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AL-PÂLIMBÂNÎ AND AL-GAZÂLÎ'S CONSTRUCTION OF SUFISM IN THE BOOK *HIDÂYAH AL-SÂLIKÎN FÎ SULUK MASLAK AL-MUTTAQÎN*

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Abstract:
This study aims to reveal the construction of Al-Gazâlî's sufism in the book Hidâyah al-Sâlikin fî Maslak al-Muttaqîn by 'Abd al-Samad al-Palimbânî. The importance of this study is not only to reveal the teachings of Al-Gazâlî's Sufism contained in the book Hidâyah al-Sâlikin fî Maslak al-Muttaqîn, but also to consider the benefits in the socio-historical and political aspects of the Indonesian nation.There are three research questions that are asked, namely, the historical and socio-political context of the book Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn, the form of internalization and innerization of Al-Gazâlî's Sufism in the book Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn, and the form of representation of Al-Gazâlî's Sufism in the book Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn. This research using critical discourse analysis, and Paul Ricoeur's hermeneutic research design. There are three approaches used, namely Bourdeu's structuralism-constructive method, Fairclough's theory of social change, and Ruth Wodak's discourse-historical approach. From the research conducted, it was found that in the socio-historical and political context, the book Hidayah al-Salikhin fî Suluk Maslak al-Muttaqin was written by Al-Palimbani as an effort to educate his nation through Sufism literacy. Al-Gazali's internalization and spiritualization of Sufism in the book Hidayah al-Salikhin fî Suluk Maslak al-Muttaqin was carried out by summarizing and formulating the core teachings of Iḥyā' 'Ulūm al-Dīn and *Bidāyat al-Hidāyah, primarily in the dimensions of soul purification, moral development, and spiritual stages towards closeness to God. Al-Gazâlî's representation of sufism in the book Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn is seen in the explanation of the relationship between humans and God which is the core of the journey of sufism which demands integration between the outer and inner dimensions.*

Keywords: *'Abd al-Samad al-Palimbani, the book Hidayha al-Salikin fi Maslak al-Muttaqin, Sufism by Al-Gazali.*

A. INTRODUCTION

One of the prominent developments in the 18th century AD in the world of Sufism in the archipelago was the shift from studying the Sufism teachings of Ibn al-'Arabî to Sufism taught by Al-Gazâlî (450 H/1058 M-505 H/1111 M).(Noer, 1995) Apart from the shift from the Sufi teachings of Ibn al-'Arabî to the Sufi teachings of Al-GAzâlî, also found attempts to synthesize the Sufi teachings of Ibn al-'Arabî with the Sufi teachings of Al-Gazali. (Abu 'Ala 'Afifi, 1939) This is evident in the color of Sufism developed by 'Abd al-Samad al-Falimbani which was disseminated through his work *Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn*. Book *Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn* (Al-Palimbani, n.d.) as one of Al-Palimbânî's two major works, is an example that shows that scholars in the 18th century began to move away from the teachings of*unity of being*Ibn al-'Arabî, who in the previous century had mastered the studies of Sufism, turned his attention to the teachings of Sunni Sufism developed by Al-Gazali .(Quzwain, 1985) At this time, understanding*ahl al-sunnah wa al-jama'ah* become the dominant theological framework in the archipelago. (Shadiqin et al., 2025)

Scholars acknowledge that Al-Palimbânî can be rightly stated as the foremost translator of the Qur'anic scriptures.Gazâlî.(Quzwain, 1985) Al-Palimbânî's greatest work is the book. *Sayr al-Sâlikîn ila 'Ibadah Rabb al-'Âlamîn* and also the book *Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn* linked to the book written by Al-Gazâlî, that is *Lubab Ihya' 'Ulum al-Din* and the book *Bidâyah al-Hidâyah*. Book *Sayr al-Sâlikîn ila 'Ibadah Rabb al-'Âlamîn* and the book *Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn* written by Al-Palimbani in Malay with Arabic script. Written in Malay because the book was intended by Al-Palimbani to be read by Malays in the archipelago. (Al-Palimbani, n.d.) The book has been reprinted several times in Mecca, Bombay, Cairo, Singapore, Malaysia, Indonesia and is widely distributed in the archipelago. (Azra, 1998) Until now, these books are still used as religious teaching textbooks. (Solihin, 2001) Therefore, the popularity of the teachings of Sufism Al-GAzâlî, especially in the Nusantara, Malaysia and Singapore regions, cannot be separated from the efforts and endeavors of Al-Palimbânî.

In several countries that use religious books in Malay, the popularity of Al-Palimbânî is due to the two books being seen as *Ihya' 'Ulum al-Din* and *Bidayah al-Hidayah* Al-Gazâlî's. And for Jawi people who cannot yet speak Arabic, whether they are studying in Mecca or in Indonesia, this book is still a *Ihyâ' Ulum al-Din* until the end of the 19th century. And it is believed that it is still studied and enjoyed in various regions, Islamic boarding schools, prayer rooms, and other traditional study centers. Especially in South Sumatra, the spread of Sufism teachings by Al-GAzâlî was carried out by a student of one of Al-Palimbânî, namely Kiagus H. Muhammad Akib. The results of Jeroen Peeters' research on ancient manuscripts found several signs that indicate a strong relationship between the Sammaniyyah order and the sultanate palace in Palembang. (Peeters, 1997) From these indications it can be understood that the Sammaniyyah order developed rapidly in Palembang under the shadow of the sultanate. (Peeters, 1997) This guidance also indicates a strong relationship between religion and state, especially in the South Sumatra region.

There are several researchers who have explored Al-Palimbânî and his book *Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn.* Arafah Pramasto, through his research, tries to reconstruct the genealogy, pedagogical background, and works of Al-Palimbânî, and also reveals the social idealism of society in the book. (Pramasto, 2020) Asrina tries to read the book *Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn* with a philological approach. (Asrina, 2012) Idrus al-Kaf tries to connect Al-Palimbânî with the growth and development of Sufism in South Sumatra. (Al-Kaf, 2019) Asep Saefullah and Agus Permana highlighted Al-Palimbânî and the concept of jihad. (SAEFULLAH & PERMANA, 2019) And Tita Amalia and Hudaidah revealed the role of Al-Palimbânî as a free cleric in the process of internalizing Islam in Palembang. (Amalia & Hudaidah, 2022) As far as can be traced, there have been no research results on how Al-Palimbânî constructed Al-Gazâlî's Sufism in his book *Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn.*

