

CHAPTER I

INTRODUCTION

A. Research Background

Human is the creature of Allah's most perfect creation because man is equipped with various privileges compared with other creature of Allah of lust, obedience, and intellect.¹ According to al-Asham, Muhammad al-Razy says that the best human covers *shûrah al-dzâhir wa al-bâthinât*.² In the book *Sayr al-Sâlikîn li bab Ihyâ 'Ulûmiddîn* explains the external obedience (*al-thâ'ah al-zhâhiriyyah*) is covering guard eyes, ears and all everything of body from things that are prohibited by Islamic law. Whereas internal obedience (*al-thâ'ah al-bâthiniyyah*) is temperament and nature commendable, Imam al-Ghazâlî mentions repentance (*al-taubah*), anxiety (*khauf*), patience (*al-shabr*), gratitude (*al-syukr*), trust (*al-tawakkal*), the deep respect and love (*mahabbah*), satisfaction (*al-ridhâ*), and remembering death (*dzikr al-maut*).³

One of the problems is facing in the modern era starting in the 19th and 20th centuries are *zuhud*. According to Buya Hamka, *zuhud* is ready to be poor or rich and ready to become a billionaire. However, treasure no becomes because of forgetting God and neglect to obligation. Islam recommends to human for spirit in

¹Aziza Aryati, "Manusia Melalui Dimensi Filsafat (Upaya Memahami Eksistensi Manusia)", *El-Afkar*, Vol. 7, No. 11, July-December 2018, 79.

²Ted Priatna and Teti Ratnasih, "Konsep Manusia Ahsani Taqwim dan Refleksinya dalam Pendidikan Islam" (Artikel Ilmiah: UIN Sunan Gunung Djati, 2017), 10.

³Syamrudin Nasution, "Kajian Naskah Kitab Sair al-Sâlikîn li bâb Ihyâ 'Ulumiddîn Karya Syekh Ali ibn Abdurrahman al-Kalantani", *Sosial Budaya*, Vol. 11, No. 1, January-June 2014, 73.

work, fight, sacrifice, and not laziness.⁴ This thing recommends us for trying to relate too close with *tawakal*. During the leadership of Caliph Umar bin Khattâb, in economic activity, there was a group of people who thought that effort in looking for sustenance and doing economy activity contrary with trust, and they just sitting from the looking for sustenance with excuse trust to God.

Humans in the global era tend to feel great by themselves, so they neglect the essence of being a creature of God and forget the existence Lord as Ruler and Creator of everything. Finally, those who failed start to glance at 'religion' as the only one source possible solution to save self them.⁵

This is facing by a modern society called a spiritual crisis along with the development of technology and scientific knowledge. Furthermore, many people feel restless, pessimistic, and stressed in modern society. They often cause anxiety because they are afraid to lose what they have owned and worry about a future that does not achieve in accordance with hope.⁶ It is often happening gap theory between those that require effort maximum with resigned self fully without effort. In other words, the perception that develops in society is *tawakal* without effort. This causes muslims to experience setbacks and be unable to compete with the times. The confidence they could see us in life every day. On the other hand, some people thinks, if a human wants to throw away confidence will *tawakal*.⁷

⁴Novi Maria Ulfa and Dwi Istiyani, "Etika dalam Kehidupan Modern: Studi Pemikiran Sufistik Hamka", *Akhlak dan Tasawuf*, Vol. 2, No. 1, 2016, 99.

⁵Muhammad Basyrul Muvid, *Tasawuf Kontemporer* (Jakarta: Amzah, 2020), 27.

⁶Rahmawati, "Peran Akhlak Tasawuf dalam Kehidupan Modern", *Al-Munzir*, Vol. 2, No. 1, 2016, 99.

⁷Abdul Ghoni, "Konsep Tawakal dan Relevansinya dengan Tujuan Pendidikan Islam: Studi Komparasi Mengenai Konsep Tawakal Menurut M. Quraish Shihab dan Yunan Nasution" *an-Nuha*, Vol. 3, No. 1, July 2016, 112.

Ahmad Syauqi Ahmad Dunya says that a wrong understanding of the part problem, shari'ah is the most dangerous thing to muslims. Because the impact of the emergence, some people get closer to Allah by leaving the luxury of the world, neglecting prosperity, and staying away from the economy activity. There is a group of people who are reluctant and lazy to work with the excuse trust to God.

