbani's initial education began in Negeri Kedah (northern Malaysia) and Patani, which now belongs to the territory of the Southern Thailand State. Azyumardi Azra assumed that al-Palimbani learned that in a cottage, which is a traditional Islamic educational institution in the region, after which he was

<sup>14</sup> Wan Jamaluddin, *Pemikiran Neo-Sufisme Abd al-Ṣamad al-Palimbani* (Jakarta: Pustaka Irfani, 2005), 14.

<sup>15</sup> Azyumardi Azra, *Jaringan...*, 304.

<sup>16</sup> R.O. Winstedt, *A History of Clasical Malay Literatur* (Kuala Lumpur: Jmbras, 1969), 84-85.

<sup>17</sup> Azyumardi Azra, *Jaringan...*, 304.

<sup>18</sup> Abd al-Razaq al-Bayṭar, *Hilyat al-Basyar fi Tarikh al-Qarn al-Saliṣ 'Asyar, Juz I* (Damaskus: Maṭba'at al-Majma' al-'Ilmi al-'Arabi, 1963 M/1382 H), 851-852.

<sup>19</sup> Muhammad Hassan bin Tok Kerani Muhammad Arsyad, *Al-Tarikh Salasilah Negeri Kedah* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1968), hlm. 123-126.

<sup>20</sup> Dewan Redaksi *Ensiklopedi Islam, Ensiklopedi Islam 4* (Jakarta: PT. Ichtar Baru - van Hoeve, 1994), 78.

sent by his father to study in the Saudi Arabia region.<sup>21</sup> However, it is not known exactly when he left for the Arabian peninsula, because there is no historical record about it. In Saudi Arabia, he was thought to study at Mecca and Medina.<sup>22</sup> He learned various disciplines from the great scholars of the time that. Although his education was very complete, he recalled many scholars where he studied, but his tendency to Sufism was very strong. It was seen how much he studied Sufism in Mecca and Medina, in addition he also sought other teachers and read the books of Sufism which he did not study or were not accepted in Mecca and Medina.<sup>23</sup>

As a child, while still in Palembang, al-Palimbani had studied Sufism. He studied the book *Al-Tuhfah al-Mursalah*, the work of Shaykh 'Abd al-Rahman bin' Abd al-'Aziz al-Magribi and when before leaving for Mecca he had studied the books of Sufism, such as the book of Sufism composed by Shaykh ' Abd al-Rauf al-Jawi al-Singkili and the book of Sufism composed by Syamsuddin al-Sumatrani, both Acehese Sufi figures.<sup>24</sup> In Mecca it is alleged that al-Palimbani studied in the Masjid al-Haram, but it cannot be known exactly when he began to study, with whom he studied, and how long he studied, because there were no historical data and records explaining about it.

Chatib Quzwain also estimated that al-

<sup>21</sup> Azyumardi Azra, *Jaringan...*, 307.

<sup>22</sup> According to research conducted by Snouck Hurgranjé, at the end of the nineteenth century the Masjid al-Haram Mecca was the only educational institution that served as a college. At Masjid al-Haram at that time if after completing the five times prayer, the congregation made each group in the form of a circle (*halaqah*), in each group there were professors each acting as lecturers (lecturers). The language used as the language of instruction is Arabic. C. Snouck Hurgranjé, *Mecca in the Latter Part of the Nineteen Century*, trans. J.H. Monathan (London: Gibb Memorial Series, 1931), 172-173.

<sup>23</sup> <http://allahadatanpatempat.blogspot.com/2009/12/sekilas-perkembangan-tarekat-dan.html>.

<sup>24</sup> Dewan Redaksi Ensiklopedi Islam, E.I. 4, 78. It was acknowledged by al-Palimbani as stated in his book: *Sair al-Sālikin ilā 'Ibādah Rabb al-'Ālamīn*, Juz III (Semarang: T oha Putra, without years), 183.

Palimbani in Mecca studied at Masjid al-Haram, it was based because he could master Arabic well, but it was not known for sure how long he studied Arabic outside the Masjid al-Haram in an effort prepare for that.<sup>25</sup> To note that studying at the Mecca al-Haram Mosque, the language used as the medium of instruction is Arabic, meaning that the teacher or lecturer in delivering material, dialogue and communicating is using Arabic, while for people who cannot or do not know Arabic must first prepare themselves by studying Arabic under the guidance of a teacher who is special for that outside the Masjid al-Haram.<sup>26</sup>

The ability of al-Palimbani to rule Arabic is indeed good and good and can not be doubted, it is proven by the writing of the book he has given the title: *Zuhrah al-Murīd fī Bayān Sentence al-Tauhīd*, which is a summary of the monotheistic lectures he received while he was studying at the Masjid al-Haram, according to him the material was received from an educated man from Egypt. The learned man intended by al-Palimbani was Ahmad bin Abd al-Mun'im al-Damanhuri.<sup>27</sup> The book was written in 1178 H / 1764 M.<sup>28</sup>

According to al-Palimbani's admission, the book was written at the request of someone but did not mention what the person's name was, it was clear that the person was his friend who both attended the lectures. The purpose of the book is to be an aid to people who have not been able to master Arabic. This argument is one of the tips or the way to start an article, this also means that al-Palimbani has started a new stage in the course of his life, as an educated person, who must devote his knowledge to the

<sup>25</sup> H.M. Chatib Quzwain, *Mengenal Allah: Suatu Studi Mengenai Ajaran Tasawuf Syaikh 'Abdus Samad al-Palimbani* (Jakarta: Bulan Bintang, 1985), 13.

<sup>26</sup> *Ibid.*, 12-13.

<sup>27</sup> Dewan Redaksi Ensiklopedi Islam, E.I. 4, 78.

<sup>28</sup> G.W.J. Drewes, *Further Data Concerning 'Abd al-Samad al-Palimbani*, in *Bijdragen van Het Koninklijk Instituut Voor Taal-, Land en Volkkenkunde (BKI)* (Leiden: The Hague, 1976), 222-224.

wider community. At that time, he was thought to have been known by some Jawi people and other Nusantara people who were in Mecca as an educated person who could provide assistance and guidance to people who had not yet mastered Arabic, whether it was prospective students who will take lessons or lectures at Masjid al-Haram or pilgrims who do not want to go back to their home country, because they are still willing to get perfunctory knowledge supplies to be practiced according to their abilities and in accordance with the prediction or title they wear, namely Hajj.<sup>29</sup>

In the year around 1188 AH / 1774 AD, Al-Palimbani was asked by an unnamed superior to write about issues related to the nature of faith and things that could damage the faith.<sup>30</sup> To fulfill that request he wrote a book entitled *Tuhfah al-Rāgibīn fī Bayān Haqīqah al-Īmān al-Mu'minīn wa Mā Yufsiduhu fī Riddah al-Murtaddīn*.<sup>31</sup> Then in 1192 AH / 1778 AD, he also wrote a book entitled *Hidāyah al-Sālikīn fī Sulūk Maslak al-Muttaqīn*. *Hidāyah al-Sālikīn* is a book written in the Malay language with Arabic letters. Al-Palimbani claimed that this book is a translation of *Bidāyah al-Hidāyah*, infamous book of al-Ghazali, which is then supplemented by commentaries that are considered as an important part to be known by the Muslims in his era.<sup>32</sup>

<sup>29</sup> Chatib Quzwain, Mengenal..., 13-14.