In connection with the data above, this study attempts to construct Al-Gazâlî's Sufism contained in the book *Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn* written by 'Abd al-Samad al-Palimbânî. The importance of Al-Gazâlî's Sufism construction is because its benefits are not only related to the spread of Al-Gazâlî's Sufism teachings in the archipelago, but also concern the socio-historical and political aspects of the Indonesian nation. Based on this background, researchers are interested in uncovering Al-Gazâlî's Sufism concept in the book *Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn* written by 'Abd al-Samad al-Palimbânî. Therefore, the research questions asked are:

1. What is the historical and sociopolitical context of the book *Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn*?
2. What is the form of internalization and innerization of Al-Ghazâlî's Sufism by Al-Palimbânî in the book Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn?
3. What is the form of representation of Al-Ghazâlî's Sufism in the book Hidâyah al-Sâlikîn fî Suluk Maslak *al-Muttaqîn by al-Palimbani?*

In line with the research questions above, the objectives of this study are to:

1. Explain the historical and socio-political context of the book*The Guidance of the Righteous in the Righteous*.
2. Finding the form of internalization and innerization of Al-Gazâlî's Sufism by Al-Palimbânî in*The Book of Guidance for the Righteous in the Righteous.*
3. Finding the form of representation of Al-Gazâlî's Sufism in the book*The Guidance of the Righteous in the Righteous*by Al-Palimbânî.

B. LITERATURE REVIEW

Al-Gazâlî's Sufism

Abu Hamid Muhammad Ibn Muhammad Al-Gazâlî, better known as Al-Gazâlî, was born in Tus in 450 H/1058 AD and died in the same city in 505 H/1111 AD. Al-Gazâlî was a great scholar, thinker and prolific writer, who plunged into the world of mysticism after studying various fields of science and philosophy. In the field of Sufism, his most important work is *Ihyâ' Ulûm al-Dîn* which contains a conception that strictly weaves and compromises between sharia and the experience of Sufism. During his childhood in Tus, Al-Gazâlî was a

famous Sufi, namely Yusuf al-Nassaj, and a jurist named Ahmad bin Muhammad. Then Al-Gazâlî continued to study with Iman Abu Nasr al-Isma'il in Jurjan. After that Al-Gazâlî studied with one of the famous experts in theology from the Ash'ariyah school, namely Abu al-Ma'ali al-Juwain, who was popularly known as Imam al-Haramain in Nisapur.

At Imam al-Haramain, Al-Gazâlî also studied philosophy in addition to studying religion. In the field he studied, Al-Gazâlî showed his greatness to the point of being able to balance the skills of his teacher. Thanks to these advantages, Al-Gazâlî was appointed by Imam al-Haramain as a lecturer in several faculties at Nizamiyyah University. Al-Gazâlî often replaced Imam al-Haramain when his teacher was unable to attend. This position was not only his position in the classroom, but also his leadership position. (Fasya, 2022) His strong understanding made Al-Gazâlî was a famous intellectual figure in Iran at that time. For his achievements, Al-Gazâlî was appointed rector of Nizhamiyah University at the age of 34.

Al-Gazâlî was a very productive author and was nicknamed the Hujjatul Islam. In the introduction to the book by Imam Al-Gazâlî entitled *Mukhtashar Ihya Ulum al-Din* it is stated that Al-Subki mentioned in *Thabaqat asy-Syafi'iyyah* that the work of Imam Al-Gazâlî as many as 58 (fifty-eight) pieces of writing. Meanwhile, Thasi Kubra Zadeh stated in *Miftah al-Sa'adah wa Misbah al-Siyadah* that the work of Imam Al-Gazâlî reached the number 80 (eighty). (Zaini, 2017) Among his works are *Maqashid al-Falasifah, Tahafut al-Falasifah. Mi'yar al-Ilm*, *Ihya Ulum al-Din, Al-Mungidz min al-Dhalal, Al-Ma'arif al-'Aqliyah, Misykat al-Anwar, Minhaj al-'Abidin, Al-Iqtishad fi al-'Itiqad, Ayyuha al-Walad, Al-Mustashfa, Iljam al-'Awwam'an,* And *The Scale of Deeds.*

Book *Maqashid al-Falasifah* contains philosophical problems. The book *Tahafut al-Falasifah* written by Al-Gazâlî when his soul was struck by doubt. In this book Al-Gazâlî criticized philosophy and philosophers. The book *Ihya Ulum al-Din* is the work of Al-Gazâlî the greatest of all. This book was written over several years, and at that time Al-Gazâlî moved between Damascus, Jerusalem, Hijaz, and Thus. This book contains guidance on fiqh, Sufism, and philosophy. *Al-Mungidz min al-Dhalal* contains the history of the development of Al-Gazâlî. This book also describes Al-Gazâlî towards various kinds of knowledge and paths taken towards God. Book*M iskhat al-Anwar* contains explanations about morality and Sufism. Of all these works, the book *Ihya Ulum al-Din* considered the work of Al-Gazâlî is the most extraordinary and impressive. This book is considered a monumental work of Al-Gazâlî, much praised by great and popular scholars in the East and the West. Imam al-Nawawi stated that it is almost similar to the Qur'an, the book *Ihya Ulum al-Din* read by many people continuously.

Al-Gazâlî is considered the most important proponent of Sunni Sufism. (Fasya, 2022) By Al-Gazâlî, the essence of Sufism is defined as sincerity and willingness to God, and good social relationships with fellow human beings. In Sufism there are two elements. The first element is the relationship between man and God, and the second element is relationships between humans. Relationships with God are based on willingness, sincerity, and honesty. This relationship can be identified by the attitude of setting aside self-interest to fulfill God's commands. Relationships between humans are based on morals and social ethics. This relationship can be identified by the attitude of prioritizing the interests of others over one's own interests, as long as those interests do not violate sharia provisions. Therefore, one is not a Sufi, someone who deviates from Islamic law. According to Al-Gazâlî, if the person claims to be a Sufi, then his claim is a lie. (Deswita, 2018)

The Book *Hidayah al-Salikin fi Maslak al-Muttaqin*

The book *Hidayah al-Salikin fi Maslak al-Muttaqin* one of the eight works of Al-Palimbânî which he completed in Mecca in 1778 AD/1192 H. On the title page it is written only *Hidayah al-Sâlikîn.*(Al-Palimbani, n.d.) The full title is found only on the fourth page, line ten. The author's name is also not found on the title page of the book, but is only known in the introduction. (Al-Palimbani, n.d.) In the book published in 1354, the full title of the book is found on the third page, and the author's name is Sheikh Abd al-Shamad Palimbânî. (Al-Palimbani, n.d.) The original manuscript, which is handwritten and has been stored for more than two centuries in the Leiden Museum. As is usually the case with other Malay manuscripts, this book begins with an introduction containing praise for Allah SWT, prayers to the Prophet SAW and the background of the writing of the manuscript. This book consists of seven chapters and 45 articles containing the virtues of useful knowledge and seeking knowledge, aqidah, syariah, tasawwuf and dhikr.

