

Sufism Education in *Buya Hamka's* Perspective

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Abstract

This study aims to determine the Sufism concept and Sufism education in Buya Hamka's perspective. This type of research is library research, with qualitative research methods and intellectual biography approaches beside philosophical approaches. The method of data collection used is by collecting various works produced by the figures studied (as primary sources), namely: 1) Modern Sufism. 2) Development and Purification of Sufism. 3) Sufism Contemplation. 4) Interpretation of Al-Azhar 5) Memories of Life. And searching for various essays by others about Sufism and Hamka's thinking. Data analysis is done in three steps, namely data reduction, data presentation; and drawing conclusions. While the analysis techniques used are content analysis and interpretation. The results of the study indicate that: First, the concept of Hamka Sufism is very moderate when compared to Sufism concepts from most Sufis, especially in Indonesia. And the pattern of Hamka Sufism is categorized in two patterns, 1) patterned Sunni Sufism, and 2) patterned akhlaqi Sufism. Second, Sufism in Hamka's perspective is categorized as traditional or conventional education, that is by good example (uswah hasanah), or modeling, practice and habituation, with auto-motivation

Keywords: Education, Sufism, Buya Hamka

A. INTRODUCTION

Education is an important thing in life. The progress of a nation is largely determined by the education in the country. Likewise, the success or failure of a person is very much determined by the knowledge, skills and personality of the person. Therefore, to get good knowledge, skills and personality, education is needed.

In a simple sense, education can be interpreted as a human effort to foster his personality in accordance with the values existing in society and culture. Ki Hajar Dewantara, as quoted by Azyumardi Azra, stated that: "education generally means the effort to realize character (inner power), mind (intellectuality) and physical body in harmony with nature and society".

From the above explanation, it can be concluded, that the notion of education in general is not much different from the notion of Islamic education. In Islamic education the emphasis is more on Islamic values. One of the types of education that can create an ideal Muslim is through Sufism education.

Sufism education is a style of Islamic education that aims to build the spirit of human in a very religious direction. As stated by Hamka that "Sufism is getting out of bad manner and getting into a good manner." Unfortunately, Sufism education is now almost forgotten while moral education is the only material used for character building. Though if studied in depth, Moral education and Sufism education has a significant difference.

When it is related to the development of culture and civilization in Indonesia, there has been a remarkable shift in values now. Good behaviors have almost been marginalized by the behaviors obtained by the society through Information Technology, which are in many cases contradictory to Islamic values but turning into legitimate values though they have deviated from Islamic teachings.

There has still been a lack of attention from Islamic institutions themselves to this matter. It means that Sufism is less coloring the process of education and learning given to the students.

Hamka, through his modern Sufism and several books written on Sufism, have offered concepts of Sufism that can build a person's character to be better. The concept of Hamka's Sufism is very moderate when compared to Sufism concepts from most Sufis, especially in Indonesia.

B. Focus of the Study

The study focuses on some problems as follows:

1. How is the Sufism concept of Buya Hamka?
2. How is the Sufism Education in Buya Hamka's perspective?

C. Objectives of the Study

From the above statements of research problem, there are two objectives of the study, those are:

1. To determine the Sufism concept of Buya Hamka
2. To describe the Sufism education in Buya Hamka's perspective

D. Review of Literature

The library survey that has been conducted shows that there are several studies from other researchers in accordance with the theme of this study including the followings:

First, the study conducted by Hidayat entitled "Tafsir Al-Azhar: Menyelami Kedalaman Tasawuf Hamka". This study discussed the concept of Hamka's Sufism as a small prototype of his work on Sufism, in the book entitled *Modern Sufism*. Another objective of the study was to discuss the concept of uzlah, wali and mahabbah and laduni in the Tafseer of al-Azhar. While this thesis research examines the Sufism Education in Hamka's perspective, which will be traced through some of his works related to Sufism.

