

The Thoughts of Shaykh Abdus Shamad al-Palimbani in Hidayatus Salikin on the Concept of Tazkiyatun Nafs

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Abstract

This research analyzes Sheikh Abdus Shamad Al-Palimbani's perspective on the concept of Tazkiyatun Nafs (purification of the soul) as elucidated in his work Hidayatus Salikin. The present study employs a library research method with a qualitative-descriptive approach, examining the primary source Hidayatus Salikin and various related secondary literature. The primary objective of the research is to comprehend how Sheikh Abdus Shamad delineates and elucidates the concept of Tazkiyatun Nafs in the life of a Muslim. The findings of the research indicate that Tazkiyatun Nafs in Sheikh Abdus Shamad's thought is founded on three primary aspects: worship, ethics, and Sufism. The objective of this concept is to attain spiritual perfection through mujahadah (struggle against desires) and riyadhah (spiritual training), which are said to result in purity of heart and closeness to Allah. This research makes an important contribution to understanding the Islamic intellectual heritage in the Nusantara, as well as its relevance in modern life.

Keywords: Hidayatus Salikin, Sheikh Abdus Shamad, Sufism, Tazkiyatun Nafs.

Abstrak

Penelitian ini membahas pemikiran Syekh Abdus Shamad Al-Palimbani mengenai konsep *Tazkiyatun Nafs* (penyucian jiwa) dalam kitab *Hidayatus Salikin*. Studi ini menggunakan metode *library research* dengan pendekatan kualitatif-deskriptif, menelaah sumber primer *Hidayatus Salikin* serta berbagai literatur sekunder terkait. Fokus utama

penelitian adalah memahami bagaimana Syekh Abdus Shamad mendefinisikan dan menjelaskan konsep *Tazkiyatun Nafs* dalam kehidupan seorang Muslim. Hasil penelitian menunjukkan bahwa *Tazkiyatun Nafs* dalam pemikiran Syekh Abdus Shamad berlandaskan pada tiga aspek utama: ibadah, akhlak dan tasawuf. Konsep ini bertujuan untuk mencapai kebersihan hati, kedekatan dengan Allah dan kesempurnaan spiritual melalui *mujahadah* (perjuangan melawan hawa nafsu) dan *riyadhah* (latihan spiritual). Studi ini memberikan kontribusi penting dalam memahami warisan pemikiran Islam di Nusantara serta relevansinya dalam kehidupan modern.

Kata Kunci: Hidayatus Salikin, Syekh Abdus Shamad, Tasawuf, Tazkiyatun Nafs

A. Introduction

Sufism is a branch of Islamic science that emphasizes spiritual aspects and purification of the soul.¹In Islam, the concept of purification of the soul is known as *Purification of the Self*, which means a Muslim's efforts to cleanse himself from despicable traits and replace them with praiseworthy traits.²This concept has been studied by many scholars in various classical Sufism books, one of which is *Hidayatus Salikin*, the work of Sheikh Abdus Shamad al-Palimbani. This book is the main reference for Muslims in the archipelago in understanding the teachings of Sufism which is based on Islamic faith and Sharia.

Tazkiyatun nafs or the purification of the soul is the core of Islamic teachings that aim to form people who are not only obedient outwardly, but also clean inwardly.³In a modern world that offers temptations and moral crises, the need for purification of the soul becomes increasingly important. Islam views the human soul as a field of struggle between good and evil tendencies, and the process of *tazqiyah* is the path to inner peace and closeness to Allah.

Urgency *tazkiyatun nafs* This is evident in many verses and hadiths that

¹Ema Fitriya et al., "Sufism in Psychological Perspective: Spiritual Harmony and Mental Health," *AJMIE: Alhikam Journal of Multidisciplinary Islamic Education* 5, no. 2 (2025): H.295, <https://doi.org/10.32478/8zv7ag68>.

