

The Development of Hamka Islamic Thought

*Muhammad Haikal¹, Teuku Kusnafizal², Teuku Abdullah³

^{1,2,3}Pendidikan Sejarah FKIP Universitas Syiah Kuala, Aceh. Indonesia

ABSTRAK

ABSTRACT

This study aims to find and describe the biography and thought of Hamka. This research uses historical methods using a qualitative descriptive approach. The data collection techniques used are library studies and documentation. Hamka is a unique intellectual figure. The uniqueness of him lies in the fact that although it is a product of traditional educational institutions, it nevertheless has generalistic and modern insights. Hamka is an intellectual figure (modernist) who is always *concerned about* seeing various problems of the people and through his various writings, Hamka seeks to "enlighten" from the sluggishness of the intellectual dynamics and religious understanding of Muslims.

Keywords: The Development, of Hamka, Islamic Thought

Penelitian ini bertujuan untuk menemukan dan mendeskripsikan tentang biografi dan pemikiran Hamka. Penelitian ini menggunakan metode sejarah dengan menggunakan pendekatan deskriptif kualitatif. Teknik pengumpulan data yang digunakan adalah studi Pustaka dan dokumentasi. Hamka merupakan sosok intelektual yang unik. Keunikannya terletak pada suatu kenyataan bahwa meskipun ia produk lembaga pendidikan tradisional, namun memiliki wawasan generalistik dan modern. Hamka merupakan sosok intelektual (modernis) yang senantiasa *concern* melihat berbagai persoalan umat dan melalui berbagai macam karya tulisnya, Hamka berupaya melakukan "pencerahan" dari kelesuan dinamika intelektual dan pemahaman keagamaan umat Islam.

Kata Kunci: Perkembangan, Pemikiran Islam, Hamka.

Author correspondence

Email: muhammadhaikal@unsyiah.ac.id

Available online at <http://jurnal.unsyiah.ac.id/riwayat/>



INTRODUCTION

Islam originated in the land of Arabia, from the land of Arabia developed Islam everywhere, including to Gujarat (India) and Persia. Similarly, it gradually expanded towards the east until the emergence of Malacca. Arab traders were one of the reasons for the spread of Islam. Therefore, Islam has entered Indonesia since the 7th century AD which was spread by Arab traders. The factor of the development of Islam cannot be separated from the traders who increasingly pass through the waters of the archipelago. Shipping in Indonesia is increasingly crowded so that cities grow on several islands in Indonesia, for example in Aceh, Cirebon, Tuban, Banjarmasin, and Ternate. With many cities in Indonesia, the development of Islam in the country is getting smoother.

Due to the rapid development of Islam in Indonesia, finally emerged the ulama and figures who preached in Indonesia, the most known to history until now are the Walisongo, who tried to Islamize the culture of the archipelago which at that time was still Hindu-Buddhist style. Each thought is a reflection as well as an embryo of a socio-cultural movement that is useful for answering the problems that arise. Here, every thought is not always absolute, but undergoes evolution and ups and downs, as Ibn Khaldun wrote in his book *Al-Muqadimah*. Ibn Khaldun describes the ups and downs of Islamic civilization with sociological review. To be clear, thinking is the product of dynamic experimentation, experience and dialectical collaboration with reality. Likewise, various thoughts are developing in Indonesia.

Examining the map of contemporary Islamic thought in Indonesia requires several tools of methods to uncover the root of the problem (*isykâliyah*), so as to reach a conclusion that is close to the truth and is objective. It is hoped that on this basis,

analytical theories will emerge to reveal Islamic thought in Indonesia in order to reconstruct contemporary Islamic thought in Indonesia, which as a whole this study is within the framework of *ijtihad* which is of course appropriate, because it is still in the process of searching and shaping, so that flashbacks and dialectics are scattered, sometimes even still *rigid* and easy.

RESEARCH METHODS

A biography is a biography of a character written by someone else whether the character is alive or dead. This study is also often referred to as the study of figures (Smith, 2009: 367). The scientific and research methods used in a particular science largely depend on the formal object of the science in question. Because of this, the research of figures also has a relationship with historical methods (Bakker, 1994: 41). Where one of the themes of the category is biographical history. The stages in the biographical history method are as follows (1) heuristics or collection of sources; (2) verification i.e. critique the sources collected; (3) interpret the collected sources into a series of historical facts; and (4) historiography is the writing of history.

