



Abdussamad al-Palimbani's *Zikr* Doctrine as a Spiritual Approach to Overcoming Abusive Language

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Abstract

In an increasingly complex social life, there is often an increase in the use of abusive language, which can be detrimental to individuals and society. This study aims to examine the potential of Abdussamad al-Palimbani's *zikr* concept and practice as a spiritual approach to help overcome the phenomenon of abusive language. This research utilized a qualitative approach by reviewing the literature on *zikr* and spiritual practices in Islam. The research combined social psychology theory and spiritual approaches to examine how the *zikr* teachings of Abdusamad al-Palimbani can be a solution to change the habit of spreading hate speech. The results show that the practice of *zikr* has the potential to develop spiritual awareness that can influence communication behavior. The implications of this research include the need to integrate spiritual values into the development of children's personalities, youth, and communication ethics as part of character education. The results of this study are expected to serve as a foundation for the development of educational programs and social interventions that focus on changing communication behavior towards more dignified and polite communication patterns.

INTRODUCTION

Language is essential for society. People need language to communicate with other members of society (Hanifansyah et al., 2025). Ali Syahbana believes that humans cannot live without language. Language development depends on society; otherwise,

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society can only develop with language (Donnelly & Kidd, 2021; Paradis, 2023). Language is important for society because the relationship between language and society is very close (Hermaji, 2016). Language is a system that connects meaning with the sound picture of the world. It is also systematic and simultaneously forms a language structure (Kushartanti, 2009).

Language use will be effective if it is used to communicate with others (El Mouden & Crismán-Pérez, 2022; Thornhill-Miller et al., 2023). Emotional closeness is a controlled connection that language users gain because they share the same thoughts through language (Alamer et al., 2023). Suppose language users do not know how to use each other's language (Lee & Jeon, 2024; Wei & García, 2022). In that case, emotional closeness is not achieved (Buqo et al., 2022; Franck et al., 2022; Loveys et al., 2022; Mainhard et al., 2022; Mortensen & Needham, 2023), but rather the appearance of lost communication in the sense that language users cannot use language to connect the minds of conversation partners, leading to errors in communication (miscommunication) (Belda-Medina & Calvo-Ferrer, 2022; Johnston, 2023).

One of the negative impacts of deviant language use on children is the emergence of verbal abuse. Verbal abuse is the use of language that is usually abusive or violent. Offensive swearing is a form of swearing characterized by bad words (dirty or rude) uttered out of anger or annoyance (Kusal et al., 2023; Mar'at, 2009; Rauschnabel et al., 2024). Children sometimes use abusive words that they hear in their daily interactions. In addition, this language can also affect the social situation around them. Verbal abuse can have an impact on the speaker's mental distress, which can result in harm to others. The various impacts of verbal abuse on children can also trigger psychological disorders in children (Brick et al., 2022; Chin & Yi, 2022; Salzer & Karni-Vizer, 2021; Spencer, 2023). Often, children who experience verbal abuse can experience distrust of the surrounding environment; besides that, children tend to be too lazy to learn or lose motivation. Even the use of abusive language as a daily language, whether we realize it or not, disrupts children's growth and development. Thus, the interaction process that should go well becomes challenging to implement.

To address the phenomenon, a holistic and sustainable approach is needed to combat offensive language. Therefore, this study aims to explore the potential of *zikr* in the Sufism teachings of Abdussamad Al-Palimbani as an effective spiritual approach to addressing abusive language. Through a thorough understanding of *zikr* in terms of spiritual and psychological aspects, this research is expected to help develop better prevention and intervention strategies against abusive language in society.

As al-Ghazali said, *zikr* begins by "cleansing the heart completely from anything other than Allah." Then, "it is wholly devoted to the remembrance of Allah." Finally, it is wholly devoted to Allah. In al-Palimbani's view, *zikr* cleanses the heart from worldly things and brings oneself higher (Quzwain, 1985). *Hidayat al-Salikin*, the work of al-Palimbani, contains two types of *zikr hasanat* and *zikr darajat*. *Zikr hasanat* (goodness) is usually recited in our daily activities and does not require a method or steps that need to be explained. *Zikr darajat* is the remembrance that elevates the degree or dignity to a

higher status. However, this requires habituation, *adab*, and procedures (Al-palimbani, n.d.-a). The *zikr* of al-Palimbani is very different from the *zikr* of other Sufis because al-Palimbani's *zikr* has its procedures or *adab*: before, during, and after *zikr* (Syarifuddin, 2013).