<sup>30</sup> The expression is stated at the beginning of his writing, which reads as follows:

طلب مني لا يمكنني مخالفته من بعد اكابر الزمان اشرف الله قلبي وقلبه بنور التوحيد والعرفان

Asking me of someone who could not possibly reject him who was part of him was the princes of this time who had explained by God my heart and heart with the light of monotheism and ma'rifat. Al-Palimbani, *Tuhfat al-Ragibīn fī Bayān Haqīqat Īman al-Mu'minīn wa Mā Yufsiduhu fī Riddah al-Murtaddīn*, MS. Jakarta, MI. 719, hlm. 1.

<sup>31</sup> According to Drewes the leader who was intended by al-Palimbani was the Sultan of Palembang, Sultan Najamuddin or his son, Bahauddin. Drewes, Further..., 274-275.

<sup>32</sup> Abd al-Şamad al-Palimbani, *Hidāyat al-Sālikīn fī Sulūk Maslak al-Muttaqīn* (Jakarta: Al-'Aidrus, 1354 H/1936 M), 4 and 345.

After that in 1193 AH / 1779 AD, he began writing the book entitled *Sair al-Sālikīn ilā 'Ibādah Rabb al-'Ālamīn*. This book is also in Malay and also according to the author itself is a translation from the work of al-Gazali, *Lubāb Ihyā Ulūm al-Dīn*, which translates to take more and less for ten years, and was completed in 1203 H / 1788 AD.<sup>33</sup> This work is expected to be his last work, because considering that when finishing this paper, he was approximately 84 years old, where at this age people are usually no longer productive in terms of work, including writing. As for when he died and where he died there were no experts or historians who could clearly explain and demonstrate it.

Based on the records of the dates of the Salasilah Negeri Kedah, in 1244 H / 1828 AD, al-Palimbani came from the Holy Land of Mecca to the land of Kedah to visit his brother Abd al-Qadir<sup>34</sup> who at that time served as the mufti of Negeri Kedah. At that time the capital Kuala (now Kuala Muda) was being occupied by Siamese troops (now Thailand), in a negotiation between the leaders of the State of Kedah, it was agreed to form an army to attack or expel Siamese troops from the land of Kedah, in battle. It was between the Kedah State troops and the Siamese State troops that al-Palimbani died, the battle took place in 1224 H / 1828 AD.<sup>35</sup> Therefore he was considered dead at the incident that year, but that was denied by Azyumardi Azra, because there is no supporting evidence from other sources that indicate that al-Palimbani had returned to the State of Kedah or to other parts of the archipelago, including to Indonesia, according to him at that time al-Palimbani's

<sup>33</sup> Al-Palimbani, *Sair al-Sālikīn ilā 'Ibādah Rabb al-'Ālamīn* Juz IV, 267.

<sup>34</sup> According to history, al-Palimbani had two half-brothers, Abd al-Qadir and Abdullah. Where his father, Shaykh Abd al-Jalil, before marrying al-Palimbani's mother in Palembang, he was married to the daughter of Negeri Kedah named Zainab, from this marriage to Zainab he was given these two sons. See Muhammad Hassan, *Al-Tarikh ...*, 124.

<sup>35</sup> *Ibid.*, 149-150.



age should have reached 124 years, the age considered to be too old and very risky to go into battle.<sup>36</sup>

The death of al-Palimbani in the warfare as expressed by the Kedah State Salasilah Date above, is a natural thing, because in a battle there are usually losers and there are those who win, the losers are certainly more victims including death (died), so also with the warfare between the Kuala troops (Kuala Muda) and the Siamese (Thai) troops, because the Siamese forces were strong, so they could defeat the Kuala troops, because al-Palimbani was on the losing side, which of course many deaths (died) were not it is also possible that al-Palimbani also died. The death of al-Palimbani in the aforementioned battle was not a problem, but the problem was his pride in the land of Kedah because there was no literature/source which revealed it except the Salasilah Negeri Negeri Kedah date, which was very difficult to accept because it did not have a strong and reasonable argument. Then if he died in the battle, he would know where his grave or grave was, because he was known to belong to a famous or famous family in the State of Kedah at that time, where his brother Abd al-Qadir was one of the muftis in The land of Kedah, but until now no one can show where the tomb is.

It is alleged that al-Palimbani did not return to Palembang after he finished his education in Mecca, because he had achieved a good career in the Holy Land or because it was more appropriate to live there to shout the call of *jihād fī sabīlillāh* which was his specialty, no information showed that he there was left a descendant in Mecca, and there was no description of where the tomb was, whether in Hijaz or in Palembang.<sup>37</sup>

Meanwhile, it was said that the battle that had captured the soul of al-Palimbani occurred in a place called Haah Yai, which was one of the territories under the authority of Siam (Thailand) - near Songkhla (North Kedah), corpse - the lives of the Shuhadās' who died in the battle cannot be taken and buried, including al-Palimbani, that is because the State of Kedah forces were forced to retreat, having lost the battle.<sup>38</sup>

It is strongly suspected that Shaykh Abd al-Jamad al-Jawi al-Palimbani died after 1203 AH / 1789 AD, the year in which he had finished writing his work entitled *Sair al-Sālikīn ilā 'Ibādah Rabb al-'Ālamīn*.<sup>39</sup> Things this is based on several things, including after his work was found no indication of his other works and also at that time he was estimated to have been 84 years old, the age considered to be quite old. The place of death is estimated to be the Saudi Arabia region. It was based on several considerations, among others, where he completed his work entitled *Sair al-Sālikīn ilā 'Ibādah Rabb al-'Ālamīn*, which is his last work in Ifaif, one of the cities within the government territory Saudi Arabia. Even so, there is no reliable or reasonable literature was found which said that he returned to the archipelago after he wrote his work.

Meanwhile, Shaykh Abd al-Jamad al-Jawi al-Palimbani was among those who were also many of his followers at least from Indonesians, especially around Palembang and Jambi, especially in the field of Sufism or *tarekat*, where he adhered to Sufism with *tarekat* nuances Samaniyah *tarekat*.<sup>40</sup> In addition, the people of Palembang and surrounding areas, including Jambi, believed that Sheikh Muhammad al-Samman was a sacred guardian, this was evident

<sup>36</sup> Azyumardi Azra, Jaringan..., 308.