RESULTS OF RESEARCH AND DISCUSSION

Biography of Hamka

Haji Abdul Malik Karim Amarullah (HAMKA), was born in Batang River, Maninjau West Sumatra on Sunday, February 17, 1908 AD / 13 Muharam 1326 H from a religiously observant family. His father was Haji Abdul Karim Amarullah or often called Hajj Rasul bin Sheikh Muhammad Amarullah bin Tuanku Abdullah Saleh. Hajj Rasul was one of the scholars who had studied religion in Mecca, the pioneer of the revival of the *mudosa* and *Muhammadiyah* figures in Minangkabau (Noer, 1985: 46). While his mother was named

Siti Shafiyah Tanjung binti Haji Zakaria (d. 1934). From this geneology it can be known, that he came from a devout religious descent and had a relationship with a generation of Islamic reformers in Minangkabau at the end of the XVIII century and the beginning of the XIX century. He was born in the structure of Minangkabau society that adheres to the *matrilineal system*. Therefore, in the Minangkabau genealogy he came from the Tanjung tribe, as did his mother's tribe (Nizam,2008:15-18).

Since childhood, Hamka accepted the basics of religion and read the Qur'an directly from his father. When he was 6 years old precisely in 1914, he was taken by his father to Padang Panjang. At the age of 7, he was then admitted to a village school which he only attended for 3 years, due to his delinquency he was expelled from school. Religious knowledge, much he gained by self-study (autodidact). Not only religious science, Hamka is also a self-taught in various fields of science such as philosophy, literature, history, sociology and politics, both Islamic and Western. With his high proficiency in Arabic, he was able to investigate the work of major scholars and poets in the Middle East such as Zaki Mubarak, Jurji Zaidan, Abbas al-Aqqad, Mustafa al-Manfaluti and Hussain Haikal. Through Arabic as well, he researched the work of French, English and German scholars such as Albert Camus, William James, Sigmund Freud, Arnold Toynbee, Jean Paul Sartre, Karl Marx and Pierre Lottery (Azra,2005:283). When Hamka reached 10 years old, his father founded and developed Sumatra Thawalib in Padang Panjang. It was in that place that Hamka studied the science of agama and studied the science of language Arab. Sumatra Thawalib is a school and college that strives and advances various kinds of knowledge related to Islam that bring goodness and progress in the world and the Hereafter.

Little Hamka is very fond of watching movies. He is a child whose level of mischief is quite headache for the head. He likes to wander

everywhere, often turning his intentions from going to the surau to the cinema to take a peek at the silent film that is being played. In addition to this mischief, he also often climbs other people's guavas, picks up fish in people's ponds, if his will is not followed by his comrades, then his comrades will continue to be bullied by him. In short, almost all the villagers around Padang Panjang are not familiar with Hamka's mischief (Roziqin,2009:53). When he was 12 years old, his parents divorced. The divorce occurred because of differences of views on the issue of religious teachings. On his father's side was a radical religious leader, while on his mother's side he was a very thick holder of customs such as berzanji, randai, pencak, swearing chickens and so on.

Formally, hamka's education is not high. At the age of 8-15, he began studying religion at *Diniyyah School* and Sumatra Thawalib schools in Padang Panjang and Parabek. Among his teachers were Sheikh Ibrahim Musa Parabek, Engku Mudo Abdul Hamid, Sutan Marajo and Zainuddin Labay el-Yunusy. The situation of Padang Panjang at that time was crowded with claimants of Islamic studies, under the leadership of his own father. The implementation of education at that time was still traditional using the *halaqah system*. In 1916, a new classical system was introduced in Sumatra Thawalib Iron Bridge. It's just that, at that time the classical system introduced did not yet have benches, tables, chalk and blackboard. Educational materials are still oriented towards the recitation of classical books, such as nahwu, sharaf, manthiq, bayan, fiqh, and the like. The educational approach is carried out with an emphasis on the rote aspect. At that time, the rote system was the most effective way for the implementation of education. Although he was taught to read and write the letters Arab and Latin, the priority was to study by reading classical Arabic books with the standards of textbooks of low religious schools in Egypt. The approach to implementing education is not accompanied by learning to write optimally.

As a result, many of Hamka's friends were fluent in reading books, but could not write well. Although he was dissatisfied with the education system at that time, he still followed it closely.

The approach taken by Engku Zainuddin, is not only teaching (*transfer of knowledge*), but also carrying out the process of 'educating' (*transformation of value*). Through the *Diniyyah School* Padang Panjang he founded, he has introduced a form of modern Islamic educational institutions by compiling a more systematic educational curriculum, introducing a classical education system by providing seats and benches for students, using books outside the standard book, and providing general sciences such as, language, mathematics, history and earth sciences. Engku Zainuddin's vast insights have helped open up his intellectual horizons about the outside world. Together with Engku Dt. Sinaro, Engku Zainuddin has his own printing house and library under the name *Zinaro*. At first, he was only invited to help fold the paper in the printing house. While working, he was allowed to read the books in the library. Here, he had the opportunity to read an assortment of books, such as religion, philosophy and literature. Through his ability to speak literary language and a fairly strong memory, he began to get acquainted with the philosophical works of Aristotle, Plato, Pythagoras, Plotinus, Ptolemy and other scientists. Through these readings, it made his horizons of thought wider.