The first content of this book is ***Khutbah al-Kitâb*** which consists of *Faṣlun fî Fadîlah al-'Ilm al-Nâfi'* And *Faṣlun fî Fadîlah Talab al-'Ilm al-Nâfi'.* The second is ***Al-Bâb al-Awwal fî Bayân al-'Aqîdah.*** The third is ***Al-Bâb al-Tsâni fî Tâ'ât al-Zâhirât*** which consists of 15 articles, namely *Faṣlun fî Adâb al-Qâd al-Hâjah, Faṣlun fî Adâb al-Wuḍ'i, Faṣlun fî Adâb al-Gasl, Faṣlun fî Adâb al-Tayammum, Faṣlun fî Adâb al-Khurûj min al-Masjid, Faṣlun fî Adâb Dukhûl al-Masjid ilâ Ṭulû'i al-Syams, Faṣlun fî Adâb Mâ Ba'd Ṭulû' al-Syams ilâ al-Zawâl, Faṣlun fî Adâb Ista'âdâd li Sâir Al-Ṣalâwat, Fâidah fî Bayân Ṣalâh al-Fashbi wa Fadîlatihâ, Fâidah fî Bayân Ṣalât al-Istikhârah, Fâidah fî Bayân Salât al-Hâjah, Faslun fî Adab al-Ṣalâh, Faṣlun fî Adâb al-Imâmah wa al-Qudwah, Faṣlun fî Adâb al-Jumu'ah,* dan *Faṣlun fî Adâb al-Ṣiyâm.* (Al-Palimbani, n.d.)

The fourth is ***Al- Bâb Al-Tsâlist fî al-Ijtinâb bi al-Ma'âṣî al-Zâhirah.***The fifth is ***Al-Bab al-Râbi' fî Ijtinâb al-Bâṭinah*** which consists of 10 articles, namely *Al-Faṣl al-Awwal fî Syarh al-Ṭa'âm, Al-Faṣl al-Tsâni fî al-Syarh al-Kalâm, Al-Faṣl al-Tsâlist fî al-Ġadab, Al-Faṣl-Al-Râbi' fî al-Hasad, Al-Faṣl al-Khâmis fî al-Bukhl wa al-hubb al-Mâl, Al-Faṣl fî Hubb al-Mâl, Al-Faṣl Al-Sâbi' fî Hubb al-Dunyâ, Al-Faṣl al-Tsâmin fî al-Kibr, Al-Faṣl Al-Tâsi' fî al-Ujub,* dan *Al-Faṣl al-'Âsyir fî al-Riyâ'.* The fifth is ***Al-Bab al-Khamis fi al-Tâ'ah Batinah*** which consists of 10 articles, namely *Al-Faṣl al-Awwal fî al-Taubah, Al-Faṣl al-Tsâni fî Al-Khauf, Al-Faṣl Tsâlits fî al-Juhd, Al-Faṣl al-Râbi' fî al-Ṣabr, l-Faṣl al-Khâmis fî Syukr, Al-Faṣl al-Sâdis fî al-Ikhlâṣ wa Al-Ṣidq, Al-Faṣl al-Sâbi' fî al-Tawwakkul, Al-Faṣl al-Tsâmin fî al-Mahabbah, Al-Faṣl al-Tâsi' fî al Riḍâ al-Qadâ',* dan *Al-Faṣl al-'Asyr fî al-Zikr al-maût.*(Al-Palimbani, n.d.)

The sixth is***Al-Bâb al-Sâdis fî fadl Zikr wa Adâbih wa Kaifiyatih*** which consists of 3 articles, namely *Al-Faṣl al-Awwal fî Fadîlah al-Zikr, Al-Faṣl Tsâni fî Adâb al-Zikr,* dan *Al-Faṣl Tsâlits fî Kaifiyah al-Zikr.* Seventh ***Al-Bab al-Sâbi' fî Adâb al-Subhat of al-Mu'âsyarah of al-Khâliq Subhânah of Ta'âla of al-Khalq*** which consists of 4 articles, namely *Faṣlun fî Adâb al-'Âlim, Faslun fî Asdab al-Muta'allim, Faṣlun fî Adâb al-Walad ma'a al-Wâlidin,* dan *Faṣlun fî Adâb al-Ṣâhib ma'a Ṣâhibih. Kesembilan* ***Khâtimah fî Adâb ma'a al-Ma'ârif wa Ghair al-Ma'ârif min 'Umûm al-muslimîn.***(Al-Palimbani, n.d.)

Al- Palimbânî

Very little is known about the life of ‘Abd al-Shamad al-Palimbânî. Al-Palimbani barely wrote about himself. He only included dates and places in the books he wrote. (Asrina, 2012) As traced by M. Chatib Quzwain (Quzwain, 1985) and Hawash Abdullah (Abdullah, n.d.), the only written work that informs about Al-Palimbânî is *The History of the Kendah State Genealogy.*The book was written in 1968 by Hassan bin Tok Kerani Mohammad Arsyad. (Pramasto, 2020) Azyumardi Azra found data about Al-Palimbânî through dictionaries *sirah zatiyah* Arab. This data indicates that Al-Palimbânî had a distinguished career in Arabia. In Azra's view, this data is an important finding because previously there had been no accounts of Malay-Indonesian scholars published in reference books on the lives of Arab figures. In Arabic literature, Al-Palimbânî was referred to as Sayyid 'Abd al-Samad b. 'Abd al-Rahman al-Jawi. (Azra, 1998) Sayyid ‘Abd al-Samad b. ‘Abd al-Rahman al-Jawi can be believed to be Al-Palimbânî because the description of his life and career is almost entirely a depiction of the career of ‘Abd al-Samad al-Palimbânî reported by other sources.

In the book *The History of the Kendah State Genealogy* it is stated that 'Abd al-Samad is the son of Sheikh ‘Abd al-Jalîl bin Sheikh ‘Abd al-Wâhhab bin Sheikh Ahmad al-Mahdani is an Arab descendant who comes from Yemen with Radin Ranti in Palembang. However, regarding his genealogy, this source is not supported by Al-Palimbânî's own statement. If the information from this reference were valid, Al-Palimbânî would have added "al-Mahdanî" to his name. In all his extant works, al-Palimbânî writes his name as Shaykh Abd as-SMuhammad al-Jawî al-Palimbânî. It is possible that Arab blood flowed in his veins, but the connecting lineage was obscure, or there was a broken lineage that made Al-Palimbânî not confident in calling himself a descendant of al-Mahdanî from Yemen. And another possibility, Al-Palimbânî felt that Malay-Nusantara blood was stronger in him, which caused him to add al-Palimbânî and al-Jawî to his name.