This where the function of faith plays an important role not only in the religious aspect but also in the context of social life which pays great attention to the reality of human life.⁸ Faith in heart and obedience to carry out all that is commanded is something that cannot be separated.⁹ According to other scholars, the head of faith is *tawakal* and it grows in the heart of a believer, and come out will *tawakal* as the fruit. If there is no faith then there is no *tawakal*. A person will not put his trust in Allah until there is faith and belief in his chest.¹⁰ It is also positioned as one of the main criteria for a believer. As Allah said in Q.S. al-Anfâl/8: 2.

إِذَا الْمَوْمِنُونَ أَلَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

*“For, Believers are those Who, when Allah is mentioned, fell a tremor in their hearts, and when they hear His revelations rehearsed, find their faith strengthened, and put (all) their trust in their Lord.”*¹¹

According to madzhab Jabariyah thought, *tawakal* defines as something in which humans do not have a hand at all in carrying out their actions and must accept

⁸Shofaussamawati, “Iman dan Kehidupan Sosial” *Studi Hadis*, Vol. 2, No. 2, 2016, 216

⁹Titin Sukaesih, “Pendidikan Keimanan bagi Usia Dewasa Awal Menurut Perspektif Islam”, *Thesis* (Lampung: UIN Raden Lampung, 2017), 26.

¹⁰Azyumardi Azra, *Ensiklopedia Tasawuf* (Bandung: Angkasa, 2008), 1332.

¹¹Abdullah Yûsuf 'Alî, *The Holy Qur'an* (King Fahd Holy Qur'an Printing Complex, n.d.), 469.

them as they are. It is only a part of submission to God's destiny which is not influenced by human activities, actions, and behavior. Humans act and behave are part God's will, individuals only do things at the instigation of God's will. While the Asy'ariyyah thought, trust is only in the character of an individual after previously trying and maximum effort. After making various efforts, role prayer is also necessary so that his actions get rewards, benefits, and manifestations positive for himself, others, and environment. Unlike the case Mu'tazilah thought which views individual actions and behavior as rational manifestations of their own effort without the slightest intervention of God in determining the line of human life.¹² Imam al-Alûsi, in the book of *Tafsîr Rûh al-Ma'ânî fî al-Tafsîr al-Qur'ân al-Azhîm wa al-Sab'i al-Matsânî*, gives an interpretation of *tawakal* as stated in Q.S. al-Thalâq/65: 2-3.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ
لِلَّهِ ذَلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا
يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغٌ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

“Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; And take for witness two persons from among you, endowed with justice, and establish the evidence for the sake of Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out, and He provides for him from (sources) he never could expect. And if any one puts his trust in Allah, sufficient is (allah) for him. For Allah will surely accomplish His purpose: Verily, for all things has Allah appointed a due proportion.”¹³

¹²Khairunnas Rajab, Nilai-Nilai Psikoterapi Tawakal, <https://uin-suska.ac.id/2017/08/29/value-psikoterapi-tawakal-prof-dr-kahirunnas-rajab>, accessed on 02 July 2021.

¹³Yûsuf 'Alî, *The Holy Qur'an*, 1765–66.

Al-Alûsi gives an interpretation this verse has two sides of meaning, namely outer and inner meaning. The inner meaning of this verse is general in the forms of advice to muslims to make piety and *tawakal* as the foundation of life in order to achieve happiness in the world and the hereafter. Imam Ahmad in his book *al-Zuhdi* received from Wahab, he said: “If my servant put his trust in me, if the heavens and the earth were close to a servant, I would certainly make for him between the heavens and the earth a way out.” In it there is an emphasis and advice from Allah to His servants to always put their trust in Allah in all things after maximum trying.¹⁴

Muhammad Husain Thabathaba'i interpretation in his monumental book *al-Mîzân fî al-Tafsîr al-Qur'an*, *tawakal* is depending on the destiny set by Allah or is Jabariyah. All affairs are only God who regulates without human intervention and are not allowed to make an effort. *Tawakal* is also only ordered to human who truly believe in Allah SWT.¹⁵