Second, a study done by Masrur entitled "Pemikiran Dan Corak Tasawuf Hamka Dalam Tafsir Al-Azhar". The study discussed many things about the Sufism thought of Hamka interpreted from the Tafseer of Al Azhar written by Hamka. One of the concepts discussed was the Sufism thought of Hamka about maqamat and ahwal. In addition, this thesis article also analyses the pattern of modern sufism which became the icon of Hamka's Sufism. The second study is also different from the focus of the study that will be conducted. Third, a work written by Sutoyo entitled "Tasawuf Hamka dan Rekonstruksi Spiritualitas Manusia Modern". This study concluded that according to Hamka to solve the modern world's problems, it is not to only dependent on the "pure" religion but it needs to be solved with religious aspect which is esoteric known as Sufism (tasawuf). The sufism concept offered by Hamka tends to be more emphasizing on the mental cleanliness. Sufism should be the agent of change in the social

change from all the heresy and adversity of the people, towards happiness, safety, peace and tranquility of life. Sufism according to Hamka gives longlasting spiritual values.

From the three researches above, none of them specifically studies about the Sufism Education in Buya Hamka's Perspective. Therefore, this study is still relevant and significant to be conducted.

E. RESEARCH METHOD

1. Type and Method of Research

The research type of this study is literary research or commonly called as library research. Regarding the research method, the study uses a qualitative method. In the study, the qualitative data expected are the articles or the works written by Hamka.

2. Research Approach

The approach used in the study is intellectual biography. The study also uses philosophical approach.

3. Data and Data Source

Data is a collection of information obtained from an observation. It can also be interpreted that data is all information of a person or subject of research as well as those originating from documents, interviews and so on for research purposes. There are two types of data sources used in this study, those are:

- a. Primary Data Sources, which is the works written by the figures studied. The primary data used in this study are the books written by Hamka, i.e. 1) Tasawuf Modern (Modern Sufism), 2) Perkembangan dan Pemurnian Tasawuf (Development and Purification of Sufism), 3) Renungan Tasawuf (Sufistic Contemplation) 4) Tafsir Al-Azhar 5) Kenang-Kenangan Hidup (Life Memories)
- b. Secondary Data Sources, which are books or articles of other figures in which there are arguments related to Hamka's thought or commentaries concerning education, especially Islamic Education including Sufism Education. Those are for example: 1) Book entitled Hakekat Tasawuf (Substance of Sufism), it is the translation of a book entitled Haqa'iq at-Tasawwuf, written by Syaikh Abdul Qadir Isa). 2) Tafseer of Al-Azhar: "Menyelami Kedalaman Tasawuf Hamka" published in Jurnal Al-Turās. Vol. XXI. No. 1 written by Usep Taufik Hidayat. 3) "Pemikiran dan Corak Tasawuf

Hamka” (Thought and Type of Hamka’s Sufism) published in Medina-Te, Jurnal Studi Islam, Volume 14 No. 1, written by Masrur. 4) “Tasawuf Hamka dan Rekonstruksi Spiritual Manusia Modern” (Hamka’s Sufism and the Spiritual Reconstruction of Modern Human, published in ISLAMICA, Volume 10. No. 1, written by Sutoyo.

4. Method of Data Collection

The method of data collection used in this figure study research adopted two of the three types suggested by Harahap, those are as follows.

- a. Collecting various works produced by the figure being studied (as primary sources).
- b. Seeking other people’s works related to the figure being studied or related to the topics discussed (as secondary sources).

5. Methods of Data Analysis

The data analysis of the study used the theory of Miles and Huberman (1992) in Imam Gunawan who proposed three stages to be done in analysing the data of qualitative research, those are: (1) data reduction; (2) data display; (3) conclusion drawing/verifying. The three stages were done intertwiningly with the process of data collection.

The technique of data analysis used in the study were two (2), i.e. as follows:

1. Content Analysis

This analysis was used to determine and explore Hamka’s perspective about education, especially Sufism Method.

2. Interpretation

It was an effort to achieve a valid understanding about data, symptoms, and facts.