<sup>37</sup> Sri Mulyati, Tasawuf Nusantara Rangkaian Mutiara Sufi Terkemuka (Jakarta: Kencana Prenada Media Group, 2006), 112.

<sup>38</sup> Muhammad Hassan, Al-Tarikh... 149-150.

<sup>39</sup> Al-Palimbani, Sair..., Juz IV, 267

<sup>40</sup> Alwi Shihab, Antara Tasawuf Sunni dan Tasawuf Falsafi: Akar Tasawuf di Indonesia (Depok: Pustaka Iman, 2009), 99.

in the village of the author himself, namely the Kasiro Village in the Batang Asai District, Sarolangun Regency, Jambi Province, where up to now there are still people or people who, if their prayers, intentions or desires are achieved or fulfilled, especially their crop yields increase from usual, they hold almsgiving by reading Manāqib Samman, sometimes accompanied by reading *qulhu*, *tahlil* and finally closed with prayer.

Al-Palimbani is one of the people who developed the teachings of the Sammanyiah Order in Indonesia, especially in the Palembang and Jambi regions. Chatib Quzwain in his research stated there are three Samaniyah *tarekat* disciples were found in the province of Jambi, each of whom teaches two books of al-Palimbani's works, namely: *Hidāyah al-Sālikīn fī Sulūk Maslak al-Muttaqīn* and *Sair al-Sālikīn ilā 'Tbādah Rabb al-'Ālamīn* to his students.<sup>41</sup> According to Peeters, Abd al-Alamah al-Palimbani was the first person to become a missionary for the Sammaniyah Order. Then the Palembang sultans played an important role as protectors of the Sammaniyah *tarekat*. It is based on three things, first; in Hikayat Syekh Muhammad Muhammadamad, it is stated that Sulṭan Mahmud Baha'uddin in 1776 AD once gave 500 real waqf money to zawiyah (places of worship of the *tarekat*) of the Sammaniyah *Tarekat* in Jeddah. Zawiyah then functions as a container for pilgrims from Palembang who want to go to Mecca, second; in the book of Bahr al-'It is miraculously mentioned that Pak Muhammad bin Kemas Ahmad was

ordered to write the book by Sulayan Mahmud Badaruddin (1724-1758). Then at his command also Muhammad's Pak wrote the Hikayat of Sheikh Muhammad Samman, and third; in the Menteng War Poem. In 1818, a war with the Netherlands occurred and Sulayman Mahmud Badaruddin mobilized the ulama to do *rātib*.<sup>42</sup> The kind of *rātib* was confirmed by Peeters was *rātib Samman*.<sup>43</sup> According to Martin van Bruinesen, *rātib Samman* has a function to bring magic and immunity to oppose the enemy.<sup>44</sup>

The ritual of reading *Rātib Samman* has become a common part of every celebration in the Palembang area and its surroundings. Previously the *rātib* was often carried out with the aim of *istigāsah*, asking for help from Shaykh Muhammad Samman.<sup>45</sup> In the author's own village, namely in Kasiro Village, Batang Asai District, Sarolangun Regency, Jambi Province and its surroundings, more or less 20 years ago, the Samman *rātib* was found, which was carried out on the night of Ramaḍan night, after the 15th of Ramaḍan or evening the recitation of qunūt prayers in the third or final raka'at of ṣalat witir (in the village and the surrounding areas are mostly raka'at), usually on Thursday Friday night after the completion of witir, which begins with recitation of remembrance, such as remembrance after ordinary prayer, then proceed with reading *tahlil* (lā ilahā illā Allāh) 100 times in a loud voice, for a long time faster and harder, type it is reading *tahlil* that originally recited the sentence of tauhid lā ilahā illā Allāh by sitting cross-legged, then the remembrance just says Huw Daim Allah Daim Huw Duya Allah Duya. When he began to read Huw Daim Allah Daim, Huw Duya Allah Duya,

<sup>41</sup> The three teachers were from different regions, namely: first, Guru 'Abd al-Qadir who was in Terusan Village, Batang Hari Regency, was a native of the Batang Hari people; secondly, Haji Muhammad in Jambi City, who came from Kalimantan; and third Imam 'Abd al-Rahman who lived in the spontaneous transmigration village of Tangkit Village, Muaro Jambi District (formerly in the Batanghari Regency), who came from Sulawesi. Each of them took tarekat from their respective regions of origin. Chatib Quzwain, *Mengenal...*, 137 see footnote no. 66 and 67.

<sup>42</sup> *Ratib* in the term tasawuf is a kind of remembrance or wirid that must be done regularly after ṣalat 'isya' on Friday night. Chatib Quzwain, *Mengenal...*, 131.

<sup>43</sup> Jeroen Peeters, *Kaum Tuo Kaum Mudo; Perubahan Religius di Palembang 1821-1942* (Jakarta: INIS, 1977), 23-24.

<sup>44</sup> Martin van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat* (Jakarta: Gading Publishing, 2015), 62.

<sup>45</sup> Martin van Bruinessen, *Kitab...*, 62.

then the leader or priest stood who was followed by admirers and others, lapaz Huw Daim Allah Daim, Huw Duya Allah Duya was read usually 100 times, then sat back, then closed by reading the sentence of the shahada along with reading shalawat to the Prophet Muhammad SAW., and ending with reading the prayer, which is the usual prayer after the "witir prayer." In the Kasiro village community and its surroundings, the rātib is better known as rātib buyūn.

According to Sri Mulyati, there are three people from Palembang who had studied the Order Sammaniyah immediately became a disciple of Sheikh Mohammed Samman, namely: Sheikh Abd al-Samad, Tuan Haji Ahmad, and Muhyiddin bin Syihabuddin, and Sheikh Abd al-Alamad al-Palimbani. Al-Palimbani is considered as the most influential figure among the other disciple of Sheikh Mohammed Samman.<sup>46</sup> These were those who developed the teachings of the Sammaniyah *Tarekat* in Palembang and its surroundings.