By reading a lot of these books, Hamka is even less satisfied with the implementation of existing education. The intellectual anxiety he experienced had caused him to desire to wander to increase his insight. Therefore, at a very young age, Hamka has already crossed paths. When he was 16 years old, precisely in 1924 he had left Minangkabau for Java; Yogyakarta. He lives with his father's younger brother, Ja'far Amrullah. Here Hamka studied with Ki Bagus Hadikusumo, R. M. Suryopranoto, H. Fachruddin, HOS. Tjokroaminoto, Mirza Wali Ahmad Baig, A. Hasan Bandung, Muhammad

Natsir, and AR. St. Mansur (Rahardjo, 1993: 201-202)

In Yogyakarta, Hamka began to become acquainted with the Islamic Union (SI). The ideas of this movement influenced the formation of Hamka's thought of Islam as a living and dynamic. Hamka began to see such a noticeable difference between the Islam living in Minangkabau, which seemed static, and the Islam that lived in Yogyakarta, which was dynamic. This is where the dynamics of Hamka's Islamic thought began to develop. His scientific journey continued to Pekalongan, and studied with his brother-in-law, AR. St. Mansur, a Muhammadiyah figure. Hamka learned a lot about Islam as well as politics.

It was also here that Hamka began to become acquainted with the idea of renewal of Jamaluddin Al-Afghani, Muhammad Abduh, Rasyid Ridha who tried to break the ice of the people. *The Scientific Rihlah* that Hamka carried out to pulau Java for about a year was enough to color his insight into the dynamics and universality of Islam. With this provision, Hamka returned to Maninjau (in 1925) with a new spirit of Islam (Susanto, 2009:101). He returned to West Sumatra with AR. St. Mansur. In the venue, AR. St. Mansur became a missionary and spreader of Muhammadiyah, from then on Hamka became his accompaniment in every activity of muhammadiyah (Rusydi, 1983:2).

Armed with the knowledge he had gained, and with the intention of introducing the modernist spirit of Islamic insight, he opened a speech course in Padang Panjang. The results of this collection of speeches were later printed in a book entitled *Khatib Al-Ummah*. In addition, Hamka wrote extensively in the magazine *Seruan Islam*, and was a correspondent in the daily *Pelita Andalas*. Hamka was also asked to help at the daily *Bintang Islam* and *Suara Muhammadiyah* in Yogyakarta. Thanks to Hamka's expertise in writing, he was finally appointed as the leader of the magazine *Progress of the Times*.

Two years after his return from Java (1927), Hamka went to Mecca to perform the hajj. He took advantage of the opportunity to expand his relationship and work. For six months he worked in the printing field in Mecca.

Upon returning from Mecca, he did not immediately return to Minangkabau, but stopped in Medan for some time. It was in Medan that Hamka's role as an intellectual began to take shape. We can know this from the testimony of Rusydi Hamka, one of his sons; "For Buya, Medan is a city full of memories. From this city he began to step foot into an author who gave birth to a number of novels and books of religion, philosophy, Sufism, and others. It was also here that he gained success as a journalist with *the Society Guidelines*. But here too, he suffered a very painful fall, to the point that the scars that made him leave this city became one of the fertilizers that grew his personal back in the day". In Medan he received offers from Haji Asbiran Ya'kub and Muhammad Rasami, former secretary of Muhammadiyah Bengkalis to lead the weekly magazine *Pedoman Masyarakat*. Despite many obstacles and criticisms, until 1938 the circulation of this magazine grew quite rapidly, even reaching 4000 copies per publication. But when the Japanese came, the conditions became different. *Community Guidelines* are dibredel, community activities are monitored, and red and white flags are prohibited from flying. Japan's detrimental policies did not make its attention to educating the nation fade, especially through the world of journalism.

During the Japanese occupation, he still had time to publish *the magazine Semangat Islam*. However, the presence of this magazine is not biased to replace the position of *the Community Guidelines* magazine that has been attached to the hearts of the people. In the midst of mass disillusionment with Japanese policy, he gained a privileged position from the Japanese government as a member of the *Syu Sangi Kai* or House of Representatives in 1944. His compromising attitude and position as

Japan's "golden boy" had caused Hamka to be isolated, hated and viewed cynically by society. These unfavorable conditions led him to leave Medan and return to Padang Panjang in 1945 (Mohammad,2006:62).