Scholars have written on a wide range of subjects about the ideas and teachings of Abdus Samad al-Palimbani. These subjects will be described in the following categories. Three articles address the aspect of establishing Islamic customs and culture throughout the archipelago (M. H. Ahmad, 2018; Buska et al., 2020; Imawan, 2018; Pramasto, 2020a). Two papers discuss his opinions about jihad (Saefullah & Permana, 2019). Al-Palimbani's opinions on education are covered in three publications (Alhamuddin, 2018; Suriadi, 2018). Finally, his doctrines and teachings on Sufism which include his thoughts on *mahabbah* (Ihsan et al., 2022), *maqāmat* (Arroisi et al., n.d.), *suluk*, *tawakkal* (Abbas, 2019), neo-Sufism (Masfiah, 2019), critique of pantheism (Pramasto, 2020b), the Shammaniyah order (Arifin, 2015), and comparison of his views on Sufism with that of Sheikh Nawawi al-Bantani (D. Ahmad, 2022) are written in eight articles.

Although previous studies have explored the opinions of al-Palimbani in many different categories of subjects, including Sufism, there is a dearth of research that particularly investigates the applicability of al-Palimbani's views and teachings in Sufism to the contemporary problems and challenges that modern society faces today. In this context, this paper will expose al-Palimbani's *zikr* doctrine and its relevance to overcoming abusive language.

METHOD

This study is library research with a qualitative approach. Data were collected using documentary techniques from documents such as books, research articles, and other publications. This study draws primarily on two works by 'Abd al-Shamad al-Palimbani: *Hidayah al-Salikin*, which explains Imam al-Ghazali's *Bidayah al-Hidayah*, and *Siyar al-Salikin*, a simplified adaptation of *Ihya' 'Ulum al-Din*. From *Hidayah al-Salikin*, the focus is on practical guidance related to daily *zikr*—such as morning and evening remembrances, *zikr* after prayers, and the etiquette of remembering Allah throughout the day. These reflect how *zikr* is woven into everyday acts of devotion. Meanwhile, *Siyar al-Salikin* offers deeper insight into the inner meaning of *zikr*. It discusses different types of remembrance, their spiritual purposes, and how consistent *zikr* can shape the heart and soul through discipline and purification. To support and enrich the analysis, the study also refers to other well-known Sufi texts that offer additional perspectives on the role and practice of *zikr* within the broader tradition of Islamic spirituality. The information obtained is then analyzed using the descriptive-explanatory method, which systematically describes al-Palimbani's thoughts on Sufism, especially his work on the concept of *zikr* and its contextualization as a spiritual solution to overcoming the habit of abusive language (Moloeng, 2001).

RESULTS AND DISCUSSION

Biography of Abdus Samad al-Palimbani

Abdus Samad al-Palimbani was born in Palembang in 1704 AD. Tarik Salasilah Negeri Kedah, quoted in his book *Fayadl al-Ihsani*, documents that al-Palimbani was born in 1737 AD. Abdullah thinks that this year is the most accurate because al-Palimbani's daughter, Fatima al-Palimbani, wrote the book at the insistence of Jamaluddin bin Abdul Karim al-Fathan and Qamaruddin after his death.

It is a *manāqib* written by Fatimah binti Syaikh al-Palimbani. Faydh Al-Ihsani was later copied by Nyayu binti Syaikh al-Palimbani, who lived in Palembang; then, this manuscript was translated and made into a book. The content of Faydh Al-Ihsani recounts Shaykh al-Palimbani's biography, education, formation of a religious career, and struggle for da'wah (M. Abdullah, 2019). His father was Abdur-Rahman, the son of Sheikh Abdul Jalil bin Abdul Wahhab bin Ahmad Al-Mahdali, Mufti of Kedah State 1710-1782. Abdur-Rahman was born from Sheikh Abdul-Jalil's marriage to Raden Ranti, the daughter of Pangeran Purbaya, the eldest son of Sultan Palembang Muhammad Mansur (reigned 1706-1714). Thus, his name and genealogy composition is Abdus-Shamad bin Abdur-Rahman bin Abdul-Jalil bin Abdul Wahhab bin Ahmad Al-Mahdali. As a Palembang native in the Middle East, he was known as Abdus-Shamad bin AbdurRahman Al-Jawi al-Palimbani (M. Abdullah, 2019).