But there is another opinion that says that the carrier *Tarekat* Sammaniyah to Indonesia conducted by four scholars dubbed the four series, namely: Sheikh Abdul Samad al-Palimbani (Palembang), Sheikh Muhammad Arsyad al-Banjari (Borneo), Sheikh Abdul Wahab Bugis (Sulawesi), and Sheikh Abdurrahman al-Masri (Betawi). The four scholars is what is considered to play a role in the development of the Congregation Sammaniyah in Indonesia, such as Aceh, South Sumatra, Jakarta, Kalimantan and Sulawesi, as they were instrumental in introducing the Order Sammaniyah to Indonesia.<sup>47</sup> Sheikh Abdul Samad al-Palimbani appoint two of his disciples became caliph namely Kiagus Muhammad Zen (d. 1819M) and Shaykh Muhaammad Aqib bin

Hasanuddin (d. 1837 AD), both of whom were the next disseminators of the Sammaniyah order.<sup>48</sup>

Then K.H appears. Zen Shukri, the grandson of Sheikh Muhammad Azhari bin Abdullah bin Asikin who receives a diploma directly from his father Hasan bin Abdul Syukur, to maintain and sustain the congregation of Samanniyah through education and study, both in the mosque, violated or at Musalla and even at his own house. Next came Tuanku Mudo Palembang Salmi Hamidi, a young murshid who combined the Syaṭṭariyah and Sammaniyah orders. It is through these two that the teachings of the Sammaniyah Order continue to develop and develop dynamically and harmoniously, which has quite a large following in all regions in South Sumatra.<sup>49</sup>

It seems that Sufism is a choice that is very much pursued by al-Palimbani, it is proven by the many Sufism literature that has been read and mastered. In the book *Sair al-Sālikīn ilā 'Ibādah Rabb al-'Ālamīn*, where he mentions approximately one hundred titles of the book of Sufism and has been classified according to the contents of the book respectively.

### Understanding the Concept of Tawakal

The word of *tawakal* was derived from the Arabic word *wakala-yakilu-wakalan-wukūlan* which means: to surrender or represent, then to be made *tsulatsi mazid* of three letters, namely *tawakala-yatawakalu-tawakkulan/tawakalan* which means surrender, either in totality or partially.<sup>50</sup>

<sup>48</sup> Syekh Muhammad Azhari, Manāqib Syekh Muhammad Samman al-Madani (Mekkah: al-Mirriyah, 1331 H), 15.

<sup>49</sup> Zulkarnain Yani, "Naskah 'Urwat al-Wuṣqa", dalam Penamas, Jurnal Penelitian Agama dan Masyarakat (Jakarta: Balai Penelitian dan Pengembangan Agama, 2011), hlm. 391.

<sup>50</sup> Mahmud Yunus, Kamus Arab-Indonesia (Jakarta: Yayasan Penyelenggara Penterjemah Penafsiran Al-Qur'an, 1989), 505-506. See also Yasu'i, Lois Maluf al-, Al-Munjid fi al-Lughah wa al-Alam, (Beirut : Dar al-Masyriq, 1986), 916.

<sup>46</sup> Sri Mulyati, Mengenal dan Memahami Tarekat-tarekat Muktabarah di Indonesia (Jakarta: Kencana, 2006), 192-193.

<sup>47</sup> <http://www.pkplk-plb.org> Powered by Joola! Generated: 15 March, 2011, 09:25.

Experts disagree about interpreting *tawakal*. Syihabuddin Umar Suhrawardi interpreted *tawakal* as entrusting all matters to Allah with the guarantee of sustenance. This stage is located after the hope because entrusting is a matter of someone who will first understand God's grace. He further said that *tawakal* is the result of the truth of faith through good and fateful considerations.<sup>51</sup>

Mohammad Saifullah al-Aziz said that *Tawakal* is surrendering to Allah after trying his best and thinking in achieving a goal. So someone who is trustworthy is if there is a purpose. The objective must be endeavored in accordance with existing capabilities, fulfilling the necessary requirements, and customary laws and logic.<sup>52</sup> Sayyid al-Jurjani gave the understanding of *Tawakal* by believing in Allah and putting aside humanity.<sup>53</sup> Ibn Ajibah defines that *Tawakal* is: the belief of the heart to Allah so that it no longer relies on something, except only to Him alone.<sup>54</sup>

According to Al-Ghazali, *tawakal* is a part of the doors of faith. All the doors of faith will not be well organized but with knowledge, circumstances, and deeds. *Tawakal* can be organized with the knowledge that is the basic principle. *Tawakal* with knowledge and charity that is the fruit of it and everything that can produce deeds, that is what *Tawakal* means. The science that is the basic basis, on which the state of *Tawakal* stands, is what is called faith in the verbal principle. Because faith is at tashdiq (justifying), then every tashdiq is with the heart,

<sup>51</sup> Syaikh Syihabuddin Umar Suhrawardi, *Awārif al-Maārif: Sebuah Buku Daras Klasik Tasawuf Puncak Pengetahuan Ahli Makrifat*, terj. Ilma Nugrahani Ismail, (Bandung: Pustaka Hidayah, 2007), 177.

<sup>52</sup> Mohammad Saifullah al-Aziz, *Risalah Memahami Ilmu Tashawuf* (Surabaya: Terbit Terang, 1998), 145.

<sup>53</sup> Sayyid al-Jurjani, *Taḥfāt* (Mesir: al-Mathba'ah al-Wahabiyah, 1283), 48.

<sup>54</sup> Ibnu Ajibah, *Maārij al-Tashawwuf ilā Haqāiq al-Tashawwuf* (Mesir: al-Mathba'ah al-Itidal, 1355 H), 8.

<sup>55</sup> Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Ihya' 'Ulum ad-Din*, Jilid IV (Kairo: Musthafa al-Babi al-Halabi, 1939), 10-11.

and that is only with knowledge. According to Imam Ghazali, if the light of knowledge is strong in the heart, then it is called sure, but the doors are sure that there are many. Indeed the doors of confidence are derived from monotheism, which is essentially contained in the words: "laa ilaaha illa allahu wahdahu laa syariika lahu" (There is no God except Allah himself, there is no partner for Him).<sup>55</sup>

*Tawakal* is divided into three degrees, namely: *Tawakal*, *taslim*, dan *tawfidh*. The person who trusts feels calm with the promise of his Rabb. People who are *taslim* feel enough with his knowledge. People who *tawfidh* are heartfelt with the law of God.<sup>56</sup> *Tawakal* is the beginning, *taslim* is the middle, while *tawfidh* is the end. *Tawakal* is the nature of those who believe, *taslim* is the nature of the guardians, while *tawfidh* is the nature of people who truly dispose of God. *Tawakal* is the nature of lay people, *taslim* is the nature of special people, while *tawfidh* is the nature of more specific people.<sup>57</sup> The *Tawakal* symbols are three, namely getting rid of dependency, eliminating persuasions related to character, and guided by truth. in following character (khāliq).<sup>58</sup>

Ibn Masruq, one of the Sufi figures, said: "*Tawakal* is surrendering to fate". Shaykh Sirri As-Saqathi said: "*Tawakal* is to abandon effort and strength (ability to work)". Shaykh Abu Ayyub argued that: "*Tawakal* is eager in worship and always relies on God only and accepts His gifts (feels enough with something he already has)". Meanwhile, Shaykh Harits bin Asad al-Muhasibi said: "*Tawakal* is hanging on and always asking for God's help by trying to keep

<sup>55</sup> Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Ihya' 'Ulum ad-Din*, Jilid IV ( Beirut: Dar al-Fikr, 1989), 240.