In Padang Panjang, as if dissatisfied with the various educational renewal efforts he had made in Minangkabau, he founded a school under the name *Tabligh School* (Tamin,1997:112). The school was founded to produce Islamic missionaries with a length of education of two years. However, the school did not last long karena operational problems; Hamka was assigned by Muhammadiyah to South Sulawesi. And it was not until the 11th Muhammadiyah congress held in Maninjau, that it was decided to continue this *Tabligh School* school by changing the name to *Kulliyatul Muballighin* with a three-year study period.

The purpose of this institution is not much different from *tabligh school*, which is to prepare mubaligh who are able to carry out proselytizing and become khatib, prepare high school teachers at the Tsanawiyah level, and form cadres of Muhammadiyah leaders and community leaders in general. Hamka is a correspondent in many magazines and a very productive person in his work. This is in accordance with the assessment of Prof. Andries Teew, a professor of Leiden University in his book entitled *Modern Indonesian Literature I*.

According to him, as an author, Hamka is the author whose writings are the most numerous, that is, writings that breathe Islam in the form of literature. In order to appreciate his services in Islamic broadcasting with such a beautiful Indonesian, at the beginning of 1959 the Upper House of Al-Azhar Cairo University awarded the title of Ustaziyah Fakhriyah (Doctor Honoris Causa) to Hamka. He has since assumed the title "Dr" at the base of his name.

Then on June 6, 1974, he again obtained the honorary degree from Universitas Kebangsaan Malaysia in the field of literature, as well as the title of Professor from the university Prof. Dr. Moestopo. All of this was obtained thanks to his perseverance that without knowing despair to always deepen knowledge, he also received the title of Datuk Indono and Pengeran Wiroguno from the Indonesian government.

Hamka is one of the minangkabau reformers who seeks to arouse the unique dynamics of the people and mujaddids. Although only as a product of traditional education, he is an intellectual who has generalistic and modern insights. This can be seen in the renewal of Islamic education which he introduced through the Al- Azhar Mosque which he managed at the request of the foundation through Ghazali Shahlan and Abdullah Salim. Hamka made Al-Azhar Mosque not only as a religious institution, but also as a social institution, namely (1) Educational Institutions (From Islamic Kindergarten to Islamic College). (2) Youth Agency. Periodically, this body organizes Islamic boarding school activities, seminars, discussions, sports, and the arts. (3). Health Board. This body organizes two activities, namely; dental polyclinics and general polyclinics that serve treatment for students, mosque worshippers, and the general public. (4). Academies, Courses, and Community Guidance. Among the activities of this body were the establishment of the Arabic Language Academy, the Islamic Religious Course, the reading of the Qur'an, the manasik hajj, and the education of muballigh cadres.

In the mosque, at Hamka's request, offices, halls, and study rooms were built to function as educational and social media. He has changed the face of Islam which is often considered 'marginal' into a very 'valuable' religion. He wanted to shift the 'kumal' perception of kiyai in an exclusive discourse, into an inclusive, respectful and unpretentious view. In fact, some of today's elite thinkers are people who were

once raised by the Al-Azhar Mosque. Some of them are Nurcholis Madjid, Habib Abdullah, Jimly Assidiqy, Syafii Anwar, Wahid Zaini, and others. Some of Hamka's views on education are, that school education cannot be separated from education at home. Therefore, according to Hamka, communication between school and home, that is, between parents and teachers must exist. To support this, Hamka made al-Azhar Mosque a place to talk between teachers and parents to talk about the development of students. With the prayers of worshippers in the mosque, teachers, parents and students can communicate directly. "If the houses were far apart, they would meet on Friday," Hamka said. On July 24, 1981, Hamka had died. His services and influence are still felt so that it is now in the dignity of the Islamic religion. Hamka is not only a poet, journalist, cleric, and culturalist, but also an educational thinker whose thinking is still relevant and good to be applied to today (Hamid,2006:66).

Works by Hamka

As a forward-thinking man, Hamka not only reflects on his freedom of thought through various pulpits in ceramah religion, but he also pours it out in his various works in the form of writing. His orientation of thought covers various disciplines, such as theology, Sufism, philosophy, Islamic education, Islamic history, fiqh, literature and interpretation. As a very prolific writer, Hamka wrote dozens of books that I didn't expect out of 108 books. Some of his works are as follows:

Modern Sufism (1983), originally his work was a collection of articles published in the magazine *Society Guidelines* between 1937-1937. By the demands of the community, the collection of articles was then recorded. In this monumental work of his, he expounds his discussion into XII chapters. This book begins with an explanation of Sufism. Then in order, he also presented the opinions of scientists about the meaning of happiness, happiness and religion, happiness and main, mental and bodily health, property and happiness, the nature of *qonaah*, the happiness felt by the Messenger of

Allah, the relationship of *ridha* with the beauty of nature, happy stairs, woe, and *munajat* to Allah. His other work that talks about Sufism is "*Sufism; Its Development and Modernization*". This book is a combination of two works he has written, namely "*The Development of Sufism From Century to Century*" and "*Returning Sufism to its Base*".