²Ahmad Zainal Anbiya, "Tazkiyatun Nafs in Restoring the Nature of Modern Man," *Islamic Counseling: Journal of Islamic Counseling Guidance* 7, no. 1 (2023): 133–48, <https://doi.org/10.29240/jbk.v7i1.5130>.

³Risky Maulidiyah et al., "Understanding Tazkiyatuh An-Nafs in Islamic Psychotherapy," *BUDAI: MULTIDISCIPLINARY JOURNAL OF ISLAMIC STUDIES* 3, no. 1 (2024): h.2, <https://doi.org/10.30659/budai.3.1.1-7>.

emphasize the importance of purifying the heart from despicable traits such as envy, showing off, and pride. Islamic education does not only focus on intellectual aspects, but also on spiritual development. *tazkiyah* become the foundation for the formation of character and noble morals, and have a big influence on a person's social behavior in society.

Besides being relevant in the individual and social spheres, *tazkiyatun nafs* is also an important legacy of the previous scholars. Figures such as Imam Al-Ghazali and Sheikh Abdus Shamad al-Palimbani placed *tazkiyah* as the main pillar in a servant's spiritual journey. Through their works, these teachings are not only formulated theoretically, but also equipped with practical methods that are applicable in everyday life, making *tazkiyatun nafs* a spiritual need of Muslims throughout time.

Sheikh Abdus Shamad Al-Palimbani is a great scholar who has a significant influence in the development of Islamic thought in the archipelago. He lived in the span of 1736-1819 AD. He was born in Palembang, a cultural and religious center in the region of South Sumatra, from a family of scholars and nobles. His father comes from Minangkabau and is known as an active spreader of Islam in the area. His religious family and social environment also shaped his academic character from an early age.⁴

He studied under several renowned teachers, not only in Mecca and Medina, but also in other Middle Eastern regions. Among his teachers were renowned scholars such as Sheikh Ibrahim al-Kurani and Sheikh Muhammad ibn Ali al-Shan'ani, known as reformers of Islamic thought.⁵ Not only did he study fiqh, tafsir, and hadith, he also studied Sufism from the path of al-Ghazali, which later became the main foundation in his spiritual works.

The historical context at that time indicated that the Malay world was in a

⁴Tita Amalia and Hudaidah Hudaidah, "The Role of Sheikh Abdoes Shamad Al-Palembani as a Free Scholar in the Process of Internalizing Islam in Palembang," *Fajar Historia: Journal of Historical Science and Education* 6, no. 1 (2022): H.132, <https://doi.org/10.29408/fhs.v6i1.5486>.

⁵K. A. Syarifuddin and H. Zainuddin, *101 South Sumatran Ulama: Their Life Stories & Struggles* (Forpress Sumsel-Ar-Ruzz Media, 2013), p.38-40.

crucial phase of social, political, and religious transition. Western colonialism was beginning to exert its influence in Southeast Asia, necessitating a need for the purification of Islamic teachings and intellectual resistance to moral decadence and political oppression. In this context, Sheikh Abdusshamad's thought emerged as a form of religious response that was not only spiritual but also imbued with values of social struggle.⁶

He also became a teacher in the two cities and he was also active in writing various works, one of his works is *Hidayatus Salikin*,⁷ discusses a lot about the spiritual journey of a Muslim in achieving the perfection of faith and *ihsan*, which is adapted from al-Ghazali's concepts such *astazkiyatun nafs* (purification of the soul), *maqamat* (spiritual levels), and methods *takhalli-tahalli-tajalli*, with a contextual and communicative Malay style.

Through the scientific network with great scholars such as Sheikh Dawud al-Fatani and Sheikh Yusuf al-Maqassari, Sheikh Abdus Shamad's thoughts spread widely to Malaysia, Southern Thailand, and Brunei. His intellectual legacy is still studied in boarding schools and traditional religious institutions, making him one of the central figures in the history of Sufism and Islamic thought in the archipelago.⁸

One of the important discussions in this book is *Purification of the Self*, which is considered to be the main key in forming a pious person. Therefore, understanding Sheikh Abdus Shamad's thoughts on this concept becomes important in order to dig back into the intellectual heritage of Islam that is relevant to modern life.