In the 18th and 19th centuries appeared productive scholars in their work and made important contributions to the birth of archipelago's scientific tradition, especially in Palembang. They have not only composed their own books but also translated a number of important religious books. One of the popular Nusantara clerics is even known as a “translator or interpreter” in the archipelago who is the most authoritative of Imam al-Ghazâlî's thoughts. He is Syekh Abdussamad al-

¹⁴Ali Muhlîs and Za'in Kholîlatul Ummî, “Pemaknaan Ayat Seribu Dinar (Studi Komparasi antara Tafsîr Rûh al-Ma'ânî Karya Al-Alûsi dan Tafsîr Mafâtîh al-Ghaib Karya Al-Razî)” *Al-Tadabbur*, Vol. 6, No. 1, June 2020, 67-68.

¹⁵Nur'aini Syarifudin, “Tawakal dalam Al-Qur'an (Studi Komparatif Tafsîr Al-Mîzân dan Tafsîr Rûh al-Ma'ânî)” *Thesis* (Jakarta: IIQ Jakarta 2016), 101.

Palimbani, a prominent sufi intellectual scholar and the first propagator of the Samaniyah order (tarekat) in Sumatra and Malay Peninsula.¹⁶ This scholar from Palembang, whose full name is Abdussamad bin Abdul-Jalil al-Jawi al-Palimbani. His name has been popular in the historical studies of sufism in the archipelago. Based on *manaqib* entitled *Faydh al-Ihsâni*, his father was Abdul-Rahman son of Syekh Abdul-Jalil bin Abdul-Wahab bin Ahmad al-Mahdali a *mufti* of Kedah Sultanate. His mother named Raden Ranti son of Prince Purabaya. The genealogy shows that Abdussamad is a bloody descendant of sufi scholars and aristocrats. His concern for science by spreading the knowledge he learned in Haramain with produced one of his works namely *Hidâyah al-Sâlikîn fi Suluk Maslak al-Muttaqîn*.¹⁷

Hidâyah al-Sâlikîn is a book that discusses the rules interpreted shari'ah by Sufism. This book is an adaptation of the book *Bidâyah al-Hidâyah* by Imam al-Ghazâlî. It is called an adaptation because of the load amount topics extras that do not load in the book *Bidâyah al-Hidâyah*.¹⁸ *Hidâyah al-Sâlikîn* is a remarkable book works for a group of *mubtadî* (beginners). In general, the book talks about problems focused on Sufism to the direction of the perfection of worship and practice (*mu'âmalah*) to a fellow human. Could is known that al-Palimbani, through this book, tried to combine and align Sufism that follows Street Islamic law. only to

¹⁶Miftah Arifin, "Abd Al-Shamad Al-Palimbani dan Tarekat Samaniyah di Palembang", of *al-'Adalah*, Vol. 18, No. 1, May 2015, 85.

¹⁷Arafah Pramasto, "Syekh Abdus-Samad Al-Palimbani: Rekonstruksi Silsilah, Latar Belakang Pedagogi, Serta Karya-karyanya", *Tsaqofah & Tarikh*, Vol. 4, No. 2, 2019, 104.

¹⁸Mal An Abdullah, *Syekh Abdus-Samad Al-Palimbani: Biografi dan Warisan Keilmuan*, 52-53.

aspect purification self will but pushed with the implementation of Shari'ah and strengthened with handle true faith.¹⁹

Based on what the author described, then study to verses *tawakal* is very related with condition modern era society this, strengthen faith will also strengthen a connection with God and his surroundings. The author is very interested in examining the interpretation of the verses *tawakal* by Syekh Abdussamad al-Palimbani in the book *Hidâyah al-Sâlikîn*. Based on the background, the author wants to research *tawakal* verses in view of Abdussamad al-Palimbani entitled *Syekh Abdussamad al-Palimbani's Interpretation on Verses of Tawakal in the Book of Hidâyah al-Sâlikîn fi Sulûk Maslak al-Muttaqîn*.

B. Problem Statement

Based on the background behind the problem described above, the author concludes the formula for the problem as follows:

1. How to interprets the on verses of *tawakal* in perspective Syekh Abdussamad al-Palimbani in the book *Hidâyah al-Sâlikîn*?
2. How the classification of *tawakal* according to Syekh Abdussamad al-Palimbani in the book of *Hidâyah al-Sâlikîn fi Sulûk Maslak al-Muttaqîn*?