Budi Institute (1983). The book was written in 1939 consisting of XI chapters. the discussion includes; noble favor, because the mind becomes corrupt, the sickness of the mind, the mind of the one who *holds* the government, the noble favor that should be owned by a king (ruler), the mind of the businessman, the mind of the merchant, the mind of the worker, the mind of the scientist, the review of the mind, and the spark of experience.

The Philosophy of Life (1950). The book consists of IX chapters. He begins this book with an explanation of the meaning of life. Then in the next chapter, it is also explained about science and reason in its various aspects and dimensions. Furthermore, he focused on the laws of nature or *sunnatullah*. Then about the adab of politeness, both vertically and horizontally. Furthermore, the meaning of simplicity and how to live a simple life according to Islam. He also commented on the meaning of courage and its function for human life, further on justice and its various dimensions, the meaning of friendship, and how to seek and cultivate friendship. The book ends by talking about Islam as a life shaper. This book is also one of the tools hamka uses to express his thoughts on Islamic education.

Living Institutions (1962). In this book of his, he develops his thoughts in XII chapters. This book contains *various* human obligations to Allah, human obligations socially, rights to property, obligations in the view of a Muslim, obligations in the family, studying, land, Islam and politics, the Qur'an for modern times, and this paper closes by explaining the figure of the prophet Muhammad. In addition to the Budi

Institute and the Philosophy of Life, this book also contains education implicitly.

Islamic Studies (1952). The book is divided into IX chapters. The discussion includes; man and religion, from which angle seek *God*, and get along well with faith.

Tafsir Al-Azhar Juz 1-30. Tafsir Al-Azhar is his *most* monumental work. The book began to be written in 1962. Most of the contents of this interpretation were completed in prison, that is, when he was in custody between 1964-1967. He began writing the Tafsir Al-Azhar by first explaining about the *i'jaz* of the Qur'an. Then successively it is explained about the *i'jaz* of the Qur'an, the content of the miracles of the Qur'an, the direction of interpretation, the reason for naming the interpretation of Al-Azhar, and the favor of God. After introducing the basics for understanding interpretation, he just peeled off the interpretation at length.

My father; Biography of Dr. Haji Amarullah and the Struggle of Religious People in Sumatra (1958). This book is about the personality and actions of his father, Haji Abdul Karim Amrullah or often called Haji Rasul. Hamka describes the struggle of the people in general and in particular the struggle of his father, who was exiled by the Dutch to Sukabumi and finally died in Jakarta on June 2, 1945.

Mementos of Life Volume I-IV (1979). This book is Hamka's *autobiography*. *Islam and Minangkabau* Customs (1984). This book is his criticism of the customs and mentality of his people which he considers incompatible with the times.

History of Muslims Volume I-IV (1975). This book is an attempt to explain in detail the history of Muslims, starting from the early era of Islam, the progress, and decline of Islam in the middle ages. He also explained about the history of the entry and development of Islam in Indonesia.

Islamic Studies (1976), talks about the political and state aspects of Islam. His talks include; Islamic shari'a, Islamic studies, and a comparison between the human rights declaration of the UNITED NATIONS and Islam. *The Position of Women in Islam* (1973). The book talks about women as glorified creatures of God.

Si Sabariyah (1926), his first romance book that he wrote in Minangkabau. *Roman; The Sinking of Van Der Wijck's Ship* (1979), *Under the Protection of the Kaaba* (1936), *Wandering Into Deli* (1977), *Displaced, Divine Justice, Inside the Valley of Life, His Own Fault, Mr. Director, new Force, New Light, Mirror of Life. Revolution of the mind, Revolution of Religion, Minangkabau Customs Facing the Revolution, Islamic State, After the Renville Manuscript, Muhammadiyah Through Three Ages, From the Valley of Ideals, Independence, Islam And Democracy, Under the Waves of Society, Waiting for the Stir to Sound.*

On the Banks of the Nyl River, On the Banks of the Daljah River, Bathing In Light In The Holy Land, Four Moons In America, A Muslim View Of Life.

Freelance Articles; Islamic Unity, Proper Evidence, Army Magazine, Al-Mahdi Magazine, Islamic Spirit, Tower, Orthodox And Modernism, Muhammadiyah In Minangkabau, Fatwa Institute, Tajdid And Mujadid, and others.