Yunus said that Al-Palimbânî was a Sufi scholar born in Palembang around the beginning of the 18th century. He was the son of Sheikh ‘Abd al-Jalîl, a Sufi scholar in San’a. While in Palembang, Sheikh ‘Abd al-Jalîl married a woman from this country. From this marriage, ‘Abd al-Samad al-Palimbânî was born. (Yunus, 1995) Sheikh Abd al-Jalîl was one of the Sufi figures who also taught Islam in Palembang. During his travels to Palembang, the crown prince of Kendah Tengku Muhammad Jiwa met Sheikh ‘Abd al-Jalîl, and he also studied with Sheikh ‘Abd al-Jalîl. Subsequently, Tengku Muhammad Jiwa traveled with Sheikh ‘Abd al-Jalîl to many countries, including India. Tengku Muhammad Jiwa then brought Sheikh ‘Abd al-Jalîl back with him to his country of Kendah. After Tengku Muhammad Jiwa was confirmed as the sultan of Kendah in 1112 H/1700 AD, he entrusted Shaykh 'Abd al-Jalîl as the mufti of Kendah, and then he was betrothed to Wan Zainab. Three years later Shaykh 'Abd al-Jalîl returned to Palembang, married Radin Ranti and had a son 'Abd al-Samad.(Abdullah, n.d.) Based on this information, it is estimated that 'Abd al-SAmad was born in 1116 H/1704 AD, or approximately 4 (four) years after 1112 H/1700 AD.

The exact year of Al-Palimbani's death is also unknown. It is believed that he died in battle in North Kendah while assisting his brother, Mufti Qadir, against Siamese forces occupying the city of Kuala. In the book*The History of the Kendah State Genealogy*It is stated that Al-Palimbânî died in 1244 H/1828 M. M. Chatib Quzwain estimates that Al-Palimbânî died some time after he completed the book *Sayr al-Salikin* in 1203 H/1788 M. (Quzwain,

1985) Quzwain argued that the book *Sayr al-Salikin* This is Al-Palimbanî's last book, and if Al-Palimbanî had lived until 1244 AH/1788 AD, it is highly likely that he would have continued writing actively. Al-Baythar is more inclined to state that Al-Palimbanî died after 1200/1785. However, Azyumardi Azra agrees with M. Chatib Quzwain that Al-Palimbanî died after completing his writing *Sayr al-Salikin.*(Azra, 1998)

There is no information about when Al-Palimbânî departed for Mecca after studying in Kendah and Patani. It is believed he departed after gaining sufficient religious knowledge. It seems that Al-Palimbânî had studied the writings of Acehnese Sufi figures before his departure for Mecca, as is evident from his writings in *Sayr al-Sâlikîn* which includes the names of Shams al-Din al-Samatranî and ‘Abd al-Rauf al-Jawî al-Fansuri. While in Mecca and Medina, Al-Palimbânî learned many different kinds of knowledge from the great scholars of the time, and also from scholars who came there. Although his religious education was very comprehensive, Al-Palimbânî had a greater interest in Sufism. Therefore, Al-Palimbânî also read Sufism books that were not taught in the Masjid al-Haram and sought out other tawasuf teachers.

From Syaikh ‘Abd al-Rahmân bin ‘Abd al-‘Azîz al-Magribî, Al-Palimbânî delve into the book *Al-Tuhfatul Mursalah.* From Shaykh Muhammad ibn Abdul Karim Al-Sammân al-Madanî (d. 1190 H/1776 AD), Al-Palimbâni delved into the book of Muhammad Shaykh's Mustâfa al-Bakrî (d. 1162 H/1749 M). And together with Muhammad Arsyad al-Banjarî, Abd al-Wahab Bugis and Abd al-Rahman Masri from Jakarta, Al-Palimbanî formed a foursome. They were students from the archipelago who were struggling to seek knowledge in Mecca and also studied the tarekat in Medina with Shaykh Muhammad al-Sammân (d. 1162 H/1749 M). (K.O.H. Gadjahnata and Sri-Edi Swasono, 1986) During his study with Shaykh Muhammad al-Sammân, Al-Palimbanî was trusted to teach Al-Sammânî's students who were originally Arabs. Next, through Al-Palimbânî the Sammaniyyah order gained an honorable place not only in various regions of the archipelago, (Azra, 1998) but also in the plains of Thailand, Malaysia, Singapore and the Philippines.

Al-Palimbânî established his career in the Haramain. He spent most of his time studying, teaching, and writing. Despite his time in the Haramain, Al-Palimbani maintained a keen interest in the development of Islam and the socio-religious aspects of Muslims in the Indonesian archipelago. Al-Palimbani was active in the Malay-Indonesian community, which gave him the opportunity to participate in Indonesian politics. Through his writings, Al-Palimbani not only taught and disseminated Sufism but also called for jihad against European colonialism. (K.O.H. Gadjahnata and Sri-Edi Swasono, 1986) His writings were read by many people in the Indonesian archipelago. (Azra, 1998) Through the role he played, he strengthened Al-Palimbânî's position as the leading and most influential scholar from Palembang.

Al-Palimbânî wrote eight books. Of these eight works, two have been reprinted several times, two remain only in name, but four manuscripts can still be found in several libraries, both in Indonesia and Europe. In general, Al-Palimbânî's works cover the fields of monotheism, Sufism, and calls for jihad. (Quzwain, 1985) Al-Palimbânî's first book was the Book ***Zuhrah al-Murid in the Bayan Kalimah al-Tawheed.*** This book was written in 1178 AH/1764 AD in Mecca in the Malay language and contains the issue of monotheism which according to him is a summary of a lecture given by a scholar from Egypt. The second book

is a book ***Nasihah al-Muslimîn wa Tazkirah al-Mu'min fî Fadâil Jihâd fi Sabîlillâh*** which was written in 1186 AH/1772 AD. This book contains the virtues of jihad in the path of Allah. The third book is the book ***Tuhfah al-Râgibîn fî Bayân Haqîqah Imân al-Mukmin wa Mâ Yafsiduhu fî Riddah al-Murtadîn*** which was written in 1188 AH/1774 AD in Malay. In addition to discussing the deeds of to deny,This book also describes the misguided Sufis.