¹⁹Ishak Suliaman and Khadher, "Kitab Melayu Jawi: Analisis Metodologi Karya Tasawuf Hidayah Al-Salikin oleh Syekh 'Abd Al-Samad Al-Falimbani (The Malay Jawi Book: An Analysis Methodology Of The Tasawuf Book Hidayah Al-Salikin Written Syekh 'Abd Al-Samad Al-Falimbani) *Pengajian Melayu*, Vol. 22, 2011, 142-143.

C. Research Purpose and Significance

Based on the formula problem, this study aims: to know the interpretation of the verses *tawakal* from the perspective of Syekh Abdussamad al-Palimbani in the book *Hidâyah al-Sâlikîn fî Sulûk Maslak al-Muttaqîn*. Make solutions in modern society today in understanding verses there is *tawakal* in the Qur'an academic expected could enrich treasure science, specifically in the field of interpretation as well as additional references as ingredient creation scientific in discipline knowledge Islam. In particular, interpretation paragraph *tawakal* in the book *Hidâyah al-Sâlikîn fî Sulûk Maslak al-Muttaqîn*. The author hopes this article could benefit the public in understanding appropriate *tawakal* with Islamic law and realizing attitude *tawakal* in daily life.

D. Operational Definition

For a more directed study, the author gives a limitation title as follows:

1. Interpretation

Interpretation in KBBI means describing or explaining verses of the Qur'an so that the meaning is easier to understand.²⁰ Etymologically, interpretation means explaining (*al-îdhâh*), explaining (*al-tibyân*), revealing (*al-izhâr*), revealing (*al-kasyf*), and detailing (*al-tafshîl*). According to Manna' Khalîl al-Qaththân, the words *tafsîr* and *al-fasr* the meaning of explaining and

²⁰Group Author, *Kamus Besar Bahasa Indonesia*, 183.

uncovering the closed, while the word *al-tafsîr* means reveal something abstruse pronunciation.²¹

Abu Hayyan defines interpretation terminology as the science that discusses method pronunciation *lafazh al-Qur'an*, indicators, problems the laws, independent and related with others and related meanings with condition structure word that completes it.²² Interpretation can be interpreted as knowledge for understanding the Qur'an by explaining its meanings and issuing law and wisdom. In view of Hamka, interpretation is an explanation as previous scholars such as Ibnu 'Abbâs interprets the word *tafsîr* as explanatory (*tibyân*).²³ Interpretation can also be interpreted the same with *ta'wîl*. The word *ta'wîl* originated from word *al-aulu* (fathah hamza and waw sukun), which contains the meaning of "return". According to Imam Abu Talib Athagliby, *ta'wîl* has interpreted the pronunciation implied in that word alone or explained the essence in question pronunciation.²⁴

2. *Tawakal*

Tawakal in *Mu'jam Maqâyis al-Lughah*, originated from the word *wakala* consisting of from letters *waw*, *kaf*, and *lam* which means show weakness to every matter and hold on the firm on God no apart from him.²⁵ From KBBI, *tawakal* is verb form meaning resigned self to God's will accompanied with

²¹Manna' Khalîl al-Qaththan, *Pengantar Studi Al-Qur'an*, trans. Aunur Rofiq al-Mazni (Jakarta Timur: Pustaka Al-Kautsar, 2011), 407-408.

²²Manna' Khalîl al-Qaththân, *Pengantar Studi Al-Qur'an*, 413.

²³Zulfikri and Arwansyah Kirin, "Pandangan Hamka Terhadap Pengkajian Ulum al-Qur'an dalam Tafsir", *Advances in Humanities and Contemporary Studies*, Vol. 1, No. 1, 2020, 81.

²⁴Ahmad Syubashi, *Studi Tentang Perkembangan Tafsir Al-Qur'an al-Karim* (Jakarta: Kalam Mulia, 1999), 10.