<sup>56</sup> M. Solihin dan Rosihan Anwar, *Ilmu Tasawuf* (Bandung: Pustaka Seandung: Pustaka Setia, 2011), 82-83.

<sup>57</sup> Syekh Abdul Qadir Jailani, *Al-Ghunya li Thalibi Thariq al-Haqq*, Juz II (w.p.p.,; Maktabah asy-Syabiyah, w.y.), 190.

<sup>58</sup> M. Solihin, *Tasawuf Tematik: Membedah Tema Penring Tasawuf* (Bandung: Pustaka Setia, 2003), 22.

away from greed. Except for everything that relates to God, leaving the exaggeration in the matter of eating, feeling enough with what is, the heart is faced with God, sitting worshiping and returning to God “. Shaykh Abul Qasim al-Junaidi al-Baghdadi blessed: “The essence of *tawakal* is to feel the existence and absence of something solely due to the will and power of Allah and to consider that Allah is the cause for the existence of all things”. Shaykh Sahal once said: “Every situation has a face and a back except *Tawakal*, because actually the *Tawakal* only has a face and does not have a back part. Someone wants *Tawakal* only because of Allah, not *Tawakal* who is not because of Allah, because of *Tawakal* which is not because Allah is not from His teachings”.<sup>59</sup>

*Tawakal* is an attitude of determination in relying solely on God in all matters. With another understanding that *Tawakal* is very closely related to monotheism, because monotheism is an element that is within a believer’s Muslim, faith breeds faith, that belief is the foundation of faith in a Muslim who believes. *Tawakal* has symbols. There are three *Tawakal* symbols, namely: first, get rid of dependency; second, eliminating persuasion related to character: and third, guided by truth in following character.<sup>60</sup>

### ***Tawakal* in the Qur’an**

The Qur’an is very concerned about the issue of *Tawakal*. So there are quite a number of verses that directly use words derived from the word *Tawakal*. Based on a search made from the Al-Qur’an CD ROM, it was found that there were at least 70 times, the word *Tawakal* was mentioned by Allah in the Qur’an. If concluded the verses cover the following themes; *First*, *tawakal* is the command of Allah as in the Qur’an Surah al-Anfal, verse 61 “And trust God. Verily He is the Hearing, the Knower”; *Second*, it means prohibition of trust other than Allah

(making other than Allah a helper). God says Allah says in the Qur’an Surah al-Israa, verse 2: “And We gave to Moses a book (the Torah) and We made the book of the Law a guide to the Children of Israel (by word):” Do not take a helper other than Me.

*Third*, God is the best place to hang *tawakal* (protector) as God says in the Qur’an Surah Ali Imran, verse 173: “And they answered:” God is enough to be our Helper and God is the best Protector”; *Fourth*, one shall grant protection, help and grace from God as He said in al-Anfal, verse 49 “And whosoever commits to Allah, verily Allah is Mighty, Wise”; *Fifth*, one will getting good in the world and in the hereafter (heaven). God says Allah says in the Qur’an Surah an-Nahl, verse 41: “And those who emigrate because of Allah after they are persecuted, surely we will give them a good place in the world. And indeed the reward in the hereafter is greater, if they know, that is, those who are patient and only to God, they will act.”; *Last*, God will provide those who trust in Him. God says Allah says in the Qur’an Surah ath-Thalaq, verse 31:” And give him a sustenance from the direction he didn’t expect. And whoever believes in Allah will surely fulfill his needs. Verily Allah carries out His (desired) affairs. Verily Allah has made provision for every thing.”

### ***Tawakal* in the Hadith**

In addition to the Qur’an, in the hadith, *Tawakal* has a very large portion. In the book Riyadhus Shalihin, Imam Nawawi lists eleven (11) hadiths. While tracking via CD ROM, there are around 900 hadiths that have words derived from the word *Tawakal*. (Of the 9 main hadith books, namely Sahih Bukhari, Muslim, Sunan Abu Daud, Timidzi, Nasa’i, Ibn Majah, Addarimi, Muwatha ‘Malik and Musnad Imam Ahmad bin Hambal.) Eleven hadiths which Imam Nawawi listed in Riyadus Shalihin, had

<sup>59</sup> Mohammad Saifullah al-Aziz, Risalah..., 145-146.

<sup>60</sup> M. Solihin, Tasawuf Tematik..., 22.

includes most of the hadiths about *Tawakal*. From these hadiths about *Tawakal*, can be concluded as follows;

*First*, people who trust only in God will enter heaven without reckoning. In the hadith the Prophet Muhammad said: From Abdullah bin Abbas may Allah be pleased with him, the Messenger of Allāh said: It has been shown to me the condition of the former people, that I saw a prophet with a small group, and there was a prophet who had one or two people, there were even prophets who had no followers. Suddenly I saw a large group (a lot), I thought it was my people, but told me that it was the prophet Musa and his people. Then it was said to me, look at your right and left horizon, suddenly there I saw a large group. Then it is said to me, That is your people, and beside them there are seventy thousand who go to heaven without reckoning (reckoning). After that the prophet got up and entered his house, so that many people talked about people who entered heaven without reckoning. Some argue; maybe they are friends of the Prophet Muhammad. There are also those who argue, maybe those who are born in Islam and never associate partners with Allah, and there are also other opinions they call. Then the Messenger of Allah came to meet them and asked, 'what are you talking about?' They told all their talk. He said, 'They have never embraced or been appropriated and do not like to guess fate by the birds, and only to Rab, they put their trust in it. "Then Ukasyah bin Mihshan got up and said, 'O Messenger of Allah, pray for me to belong to them. 'The Messenger of Allah (may peace be upon him) replied, ' You belong to their class. 'Then other people stood up, and said, ' Just pray that Allah will make me one of them. 'The Messenger of Allah said, ' You have been preceded by Ukasyah. (Agree to the hadith scholars of happiness);<sup>61</sup>

<sup>61</sup> Mahyuddin Abi Zakaria Yahya ibn Syarif al-Nawawi, *Riyāḍuṣṣalihin min Kalām Said al-Mursalīn* (Bandung: Syirkat al-Maārif liṭṭab'wa al-Nasyar, 1972), 40-41.