The fourth book is the book***Al-'Urwah al-Wusqa wa Silsilah Ûlil-Ittiqâ'*** written in Arabic and containing verses that must be recited at certain times. The fifth book is the book of ***Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn.***This book was written in Malay in 1192 AH/1778 AD. In this book, Al-Palimbânî includes *authorities* that a Sufi must go through, which will be explained in more detail later ***Sayr al-Sâlikîn.*** The sixth book is the book ***Ratib 'Abd al-Samâd.***T his book a kind of pocket book containing dhikr, praise and prayers that are read aftersIsha's tool. The seventh book is the book ***Sayr al-Sâlikîn ila 'Ibadah Rabb al-'Âlamîn*** written in Malay and consists of four parts. The first part of this book was completed by Al-Palimbânî in Mecca in 1193 H/1779 AD, the second part was written in Ta'if in 1195 H/1781 AD, the third part was written in Mecca in 1197 H/1783 AD, and the fourth part was written in Ta'if in 1203 H/1788 AD. The eighth book is the book ***Zad al-Muttaqīn fi Tawhīd Rabb al-'Ālamīn.*** This book is a summary of the teachings of monotheism taught by Shaykh Muhammad al-Sammân in Medina after Al-Palimbânî followed the Sammaniyyah order.

Al-Palimbani completed all of his writings in the Hijaz. While there is no conclusive information as to whether he ever returned to his hometown of Palembang after his success in the Holy Land (K.O.H. Gadjahnata and Sri-Edi Swasono, 1986), his writings demonstrate his involvement in issues affecting Muslims in his country. This involvement is evidenced by the publication of most of his works in Malay. ***Tuhfah al-Râgibîn fî Bayân Haqîqah Imân al-Mukmin wa Mâ Yafsiduhu fî Riddah al-Murtadîn*** which is believed to have been compiled at the request of a Sultan of Palembang, warned Muslims not to fall into error, especially in understanding Sufism. And to further satisfy Muslims who were inclined towards Sufism, Al-Palimbânî translated the book by Imam Al-Gazâlî, namely the book *Lubab Ihya' 'Ulum al-Din* and *Bidâyah al-Hidâyah* which presents a system of Sufi teachings by focusing attention on how to achieve *ma'rifah.* Sufism is through purifying the mind and living worship according to Islamic law.

C. THEORETICAL FRAMEWORK

In dissecting the construction of Al-Gazâlî's Sufism in the book *Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn* Al-Palimbânî's work, there are three theories that serve as the basis. The first is Bourdeu's theory of practice. Second, Fairclough's theory of social change. And third is Wodak's theory of text planning. Pierre Felix Bourdieu offers the concept of practical theory. (Krisdinanto, 2016) The concept of practice theory is called the structuralism-constructive method. According to this theory, humans as social beings are inseparable from the process of social interaction and communication between individuals, as well as within society. Social interaction and communication begin with the process of internalizing the values and norms imposed by humans who are born. Where humans carry out habitus without realizing it. Habitus is a way or method through a variety of objective structures and personal history, which lasts a long time and changes that function as a generative basis for organized and integrated practices in an objective way. (Topper, 2023) In other words, habitus is the

process of internalizing diverse socio-cultural values with various flavors (*feel for the game*) which gives rise to various movements that are adapted to the game or role being played. (Grenfell, 2008) Habitus is an internalized social structure, in other words it is the result of internalizing the structure of the social world.

According to Bourdieu, habitus is the result of learning through upbringing and socialization in society, so it is not innate or natural. Habitus is a historical product that is formed after humans are born and interact with others in a certain space and time. The learning process is very subtle, unconscious and appears as something that makes sense. Habitus is understood as cultural aggression. Therefore, according to Bourdieu, basically what a person says or does in his life is something other than his wishes, or only part of the social structure and material structure, where individuals in their actions are influenced by the structure or society. Existing structures are internalized by individuals so that they function effectively. Internalization, both consciously and unconsciously, takes place through upbringing, play activities, and education. (Pierre Bourdieu, 2007) Habitus seems to be something natural, but in fact it is a construction.

Habitus is a dialectic and synthesis between objective structures and subjective phenomena. The results of this dialectic between structures and subjective phenomena are evident in practice. Practice is not a product of free will and is not determined objectively. The habitus that exists at a given time is the result of a long-term collective life. Habitus can be enduring but can also change over time. Habitus both produces and is produced by social life. Habitus is a habit that is ingrained and carried out repeatedly by humans in their daily lives. These habits can be seen in attitudes and actions. (Pierre Bourdieu, 2007)

Norman Fairclough stated that language analysis requires social analysis, not social relationships, and vice versa. (Frawley, 2009) Fairclough's critical discourse analysis model sees that texts/scripts have context. Every use of language is a communicative event consisting of 3 (three) dimensions, namely text (speech, imagery, visual, or a combination of the three), discursive practices involving the production and consumption of text, and social practices. Fairclough divides text into three basic elements, namely representation, relations, and identity. Representation is how events, people, groups, or anything, are displayed and depicted in the text. Representation according to Fairclough can be seen from three things, namely representation in subordinate clauses, representation in combinations of subordinate clauses, and representation in inter-sentence sequences. Regarding representation in subordinate clauses, according to Fairclough, when a person, group, event, and activity are presented in the text, basically the language user is faced with at least several choices, namely vocabulary, metaphor, and grammar. The choice of vocabulary used is primarily related to how certain events, individuals, groups, or activities are categorized within a particular set. This vocabulary is crucial because it relates to the question of how reality is signified in language and how language gives rise to certain forms of reality.

According to Fairclough, the choice of metaphor is key to how reality is presented and distinguished from others. Metaphors can determine whether reality is interpreted or categorized as positive or negative, not just a matter of literary beauty. At the grammatical level, analysis focuses on whether the grammar is presented in the form of a process or in the form of a participant. In the form of a process, whether a person, group, activity is presented as an action, event, state, or mental process. The form of action describes how the actor

performs a certain action on someone that causes something. The form of action in general is a subordinate clause that has a transitive structure (subject + verb + object).

The state form can hide the subject of the action, and point to something that has happened without mentioning it. The mental process form presents something as a general phenomenon or symptom that shapes public awareness, without specifically naming the subject/actor or victim. The participant form examines how actors are presented in the text, whether they are presented as perpetrators or victims in the news. As a perpetrator, it is generally presented in the active sentence form, where an actor is shown performing an action that causes something to an object/person. As a victim (or object) refers to something caused by another person. The most commonly used discourse strategy is the passive sentence form. In this form, only the victim is presented, as the perpetrator can be hidden or omitted in the news. Another form is by forming nominalizations, where what is presented is the form of an activity without needing to refer to participants or parties involved.