F. PRESENTATION AND RESEARCH FINDING

1. Buya Hamka’s Sufism Concept

a. Sufism Principles

Sufism in Hamka’s perspective is the same as Sufism in Junaid’s perspective, who stated that Sufism based on its original purpose is

getting out of despicable character and entering into commendable character with additional word of “modern”, It means re-establishing the initial meaning of Sufism, i.e. cleansing the soul, educating and increasing the degree of character, suppressing all temptations and greed, combating excessive lust from necessity. Therefore, Hamka called it as “a Modern Sufism”.

b. Goals of Sufism

At first, Sufism had a sacred goal, which was to restore human's character. Therefore, everyone can become a Sufi, and does not need to use certain attributes - no matter the form - there is no need to do self-preservation (*khalwat*) for days, or learn from certain Sheikhs.

According to Hamka, Sufism is not the goal that can cause rigidity and life setbacks. However, it should function as an instrument only. If sufism is applied just as an instrument then a sufi can obtain happiness in the world and in the hereafter. To achieve a real happiness, a sufi needs worldly elements, such as property, family, physical health, and honor in society. It is very different from the tendency of certain Sufis who consider that the world and all its contents are a barrier to being able to recognize God, which is the ultimate goal for Sufis.

After a shift in the meaning of Sufism, the purpose of Sufism also shifted from the view of purifying oneself and improving human's character, becoming the view of denying worldly life.

According to Hamka, the worldly elements are the main supporters to achieve true happiness, of course, while still referring to the concept of *zuhud*, i.e. simplicity, not materialistic, not hedonism, and power oriented.

In Hamka's perspective, if someone has wealth, he/she will be obviated from poverty. The existence of wealth can help a Sufi achieve happiness, because many people are unable to realize their goodwill, such as performing *zakat*, *haji*, etc., because they are in poverty.

For certain Sufis, family is a barrier to worship but for Hamka, family is like the ears, eyes, ears, hands and feet of the body. Many hands make light work. Therefore, the mind becomes bright, and the heart becomes relieved in worshipping Allah.

c. Structure of Sufism

In Sufism there are four main structures, namely the concept of God and humans, and the relationship between the two; the path of Sufism; instillation of Sufism; and reflection on Sufism behaviour. In the development of Sufism, there is a peculiarity in the concept of God and humans, and the relationship between the two. This peculiarity is a challenge for the adherents of tarekat who fell to the belief of immanence that God can enter into human beings. This understanding is also called the term hulul, and wahdat al-wujud. In this belief, it is stated that Wujud (the Being) is only one. The existence of creatures is the 'ain of the Creator's existence. There is no difference between 'Abid and Ma'bud, both are one.

According to Hamka, this belief can be damaging, because it is necessary to clarify the idea. This belief must actually be returned to pure faith, that God is absolutely transcendental, not immanent. The relationship between Alloh and human must be in the relationship between "Khalik (Creator)" and "Makhluk (Creatures)". So, there is the one who is worshiped (Ma'bud), and others who worship ('Abid). It is as Allah says in Surah al-Anbiya verse 25, which states as follows:

فَاعْبُدُونِ أَنَا إِلَهٌ لَا إِلَهَ إِلَّا أَنَا إِلَهٌ نُّوحِي إِلَّا رَسُولٌ مِنِّي لَمْ يَأْتِكُمْ مِن قَبْلِكُمْ وَمَا

The meaning: "And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me."

Hamka argues that humans must worship Allah and must be in accordance with the commands of Allah in the Qur'an and as-Sunnah. Therefore, Hamka asserted that Sufism must be based on aqeedah of tawhid.

The second structure is the path of Sufism. According to Hamka, the path of Sufism that must be taken by Sufis is by prioritizing its implementation through worship, fasting, zakat, and infaq and based on pure faith.

The third structure is the instillation of Sufism. Generally, the ultimate goal to be achieved by Sufis is "a state of unity" with God that is realized through various concepts, one of which is wahdat al wujud. This kind of instillation cannot be accepted by Hamka.

According to Hamka, the instillation of Sufism can be done through official worship which is carried out seriously, and is able to result in taqwa. Meanwhile, taqwa is the center of life in Islam. Taqwa in the sense of nurturing, i.e. nurturing a relationship with Allah SWT, with a pure, sincere heart and ikhlas. Nurturing and

strengthening the good relationship among human beings, accompanied by the deeds of *ihsan* that is worshipping Allah, as if we saw Him, though we cannot do that, but it must be believed that God always sees us.