*Second*, *tawakal* is the sunnah of the Prophet Muhammad. The Messenger of Allāh sendiri himself always relied on his trust in Allah. One example is that he always said prayers about his self-respect to Allah: From Ibn Abbas, may Allah be pleased with him, that the Messenger of Allāh berdoa always prayed, Allah O Allah kepada only to You I surrender myself, only to You I have faith, only to You I trust, only to You I repent, just because -You are (against Your enemies. O God, I take refuge in Your glory where there is no god but You do not mislead me. You are alive and never die, jinns and humans die. (HR. Muslim).<sup>62</sup>

*Third*, God is the best place to trust. In the hadith the Prophet Muhammad said: From Ibn Abbas ra, "Hasbunallah wani'mal Wakil" a sentence read by Prophet Ibrahim when thrown into the fire, and also read by the Prophet Muhammad when provoked by unbelievers, to fear them; 'indeed man has gathered all his strength to destroy you, so fear you and do not fight, but the believers increase their faith and read, Hasbunallah wa'al, the Deputy (enough is Allah who suffers us and enough is Allah as our place of trust. "( HR Bukhari);<sup>63</sup> *Fourth*, *tawakal* will bring nasrullah (God's help). As contained in hadith no. 5, in the book *Riyadhus Salihin*. Where was told at the time of the war *Dzatur riqā'*, when the Prophet Muhammad was resting under a tree, while his sword hung on a tree. When suddenly came a polytheist who took his sword and said, who can protect you from me? But with the utmost calm the Messenger of Allāh menjawab answered Allah. After asking three times, suddenly the sword he held fell. Then the Messenger of Allāh mengambil took the sword while asking, who can protect you from me now?<sup>64</sup>

<sup>62</sup> Mahyuddin Abi Zakaria Yahya ibn Syarif al-Nawawi, *Ibid.*, 41.

<sup>63</sup> Mahyuddin Abi Zakaria Yahya ibn Syarif al-Nawawi, *Ibid.*, 41.

<sup>64</sup> Mahyuddin Abi Zakaria Yahya ibn Syarif al-Nawawi, *Ibid.*, 42.

*Fifth*, correct righteousness will not make a person starve. In a hadith the Prophet said: From Umar, I heard the Messenger of Allāh da say, 'if you put your trust in Allah with truthful trust, surely Allah will give you blessings as Allah gives rizki to a bird. Go early in the morning on an empty stomach, and go home late in the afternoon in a state of full stomach. (HR. Tirmidhi)<sup>65</sup>; *Last*, *tawakal* is after business. In a hadith narrated: From Anas bin Malik, there was someone saying to the Messenger of Allah. 'O Messenger of Allāh, I tied my vehicle and I put my trust, or I let go of him and I put my trust in?' The Messenger of Allāh replied, 'Tie your vehicle and trust.' (Narrated by Tirmidhi).<sup>66</sup>

### ***Tawakal According to Al-Palimbani***

According to al-Palimbani the essence of tawhid is a source of *Tawakal*. The Tawheed has four levels: first, recite with the tongue of the shahada (Lā ilā illa Allāh), no God but Allah, but his heart is negligent of its meaning, which he calls the monotheism of the hypocrites; secondly, justifying the meaning of the sentence by the heart, like most ordinary Muslims, according to him in the science of ushul al-Din called tauhid al-layam, which is spoken of by fuqaha 'and scholars of kalam from Ash'ariyah and maturidiyah circles; third, to look with the heart of the Essence of Allah with open way the heart through the intermediary nur that is in the hearts of people who run the knowledge *tarekat* who occupy maqam muqarrabīn people, see the eyes of the heart of everything that exists is the action of God Almighty and named al-Palimbani by this third-level Sufi scholar with tauhid al-afāl and including tauhid al-asmā 'and tauhid al-sifāt. Referred to as Tawheed al-afāl is the shuhūd all the actions of beings, both humans and animals rises or emerges from

one act, that is the act of Allah, called this third level of monotheism with tauhid al-khawāś and tauhid this third level which can bring *Tawakal* to Allah; and fourthly, does not see in this natural form, but the One Supreme God who is wājib al-wujūd, that is the sight of the sídīqīn the ārifīn who is termed by the mortal master 'in the monotheism, does not see himself, for his mind sinks shuhūd God Almighty and called this fourth level monotheism with tauhid khawāś al-khawāś. This fourth level of monotheism is monotheism spoken by the muhaqqiqīn muhaqqiqīn scholar who is called 'ārifīn and is called the science which speaks of this fourth level of monotheism with the science of the essence, the science of makrifat and wahdat al-wujūd.<sup>67</sup>

According to al-Palimbani the real mawjud is divided into four kinds: the arwāh, the mitsāl, the ajsām and the insān. The nature of ajsām is called the nature of mulk and the nature of syahādah, ie the realm that can be felt with the five senses, the realm of insān or man is the more the case of the other creatures. Meanwhile, arwāh is also called Nur Muhammad SAW (Light Muhammad). According to the Sufi people who first made by Allah is Nur Muhammad SAW and this is the origin of all the spirits of beings, both human and animal and so forth. The mitsāl realm is spelled out in several different forms. Sufi circles distinguish between the realm of arwāh and the mitsāl realm, ie the arwāh world is likened to sea by sea or ocean and mitsāl is likened to the waves that are in the ocean, the waves in the sea seem different, but in fact and essentially one does not spell like the sea the one. That is the origin and reality of those spirits, that is, one is not spelled out, it is just that it is the appearance of mitsāl. But the natural arwāh and the mitsāl realm can not be sensed by the five senses, can only be seen with the eyes of the heart, that is the spirit of faith

<sup>65</sup> Sunan At-Tirmidzi, Tahqiq Ahmad Muhammad Syakir and friends, (Bairut: Dār Ihya At-Turāst Al-Arabi, Maktabah As-Syāmilah), 401.

<sup>66</sup> Sunan At-Tirmidzi, Ibid. 403.

<sup>67</sup> Al-Palimbani, *Siyar al-Salikin Ila Ibadat Rabb al-Alamin Juz IV*, (Semarang : Thaha Putra, w.y.), 101-103.

that is in the heart, because the nature of *arwāh* and the *mitsāl* realm is *nur* and *nur* it can not be obtained, but with the *nur* which is in the heart, in contrast to the nature of *ajsām* that can be felt with the five senses. Named the nature of the *arwāh* and the *mitsāl*'s nature with the *malakūt* and the *ḡaib* realm, this can come to the *makrifate* of the three *qadīm*'s dignity and with the three dignity which *qadīm* it reaches to the *ma'rifat* of Allah with the true *makrifat* and *makrifat* breaks, thus it is attained or the actual result of trust in Allah.<sup>68</sup>

*Tawakal* is a praiseworthy trait, praised by Allah Almighty, as Allah revealed in the Qur'an: "Indeed Allah loves those who put their trust in trust", is meant by the *Tawakal* here are those who hold to Allah, or who hung the heart to God Almighty, not to others. The nature of *Tawakal* is to hold fast to Allah alone, not others. Sticking to Allah, based on a strong belief or belief in Him, whether in situations, conditions, atmosphere, whenever, wherever, however consistent, unchanging.

