



065-The Role and Contribution of Hamka in Da'wah in Southeast Asia

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ABSTRACT

Haji Abdul Malik Karim Amrullah or known as HAMKA was a prominent Muslim scholar in the Malay Archipelago. He was the public face of the Islamic Resurgence in the 1970s. He would appear on Malaysian television, speaking on various aspects of Islam—ethics, theology, morality; and history and society of the Malay Archipelago and the Islamic world. His works are certainly a significant contribution to the intellectual history of Malay society. In that sense, Hamka left us with a body of works on the study of Malay attitudes, behaviours and sentiments in engaging with modernity and colonialism. Thus, this research aims to discuss the role and contribution of HAMKA in various spheres of life. He has produced many masterpieces includes scientific works, creative works, and commentary books. Other than that, he had involved in Islamic movements such as Muhammadiyah and the Majelis Ulama Indonesia. He was also involved in politics and administration as a member Indonesian Constituent Council. The works of Hamka lend to us an alternative source in developing an autonomous tradition for the study of Malay society in the Malay Archipelago, especially the dynamics of culture and change in Malaysia and Indonesia. The example of his daily life became a role model for many people. HAMKA's speech managed to impress the audience with its fresh language proficiency and inspiring anyone. He was also involved in the development of Islamic education, da'wah and mosques activities. This figure has been the subject of constant study in among fans and academics from a variety of backgrounds. HAMKA was a great scholar, intellectual, preacher, educator, writer and administrator. There is one other significant contribution out of this which had earlier escaped my attention, i.e. the use of history as a tool for change and reform. HAMKA has not only made a multi-dimensional contribution to the construction, preservation, empowerment and development of the people, but has also been leaving an invaluable legacy as an inspiration to the inner soul of the ummah in facing the current challenges of globalization.

Keywords: HAMKA, Muhammadiyah, culture, contribution



INTRODUCTION

Al-Quran is a book of da'wah that covers a variety of problems or elements of da'wah. The da'wah material presented by the Qur'an revolves around three main issues, namely aqidah, morals, and law. Da'wah is an integral part of religious life. In the teachings of Islam, da'wah is an obligation imposed by religion on its adherents, both those who have embraced it and those who have not. In Islam, da'wah is obligatory for every individual Muslim, to remind each other and invite each other in order to uphold truth and patience. To be able to achieve the expected target in preaching, of course, every individual Muslim must know and understand very well the methods that must be used in preaching.

Islam is the testimony that there is no god who has the right to be worshiped except Allah SWT and that Prophet Muhammad is the messenger of Allah, a testimony that is acknowledged with the heart and uttered with the tongue and proved by the limbs. Islam is the true religion and gives guidance to all servants on all matters that are beneficial to them in matters of religion and the world. Islam is a religion based on monotheism, symbolizing truth, centered on justice and based on the nature of mercy on all the worlds.

To be a true Muslim, it is necessary to adhere to the Qur'an and the Sunnah. As a Muslim, you must also invite others to do good or in other words do da'wah. So with that, there is a great person, Haji Abdul Malik bin Abdul Karim Amrullah or his famous title, HAMKA. HAMKA is not only known as a scholar or figure at the rank national in Indonesia, even as an international figure especially in Malaysia and Singapore.

Haji Abdul Malik Karim Amrullah or better known as the HAMKA. was born on 17 February 1908, in the Hijri Calendar it was 13 Muharram 1362AH in Minangkabau (Berandi Islam, 2019). His father was Sheikh Abdul Karim bin Amrullah, known as Haji Rasul, who was a pioneer of the Islah Movement which is tajdid in Minangkabau on his return from Makkah in 1906. He got the nickname "Buya" which is taken from the Arabic word 'Abi' or 'Abuya' which means father or someone highly respected. Hamka is the head of the Indonesian Ulema Council, one of the largest Islamic religious organizations in Indonesia besides Nahdlatul Ulama and Muhammadiyah. In this research will tell the role of HAMKA and its contribution in Southeast Asia (Berandi Islam, 2019).