²⁵Husain Ahmad bin Faris bin Zakaria, *Mu'jam Maqâyis al-Lughah*, tahqiq 'Abd al-Salâm Muhammad Harûn, Vol. 6 (Dâr al-Fikr: Beirut, yy), 136.

trust whole heart to Him (in suffering) after effort.²⁶ It is a shield that defends, controls, and transforms failure becomes opportunities and life lessons. *Tawakal* is a mental attitude, someone who obtained from her faith full to God, because only Allah created everything, His knowledge is omnipotent wide, only Allah is in control as well as arrange natural universe. Confidence is what drives individuals to deliver all affairs only to God. To deliver all business and surrender to the almighty God broad and wise, human given calm heart, peaceful, and no suspicion. *Tawakal* for a Muslim is deeds and hopes accompanied peaceful soul, calm heart, and firm belief that what Allah wills for sure happens. Every ordeal that has to overwrite herself has been ordained by God so that everyone must have nice thoughts to God.²⁷

3. Syekh Abdussamad al-Palimbani

Syekh Abdussamad al-Palimbani is a Nusantara cleric who produces works thinking in the form of books with such a lot. The subject study main in the field of Sufism.²⁸ Historian as Drewes, Cuzwain, and Azyumardi Azra revealed that al-Palimbani had seven works and added one creation he that is *Tuhfah al-Raghibîn*, so that became eight his creations included with *Hidâyah al-Sâlikîn*. The name al-Palimbani also predicates international, especially concerning his

²⁶Editorial Team of the Ministry of Education and Culture, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1990),

²⁷Iva Nining Riyanty and Annisaa Miranty Nurendra, "Mindfulness and tawakal for Reduce Depression Consequence Termination Connection Work on Employees in the Era of the Covid-19 Pandemic, *Cognicia*, Vol. 9, No. 1, 2021, 43.

²⁸Arafah Pramasto, "Kontribusi Syekh Abdus-Shamad al-Palimbanipada Aspek Islam Intelektual Islam di NusantaraAnad ke-18, *Tsaqofah & Tarikh*, Vol. 4, No. 2, 2020, 103.

knowledge capacity. In the classic Malay era, for example al-Palimbani has become an example for Muslims worldwide, especially in Southeast Asia.²⁹

4. *Hidâyah al-Sâlikîn fî Sulûk Maslak al-Muttaqîn*

The book fundamental supported with arguments *naqlî* in the form of verses of the Qur'an and hadith. If we pay attention to the presentation chapter, the discussion started from things exoteric (outwardly) in shari'ah, then touched on problems esoteric (inner) and closed return through reflection on muslim and component society.³⁰

E. Previous Research

1. Thesis research entitled “Konsep Tawakal Perspektif Al-Qur'an (Kajian M. Quraish Shihab dalam Tafsir Al-Misbah)”, was written by Sumiyati, Ushuluddin Faculty and Religious Studies, UIN Mataram 2019. This research discussed about the concept of *tawakal* in the Qur'an. Allah commands people to put their trust in war before fighting, and Prophet Muhammad consult first before fighting with all muslims, then put his trust in it.
2. Thesis research entitled “Tawakal dalam Al-Qur'an (Kajian Komparatif Tafsir al-Mîzân dan Rûḥ al-Ma'âni)”, was written by Nur'aini Syarifuddin, Ushuluddin Faculty, IIQ Jakarta 2017. There are differences between Muḥammad Husain Thabathaba'i and al-Alûsi in the concept of *tawakal*.

²⁹Arafah Pramasto, Syekh Abdus-Shamad Al-Palimbani: Rekonstruksi Silsilah, Latar Belakang Pedagogi, serta Karya-Karyanya., *Tsaqofah & Tarikh*, 101.

³⁰Arafah Pramasto, Analisis Ilmu Pengetahuan dalam Kitab Hidayatussalikin Karangan al-Palimbani Abad ke-18, *Dimensi*, Vol. 9, No. 1, 2018, 128.

According to Thabathaba'i, he explains *tawakal* is only ordered for human who truly believe in Him and know the position of their God, then it is obligatory to put their trust is also part of obedience. Meanwhile, according to al-Alûsi is the command of trust to each of His servants regardless of whether his faith is perfect or only has faith as big *dzarrah*.