Abdus Samad al-Palimbani received his Islamic education from his father, Abdur Rahman bin Abdul Jalil, who became a prominent scholar in Palembang in the year. When his father returned to Kedda State as mufti, Abdus Samad was educated by his mother. He later studied in Kedda and Patani. In Patani, Abdus Shamad studied Islamic sciences at several Islamic boarding schools, such as Pondok Bendang Gucil Kerisik and Pondok Kuala Berkah or Pondok Semala. These boarding schools were famous for teaching *matan* science, and in sharia, students were taught Syafi'i fiqh. In Patani, one of the teachers who taught him was Sheikh Abdur Rahman bin Abdul Mubin Pauh Bok (M. Abdullah, 2019).

Abdus Shamad then continued his studies in Haramayn at a relatively young age; Abdus Shamad left for Makkah on the recommendation of his teacher, Sheikh Pauh Bok, and entered the Jawi community as his first scientific step. In Makkah, he learnt from respected scholars for twenty years; among his teachers were Muhammad Sa'id, Muhammad Sunbul (al-Shafi'i al-Makki), 'Abd al-Gani, Muhammad Hilal, Ibrahim, Muhammad Zamzami al-Ra'is, Sulaiman al-Kurdi, Jamaluddin, Athahillah, al-Azhari al-Mashri al-Makki. Abdus Shamad learnt the sciences from his teachers (M. Abdullah, 2019). After leaving Makkah, he studied in Madinah to pursue Sufism. One of his teachers was Muhammad bin Abdul Karim al-Sammani, who taught him the manners and ways of *zikr*, other recitations, and other metaphysical teachings, which is known as the "*Sammaniyah Tariqat*" (M. Abdullah, 2019).

Zikr in the View of the Sufis

Etymologically, *zikr* comes from Arabic يذكر - ذكر - ذكر lafazh, ذكر according to Ibn Manzhur in his book Lisanul Arab, means to keep something in mind. In addition,

remembrance can be interpreted as mentioning something with the tongue (Muhammad ibn Makram Manzur al-Afriqi al-Mishri, n.d.). According to Imam al-Ghazali, *zikr* acquires knowledge of *ma'rifat* based on the discussion of the role of *zikr* itself in the heart. Al-Ghazali further said that the human heart is like a pond into which various types of water flow, and the remembrance of Allah *Ta'ālā* is the decoration of Sufis and is the main requirement for those who follow the path of Allah *Ta'ālā*. *Zikr* can enter the realm of angels with the arrival of angels. *Zikr* opens the door to the unseen world, attracts goodness, and purifies the mind (Al-Ghazali, 1995). According to Hasan Sharqawi, *zikr* is an effort to present Allah *Ta'ālā* in the heart accompanied by contemplation and understanding of the farthest things in his life (*tadabbur*) (Baried & Hannase, 2021).

From 'Ibn Athaillah, *zikr* is not just a word spoken on the lips but must be in line with the heart; while the tongue recites the *kalimahs* of *zikr*, then the heart will be impressed with the vibration of the presence of Allah *Ta'ālā* into the heart with awareness and *tafakkur* of the power of Allah *Ta'ālā* (Al-Sakandari, 2005).

It is not called *zikr* if it is not accompanied by testimony (*shuhud*) and thought (*fikr*); when a person makes *zikr*, his inner eyes are opened through *tadabbur* and *tafakkur*, which brings peace of mind. However, if during *zikr* you do not get peace of mind, then it is okay, and there is no need to despair because Allah *Ta'ālā* will help his servants as long as they keep trying to focus and try to keep *zikr* and hope in the Mercy of Allah *Ta'ālā* (Al-Sakandari, 2005).

In al-Kulliyat, it is stated that *zikr* is a *Masdar* word, and its *jama'* is *azkar*, which means saying the shar'i words and the way of reciting them. In absolute terms, this word means work continuously carried out, such as the recommendation to read the Qur'an and hadith, study religion, and perform sunnah prayers (Al-Kufawi, n.d.). So, *zikr* is an effort to always remember Allah *Ta'ālā* with certain lafazh that is continuously done with the tongue and heart.