Between Facts And Fantasies, Lies In The World, Institutions Of Wisdom, and others.

Educational Thinking According to Hamka

Hamka observed that the face of education after Indonesia's independence changed much compared to education in the colonial era, where education could be felt by all circles of the nation's children, no more pride in the Dutch language, the continued relationship between students and their Islamic families, the

rehabilitation of the stigma of cottages that had been polluted in the colonial era, and the integration of Islamic values in the individuals of Islamic youth (Hamka, 2002:11. Hamka also directed that education in Islam must pay attention to the potential of girls so that after school she is not like a pingitan girl, Hamka also in her life criticized and corrected the terminology that was successfully instilled by the colonists who later lived in the chest of the intellectuals of the time, even intellectuals born from Western education.

Hamka's thought is monumental in many circles. He contributed his thoughts in various fields, especially in education. Although he was raised with a traditional education that was thick with traditional nuances, he was able to package a strict education into a flexible one, without losing his traditionality. Hamka's view of the purpose of education is for the happiness of the world and the hereafter, with its application that combines religious science and general science. Education in Hamka's view is divided into two parts, namely, *first*, physical education: education for physical growth and perfection. *Second*, *Ruhani* education: education for the perfection of human nature with science and experience based on religion. Both have a tendency to develop through education, because education is the most appropriate means of determining the optimal development of these two elements. In the Islamic view, these two elements are known as *fitrah*, where the central t duck of Hamka thought in Islamic education is the *fitrah* of education not only on reasoning alone, but also morals.

Hamka's thoughts on education were inspired by the interrelationship of religious norms, political policies, the potential of learners and the dynamics of community aspirations. These norms refer to the foundation

of a universal value system and are then elaborated into the rules of Islamic education, namely, human responsibility to God, the development of human potential and *real* forces, the development of society, and the maximum utilization of the potential of students.

Hamka packs the education of the future, which reflects an education that *remembers* the past, sees the present, and *wants* a better future. It can be seen that, the education offered contains the principles of integrality, relativity, system approach, although in a simple and ecological form. Through his thinking, Hamka showed the harmonious relevance between religious and general sciences, ereligious consistency is not only to legitimize the existing social system, but also needs to pay attention to and control human behavior properly.

The behavior of the social system will be more lively when the education carried out participates in considering and assessing the dynamics of student fitrah and integrating the development of religious and general sciences professionally. With this approach, educators will be able to play their roles as motivators and at the same time control of *social systems* effectively. However, please note, the current education system tends to be oriented towards the field of general studies, so this education is a secular-materialistic education. This can be seen in the National Education System Law No. 20 of 2003 Chapter VI concerning the pathways, levels and types of general education article 15 which reads, "*Types of education include general, vocational, academic, professional, vocational, religious and special education*". From this it is clear in this article that there is a dichotomy of education, namely general education and religion. The approach taken in the education system seems to be still oriented towards the study of exact and

social sciences, and lacks appreciation with religious sciences.

The lack of the role of religion is also evident in the National Education System Law No.20 of 2003 Chapter X concerning the curriculum of article 37 paragraph (1). In this article, it is explained that religious education is intended to shape students into human beings who have faith & devotion to God Almighty and have a noble character. However, it is not explained about the material of the study in general, so it is considered that religious education is not paid enough attention. In reality, religious education in school institutions, especially public schools, largely only gives fewer hours of subjects than general subjects. This phenomenon has unwittingly led learners who are "*hollow*" about the values of religiosity as the color of their personality.

Thus, at least the education system adopted today is motivated by Hamka's thinking about education, so as to be able to balance religious and general sciences, where the sciences are interrelated with one another. It is intended that the learner has a spiritual soul as a being who has a fitrah that basically leads to always do virtue and submit to serve his khaliq, and this is what ushers in that religious education is very important for life.

Regarding Hamka's thinking, he also explained that we can study anywhere, even to *ahlul kitâb*, as long as they are *ahlul zikri*, there is knowledge taken from it. Although in terms of creed we differ much from them, yet in general knowledge there is no difference. Those who maintain *taqlid*, that is, according to what the scholars say, by not knowing what their opinion is taken from the Qur'an or al-Hadith, always put forward the end of this verse as an excuse. In fact, to ask people who are smarter, but to obey by not using the consideration of the mind, is not appropriate.