3. Thesis research entitled “Analisa Ayat-Ayat Tawakal dalam Al-Qur’an (Studi Komparatif Tafsir al-Azhâr dan Tafsir Fî Zhilâl al-Qur’ân)”, was written by Penida Nur Apriani, Ushuluddin Faculty, Syarif Hidayatullah State Islamic University 2018. Hamka interprets the word *tawakal* as general opinion of previous scholars, especially sufism scholars. *Tawakal* must be accompanied by patience and gratitude. Gratitude if the decision is good and patient if the decision is not satisfactory. While Qutb explains, the word *tawakal* an emotional approach in the hearts of believers and concludes based on verses of *tawakal* in the Qur’an. *Tawakal* also shows the weakness of a servant and needs to depend on the more powerful to God.
4. Thesis research entitled “Konsep Tawakal dalam Al-Qurr’an (Kajian Komparatif Tafsir Asy-Sya’rawi dan Tafsir Al-Azhar)”, was written by Mohd Fathi Yakan bin Zakaria, Ushuluddin Faculty, UIN Sultan Syarif Kasim Riau 2013. According to asy-Sya’rawi, *tawakal* shows the inability of human being to Allah for certain reason. In other words, *tawakal* as combination of effort by submitting all matters and decisions to Allah. According to Hamka, *tawakal* is submitting the decisions of all matters and

endeavors to Allah. Truly fully in Allah because human are weak and helpless. In addition to the understanding of Hamka and asy-Sya'rawi interpret the *tawakal* verses by describing the social condition that it is easily understood by readers of the interpretation. They interpret according to their knowledge in addition to including other verses of the Qur'an and hadith as well as examples that are easily understood by readers depicted through people's lives.

5. A book composed by Muhammad Muinudillah Basri, entitled "Indahnya Tawakal". This consider take off from the compiled topical translation by precise and simple caught on. In show verses, *tawakal* is additionally bolstered with stories from the forerunners in understanding and translating *tawakal* like stories *al-mutawakkilîn*. Among them are the Prophet Nûh, Hûd, Ibrahîm, Mûsâ and his mother, and youth of *ashâb al-ukhdûd*.

There are similarities and differences from several research that have been traced to the thesis. The equation is related to the author's verse interest, which is *tawakal* verses, as the difference in interpreting character is the difference. The author studies one figure, Nusantara Sufi scholars who interpret verses about *tawakal* in the book *Hidâyah al-Sâlikîn*. So there is a significant difference between this study and the previous studies.

F. Theoretical Framework

Allah revealed the Qur'an to the Prophet Muhammad P.B.U.H as a source of Islamic teachings and way of life. All Allah's commands and prohibitions have

loaded by complete inside it to use as instruction for people human. Al-Qur'an works as an instruction man who is facing various problems in life.

In daily life, people have heard trust and mutual effort related to each other. Some people interpret the meaning as trust. However, part others fail to understand the meaning of genuine trust. One order or suggestion in the Qur'an is *tawakal*.³¹

Syekh Abdussamad in the book *Hidâyah al-Sâlikîn*, the truth *tawakal* that is held on a firm only to God no changed his heart if something because overwrites herself no by what to expect. Al-Ghazâlî in the book *al-Arba'în fî Ushûluddîn* meaning *tawakal* deliver all something to Allah accompanied with trust to Him and not turn away from him.³² In the context of sufism, before a candidate becomes sufi, so more formerly passes the level or *maqam*, whose purpose is for a clean soul to make it easy to relate with God. *Tawakal* is on level sixth before go to the next level.

G. Research Method

Not denied that every creation scientific need a standard clear method so that the direction and rationality of the research are illustrated by clear.³³

1. Type Study

This study is a library research type. The literature review searches results study relevant past or have proximity with object study with research. The

³¹Nurmiati, Achmad Abubakar, and Aan Parhani, "Nilai Tawakal dalam Al-Qur'an", *Palita of Social Religion Research*, Vol. 6, No. 1, 2021, 83

³²Syekh 'Abdus-Shamad Al-Falimbani, *Hidayatus Salikin fî Suluki Maslakil-Muttaqin*, ditahqiq by Fahmi Zamzam (Banjarbaru: Darussalam Yasin 2020), 238.