***Zikr* According to Abdus Shamad Al-Palimbani**

1. Definition of *Zikr*

The meaning of *zikr* is "remember." According to Abdus Shamad al-Palimbani, there are two kinds of *zikr*: *zikr jahr*, which is recited aloud, and *zikr sirr*, which is recited in the heart (Al-palimbani, n.d.-a). *Zikr jahr* is usually done by lay people, and *zikr sirr* is usually for people who have gained knowledge about Allah. *Zikr jahr* is done in a way that touches the heart more. In *zikr jahr*, the voice becomes louder so that the heart is more easily melted, which is sometimes more complex than stone, while the closed heart cannot receive the guidance of Allah *Ta'ālā* (Al-palimbani, n.d.-a). Because it is a mental illness that covers his heart until his eyes are closed, it is recommended that *zikr jahr* be done in the hope that it will melt the hard heart. (Al-palimbani, n.d.-a)

Al-Palimbani's view on remembrance is based on some of the words of Allah *Ta'ālā* that he quotes, the first of which mentions remembrance and its glory. The Qur'an *Surah al-Ahzab* verses 41-42 say those who believe are obliged to do *zikr* as much as possible. (Al-palimbani, n.d.-a) It is said *Surah al-Ahzab*: 41-42,

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا^١ , وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

Meaning: “O you who believe, remember Allah as much as you can, and worship Him in the morning and the evening”

Al-Palimbani tells the believers to do *zikr* as much as possible. Even if the believer does *zikr*, Allah will remember him. Because *zikr* is an obligation for people who believe in it, al-Palimbani wants *zikr* to be done together.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ^٢ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ^٣

Meaning:” Those who believe, their hearts will be at peace with the remembrance of Allah Ta’ālā. Remember, it is only in Allah Ta’ālā that the heart becomes tranquil” (Q.S al-Ra’d: 28)

In addition to quoting the words of Allah Ta’ālā, al-Palimbani also quoted the hadis of the Prophet Muhammad.

“Abu Hurairah said: The Prophet SAW. Said: Verily Allah Ta’ālā. The Most Blessed, the Highest, has angels constantly travelling around the earth in search of a place of remembrance. So, when they meet you are doing *zikr*, they each call out: Come here; this is your desire. Then the mala’ikah swarmed and covered the majlis with their wings to the world’s sky, then asked God, but God knows better: What do My servants read? He was answered: They say glorify, praise, glorify, and glorify God. Asked: Do they see Me? Did they see Me? He replied: No, by Allah, they have not seen You. Then what if they had seen Me? He said: If they had seen You, they would have been more active in their worship, and their prayer would have been more numerous. Then, they were asked: What do they ask for? Answered: Ask for Paradise. They were asked: Have they seen it? It replied: By Allah, they have not seen it. Asked: So, what if they could see it? Answered: They would ensure they put more effort into their endeavors and desires. Moreover, what do they fear and seek refuge in? Answer: They seek refuge with You from the Fire. Asked: Have they seen it? Answer: No, by Allah, they have not seen it. Asked: What if they had seen it? It was replied: If they had seen it, they would have run further and feared it more. So, Allah said: I testify to you that I have forgiven them. An angel said: So-and-so was in that assembly and was not a member but came because he had a need. So, Allah said: They are a group of people who are not disappointed who sit with them. “(HR. Bukhari Muslim)” (Al-palimbani, n.d.-b)

2. Purpose and Benefits of *Zikr*

According to al-Palimbani, *zikr* significantly impacts humans because by doing *zikr*, those who practice it will be remembered by Allah Ta’ālā, as mentioned in QS. Al-Baqarah (2);152.

فَاذْكُرُونِي أَذْكُرْكُمْ^٤ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ^٥

Meaning: “So, remember Me, and I will remember you. Give thanks to Me and do not disobey Me” (Q.S al-Baqarah 2; 152)

In addition, *zikr* makes one remember Allah, which raises the degree of one's faith (Syarifuddin, 2013). There are many more things that will benefit from *zikr* because when someone remembers Allah *Ta'ālā* by doing *zikr* at every opportunity in any situation on an ongoing basis, then that person will be lucky. His heart will be calm, al-Palimbani quoted from QS. al-Nisa' (4);103

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

Meaning: “When you have completed the prayer, remember Allah (remember and mention Him), whether you are standing, sitting, or lying down.” (QS. An-Nisa (4);103)

Zikr is an act of worship that exceeds other acts of worship. Meaning: “*Zikrullah* is greater than other acts of worship.” That is why the devil is far from people accustomed to *zikr*; that is the glory for those who *zikr* (Al-Palimbani, 450 C.E.). Al-Palimbani said, as stated by Sheikh Afdhalludin,

“Indeed, the devil rides on a person when he neglects to mention the name of Allah Ta'ālā and controls him. But every time the person mentions the Almighty Allah, the devil dismounts from him, and if people could see it, they would see the devil riding on a person as a person rides on a donkey. Moreover, it will be like that throughout the night as long as the person neglects to mention the asma of Allah Ta'ālā” (Syarifuddin, 2013).