The fourth structure is reflection on Sufism Behavior. According to Hamka, if a Sufi takes the path of Sufism through official worship and obtains Sufism in the form of piety, then the expected reflection is behavior of caring about real social life and environmental harmony. It is because what Allah fosters, nurtures, and regulates is not only human, but the entire universe.

d. Characteristics of Hamka's Modern Sufism

1) Concept of Carnality and Intellect

Hamka interprets carnality as "wind" or "surge" which exists in everyone's self. Carnality tends to lead to astray. It is different from intellect which can be a guide to virtue and glory. With intellect, it can bring people to glory and virtue, but the way to go is difficult. Conversely, carnality can result in danger but the way to go is very easy. So, if you face two choices, you should choose the one that is more difficult to do but better for the results. Carnality tends to invite people to live in illusions, while intellect is able to invite people to weigh good or bad.

However, it does not mean that carnal desire is forever despicable. The desire to make a living for the needs of food and drink, to defend themselves, to make efforts and others, is a positive impulse of carnality, which Allah has bestowed on humans.

2) Concept of Ikhlas

Ikhlas is interpreted as clean, there is no mixture. Clean work from something is called as being sincere. The opposite of ikhlas is *isyrak*, which means being allied or mingled with others. According to Hamka, ikhlas and *isyrak* cannot be united, such as motion and silence. If ikhlas has been lodged in the heart, then *isyrak* cannot enter it and vice versa. Therefore, it is not wrong to say that the place for both ikhlas and *isyrak* is in the heart.

3) Concept of Qona'ah

Qona'ah is receiving sufficiently, in which it contains five main principles, i.e. (1) accepting willingly what is available, (2) asking for

appropriate additions to Allah accompanied by effort, (3) accepting patiently the provisions of Allah , (4) tawakal (leaving everything to Allah), and (5) not interested in the deception of the world.

It is because the essence of Islamic teachings is qana'ah, i.e. after doing endeavor, not qana'ah in endeavor. As a Muslim, it is required to believe in a power that exceeds human's power, be patient in accepting the unpleasant provisions of Allah, and be thankful for the blessings He gives, as well as accompanied by working and trying hard.

4)Concept of Tawakal

Hamka explained that Tawakal is leaving the decisions of all things, endeavors, and efforts only to Allah. He gives an illustration that among things which include tawakal behavior is trying to avoid poverty, whether it befalls oneself, property, or offspring; lock the door of the house when going out to travel; cure the disease he/she suffers from. It means that tawakkal is a behavior that has no word of surrender before attempting.

5)Concept of Mental Health

Mental health is also part of the concept of Sufism. Hamka mentioned that a thing which need to be concerned is maintaining mental health. To achieve mental health, there are four main characteristics needed, those are syaja'ah (brave on the path of truth, afraid of doing fault), 'Iffah (clever in maintaining spiritual honor), hikmah (knowing the secret of life experience), and ' Adalah ' (fair even to yourself). The four characteristics are the center of all manners and glories.

6)Pattern of Sufism and Sufism Education in the Perspective of Hamka

a)Hamka's Pattern of Sufism

Of several sub-topics described above, specifically those related to the style of Hamka's Sufism it can be described that the pattern of Hamka's Sufism tends to be Sunni Sufism. This can be proven that Hamka wanted the deviant Sufism to be returned to Sufism as exemplified by the Prophet Muhammad, and as he taught to his companions. In addition, it does not only prioritize the afterlife, but still tolerates worldly life in a balanced manner, and as needed.