Hamka explained that before our nation knew the school system as it is now, teachers or *kiyai* became a place for people to ask questions with their students. Because of the beautiful relationship between teachers and students, the late Dr. Sutomo once advocated that in this country be revived learning in a cottage, as in ancient times. In terms of education, a Hamka believes that the biggest thing to pay attention to is to choose the right teacher. He said, "In studying the best way is for a teacher who has a lot of experience, breadth of knowledge, is wise and forgiving, calm in teaching, does not get bored quickly because the lesson is not easily understood by students." And vice versa, a student must maintain his customs in education so that he avoids danger.

In his view, if a science is to be demanded, it should start from its base, so that it may come to an orderly end. If science starts with a tangled thing then it will end up tangled too, and such a person is deceiving himself. By realizing that studying is not an easy thing, where there will be difficult parts on the way, then the difficult thing should not be left behind, because there is a lot of knowledge in it, while if you look for the easy ones, it will not become knowledge.

In terms of education he was so passionate in motivating a claimant of knowledge to succeed in his ideals. To those who feel inferior because they feel they have low intelligence, or old age, these feelings of inferiority must be eliminated far away. Even further he reminded the claimants of knowledge to like to write in order to summarize the various knowledge he got from fragmentary fragments of life, so that it was summarized into a science that could be useful for those who needed it. HAMKA corroborates this by saying:

"The scholars of old did not neglect to collect such things. If it's fragmentary, we don't know what we're going to do. But when it has been arranged into a

beautiful garland, convert us that the beauty of the garland is because it is adorned with the flowers of the little note. Writing exercises also need to be considered, beautified the letters and beautified in their arrangement. Don't forget to keep a notebook to write down future thoughts, sudden devotional fruits and inspirations that are incarnate into memory unexpectedly. The item is very expensive, it is difficult to get it. Hurry up and catch it and write it on a notebook. Neglect of such goods is the greatest loss." (Hamka,2002:241)

When discussing Ibn Hazm's opinion on the concept of morals, Hamka included the concept of the sanctification of the soul that must exist in the world of education, namely the belief that science is God's gift solely to His servant. The much knowledge that will be gained in the course of education is nothing but a Divine gift that God gives freely. The knowledge gained is knowledge that we don't really know, and it is not us who created that knowledge. Therefore, the knowledge gained is not to be used as pride, but to increase gratitude to Allah swt who has bestowed knowledge, so that with this feeling every servant should constantly try and plead, and take refuge in God from the danger of forgetting knowledge because of God's uprooting.

State Thought according to Hamka

Hamka Placing a clear religious position in society is one of the problems that must be faced by countries with a muslim majority population, especially since the end of the 19th century. In Indonesia itself. the debate about the relationship between religion and the state in political thought Islam has had its peak during the 1950s. During that 10-year period many Muslim intellectuals spoke of "the state based on Islam", particularly in the assemblies of the Constituent Council. One of them was Hamka. The concept of the state in Hamka's thought during the period of the 1950s was a

state that stood on the basis of "Divine Sovereignty". This concept, which is called the integralistic school, differs at least from the other two understandings that also talk about the relationship between religion and the state, namely the symbiotic school and the secularistic school. If the symbiotic school says that religion and the state are reciprocally related and need each other while the secularistic school proposes a separation between religion and the state. Separated. The reason is Islam. as a religion, it has encompassed not only the moral demands of a religion. has included not the king of moral demands and worship but also instructions concerning the regulating aspects of political life. economic and social, in short, Islam is a perfect and very complete religion.

Buya Hamka, a great Indonesian cleric, as quoted by Ahmad Sewang- adheres to the unification of religion and the state. This understanding has implications for the obligation for Muslims to form a state based on considerations of reason or rational human reasoning and not based on the strict *nash sharia*, either in a l-Quran or hadis of the Prophet. For Hamka, the State is necessary for human beings for practical reasons, but the state is not a religious institution in itself directly. In the Islamic view, the state, Hamka said, is nothing but a tool for carrying out the law of truth and justice for its people. Strictly speaking, according to Hamka, government according to Islam is a "religious instrument". The original teachings in terms of statehood agree that Islam is only discussing in its basic forms and points, without further details about how it is implemented. This essence is in accordance with the dynamics of society always undergoing changes from time to time. Thus, the demands al-Quran on state life do not point to a technical model of a country, a matter of government or a state more about the world (non-basic teachings) than a matter of the ignorance of the people (Sewang,2003:58). The problem of Pancasila as the basis of the state is formulated by the leaders of the Indonesian

nation, whose largest part is Muslim. Pancasila is not fundamentally contradictory, but in line with Islam. Even the precepts in Pancasila depend on the basic teachings found in Islam. According to Ibn Taimiyah, that the state is necessary to uphold shari'a, but the existence of the state is only a mere tool and not a religious institution in itself: "regulating the affairs" of mankind is one of the most important religious obligations, but that does not mean that the state cannot be established without religion.