Zikr is more affirmative than Hajj, jihad, charity, and all obligatory deeds. On the Day of Resurrection, the one who does much *zikr* sits on a pulpit far from the Light, and his face is very bright like the full moon. Then those experts in *zikr* play and pick fruits in the garden throughout the time of the sky (Al-Palimbani, 450 C.E.). With *zikr*, of course, humans will be more careful in every action, including in speaking, because the influence of *zikr* in a person increases faith, and a believer will keep his tongue because everything he does is only with one goal, namely the pleasure of Allah *Ta'ālā*. As mentioned in QS. An-Nisa (4); 114

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنَ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

Meaning: “There is no good in much of their secret talk, except that of one who enjoins charity, (does) good, or makes peace among men. Whoever does so out of seeking the pleasure of Allah, We will grant him a great reward.” (QS. An-Nisa (4); 114)

3. Recitation of *Zikr*

The recitations recommended in *zikr* by reading include (Al-Palimbani, 450 C.E.):

Among the commonly recited phrases of *Zikr* in Islam are *Tasbih*, *Tahmid*, *Tahlil*, *Takbir*, *Hauqalah*, *Hasbalah*, and *Istighfar*. *Tasbih* (سُبْحَانَ اللَّهِ) means “Glory be to Allah”, expressing Allah’s perfection and transcendence. *Tahmid* (الْحَمْدُ لِلَّهِ) means “Praise be to Allah”, acknowledging that all praise ultimately belongs to Him. *Tahlil* (لَا إِلَهَ إِلَّا اللَّهُ) declares “There is no god but Allah”, affirming the oneness of God. *Takbir* (اللَّهُ أَكْبَرُ) means “Allah is the Greatest”, highlighting His supreme greatness over all things. *Hauqalah* (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) means “There is no power and no strength except through Allah”, a reminder of human dependence on divine help. *Hasbalah* (حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ) means “Allah is sufficient for us and the best disposer of affairs, the best protector and helper”. Lastly, *Istighfar* (أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ) means “I ask Allah, the Almighty, for forgiveness”, expressing humility and repentance. These phrases are central to Islamic spiritual practice and serve as means of remembrance, reflection, and connection with Allah.

Abdus Samad al-Palimbani's *Zikr* Method

There are two types of *zikrs* al-Palimbani, *zikr hasanāt* and *zikr*, which are usually recited during daily activities. Moreover, there is the *zikr* of degrees, which raises a person's degree to a higher degree of faith (Al-palimbani, n.d.-a). *Zikr* has three methods: before, during, and after *zikr* (Al-palimbani, n.d.-a).

1. Method before *zikr*

Engaging in *Zikr* is not just about repeating phrases, but about preparing the heart and mind for sincere remembrance. It begins with turning back to Allah through repentance, letting go of past sins and asking for His forgiveness. This is followed by purifying the body through a full bath or *wudu*, as an outward reflection of the inner cleansing. Choosing a quiet, peaceful place helps to calm the soul and focus the mind. Before starting, it's important to take a moment to gather one's thoughts and intentions, so that the heart, mind, and tongue are all present in the act of remembrance. Along with this, there is a deep spiritual practice of seeking the intercession of the Prophet Muhammad (peace be upon him), out of love and hope for his guidance and mercy. These simple but intentional steps help ensure that *Zikr* is more than a routine—it becomes a meaningful path to spiritual connection and inner peace.