B. Literature Review

Draft *tazkiyatun nafs* (purification of the soul) which is the main topic of

⁶Ai Rohayani and Mulyawan Safwandy Nugraha, "Grounding the Works and Teachings of Sheikh Abdussamad in Cultural Locality," *Harmony* 23, no. 2 (2024): h.340, 2, <https://doi.org/10.32488/harmoni.v23i2.804>.

⁷Choiriyah, "The Thoughts of Sheikh Abdussomad Al-Palimbani in the Book Faidhal Ihsani (Review of the Goals of Da'wah)," *Raden Fatah's Journal*, 2017, h.41.

⁸Syarifuddin and Zainuddin, *101 South Sumatran Ulama: Their Life Stories & Struggles*, h.42.

discussion in the work *Hidayatussalikin*. The work of Sheikh Abdus Shamad al-Palimbani is an integral part of classical Sufism. To build a strong theoretical framework in studying his thoughts, it is important to place him in the context of global Sufism history and scholarship, as well as compare him with other great Sufi figures such as Imam al-Ghazali, Imam Junaid al-Baghdadi, and Rabi'ah al-Adawiyah.

Imam al-Ghazali in *Ihya' 'Ulum al-Din* emphasizes that purification of the soul is the main path to true happiness and closeness to God.⁹ He divides this process into two main stages: *takhalli* (emptying oneself of despicable traits) and *on purpose* (adorning oneself with praiseworthy qualities), which was later complemented by Sheikh Abdus Shamad with the level *tajalli* (witnessing the presence of God). Both of them emphasize that *tazqiyah* is an absolute requirement to achieve a degree of *enlightenment*. However, Sheikh Abdus Shamad presents this teaching in a Malay language style and a more operational structure for the public in the Malay world, making his approach more applicative and contextual.

Meanwhile, Imam Junaid al-Baghdadi is known as a Sufi figure who balances between Sharia and reality. It emphasizes the importance of sincerity, *muraqabah* (awareness of God's supervision), and *asceticism* (leaving the love of the world) in the process of purifying the heart.¹⁰ This idea is very close to the thinking of Sheikh Abdus Shamad who also emphasizes its importance *mujahadah* (spiritual struggle) and *reflection* (introspection) in dealing with liver disease such as *the way, pride, And envy*.

In the perspective of female Sufism, Rabi'ah al-Adawiyah added the dimension of divine love (*love*) as the main foundation of a relationship with God.¹¹ Although

⁹Kasori Mujahid and Farid Al Fani, "Islamic Worldview: The Concept of the Soul According to Imam Ghazali," *Tsaqofah: Indonesian Teacher Research Journal* 5, no. 2 (2025): h.1436.

¹⁰ STISNU, "Tarekat Imam Junaidi al Baghdadi," *SQUEEZE*, December 14, 2023, <https://stisnutangerang.ac.id/artikel/tarekat-imam-junaidi-al-baghdadi/>.

¹¹ Abdul Muqit, "Strengthening National Nationalism from the Perspective of Sheikh Nawawi Al-Bantani and M. Quraish Sihab," *Ta'wiluna: Journal of Qur'anic Studies, Tafsir and Islamic Thought* 3, no. 2 (2022): h.27, <https://doi.org/10.58401/takwiluna.v3i2.751>.

Sheikh Abdus Shamad does not explicitly quote Rabi'ah, but the highest level in *maqamat* his version—that is *love*—shows that love for Allah is the pinnacle of the entire process *tazkiyah*, in accordance with the teachings of Rabi'ah.

By comparing the thoughts of Sheikh Abdus Shamad al-Palimbani and the world's Sufi figures, the theoretical framework of this research is built on the universal concept of Sunni Sufism which emphasizes inner transformation, spiritual discipline, and achievement. *enlightenment*, but adapted locally for the Islamic context in the Malay world.