The representational aspect of inter-sentence sequences relates to how two or more sentences are structured and linked. This aspect allows us to see which parts of a sentence are more prominent than others. One important aspect is whether participants are shown reacting in the news text or are considered independent. Inter-sentence sequences indicate the intended meaning for the audience. The relational element examines how the relationship between journalists, audiences, and participants is presented and depicted in the text. According to Fairclough, there are at least three main categories of participants in the media: media audiences, audiences, and public participants. The focus of relational analysis is not on how these public participants are presented in the media (representation), but rather on how the relationship patterns between these three actors are presented in the text. The identity element examines how media audiences, audiences, and participants displayed and depicted In the text. This element examines how the media audience's identity is presented and constructed in the news text. It examines how the media audience positions and identifies with the issues or social groups involved.

Ruth Wodak's discourse-historical approach aims to understand the functioning of social dynamics, as the social sciences increasingly show interest in how discourse reflects social reality and how individuals collectively construct it. Critical discourse analysis explains why, and with what consequences, text producers make certain linguistic choices (or avoid them), given the variety of options available. Such a framework is then able to account for absences and presences in the data. (Khosravinik, 2015) Thus, this understanding of discourse analysis highlights how language is used and why it is used in certain ways, by understanding it not as an isolated phenomenon but as a manifestation of its own context.

In particular, the discourse-historical approach to analysis (*Discourse-Historical Approach/*DHA) in Critical Discourse Analysis, is considered an influential approach that highlights the relationship between self and other. (Khosravinik, 2015) According to Wodak, discourse-historical analysis is “problem-oriented,” meaning that understanding the linguistic dimension is only part of the research and should not be limited to it alone. This linguistic development in turn must be contrasted with its context, which involves the linguistic part to be analyzed, its relationship to other texts and discourses, the situational context, as well as the historical and sociopolitical context, the conditions in which the text or utterance is embedded. Through discourse analysis and contextualization of discourse, discourse-historical

analysis aims to “analyze, understand, and explain the complexity of the object under investigation.” (Wodak, 2008) Discourse-historical analysis considers discourse to be socially constructed and socially constitutive, meaning that discourse constructs social practices and, in turn, is constructed by social practices. It is a group of linguistic practices that are interconnected and related to a broader topic and are related to ‘validity claims’ or normative attitudes that involve many social actors. (Reisigl, 2017)

To contextualize discourse, historical discourse analysis uses two distinct concepts: interdiscursive and intertextuality. Interdiscursive refers to the relationship between different discourses. For example, discourse on climate change often draws on topics or subtopics from other discourses, such as finance or health. These discourses are open-ended and often hybrid, with new subtopics being created in many instances. Intertextuality, on the other hand, refers to the interconnectedness of texts. Therefore, these connections can be made “through explicit references to a topic or protagonist, through references to the same event, whether allusive or not, through the transfer of the main argument from one text to the next, and so on.” (Reisigl, 2017) References to other texts often involve a process of "recontextualization," where information from other texts is reframed. For example, a politician might use a news article on a topic to bolster their argument, or they might refer to a previous speech by a political opponent to mock them and assert their superiority. Intertextuality and interdiscursivity are two concepts that give meaning to discourse analysis and can help unravel power relations.

Historical discourse analysis sheds light on how to analyze discourse and understands that discourses do not exist in a vacuum but are interconnected. While discourses can spread from one sphere of action to another, it is crucial to understand the context in which they are found. Historical discourse analysis aims to pinpoint how these discourses are articulated while simultaneously acknowledging the importance of context and the power relations within them, and further explaining the influence of these discourses within existing discourses.

D. METHODOLOGY

This research is a qualitative study. The main data for the research were obtained from Al-Palimbani's fifth book, the book*Guidance of the Righteous in the Path of the Righteous.*This book was written in Malay in 1192 H/1778 AD. Supporting data was obtained through interviews, observations and other written sources related to the research topic. The data collection techniques used were observation, interviews and document study. Observations were conducted to observe the practice of Al-Palimbânî's Sufism teachings and to record relevant circumstances. Interviews were conducted to gather in-depth information from informants. Document study was conducted by analyzing existing documents, in this research of course.*The Guidance of the Righteous in the Righteous* by Al-Palimbânî.

The analysis method used is Critical Discourse Analysis (CDA). Critical Discourse Analysis is a general term used to study written and spoken texts. Critical Discourse Analysis is not limited to the verbal aspects of discourse in communicative events. Critical Discourse Analysis seeks to uncover hidden ideologies. (Yasa, 2021) In this case, discourse analysis is not only at the level of the text and its history, but also the context of the discourse. In other words, the study of discourse is not only carried out at the text level but also continues to the factors that influence the text.In analyzing discourse, we link it to the factors that influence its

formation, namely culture, politics, ideology, institutions, and all surrounding social factors. Interpreting discourse simultaneously involves three dimensions: the textual dimension, the discursive practical dimension, and the sociocultural practical dimension. These three dimensions are outlined in three stages of analysis: description, interpretation, and explanation.

The research design is based on Paul Ricoeur's hermeneutical research design. There are three stages of understanding that lead to a shift from life within symbols to a way of thinking that begins with symbols. The first stage is simple phenomenology, which begins with an understanding of the totality of symbols—that is, understanding symbols by and from themselves. At this stage, understanding connects symbols to the world. The second stage is the hermeneutic circle. At this stage, interpretation is highly dependent on the very individual circumstances of the text. The third stage is the understanding of symbols. This stage is also called the philosophical stage. At this stage, thinking begins with symbols and about symbols, which construct basic statements for discourse that lives among humans. Symbols evoke thought, so it must always be confronted with the repetition of symbols and their imitations in rationality, rationalizing symbols, and ensuring their existence in the imagination, where they are born and shape themselves. (Indraningsih, 2021) Therefore, Ricoeur's hermeneutical design in this study is:

1. Revealing a phenomenon of Al-Gazâlî's Sufism construction in symbolic battles through language in the book*The Guidance of the Righteous in the Righteous* by Al-Palimbânî.
2. Using language data as a verbal form.
3. Involves the process of description, interpretation, and explanation of the meaning and function of human behavior.