³³Anton Bakker, *Metode Penelitian* (Yogyakarta: Kanisius, 1992), 10.

temporary base theory is understood as composing relevant theories with study through search amount source a library containing theories following object research.³⁴ A method study is a scientific method to obtain data for a particular purpose. Method library research as technique data collection with study literature with the problem solved where in get data with sourced books, journals, documents. Read books and results in research and results study related. While reading results research, report research as well encloses journal scientific.³⁵

In this study, the author uses the approach descriptive qualitative type. As for related research based on goal, the author use method of descriptive aim to describe the object in more detail.³⁶ This research discusses verses *tawakal* based on the interpretation of Syekh Abdussamad al-Palimbani. Study this focuses on interpreting the verses mentioned in the book *Hidâyah al-Sâlikîn*.

2. Data Source

Research using a descriptive qualitative center on activity ontological. Collected data in words, sentences or images with meaning and ability spur more real understanding from just number or frequency. The author emphasizes notes with a detailed, complete and in-depth description describing the actual situation to use support data presentation. Research data from the author will become information and materials for arranging research. The data source is

³⁴Rahmadi, *Pengantar Metode Penelitian* (Banjarmasin: Antasari Press 2011), 33.

³⁵Sugiyono, *Pendekatan Penelitian Metode Pendidikan Kuantitatif*, (np: np, 2014), 62

³⁶Rahmadi, *Pengantar Metode Penelitian*, 59.

information or the reference to be the main for the author to study this. The data sources are divided into two data:

a. Primary Data

Primary data is obtained from sources of original loading information or research data. The primary data used in the study is the book of Hidâyah *al-Sâlikîn*.

b. Secondary Data

Secondary data was obtained from the source second of the required data. The author's secondary data is written in the form of books, journals, or articles related to *tawakal*.

H. Data Analysis Techniques

According to Nasution, technique data analysis is the process of compiling data so that it can be interpreted, which means classifying it in something particular pattern. Next is interpreted in the sense of giving meaning and seeking meaning by looking for connection various the concept that has been collected.³⁷ To analyze the data, so author used the method as follows. The author will process data collected with descriptive analysis, gathering data sources, explaining the data, and then analyzing objects found in the data. Techniques used to analyze the object under study use descriptive qualitative with the center to study library. It could be understood that descriptive analysis qualitative is something method research that moves on the approach qualitative simple with plot inductive. Study with plot

³⁷Nasution, *Metode Penelitian Naturalistik Kualitatif* (Bandung: Tarsito 1992), 126

inductive this started with the final explanatory process could drawn something generalization which is a conclusion of the process. As for the steps in analysis descriptive qualitative:

a. Data Reduction

Data reduction emphasizes the centralization of data to be taken by the researcher. This process has been in progress from the beginning question study until the research data was collected.

b. Data Display

This study's descriptive qualitative data presentation can form a description brief, chart, or connection between categories. After the data is reduced, the next is to display data. Destination display data makes it easy to understand what happened and what was planned next based on what has been understood.

c. Withdrawal of Conclusion

Sugiono explains step third in descriptive data analysis qualitative that is with withdrawal conclusion or verification.³⁸

I. Writing Systematic

To facilitate the review and analysis process, share a scientific creation in several sequential and orderly chapters. The author categorizes the discussion thesis into five chapters. Each discussion contains a related description with the title of the chapter.

³⁸Wiwin Yuliani, "Metode Penelitian Deskriptif Kualitatif dalam Perspektif Bimbingan dan Konseling", *Quanta*, Vol. 2, No. 2, 2018, 87.

Chapter I are the introduction includes the research background, problem statement, research purpose and significance, operational definition, previous review, theoretical framework, research method, data analysis techniques, and writing systematics.

Chapter II discusses a general overview of *tawakal*, covers the definition of *tawakal* by etymological and terminological, related verses with *tawakal* in the Qur'an, *maqam* and pillars of *tawakal*.

Chapter III including the biography, intellectual journey, works of Abdussamad al-Palimbani and background of *Hidâyah al-Sâlikîn fi Sulûk Maslak al-Muttaqîn*.

Chapter IV analysis the interpretation on verses of *tawakal* in the book *Hidâyah al-Sâlikîn fi Sulûk Maslak al-Muttaqîn*, accompanied by the interpretation of al-Palimbani to verses and martabat of *tawakal* from al-Palimbani's view.

Chapter V cover containing conclusions and recommendations.