C. Research Methods

This research uses the method *library research* (literature study), which is research conducted by reviewing and analyzing relevant literature sources, both primary and secondary. This approach is used to study in depth the thoughts of Sheikh Abdus Shamad al-Palimbani on the concept *tazkiyatun nafs* his main work *Hidayatussalikin and Thariq al-Muttaqin*. Library research is relevant because the object of study is a classical religious text that is conceptual and normative.

Methodologically, this research has a content analysis approach (*content analysis*). Content analysis is used to identify, classify, and describe the main themes in the book *Hidayatussalikin*, especially regarding spiritual *maqamat*, heart disease, and methods of purifying the soul such *astakhalli*, *on purpose*, And *tajalli*. Given that the primary sources used are classical Malay manuscripts with Arabic Sufi terminology, an interpretive approach is employed, focusing on a deep understanding of the text and its relevance to current conditions.

The main data in this study comes from texts *Hidayatussalikin* as a primary source, and supplemented by various secondary sources such as the works of Imam al-Ghazali, Imam Junaid al-Baghdadi, as well as contemporary research on Sufism and *tazkiyatun nafs*. The data analysis technique was carried out through in-depth textual reading (*close reading*) and thematic comparisons with the thoughts of other

Sufi figures to position Sheikh Abdus Shamad within the global discourse of Sufism. With this approach, it is hoped that the research results will be able to explore the deeper meaning of the spiritual concepts offered by Sheikh Abdus Shamad, as well as their relevance to modern life. Another goal is to provide in-depth knowledge or insight into the concepts *Purification of the Self* Sheikh Abdus Shamad's thoughts in the book *Hidayatus Salikin* as well as methods and steps that can be applied in everyday life.

D. Research Results and Discussion

I. Biography of Sheikh Abdussamad Al-Palimbani

Sheikh Abdus Shamad al-Palimbani was one of the great scholars from the Indonesian archipelago who had a significant influence on the development of Islamic Sufism, particularly in the Malay Archipelago. He was born in Palembang, an important intellectual and trading center in southern Sumatra. His full name was Abdus Shamad ibn Abdur Rahman al-Jawi al-Palimbani, better known in many Malay manuscripts as "al-Falimbani," a reference to his birthplace, Palembang.¹²

Although there is no definitive record of his birth year, it is estimated that Sheikh Abdus Shamad lived in the first half of the 18th century. His father, Sheikh Abdur Rahman, was a Minangkabau cleric known for spreading Islam in South Sumatra. His mother was from the Palembang nobility, indicating that from childhood he was surrounded by an environment that highly valued religious knowledge and Islamic scholarly traditions.¹³

Sheikh Abdus Shamad's early education was done in Palembang, before continuing his intellectual journey to the holy land of Makkah and Medina. There, he studied with a number of great scholars in the Grand Mosque, including Sheikh Muhammad bin Ali al-Shan'ani and Sheikh Muhammad bin Ibrahim al-Kurani, who were

¹²Azyumardi Azra, *The Network of Ulama in the Middle East and the Indonesian Archipelago in the 17th and 18th Centuries: Tracing the Roots of Islamic Reform in Indonesia* (Kencana, 2004), p.213.

¹³ Wan Mohd Shaghir Abdullah, *Encyclopedia of Indonesian Scholars* (Khazanah Fathaniyah, 2001), p.144.

known to be part of a network of scholars. *Haramain* which had a big influence on Islam in the archipelago.¹⁴ Sheikh Abdus Shamad was also known as a student of the great Indian Sufi scholar, Sheikh Ibrahim al-Kurani and his son, Sheikh Muhammad Tahir al-Kurani. This scholarly network demonstrates that al-Palimbani not only mastered fiqh and tafsir but also possessed authority in Sufism.¹⁵ Abdus Shamad al-Palimbani studied under renowned scholars, not only in Mecca and Medina, but also in Egypt and Yemen. This demonstrates his student's genuine thirst for knowledge, ultimately leading to his rise to global prominence as a charismatic figure.¹⁶

One of Sheikh Abdus Shamad's distinctive characteristics was his ability to convey Sufism in classical Malay that was easily understood by the general public, without compromising the depth of his teachings. This is evident in his most famous work, *Hidayatussalikin and Thariq al-Muttaqin*, a work of Sufism rooted in the thought of Imam al-Ghazali and becoming an important guide for Muslims in the Malay Archipelago in understanding the concept *tazkiyatun nafs*, or soul purification¹⁷.