E. RESULTS AND DISCUSSION

1. Historical and Sociopolitical Context of the Book *Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn*

The book ***Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn*** by Al-Palimbânî as an effort to enlighten his nation through Sufism literacy. As Al-Palimbânî stated in the introduction to the book, what motivated him to write the book was *Hidayah al-Salikin.* This is because most people who want to learn Sunni tawasuf developed by Imam Al-Gazâlî cannot read Arabic books. To make it easier, Al-Palimbânî translated the book *Bidâyah al-Hidâyah* Al-Gazâlî's work, as well as making additions and subtractions. (Al-Fâlimbanî, 1354) With this translation and additional explanation, Al-Palimbânî hopes that those who follow the Sufi path in the archipelago who have limited Arabic can understand it well.

Book ***Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn*** a monumental work of Shaykh 'Abd al-Shamad al-Palimbânî. (Asrina, 2025) This book was born in the context of the history and tradition of Islamic scholarship which developed dynamically in the 18th century in the archipelago, especially the Malay world. (Rijal & Umiarso, 2018) This century marked a crucial phase in the intellectual transformation of Southeast Asian Muslims, particularly in the field of Sufism, when Malay scholars began actively developing religious literature in local languages (Malay-Jawi) based on the treasures of classical Islamic scholarship. ***Hidâyah al-***

Sâlikîn fî Suluk Maslak al-Muttaqîn, Al-Palimbânî's work is one of the most important historical documentations that shows this phenomenon. (Asrina, 2025)

Al-Palimbânî is one of the leading scholars from Palembang who studied in Mecca and Medina. (Asrina, 2025) In these two cities, he studied with a number of great figures in the fields of Sufism and Islamic jurisprudence, including the scholars of the Sammaniyah order who had a strong influence at the end of the Ottoman era. (Muhid et al., 2023) Al-Palimbânî's presence in the Land of Hijaz for several decades formed him as part of an international network of scholars who connected centers of knowledge in the Middle East with Islamic communities in the archipelago. (Pramasto, 2020) This is one of the things that makes Al-Palimbânî an important figure in transmitting Islamic sciences, especially Sufism, to the Malay world with a contextual and communicative approach. (Asrina, 2025)

Al-Palimbânî is also known as Abdul Samad bin Abdul Jalil al-Jawi al-Palimbani. (Pramasto, 2022) In classical Arabic sources Al-Palimbânî is written under the name Sayyid ʻAbd al-Samad b. ʻAbd al-Rahman al-Jawi. (Azra, 1998) Sayyid ʻAbd al-Samad b. ʻAbd al-Rahman al-Jawi can be believed to be Al-Palimbânî because the description of his life and career is almost entirely a depiction of the career of ʻAbd al-S̱ʿAmād al-Palimbānī, as reported by other sources. His title as Sayyid Abdus Shamad ibn Abdurrahman al-Jawi indicates widespread recognition of his contributions among Middle Eastern scholars. (Pramasto, 2022)

Al-Palimbânî demonstrated serious concern for the geopolitical conditions of the Malay-Islamic region, particularly in the context of Western colonialism. (Asrina, 2025) Through his scholarly activities in Mecca, he continued to monitor developments in his homeland by utilizing a network of students and pilgrims from the archipelago. Although Al-Palimbânî was not directly involved in the battlefield, his thoughts and works became the ideological foundation that encouraged resistance in various regions. For example, the Aceh war was inseparable from the influence of the teachings of jihad contained in his works such as*Nashihat al-Muslimeen wa Tazkirat al-Mu'mineen fī Faḍâʾil al-Jihad fī Sabil Allah*, which was then adapted into local literary forms such as*The Story of the Sabil War*..(Alfian, 1999)

Al-Palimbânî actively maintained political communication through letters addressed to local rulers such as Prince Mangkubumi (Hamengkubuwono I) in Yogyakarta, Mangkunegaran, and the kings in Surakarta. (Andaya, 1994) In a number of his letters, Al-Palimbânî voiced concern over Dutch colonial domination and encouraged local rulers to foster a spirit of resistance based on Islamic teachings. Al-Palimbânî's importance is also evident in the influence of his correspondence to the kings of Mataram, in which he emphasized the urgency of jihad against colonialism, based on Islamic principles from the Qur'an and Hadith. These letters were even intercepted by colonial authorities as subversive. The Dutch East Indies colonial government, through Snouck Hurgronje, acknowledged that Al-Palimbânî's works, such as*Siyar al-Sālikīn* And *Hidayah al-Salikin*, very influential in the Malay world and able to shape public opinion against colonial domination. (Azra, 1998)

The involvement of Al-Palimbânî's thoughts in various forms of resistance, both through the Aceh war and the Menteng War in Palembang, confirmed his position as a scholar who not only focused on spiritual aspects, but also played an important role in the formation of collective consciousness against colonialism. (Asrina, 2025a) In the Menteng War Poem, there is a description of the tarekat's spirituality in the struggle, which shows the integration between spiritual jihad and physical jihad. One of the important figures in the war was Haji Muhammad

Zain, Al-Palimbânî's son-in-law, who died as a martyr, as well as being a clear proof of the active role of his student and family network in the struggle against the Dutch. (Azra, 1998) This shows that Al-Palimbânî's intellectual legacy was not only limited to the development of Sufism in the Malay world, but also became a source of inspiration for anti-colonial resistance that combined religious doctrine and the spirit of local nationalism.

2. Internalization and Spiritualization of Al-Gazâlî's Sufism by Al-Palimbânî in the Book *Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn*

Book *Hidayah al-Salikin* The work of Sheikh Abd al-Shamad Al-Palimbânî is a Sufi work that substantially adapts the legacy of Imam al-Ghazâlî's thought, especially from *Iḥyā' 'Ulum al-Dīn* and *Bidāyat al-Hidāyah.*(Aini et al., 2024) Al-Palimbânî summarizes and formulates the core teachings of both works, especially in the dimension of purification of the soul (*tazkiyat al-nafs*), moral development, and spiritual stages towards closeness to Allah. (Ahmad, Khadher, 2005) Through a simple pedagogical approach, he succeeded in transforming complex philosophical and theological ideas into something more accessible to the Malay Muslim community.