2. Method When *Zikr*

To truly benefit from *Zikr*, a person should create the right environment—both physically and spiritually. It begins by sitting respectfully, often in a cross-legged position, in a clean and blessed space, where distractions are minimal. The hands are gently placed on the thighs, reflecting calmness and discipline. It is encouraged to wear clean, halal clothing and even apply a pleasant fragrance, as cleanliness and beauty are beloved in worship. Many choose to do *Zikr* in a quiet and dimly lit room, allowing the heart to turn inward. Closing the eyes during remembrance is a way to quiet the senses and open the eyes of the heart. Most importantly, the *Zikr* must be done sincerely, purely for the sake of Allah Ta'ālā, free from showing off or seeking

praise. Choosing the remembrance of “*Lā ilāha illā Allāh*” is deeply significant, as it affirms the oneness of God and anchors the soul. As one recites, they strive to bring the meaning of the words deeply into the heart, not just on the tongue. In this moment, everything other than Allah is set aside, so that the heart may be fully present with Him alone.

3. Method After *Zikr*

When engaging in *Zikr*, one should strive to be fully present, not just with the tongue, but especially with the heart—carrying the remembrance deep within while quietly hoping for the spiritual benefit it brings. As part of certain spiritual practices, it is recommended to control the breath, holding it gently for as long as is comfortable—usually around six to seven breaths—to help settle the body and focus the mind. Some traditions also advise that after completing intense sessions of *Zikr* or *muraqabah* (deep reflection), one should avoid drinking water for at least one to two hours. This practice is believed to help preserve the inner light and serenity that settles in the heart during those sacred moments of divine connection.

Abusive Language (*Bahasa Kasar*)

1. Definition of Abusive Language

Language is an arbitrary system of spoken symbols used by members of a language community to communicate and interact with each other under their culture. And speaking is one of the most excellent favors that Allah *Ta'ālā* gave to humans. Through speech, humans become noble creatures compared to other creatures. Therefore, this fantastic gift should be utilized to the best of its ability to keep our speech as good as possible. Islam strictly forbids us to utter filthy and abusive words, and it is a shameful act. Indeed, the source of bad words is a despicable character and a despicable soul (Al-Attas, 1995). Therefore, words that are considered embarrassing if spoken should not be spoken loudly, clearly, or openly because this is also a form of lack of manners. Speaking well is a step towards virtue, through which one can realize various virtues by seeking the pleasure of Allah *Ta'ālā* to eternal paradise.

With various definitions that can be concluded,

“Abusive language refers to speech or written communication that is used to harm, intimidate, or demean an individual or group. It can include insults, threats, or derogatory language intended to cause emotional or psychological harm. The exact definition may vary depending on the context and the norms of a particular community or society.”

Abusive language refers to speech or written communication used to hurt, intimidate, or demean an individual or group. It can include insults, threats, or derogatory language intended to cause emotional or psychological harm. The exact definition may vary depending on the context and norms of a particular community or society” (*Oxford Dictionary*, 2017).

2. Use of Abusive Language

The types of coarse language that are often spoken are as follows:

Profanity (playing with sacred words such as God), making fun of unpleasant things or conditions in a conversation that is deliberately spoken to hurt the interlocutor, the words used are words that are disliked in religion, such as *jahannam*, *terkutuk* (cursed), *kāfir* (kafir), *jahat* (nasty) or using words that are linguistically good in meaning but are spoken to insult and demean with an inappropriate tone of voice for example; “*You don’t need to come to the cafe, you’re an “alim” child!*”, “*You can’t read novels, just read the Qur’an there!*” (Setyaningtias et al., 2023).

Cursing (cursing people) is harsh words that are often used to swear, taken from various references, including Conditions; physical defects, for example, *buta* (blind), *bodoh* (dumb), *bolot*, the condition of someone who does not have manners, for example, depraved, bastard, jerk, unfavourable conditions. For example, *autis* (autistic), *idiot* (idiot), *bodoh stupid*, *gila* (crazy), *gugup* (nervous). Then there are animal names, such as *kunyak*, *anjing*, *cebong*, *kampret*, and *celeng*. Supernatural beings, such as *demit*, *setan*, and *tuyul*. Objects, e.g., *bangkai* (carrion), *kaki kucing* (cat’s paw), *gombal*. Activity, usually sexual activity is used. Profession, e.g., thief, prostitute, lackey, *babu*. These references are commonly used in Indonesian. The current generation commonly speaks many more languages besides English (Ibrohim & Budi, 2018). Obscenity (words that use sexual or mocking connotations, such as *gila* (crazy), *idiot* (idiot), *autis* (autistic). The use of abusive language is triggered by several conditions of the speaker, such as when they are emotional, facing disappointing circumstances, or even just breaking the silence during socializing.