Since his arrival to Haramain, Abdus Shamad al-Palimbani has done various intellectual activities, studying, teaching and producing written works that are still spread in several countries. He started actively writing since 1178-1203 H/1764-1788 AD. According to Drewes as quoted by Alwi Shihab that al-Palimbani's scientific works numbered seven. Two of them have been printed, while the other four are still original manuscripts and the seventh has yet to be found.¹⁸ Besides *Hidayatussalikin*, he also wrote several other important works such as *Sale of al-Salikin*, *Nashihat al-Muslimin* and much more.

In his works, al-Palimbani not only discussed individual spiritual aspects but also

¹⁴ Zulkifli, *Sufism in the Malay World* (ISEAS Publishing, 2013), h.65-66.

¹⁵ Azyumardi Azra, *Islam Nusantara: Global and Local Networks* (Kompas, 2016), pp. 187-190.

¹⁶ Choiriyah, "The Thoughts of Shaykh Abdussomad Al-Palimbani in the Book of Faidhal Ihsani (A Review of the Purpose of Preaching)," p.43.

¹⁷ Sheikh Abdussamad al-Palimbani, *Hidayatussalikin Ila Thariq Al-Muttaqin* (Dar al-Fikr, n.d.), h.2-4.

¹⁸ Alwi Shihab, *Sufi Islam* (Mizan, 2001), p.71.

emphasized the importance of social ethics, obligations to others, and the role of leaders in upholding justice. Within this context, his thinking also had a political dimension, as illustrated in his call for Muslims to wage jihad against Dutch colonialism, which was contained in several letters and advice to the sultans of the Indonesian archipelago.¹⁹

Sheikh Abdus Shamad's role is not only limited to writing, but also in developing a network of scholars.²⁰ He is known to have had intellectual connections with prominent figures such as Sheikh Dawud al-Fatani, Sheikh Arsyad al-Banjari, and Sheikh Yusuf al-Maqassari. This network enabled the formation of a scientific and Sufi network between Mecca and the Malay world that remains influential to this day.²¹

Sheikh Abdus Shamad died in Mecca,²² but his intellectual and spiritual legacy lives on, particularly through his works, which are still studied in traditional Islamic boarding schools in Indonesia, Malaysia, and Southern Thailand. He is remembered not only as a scholar, but as a spiritual reformer who successfully combined Islamic jurisprudence, Sufism, and socio-political struggle into a harmonious whole.²³

2. The Concept of Tazkiyatun Nafs from the Perspective of Sheikh Abdus Shamad in the Book *Hidayatussalikin*

In the book *Hidayatussalikin and Thariq al-Muttaqin*, Sheikh Abdus Shamad al-Palimbani gave great attention to the discussion *tazkiyatun nafs* or purification of the soul. This concept is one of the main foundations of the discipline of Sufism, which is believed to be a path to drawing closer to Allah SWT.

¹⁹ Madmarn Hassan, *Islam And Malay Society* (Dewan Bahasa dan Pustaka, 2002), p.153.

²⁰ Amalia and Hudaidah, "The Role of Sheikh Abdoes Shamad Al-Palembani as a Free Scholar in the Process of Internalizing Islam in Palembang," p.134.

²¹ Farish A. Noor, *Islam Embedded: The Historical Development of the Pan-Malay Islamic Network* (Malaysian Sociological Research Institute, 2004), h.99-102.