In the theory of Ibn Taimiyah, Prophet Muhammad saw. exercising power is not on the basis of the political legitimacy of an "imam" as in the Shi'a sense (which very much means "head of state", but rather as a messenger of Allah alone. Therefore, obedience to the Prophet is not based on *de facto political power (shawrah)*, but because he is in the position of carrying out a sacred mission for all mankind. Ibn Taimiyah's thought apparently influenced and inspired many modernists of Indonesian Islamic politics, especially Muhammad Natsir, Zaenal Abidin Ahmad and Buya Hamka (Natsir,1956:223).

CONCLUSION

Hamka is a unique intellectual figure. The uniqueness of a lies in the fact that although it is a product of traditional educational institutions, it nevertheless has generalistic and modern insights. Viewed from a Malay scientific point of view, Hamka, was born from a relay of the continuity of the classical Malay intellectual tradition that experienced a "golden" period in the field of science in the 17th and 18th centuries AD. Its existence is a Malay intellectual *continuity* that no longer exists in modern times. His ability to communicate according to the breath of unity, both through spoken and written language has placed himself in a special position in the intellectual history of Islam in the Malay family. Not only because he wrote a lot of history books, especially Islamic history in the archipelago including biographies, but more than that Hamka's thinking has been able to fill

the void of islamic civilization in the archipelago. The fame of his thought and intellectuality transcended the boundaries of the homeland and even spread to Islamic countries both in the Malay family and the Middle East.

On the other hand, Hamka is an intellectual figure (modernist) who is always *concerned about* seeing various problems of the people and through his various writings, Hamka seeks to "enlighten" from the sluggishness of the intellectual dynamics and religious understanding of Muslims. His orientation of thought is not only revolving around Islamic issues, but also related to social life issues and the entirety of Hamka's works are packaged through an Islamic approach.

Throughout his life Hamka has written more than 108 books, not counting his writings published in magazines and newspapers. His works cover a wide variety of disciplines such as literature, history, philosophy, interpretation, Sufism, and others. From these works, it is illustrated how broad and deep Hamka's knowledge of Islamic sciences is. Therefore, it is not surprising that Hamka's thoughts are often analyzed and researched by Islamic scientists and academics both in Indonesia and in the Malay peninsula. Through various analyses of these works, Hamka earned the nickname of historian, etc.

In Indonesia, scientific studies of Hamka as a productive intellectual and his contribution to the advancement of Islamic intellectual treasures in Indonesia, have been carried out by many academics both in terms of their thoughts in the fields of interpretation, history, Sufism, education and others. This shows that Hamka's intellectual network turned out to greatly influence the Islamic scientific tradition in Indonesia.

BIBLIOGRAPHY

Azra, Azyumardi. 2002. *Historiography Islamic Contemporary*, (Jakarta:PT Gramedia Main Library

Bekker, Anton. 1990. *Method Research Philosophy*. Yogyakarta: Kanisius

Hamid, Salahuddin. 2003. *100 Character The most Islam Influential in Indonesia*. Jakarta: Intimedia Copyright Nusantara,

Hamka. 2001. *Lembaga Hidup*. akarta: Penerbit Pustaka Panjimas,)

_____. 2002. *From Heart to Heart*. Jakarta: Panjimas Library Publishers

Noer, Deliar. 1985. *Modern Islamic Movement in Indonesia 1900-1942*, Jakarta: LP3ES Member IKAPI

Nizar, Samsul *Talking Dynamics Intellectual property and Thought Hamka about Islamic Education*, (Jakarta: Gold Prenada Media Group, 2008)

Rusydi, H *Personal And Dignity Buya Prof. DR. Hamka*, (Jakarta: Pustaka Panjimas, 1983)

Roziqin, Badiatul. 2009. *101 Footprint Character Indonesian Islam*. Yogyakarta: e-Nusantara

Rahardjo, M. Dawam. 1993. *Intellectual property Intelligence and Behaviour Politics Race*.Bandung: Mizan

Tamin, Mardjani. 1997. *History of West Sumatra Regional Education*. Jakarta: Dep P and KRI

Mohammad, Herry. 2006. *People The Islam of which Influential 20th century*. Jakarta: Gem Islamic.

Smith, Louis M. 2009 "Method Biografis" deep Norman K. Denzin and Yvonna S. Lincoln, *Handbook of Qualitative Reseach*, terj. Dariyatno, dkk. Yogyakarta:Bibliography Students,

Susanto, A. *Thought Islamic Education*, (Jakarta: Amzah, 2009)

Sewang, Ahmad. 2003. *The Relationship between Religion and the State: A Study of Buya Hamka's Political Thought*, Makassar: Berkah Utami