Factors Causing the Use of Abusive Language

Two factors influence the habit of speaking harshly: internal and external factors (Muhith et al., 2018).

1. Internal factors

Internal factors can be interpreted as guiding factors within each individual and as innate factors within everyone. The research findings show that two internal factors lead to the habit of using profanity: the desire for attention and emotions, and poor emotional control. Seeking attention or sensation, minors habitually use profanity to show those around them that they will not be noticed. These minors also use profanity in their communication to attract the attention of their friends and create friendship groups. Verbally aggressive behavior is also influenced by personal factors such as behavior patterns, perceptions, narcissism, and ego threats (Aulia et al., 2020).

Emotion Control in this study, most of the criminals uttered abusive words when they were emotional. They feel anger, fury, annoyance, rage, and other negative emotions. Saying abusive words is also used to release feelings. Outbursts of negative emotions and insecure moods are manifested in the form of aggressive behaviors such as swearing, using abusive words, threatening, etc (Karneli et al., 2018).

2. External Factors

External factors are one of the driving factors that come from outside a person. For example, family factors, living environment, and friends can help a person get used to speaking dirty words. Emotional upheaval is inseparable from various

influences, such as family, living environment, school, and peers, as well as all activities carried out in everyday life.

Family is where children grow up, first interact, etc., with their close relatives, so the habits of parents, whether mothers, fathers, or grandparents, greatly influence children. Bad habits can be reinforced if the family is confident in fostering the child's attitude (S. Abdullah et al., 2021).

The environment is also essential in child development; children absorb a lot from the environment, starting from play habits, jokes, and other social interactions. Because many people's behaviors, words, and actions are involved in a child's growth and development, it is straightforward for a child to adopt and imitate some of the behaviors, words, and actions of the children the parents indirectly model (Widyastuti, 2020).

Peers, it is widespread that if a child is playing with other children, it will follow the things and habits of other children because it is a form of staying connected or continuing to play with the child. It will change slowly because it follows other friends and parents at home who rarely know this. Some parents do not directly control their children's friendships, thus making the child grow without parental direction and follow the flow that his friends bring. However, many children can already think that some things need to be sorted out to imitate the good and discard the bad. Friendship does affect everything; it can change into good things, but it cannot be denied that some change into bad things, depending on how you bring positive things (Widyastuti, 2020).

Social media also affects how children speak because nowadays, all children have mobile phones, so it is easy to imitate different, strange, magical words. In addition, many artists use harsh words, and children may imitate them now (Hermawan, 2022).

***Zikr* as a Spiritual Solution to Abusive Communication**

Abusive language has become a social concern because it is not only used by specific communities and certain ages, but has become a habit of various groups without age limits. One of the main factors is the existence of social media, which, whether we realize it or not, has eliminated social boundaries with almost no filters. Without control, this network can become an addiction, so anyone can follow the language that the content creators use. Moreover, this inappropriate communication pattern can negatively influence yourself, others, and the social environment, especially for children, because if you refer to *Surat al-Rûm* verse 30:30.

فَاقْمْ وَّجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Meaning: "So set your faces straight to the religion (of Islam) according to the *fitrah* (nature) of Allah, who created man according to it. There is no change in the creation of Allah. That is the straight religion, but most people do not know." (Q. S al-Rum 30; 30)

According to Ibn al-Qayyim and Ibn Katzir, *fitr* means “created”, and *fitrah* means the state that arises from that creation; according to the hadith narrated by Ibn Abbas, *fitrah* is the beginning of human creation. Therefore, the word *fitnah* is presented in a context different from the Qur'an, except when referring to humans (Al-Jauziyah, 2004). In terminology, the word *Fitrah* has its meaning in Surah al-Rûm verse 30, from which we can understand the following: The origin of events created by Allah SWT becomes a guideline or reference for religion (Islam), and based on this reference, humans are created in the best possible state. This is because various negative factors can change the state of a person's *fitrah* (Mujib, 1999).