²² Masyrullahushomad Masyrullahushomad and Heryati Heryati, "The Role of Sheikh Abdus-Samad Al-Palimbani in the History of the Struggle of the Indonesian Nation Against the Colonialists of the XVIII Century," *Danadyaksa Historica* 2, no. 1 (2022): h.40, <https://doi.org/10.32502/jdh.v2i1.4826>.

²³ Mohd Roslan and Mohd Nor, "Sheikh Abd Al-Samad al-Falimbani And His Role In Malay Islamic Thought," *Hadhari Journal* Vol.4, no. No.1 (2012): h.59.

In terminology, *tazqiyah* comes from the root word "zakand" which means clean, growing, or developing, as well as fostering and improving the soul towards a high spiritual life. According to Said Hawwa, *tazqiyah* etymologically has two meanings, namely purification and growth.²⁴

In *The Miracle of the Soul*, al-Ghazali interprets *tazkiyatun nafs* (purification of the soul) with terms *thaharatun-nafs* And 'image of self. *thaharatun nafs* means cleansing oneself from despicable traits and 'image of self in the sense of enriching the soul (developing the soul) with praiseworthy qualities. If a person has carried out this process, he can reach the level of the soul *Muthmainnah* and free from the influence of lust.²⁵ In the spiritual context of Islam, it refers to the process of cleansing the soul from reprehensible traits (*Al-Akhlād q al-madzmuḥl*) and adorning it with praiseworthy attributes (*Al-Akhlād q al-mahmuḥ already*).²⁶

Sheikh Abdus Shamad refers to this definition by emphasizing that a person will not be able to achieve the degree of *enlightenment* and closeness to God without first cleansing his soul from inner stains.²⁷ In the early pages *Hidayatussalikin*, he wrote that the main task of a *factor* or those who follow the spiritual path do not merely increase external worship, but more than that, namely eliminating despicable traits, improving and purifying their hearts from love of the world, egoism, and other moral evils.²⁸

Sheikh Abdus Shamad compiled *tazkiyatun nafs* as a gradual process that requires consistent spiritual struggle. He adopted the structure *maqamat* (spiritual levels) which are widely known in the Sunni Sufi tradition, especially those originating from the thoughts of Imam al-Ghazali in *Iḥyāʾ ʿUlūm al-Dīn (Iḥyāʾ Ulumuddin)*. In this framework, purification of the soul begins with sincere repentance (*repentance in*

²⁴ Ainur Rafiq Saleh Tahmid, *Purifying the Soul: The Integrated Concept of Tazkiyatun Nafs* (Robbani Press, 1999), p.2.

²⁵ Muhammad Rashid Ridha, *Tafsir Al-Manar*, Juz 4 (Al-Hikam, 2023), h. 222-223.

²⁶ Siti Mutholingah and Basri Zain, "THE METHOD OF SOUL PURIFICATION (TAZKIYAH AL-NAFS) AND ITS IMPLICATIONS FOR ISLAMIC RELIGIOUS EDUCATION," *TA'LIMUNA journal* 10, no. 1 (2021): h.70, <https://doi.org/10.32478/talimuna.v10i1.662>.

²⁷ Sheikh Abdussamad al-Palimbani, *Hidayatussalikin Ila Thariq Al-Muttaqin*, h.2-4.

²⁸ Sheikh Abdussamad al-Palimbani, *Hidayatussalikin Ila Thariq Al-Muttaqin*, h.5-6.

theuhha), namely full regret for sin accompanied by a determination not to repeat it.²⁹After that, *asandeta* required to train oneself with character *warand'* (avoid suspicious matters),³⁰ *tohuhd* (leaving worldly love),³¹ and patience in enduring trials. The next stage includes the qualities of gratitude, *khauf* (fear of Allah),³² *king'* (hoping for His mercy),³³ *tawakkal* (surrender), *consent* (accept His decree), until it reaches its peak at *love* (love of God). Each one *maqam* This is not just a theory, but must be lived out gradually and applied in everyday life by everyone. *semail*.³⁴ Inside *Hidayatussalikin*, Sheikh Abdus Shamad didn't just add *maqam* This is not only descriptive, but also provides a practical approach so that each stage can be carried out according to one's spiritual capacity.³⁵