Besides having the Sunni pattern, Hamka Sufism can also be classified into Akhlaki Sufism. This is indicated by the Sufism style which he describes in his modern Sufism book. In modern Sufism books, the Sufism pattern of Hamka is characterized by prominent moral values. As Setiani's research which proves that Hamka's Modern Sufism book is rich with explanations about akhlakul karimah (good behaviour), such as: siddik, shame, amanah (trusteeship), sincerity, qona'ah, and tawakkal, which can be used as sources and enrich the treasures of Islamic education.

b) Sufism Education in the Perspective of Hamka

Islamic education according to Hasan bin Ali Hasan al-Hijazy by referring to the opinion of Ibn Qoyyim suggests that; Islamic education is an effort to build, maintain and develop human potential to become pious human beings, capable of carrying out the mandate and responsibility as the vicegerent of Allah on earth and able to carry out his obligations to God to worship Him, also able to develop all the blessings that Allah gives to them in order to realize prosperity in the earth as a temporary residence for them.

From the understanding expressed by Hasan, it can be seen that the purpose of Islamic education is to realize pious human beings, who are obedient to worship Allah, and keep strive to help improve the worldly life, both for themselves and others.

Thereafter, it can be concluded that the purpose of Islamic education is the same as the goal of Sufism in its original meaning, namely to get out of despicable character and enter into commendable character, i.e. to create pious human beings.

To achieve the goals of Islamic education as well as Sufism education above, various learning instruments are needed, such as; curriculum, methods, strategies and also the appropriate learning/education model. This study will only analyze the Sufism education of Hamka's perspective.

As a reformer, Hamka's thoughts were much influenced by previous reformers, such as Ibn Taimiyah, Muhammad bin Abdil Wahab and Muhammad Abduh. And as a follower of the Muhammadiyah organization, his thoughts were also more or less influenced by the founder of Muhammadiyah, namely K.H. Ahmad Dahlan and the Muhammadiyah organization itself.

Therefore, Sufism in Hamka's perspective is not carried out in the tarekat, but in formal, non-formal and informal educational institutions, through lectures and writings and so on.

In Hamka's various works on Islamic education and Sufism, there is no explicit explanation of the concept of Sufism education in his perspective. However, after doing a careful and in-depth review, there are several concepts of Sufism in Hamka's perspective that can be put forward, including the followings.

First, Sufism education in Hamka perspective is categorized in traditional or conventional education, namely by exemplary or Uswah Hasanah, or Modeling. This exemplary is very appropriate to be used to educate morals, which is the pattern of akhlaqi Sufism of Hamka. Educating morals according to various theories of Islamic education, is not enough with theories, but must be by example from the educator/teacher.

Second, the education of Hamka Sufism can be done with practice and habituation, which is doing various exercises to live zuhud, qona'ah, tawakkal as well as habituation by developing courage or syaja'ah. This is appropriate to use because the pattern of Sufism of Hamka is Sunni Sufism.

Third, in maintaining mental health, which is the basis for the growth of Sufism in students' personality it is done by auto-motivation/self motivation or fostering encouragement and self-awareness to continuously strengthen the belief in Allah, associate with wise people, be habituated to positive thinking, hold back lust, work regularly, and be auto-corrective against self-defects and wrongs.

The three points of findings was a reflection of Hamka's ideas and views on Sufism. For Hamka, Sufism carried out by the Sufis has been largely deviated from the teachings of Islam. This is what had encouraged Hamka to return Sufism to its original source, namely the Qur'an and sunnah, or in other words, he wanted to purify Sufism.

G.CONCLUSION

From the results of investigation, analysis and discussion that has been carried out in this study, it can be concluded that;

First, Sufism in the view of Hamka is the same as Sufism in Junaid's view, which states that "Sufism" referring its original

purpose is: getting out of despicable character and entering into commendable character, with the addition of the word "Modern". The concept of modern Sufism of Hamka is collaborating worldly life and afterlife (ukhrowi) in living the life of Sufism, based on the Qur'an and Sunnah. The concept of Hamka's Sufism is very moderate when compared to Sufism concepts from most Sufis, especially in Indonesia. And the pattern of Hamka's Sufism is categorized in two patterns, 1) patterned Sunni Sufism, and 2) patterned akhlaqi Sufism.

Second, Sufism education in Hamka's perspective is categorized in traditional or conventional education, namely by exemplary/Uswah Hasanah, or Modeling. It is done through practice and habituation, with auto-motivation/self motivation or fostering encouragement and self-awareness to worship Allah and do things best.

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