The world of psychology also attests to this verse, as some developmental psychologists strongly believe that early childhood experiences significantly impact development. Those who succeed early in life are bound to gain good character and understanding of life later in life. Many experts, including Erik Erikson, supported this opinion, who stated that early social-emotional experiences determine later social-emotional development. According to John Locke's *tabula rasa* (blank board) theory, the child is a blank board, and the environment shapes the child's character. This is why the negative impact of using harsh language is hazardous for children. Because it can result in (Yudiani & Istiningtyas, 2022):

Psychological disorders: Children who grow up in an environment with poor communication will tend to close themselves off, quickly get depressed and stressed, and cannot optimize their socialization skills. (1) Social Development Disorders, on the other hand, can cause children to grow up with the habit of underestimating others, feeling self-righteous, being easily emotional and angry, and being aggressive. They may also have difficulty resolving conflicts and even tend to create conflicts that interfere with their social lives at home, school, and in their neighborhoods. (2) The risk of mental disorders, the conditions in points one and two above, can both lead to mental disorders such as behavioral disorders, anxiety disorders, mood disorders, always thinking negatively, and damaging their social confidence, which significantly affects their mental health. (3) For this reason, this paper tries to provide a solution to prevent and change the habit of speaking in harsh language by remembering the concept of Abdus Shamad al-Palimbani. Appeals and orders alone will not change a habit; it is necessary to switch from one habit to another that guides and changes a person, not only in language, but also forms a noble character. *Zikr* is a new habit that is suitable for correcting wrong communication patterns (Jafari, 1993).

Because *zikr* will foster human love for their Rabb, and the love of a servant to his Lord is a trustworthy source of happiness, people who are *istiqamah* in *zikr* will always remember their identity so that they can avoid actions that can harm themselves in the world and the hereafter (Arroisi et al., 2023). With *zikr*, the tongue will be protected from oral sins such as saying harsh words, dirty words, *ghibah*, cursing, lying, slandering, and words that are not useful (Werbner, 1996). To change the use of abusive language, there needs to be cooperation from those who influence the development of children, namely the family, the living environment, and the educational environment. So that it can create

new and more educational habits. Moreover, what is a habit? Habit is the process of forming new habits or improving existing habits. Habits can be trained with commands, role models, and unique experiences, and they can also use punishment and reward. However, the punishment referred to here is not physically or even physically hurting the child, and the reward is not what causes the child to become proud. Instead, new habits are positive in that they align with time and space needs. Moreover, the correct and positive meaning aligns with prevailing norms, moral values, religion, customs, and culture. Habit is formed through six stages: thinking, recording, repetition, storage, repetition, and habit (Oktaviani et al., 2020).

The habitual method is to form good habits and abandon bad habits through guidance, practice, and hard work. All religious ethics cannot permeate the soul before the soul familiarizes itself with good habits and shuns terrible habits, before it is diligent in commendable behavior and fearful of reprehensible behavior. According to James, the four stages of the habituation loop can be the basis and even the backbone that helps the brain regulate the mind and body to get used to new habits. If described in the habituation of *zikr*, the cue is to instill the concept of why *zikr* is needed. Furthermore, making the remembrance visible (by often playing the remembrance on mobile phones, by putting prayer beads and books of remembrance and prayers in a visible and accessible place), Craving (willingness/passion) with age-appropriate invitations can be fun (playing *zikr* from certain ustad-ustad you like and imitating). The response is that *zikr* is easy and can be done in any situation (according to the *Shari'ah*). Changes in habits will be seen if the new habits are practiced repeatedly; at a particular time, the new habits may only have a small positive impact. However, within a few months and years, the perpetrators and their environment will feel the new habits (Balya, 2023).

CONCLUSION

Zikr calms the mind and emotions; *zikr* has the effect of calming one's thoughts and feelings by repeating meaningful words. Therefore, people who practice *zikr* tend to be more controlled in reacting to situations and are less likely to use harsh words to express negative emotions. Increased self-awareness: *zikr* increases self-awareness and introspection. Through this activity, a person becomes more aware of their behaviors and words. High self-awareness provides better control over the use of language and encourages people to choose words wisely. Developing tolerance and understanding: *zikr* teaches values; tolerance, patience, and understanding towards others. By understanding these values, individuals are more likely to establish good relationships with others and avoid using abusive language that can damage interpersonal relationships. Purifying the heart and soul: *zikr* not only cleanses the tongue but also purifies the heart and soul. By having a clean heart, individuals will be better able to control their language and use constructive rather than destructive words.

Through Abdussamad al-Palimbani's concept of *zikr*, people can find a holistic solution to prevent and change the habit of abusive language. *Zikr* is a religious ritual and spiritual instrument that can positively change daily behavior and communication. By

applying this concept, the community can create a more harmonious and compassionate environment and reduce the negative impact of the habit of abusive language.

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