One of the important aspects in the purification of the soul according to Sheikh Abdus Shamad is to recognize and treat diseases of the heart that originate from lust. He asserted that as long as the heart is still dominated by reprehensible qualities, then the divine light will never enter the soul of a servant. Diseases such as *riya'* (showing off in worship), *ujub* (self-pride), *hasad* (envy), *takabbur* (arrogance), and *ghadab* (anger) is the main enemy on the spiritual journey. He stated that these illnesses are far more dangerous than physical ailments, because they slowly destroy faith without being noticed. Therefore, in *Hidayatussalikin*, he explains in detail these despicable traits, their origins, and ways to overcome them, such as by increasing *reflection* (self-evaluation), *muraqabah* (awareness of God's supervision), *mujahadah* (fighting lust), and

²⁹Septiawadi Septiawadi, "SUFISTIC INTERPRETATION OF REPENTANCE IN THE QUR'AN," *KALAM* 7, no. 2 (2017): h.364, <https://doi.org/10.24042/klm.v7i2.462>.

³⁰Abdul Hasib Asy'ari, "Wara' in the Teachings of Sufism of Imam Junaid Al-Baghdadi," *Journal of Research in Islamic Theology* 1, no. 3 (2021): h.214, <https://doi.org/10.15575/jpiu.12845>.

³¹Abdul Muqit, "The Meaning of Zuhud in Life from the Perspective of Al-Quran Interpretation," *Ta'wiluna: Journal of Qur'anic Studies, Tafsir and Islamic Thought* 1, no. 2 (2020): h.40, <https://doi.org/10.58401/takwiluna.v1i2.235>.

³²Dahliati Simanjuntak and UIN Syahada Padangsidempuan, *THE MEANING OF THE WORDS KHASYH AND KHAUF IN THE QURAN*, 3, no. 2 (2022): h.214.

³³Taufik Nurfadhi and Putri Kusumaningrum, *Instilling Khauf and Raja' in Adolescent Character Education*, 5, no. 2 (2021): h.216.

³⁴Imam Ghazali, *Ihya Ulum Al-Din* (Dar al-Fikr, 2003), h.35-42.

³⁵Abdullah, *Encyclopedia of Indonesian Scholars*, h.148.

continuous dhikr³⁶.

Sheikh Abdus Shamad emphasized that the purification of the soul is not only for Sufis who reside in *zawiyah* or *khanqah*, but rather an obligation for every Muslim. He called on students, scholars, and even leaders to carry out the process *tazkiyatun nafs*. This is part of his moral and spiritual responsibility towards himself and society. This shows that he developed an inclusive and functional concept of Sufism, namely Sufism that is practical and not merely theoretical. *Hidayatussalikin*, he not only wants to purify individuals, but also build a moral society through deep spiritual awareness.

3. Methods and Ways Purification of the Self The perspective of Sheikh Abdus Shamad in the Book *Hidayatussalikin*

In the book *Hidayatus Salikin*, Sheikh Abdus Shamad al-Palimbani defines *tazkiyatun nafs* as a soul purification process that aims to cleanse the heart of reprehensible qualities and decorate it with praiseworthy qualities. This concept is based on the teachings of Sufism which emphasizes the importance of the spiritual journey to achieve closeness to God. In Sufism, the terms *batin* and *zahir* are used to define the soul (*nafs*) humans and distinguish between visible and hidden actions and traits. In this book, it explains more about inner problems, which inner cleansing will affect outward actions. For methods and ways of doing *tazkiyatun nafs* (soul cleansing) using three methods, namely: *takhalli*, *on purpose*, And *tajalli*.

First Takhalli is the first step that focuses on self-purification. This process involves eliminating reprehensible traits and negative behaviors derived from the urge of lust. According to Iman Ghazali, *nasuha* repentance is a very important initial step to be taken in the process of self-purification.³⁷ Then, *muhasabah* (self-introspection) involves conducting periodic self-evaluations to identify weaknesses, shortcomings, and

³⁶ Zulkifli, *Sufism in the Malay World*, h.84-88.