Al-Palimbani distributed the *Tawakal* to three levels or dignity: first, that it was the man who held his trust in Allah, as one who holds to his deputy who has known his truth, his trust or trust, and is known for his affection; second, that the believer believes in God and holds on to God, such as believing or holding children to his mother, not wanting to hold on to anyone other than his mother, unwilling to give up all his affairs, his will and his deeds to others, except to his mother, because he knows that his mother is very love, very dear and very nurturing. The second marriage is higher than the first dignity, for in this second *mertabat* the trustworthy person has been mortal 'with his trustworthiness to the one he has foretold, that is Allah, in his heart no one turns to others, other than to Allah to surrender himself and not being felt in his heart of striving, it has become

his character; and thirdly, it is the trustworthy person to surrender himself and all his actions to Allah, just as the corpse in the presence of the person who will bathe him, there is no effort at all, because it already knows it all rises or arises from the *qudrat* of Allah. This third dignity is higher than the second dignity, because this dignity is the dignity of *shadīqīn*. In this third dignity the man who trusts no longer prays, leaves asking for something, for he has surrendered all his affairs to Allah, embarrassed to ask for something, having been pleased with what Allah has brought to him. Simply surrendered to God and solely a martyr to Him. The second level does not leave asking for prayer to Allah and does not leave pleading all his intentions, just leave asking for all his needs apart from Allah.<sup>69</sup>

The word al-Palimbani there are four kinds of charitable laws of people who put their trust in: first, looking for something beneficial, which is not there yet; second, to preserve something beneficial to him, which is already in him; third, reject something that gives harm to him that has not reached him; and fourth, decides something that harms him, which has been in him. In the first part, looking for something beneficial, which has not existed there are three things: first, it is customary to produce nothing, except by cultivation, as if a person would eat the food available before him, to eat the food must be done with or using a hand to reach it and to put it in the mouth, if someone who wants to have children, must first get married and should interfere with husband and wife, if someone who wants to gardening or farming should plant seeds on good soil, so as to produce, such things should be cultivated properly and rightly, not without trust, but on the condition that the hands, meals, intermarry with husband and wife, and planting the seeds can not produce at all, except on the *qudrat* or

<sup>68</sup> Al-Palimbani, *Ibid*, 105-106.

<sup>69</sup> Al-Palimbani, *Ibid*, 106-107.



power of Allah. And hinted again do not hold in his heart to everything else and hold with Allah;

Secondly, *adat* can not produce other benefits with business, such as taking supplies in the traveling or a distant traveler, then the provision should be cultivated, such things do not eliminate or deny the *Tawakal*, but is able in traveling with no provision, only *Tawakal* to Allah, then such a high level of *Tawakalnya*; and thirdly, it can customarily produce benefits without any effort, such as earnestly trying to find a life expenditure that is more than just a necessity and exaggeration regulating the giving of benefit, so that it eliminates or denies *Tawakal* to Allah, because Allah has acknowledged will provide sustenance in accordance with premises or needs, whether it is cultivated or not cultivated, will undoubtedly be brought by God and is an effort in the production of such thus eliminates *Tawakal* to Allah.<sup>70</sup>

Furthermore al-Palimbani explains, the degree of *Tawakal* people there are three: first, walking in the forest without provision, just hold on to Allah in strengthening the patient in the lamenting or holding on to Allah to bring sustenance when hungry or hold on to God bringing sustenance when hungry or holding on to Allah who brings good pleasure to death for not obtaining or obtaining the sustenance and this is the higher degree of *Tawakal*, that is, the degree of the *khawās*; second, stay/sit in the house or sit in the mosque by leaving all the causes that bring sustenance, simply holding on to the grace of God that governs all the work, but not expecting sustenance from humans. Man is the cause that conveys God's gift to him and his heart only hopes to Allah, this degree is less than the first degree; and third, stay in the hamlet by trying to get sustenance just for the need, as for such an attempt not to abort or eliminate the degree of trust and this degree is less than the second degree, but with

the condition not to hold the business with indications not hurt because stolen his business or lost his property. If you strive to spend for a person who is obliged to spend or trying to do good to the needy or the poor without regard to his efforts to remembrance of Allah, acts of worship and *wirid*, then it is so nobler than the one who sits in his unfair house.<sup>71</sup>

In the second part, that is to maintain something beneficial to him, which has been there. In this second passage, al-Palimbani explains, if there are people who are obliged to spend or spend, it must be for those who trust it to put or keep his property for the expense of the person who must be spent or spend it, approximately sufficient for one year. If no one is obliged to spend or alone, then the higher degree of *Tawakalnya* is to take the treasures of just his needs at that time, such as eating and clothing needed at that time and if need a place to stay, may only buy a house just needs, if more of his needs, then let charity be given to the needy and the poor and the things that bring the beneficial virtues in the afterlife. The lowest degree or the lowest, ie *menaroh* or save his wealth just enough spending for 40 days or less, more than that *disedekahkan* to *fakir*. According to al-Palimbani on this degree the Sufi clerics differed, such as: Sahal bin Abdullah al-Tastari said, if storing the treasures for spending for 40 days, such things come out of the degree of *Tawakal*. Ibrahim al-Khawās states not out of degree *Tawakal*, but with the condition save enough for forty days only, but if more than 40 days, then out of degree *Tawakal*. While according to Abu Talib al-Makki not out of the degree of trust in those who keep sufficient treasures for several months and even keep a sufficient treasure for a year, not out of the degree of *Tawakal* it.<sup>72</sup>

In the third part, ie reject something that gives harm to him that has not reached him. In

<sup>70</sup> Al-Palimbani, Ibid, 110-111.

<sup>71</sup> Al-Palimbani, Ibid, 111-112.

<sup>72</sup> Al-Palimbani, Ibid, 112.

this case al-Palimbani exemplifies like someone who runs away from something that has been skewed who will collapse on him, run from a beast that wants to catch or pounce it, run from a house that would collapse on him, and others that destroy, so it does not eliminate *Tawakal*, but unlawful according to *syara`* if not run. Rejecting something that gives harm is divided into three kinds, namely: first, *yaqīn* refuse to *adat* something that gives harm; the second, *maznūn*, is not convinced that it refuses to destroy, but places in a sure position, such as wearing a weapon in a war at a time of prayer, for keeping or keeping an enemy who wants to kill, closing the door of the house, for keeping the treasure of the thief and so forth, then so it does not eliminate *Tawakal*, including also follow camels for fear of missing; and thirdly, *mauhūm*, refuse to do harm, such as burning the sole of the foot with iron burned to refuse the cold disease, using the azimate to refuse the disease, if want to travel to take the sign or the sign of its going virtue with the flying bird, take the sign virtue with a pensive, then doing such a thing eliminates the degree of *Tawakal*, other than wearing a cloak when going to a cool or cool place, then such a *demikain* it does not eliminate the degree of *Tawakal*<sup>73</sup>

The fourth part, trying to eliminate something that gives harm to existing, such as treatment of disease and so forth. Something that eliminates harm is divided into three parts: first, *yaqīn* eliminates harm, such as water eliminates thirst, food eliminates hunger and so forth, so it is not required by those who trust to leave such, and sometimes it is forbidden to leave such a thing, if fear of dying, for being very hungry or very thirsty; Secondly, the *Zhann* eliminates the harm, such as smothering and bearing, for the *ghalib* / custom of custom removes disease, and like the use of medicine for the sick, such is not required for those who trust him to leave him;<sup>74</sup>

<sup>73</sup> Al-Palimbani, *Ibid*, 112-113.