Research Background

HAMKA is a scholar and a very great figure in conveying his message. He was also an outspoken person in presenting his arguments. Buya Hamka is very famous and his name is not unfamiliar to all scientists and society to this day. During Hamka's time, he was very active in preaching, politics, writing and teaching. Every work he produces is great and has its own charm. His knowledge can no longer be denied for his greatness in the field he is involved in. Based on the book "Modern Sufism" written by Hamka himself, he is a scholar and figure who is very strong and brave when faced with the challenges he faced. This study will show the story of Hamka in terms of his life, his role and also his contribution in da'wah in Southeast Asia (Al-Hanif, 2018).



Problem Statement

HAMKA is a profiled writer and author. HAMKA has written 118 books in various fields of knowledge. HAMKA has authored a book entitled “Principles and Wisdom of Dakwah” (Abdullah, 2011). In addition to the book, HAMKA also has the thoughts and concepts of da’wah found in various other books. Every work produced by him, almost all of them are definitely associated with the concept of da’wah. HAMKA is very famous for its wisdom and knowledge in the field of da’wah.

According to Drs. H. Abdullah, M.S (2011), the depth of knowledge of HAMKA in the field of Islam according to Abdurrahman Wahid can be seen from two things, namely from his monumental work “Tafsir Al-Azhar” and succeeded in placing tasawwuf in its rightful place. HAMKA is a brave figure with a fighting spirit.

Not everyone has the awareness in doing good. To gain that awareness, one has to play a role in remembering it. The same goes for da’wah. Not everyone will be interested in preaching and being preached. But with the wisdom of HAMKA given by Allah, da’wah can be done in various forms and more creatively. Many of his beneficial contributions have been donated for the sake of others. HAMKA is a figure who is very persistent and diligent in reading and researching. So it is not surprising that his knowledge is very great and solid. He excelled in philosophy, literature, history, sociology and politics. With this, he is highly respected by others (Abdullah, 2011).

According to Abdullah (2011), HAMKA is the founder of an Islamic organization, the founder of the Indonesian Ulama Council (MUI). HAMKA was appointed as the First Chairman of the Indonesian Ulama Council from 1975 AD to 1981 AD. As a founder of his own organization, he must have played a key role in formulating the vision and mission of his own organization. We can see his seriousness in the world of da’wah.

The role of HAMKA and its contributions are somewhat less detailed to discuss by the researchers. So with that, this needs to be highlighted as a research problem.

According to Yus’ aiman Jusoh @ Yusoff (2019), HAMKA fights for liberation in its work, especially its creative work. The liberation in HAMKA’s work can be divided into three. HAMKA also makes a great contribution in the field of writing through its quality and inspiring work. He is able to write in a variety of genres.

Research Question

This research aims at answering the following research questions:

1. What is the background of the life of HAMKA?
2. What are the role of HAMKA in his da'wah?



3. What are the contribution of HAMKA in the world field of da'wah?

Research Objectives

This research aims at answering the following research objectives:

1. To study the background of the life of HAMKA.
2. To synthesize the role of HAMKA in da'wah in Southeast Asia.
3. To analyse the contribution given by of HAMKA in the world field of da'wah.

Scope Of The Study

The scope of this study is to document biography of about Haji Abdul Malik Karim Amrullah or known as HAMKA who preached on this earth. This study was chosen because this figure is a famous person and no stranger to every science at that time until today.

There are three issues that are the focus of the scope of this study. It is the background of the figure studied involving his role and contribution of HAMKA in his preaching in Southeast Asia. This issue is the focus as Haji Abdul Malik Karim Amrullah (HAMKA) is one of the most famous scholars in Southeast Asia.