³⁷ Nindy Putri Aprilia et al., *The Concept of Tazkiyah Al-Nafs in the Qur'an and its Implications for Islamic Religious Education*, 10, no. 2 (2024).

reprehensible traits within oneself. This involves reflecting on one's actions, words, and even hidden intentions, and combating one's desires (*Mujahadah an-Nafs*) try hard to control low desires and negative whispers from within (lust, anger and lust) which tend to lead to bad things.

Takhalli includes self-purification from various external and internal sins, such as hasad (jealousy), hiqd (envy), su'udzon (bad prejudice), takabbur (arrogance), ujub (pride), riya' (showing off), and ghadzab (anger). Sufi experts distinguish sins into two, namely external and internal sins. External sins are all reprehensible acts committed by the body, including the five senses. Meanwhile, internal sins refer to negative actions that occur in the heart. Therefore, in this context, takhalli is an effort to cleanse and free oneself from various sins and impurities of the heart by means of repentance and asking forgiveness from Allah.

Second, tahalli is the stage where the purified soul is then adorned with praiseworthy qualities. Bad qualities that have been abandoned in the process of takhalli are replaced with good qualities through spiritual training that is done continuously. This will form a personality that always reflects noble morals. In tahalli, a person is also trained to inculcate good and positive qualities such as repentance, patience, asceticism, wara', increasing knowledge, faith, piety, as well as acts of worship such as zikr, prayer, recitation, and recitation of the Quran.

The final stage, tajalli, is the highest spiritual achievement. After undergoing the takhalli and tahalli processes with full sincerity, it is hoped that one's soul will be freed from desires that lead to evil (*passion*). At this point, a person is expected to reach a level of soul that is pleasing to Allah (*lust for mardiyah*). When the soul is filled with noble qualities and the body is accustomed to righteous deeds, the next stage is to experience a deep appreciation of religion that fosters love and longing for God. In the condition of tajalli, the veil between man and God is revealed, and all the deeds of a person are done solely because of his love for God. Thus, in this last stage a person has achieved a closer relationship with God, and every action is based on love and

sincerity only for Him.³⁸

In the book *Hidayatussalikin*, Abdus Shamad al-Palimbani emphasized that the purification of the soul must be based on sincere repentance. This concept aims to help someone find the path of truth and with strong determination can reach the level *perfect human being*(perfect human).³⁹

³⁸ Aprilia et al. *The Concept of Tazkiyah Al-Nafs in the Qur'an and its Implications for Islamic Religious Education*.

³⁹Rizky Zainul Khosyi'in, "The Concept of Inner and Outer Cleansing from the Perspective of Abd Alshamad Al-Palimbani in the Book of Hidayat Al-Salikin" (Thesis, UIN Sunan Ampel Surabaya, 2021).

Conclusion

The thoughts of Sheikh Abdus Shamad al-Palimbani in *Hidayatussalikin*, it was revealed that *tazkiyatun nafs* Purification of the soul is the core of a Muslim's spiritual journey. He emphasized that closeness to God is achieved not only through outward worship, but also through a process of inner cleansing of sinful traits. This concept is universal and obligatory for every Muslim, not just Sufis. In the modern context, his teachings are highly relevant in addressing the moral crisis and ethical challenges of the digital age, and serve as an essential foundation for character education and the spiritual development of Muslims. As a suggestion, the teachings *tazkiyatun nafs* Sheikh Abdus Shamad's teachings need to be integrated into the Islamic education curriculum, particularly in strengthening students' moral and spiritual values. In addition, his works, such as *Hidayatussalikin* can be used as reference material in religious development in Islamic boarding schools and Islamic missionary institutions, so that the legacy of down-to-earth and applicable Sufi thought can continue to live and become a solution to the spiritual problems of today's society.

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