The structure of the spiritual journey in *Hidâyah al-Sâlikîn* systematically starting from tauhid as the main foundation, then sharia as the foundation of Islamic law practice, continuing to the stage of tarekat involving spiritual discipline, then to the essence that prioritizes esoteric understanding, until reaching makrifat as the peak of spiritual awareness in the form of intuitive knowledge about God. This pattern reflects the methodological framework of Al-Ghazali's Sufism which demands harmony between the external (exoteric) and internal (esoteric) aspects in carrying out spiritual practice. (Al-Maliki, 2019)

One of the main concepts taken from Al-Ghazâlî and deeply internalized by Al-Palimbânî is the importance of*tazkiyat al-nafs*as a major prerequisite in the process of self-purification. In *Hidâyah al-Sâlikîn*, for example in ***al-Bab al-Râbi' fî Ijtinâb al-Bâṯinah*** which consists of 10 articles, explains that a Muslim must strive to cleanse his heart of various despicable traits such as riya' (showing off), hasad (envy), and takabur (arrogance).***al-Bab al-Khamis fi al-Ṯâ'ah Batinah*** which consists of 10 chapters, instills commendable qualities such as sincerity, patience, and gratitude. This is in line with Al-Ghazali's approach in*Iḥyā'*, where inner purification is seen as the main gateway to a higher spiritual level. (Al-Fâlimbanî, 1354)

Al-Palimbani inside *Hidâyah al-Sâlikîn* emphasizes that true spiritual practice cannot be separated from understanding and implementing sharia. Al-Palimbani firmly reminds us that the journey to God must be based on adherence to Islamic law as the primary foundation. This stance reflects Al-Ghazali's criticism of the tendency of some Sufi circles to ignore the sharia dimension in favor of overemphasizing the inner aspects. For both, sharia is the absolute foundation that supports the process of the tarekat until it reaches reality and knowledge.

The moral dimension occupies a central position in *Hidâyah al-Sâlikîn*. Al-Palimbânî emphasized that spiritual success cannot be separated from efforts to emulate divine attributes (*takhalluq bi akhlâqillâh*(Asrina, 2025c) Noble values such as sincerity, humility, patience, and gratitude are ethical orientations that continue to be echoed. This thought is in line with al-Ghazâlî's view in *Iḥyâ'*who considers moral perfection as the pinnacle of spiritual

awareness and as a concrete reflection of a servant's existential closeness to his Lord. (Asrina, 2025c)

3. Al-Ghazâlî's Representation of Sufism in the Book *Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn* oleh Al-Palimbânî

In perspective ***Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn***, the relationship between humans and God is the core of the journey of Sufism, which demands integration between the outer and inner dimensions. Al-Palimbânî, who adapted Al-Ghazali's framework of thought, emphasized that closeness to God begins through a process of purifying the soul (*tazkiyat al-nafs*) and purification of the heart (*heart-felt*) from all mental illnesses. (Al-Fâlimbanî, 1354) The initial stage of this journey begins with repentances incere, which functions as a gateway to position the next spiritual. After that, a factor aimed at cultivating a balance between fear (*khauf*) against the wrath of God and hope (*raja'*) of His grace, so that the obedience that is carried out is born from inner awareness, not just an external routine.

One person's journey factor continued on attitude asceticism, namely the release of the heart's attachment to worldly pleasures, even to the ambition of obtaining rewards in the hereafter, in order to achieve pure love (*hubb*) to Allah. From here, sincerity (*ikhlâṣ*) in every deed, which then leads to trust totally, namely complete surrender without any doubt to His decree. The peak stage of this relationship is the attainment of the maqâm*riḍâ*, namely full acceptance of all Divine provisions, both in the form of blessings and tests, which are the door to achieving knowledge. (Al-Fâlimbanî, 1354) At this point, a seeker experiences transcendental awareness that his entire existence belongs to Allah, and all his life activities become a manifestation of true devotion.

Al-Palimbânî pays significant attention to the social dimension of Sufism, which is not only oriented towards vertical relationships with God, but also includes strengthening horizontal relationships between individuals. This principle is realized through the cultivation of etiquette in social interactions, which includes respect for people known and those just met, keeping speech from lying, and avoiding attitudes that can cause hostility. (Asrina, 2025b) Al-Palimbânî also emphasizes the importance of choosing quality friends, namely those who are sane, pious, honest, and not obsessed with worldly pleasures. (Asrina, 2025b) On the other hand, it is recommended to avoid associating with people who are evil, lying, or like to spread slander because it can damage the purity of a seeker's heart.

In addition, brotherhood in Sufism is manifested through real concern, such as visiting sick friends, advising with wisdom when seeing mistakes, and understanding other people's feelings with empathy. (Al-Fâlimbanî, 1354) For Al-Palimbânî, social relationships based on spiritual values are a means of perfecting morals and a medium for da'wah bil hal, where personal example becomes a more effective moral appeal than rhetoric. (Asrina, 2025b) Thus, relationships between fellow human beings within the framework of Sufism are not merely social interactions, but are an integral part of the process of purifying the soul, because the quality of horizontal relationships will reflect the quality of a servant's vertical relationship with his Lord.

The relationship between humans and the universe is not explicitly discussed, but its values are strongly implied in the principles of Sufism taught by Al-Palimbani. Based on the

view that humans were created as vicegerents on earth, they bear a moral and spiritual responsibility to maintain balance and prosper nature in accordance with God's will. This awareness is rooted in the belief that all creation is a sign of God's greatness (*the verse of unity*) which leads a seeker to a deeper understanding of the Creator. Therefore, destroying nature is seen not only as a violation of social ethics, but also as a denial of the Divine mandate. (Asrina, 2025b)

Al-Palimbânî combines moral teachings towards fellow creatures with spiritual ecological awareness. Environmental preservation, wise management of resources, and compassion for animals and plants are seen as part of the implementation of these values.*generosity*, namely doing good to all creation. (Al-Palimbani, n.d.) Thus, the relationship between humans and the universe according to this perspective is a reflection of holistic monotheism, where worship is not limited to rituals, but includes maintaining the balance and sustainability of Allah's creation.

F. CONCLUSION

From the research conducted, it was found that in the socio-historical and political context, the Book ***Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn*** written by Al-Palimbânî as an effort to enlighten his nation through Sufism literacy. Al-Gazâlî's internalization and innerization of Sufism in the Book ***Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn*** did this by summarizing and formulating the core teachings of *Iḥyā' 'Ulum al-Dīn* and *Bidāyat al-Hidāyah*, especially in the dimensions of soul purification, moral development, and spiritual stages towards closeness to Allah. Al-Gazâlî's representation of sufism in the book ***Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn.*** It appears in the explanation of the relationship between humans and God which is the core of the journey of Sufism which demands integration between the outer and inner dimensions.

The results of this study not only contribute to knowledge about Al-Gazâlî's concept of Sufism in the book ***Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn*** but bridge the knowledge gap regarding the role of Sufi figures in educating the nation and the struggle for independence. Considering that this research is still limited to Al-Palimbânî and Al-Gazâlî's Sufi construction in the Book ***Hidâyah al-Sâlikîn fî Suluk Maslak al-Muttaqîn,***Further research is still possible, such as the role of Sufism in family education, or in building family resilience.

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