<sup>74</sup> Al-Palimbani, *Ibid*, 113.

According to al-Palimbani, the trust person has some semblance of lost or stolen goods in his house. The *adab-adab* is; *First*, when out of the house must close the door of the house and do not have the warmth to produce the cause that keeps its goods, such as asking the people to keep their house, but has closed the door and do not close the door with several keys; *Second*, do not reproduce the things left in the house, because many items in the house it brings into greedy people who steal and therefore become immoral people who steal, again a lot of goods in the house brings to a lot of misgivings heart, for fear of being stolen; *Third*, if the intent to leave the goods in the house, then should intend on when out of the house, if stolen *rido* will be *dtakdirkan* by Allah, as intended in the heart that the stolen goods are lawful for him, or intend that the goods the stolen it becomes alms. If such intention is so, then it is his property taken by the thief to be alms and is a reward in every *dirham* in vengeance with 700 *dirhams* and if it has been such an intention on the matter not stolen, it will be rewarded as such;

*Fourth*, if the property is stolen, just as he intends, as mentioned above or not, then do not grieve, but want to like it that way, because there is a treasure that has been stolen has become a *sadaqah* and some reward. If the fallen property is stolen, it must look for it, but do not be very observant, and again do not accuse or revile thieves, except if it can be a confident address or sign on the part of the person alleged, but should not hurt him, then when it must indict him, if not made alms. If it has been made alms, then that should not *afdhal* look for it. If returned to him, then that should not be accepted *afdhal*;

*Fifth*, at least the degree of the trustworthy person is that do not pray for the person who stole it to be destroyed by God or so bad prayer, then if done like that it, undoubtedly *batallah* degree *Tawakalnya*, because such a thing shows his hatred to the thief and again shows his grief

if his property is stolen and cancel his *zuhud*. If deeply prayed upon it, undoubtedly void his reward *Tawakalnya* and reward patience; *Last*, His sorrow for the actions of the one who steals who leads to the sinful and tortured by God, the grief for losing his property is stolen and again be thankful to God for being made in the despotic people and again thank God that less his wealth and not diminished his religion.<sup>75</sup>

According to al-Palimbani, a trustworthy person who has a family is obliged to spend, the law of *Tawakal* is different from the law of a person living alone who has no responsibility. The one who is alone becomes perfect *Tawakalnya* with the following conditions, which are: Being able to linger for about seven days; Not expecting sustenance that comes from people, just simply expecting to God and when brought in by humans, then really is the *shuhudnya* messenger of God; If not come sustenance is patient, not troubled and petty; Likes his heart with hunger.<sup>76</sup>

If it does not come from God, in which all four conditions are obtained, then perfect in the first and second *Tawakal* degrees. If none of these four conditions exist, it must seek to produce the sustenance of mere necessities that give it life and strengthen it to worship, it does not eliminate at least the degree of *Tawakal* and this is the third degree of *Tawakal*. Then it is also required that do not hold on to his efforts and really just hold with God that facilitates his efforts. If there is a family that is obliged to spend, it should not incriminate his family with *Tawakal* as mentioned in the above four conditions, by not trying to produce his shopping and if there is no family shopping, then he should try to spend for his family's needs and not necessarily go everywhere.<sup>77</sup>

Then further explained by al-Palimbani, that no one should rest in the case that he leaves

his family with no expense and if it can not produce but by trying, it is obligatory that his efforts and efforts do not eliminate the *Tawakal* on the third degree, but if the rides his family put his trust in those four conditions above, then he should leave his family with no spending and spending and his family's spending is solely hoping to God alone, not to others. If he and his family really trust in Allah and hesitate in doing the worship, both *zahir* and the soul, will be facilitated by Allah for his sustenance and the sustenance of his family with no effort. It is necessary for those who trust to have a family save for their family sufficient food a year and not thereby cancel their *Tawakalnya*. In contrast if he keeps food that is more than a year, then void the trumpet.<sup>78</sup>

Al-Palimbani said, know that those who trust what is when it comes to the mortal *maqam al-ārifin* 'from everything else than Allah and to the *maqam baqa'* with Allah, then why not keep more than enough treasure shopping for a year, because the one that belongs to him is not his, but God's possessions that save him and spend his wealth on the poor and the poor to do good with God's permission and that is not to abrogate his *Tawakal*.<sup>79</sup>

## Conclusion

Al-Palimbani was one of the Palembang-born archipelago Sufis who were closer to al-Ghazali. In some cases, there were many differences. Al-Palimbani Sufi teachings have a considerable influence, not only in the archipelago but also to the Middle East region. Until now al-Palimbani's work on Sufism is still widely used by Sufism or *tarekat* recitation groups, both in Indonesia and in other Southeast Asian 21 countries, such as in Malaysia, Brunei Darussalam, Singapore, including Thailand. Al-Palimbani offered the concept of *tawakal* as an absolute surrendering to Allah.

<sup>75</sup> Al-Palimbani, *Ibid*, 115-117.

<sup>76</sup> Al-Palimbani, *Ibid*, 117.

<sup>77</sup> Al-Palimbani, *Ibid*, 117-118.

<sup>78</sup> Al-Palimbani, *Ibid*, 118.

<sup>79</sup> Al-Palimbani, *Ibid*, 118.

According to al-Palimbani, *Tawakal* is sourced from monotheism, which is monotheism al-afâl which is shuhūd of all deeds of beings, that is tawhid al-afâl which shuhūd all the actions of beings, whether human or animal rises or arises from one deed, namely the act of Allah, called tawheed al-khawāṣ and Tawheed This level can bring *Tawakal* to Allah. The nature of trust is to hold fast to Allah alone, nothing else, based on belief or belief in Him, whether in any situation, condition, atmosphere, consistent, unchanging. The *Tawakal* has three levels: first, àwām, at this rate only fifty percent of the *Tawakal*; second level, khawāṣ, at this level his thought on *tawakal* rose to seventy-five percent; and the third level, khawāṣ al-khawāṣ, at this level of *tawakal* has reached one hundred percent, the third level is called by al-Palimbani with dignity shadiqīn.

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2. Muhammad Alfatih Suryadilaga, *Metodologi Syarah Hadis Era Klasik Hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)* (Yogyakarta: Suka Press, 2012), 20.
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