In chapter 3, the study shows the role of HAMKA in the world of da'wah in Southeast Asia. We can see HAMKA doing its role well. Chapter 4 focuses on his contribution to Muslims in Southeast Asia. He made many contributions that made him a respected person in the community. The next is chapter 5 which is about the challenges that HAMKA went through when he preached. In this chapter we can find out that how thick the man called Buya Hamka is in his life.

Definition Of Terms

The Roles

In sociology, role means the position or purpose that someone or something has in a situation, organization, society, or relationship (Cambridge Dictionary, 2022). It is also the behaviour that is expected of an individual who occupies a given social position or status. A role is a comprehensive pattern of behaviour that is socially recognized, providing a means of identifying and placing an individual in a society. It also serves as a strategy for coping with recurrent situations and dealing with the roles of others (e.g., parent-child roles). The term, borrowed from theatrical usage, emphasizes the distinction between the actor and the part. A role remains relatively stable even though different people occupy the position: any individual assigned the role of physician, like any actor in the role of Hamlet, is expected to behave in a particular way. An individual may have a unique style, but this is exhibited within the boundaries of the expected behaviour (Dictionary Cambridge, 2022).



Role expectations include both actions and qualities: a teacher may be expected not only to deliver lectures, assign homework, and prepare examinations but also to be dedicated, concerned, honest, and responsible. Individuals usually occupy several positions, which may or may not be compatible with one another: one person may be husband, father, artist, and patient, with each role entailing certain obligations, duties, privileges, and rights vis-à-vis other persons. See also social status.

Cambridge Dictionary. (2022). Role. <https://dictionary.cambridge.org/dictionary/english/role>.

The Contribution

The contribution is something that you contribute or do to help produce or achieve something together with other people, or to help make something successful (Cambridge Dictionary, 2022).

The Da'wah

Da'wah is an Arabic word which has the literal meaning of "issuing a summons," or "making an invitation." This term is often used to describe how Muslims teach others about the beliefs and practices of their Islamic faith. For certain groups within Islam like the Salafis and Jamaat-e-Islami, Dawah is also considered as a political activity. For these groups, the aim of Dawah outreach is also to engineer a reversal of what they perceive as the decline of Islam in the modern era, through the systematic propagation of Islamist ideology and ultimately enable the establishment of an Islamic state.

LITERATURE REVIEW

Based on the journal entitled "HAMKA: Tokoh Ulama Nusantara" written by Nurshuhaidah Zuhaidi and Firuz-Akhtar Lubis (2021). The first is Hamka's contribution in politics. Hamka is active in the Indonesian Muslim Syura Council party and is known as Masyumi. This party was formed to fight for the rights of Muslims in politics. The party also wants to unite Muslims to be strong with each other. When he was the General Chairman of the Indonesian Ulema Council, he still dared to issue a fatwa on the ban on celebrating Christmas for Muslims despite opposition from the government at the time.

In addition, in relation to Hamka's contribution in education, it is important to note that he was able to teach the subject of history very well even though he has never undergone any special training for the subject of history. He only used his expertise in writing history. He was active in delivering religious talks and dakwah activities in the Al-Azhar Mosque. He also held large positions when he became an educator to Indonesian children. Due to his extraordinary stature, he was given the trust to determine the direction of Indonesian children (Nurshuhaidah and Firuz, 2021).

Next up is Hamka's contribution in writing. The field of writing is a major contribution that Hamka has made in Southeast Asia. His works have their own message and preaching.



Hamka states that as long as human beings are still breathing on this earth, then they need religion and moral values of life. There are several films produced based on the work made by Hamka. The most famous is the "Van Der Wijk Shipwreck". There are three types of his writing that can convey his da'wah message, namely religious writing, scholarly writing and creative literary writing (Nurshuhaidah and Firuz, 2021).

RESEARCH METHODOLOGY

The research approach as a research on the thoughts of figures in the past in the aspect of Islamic teachings that is da'wah, then the historical approach is used. One form of historical approach is biographical research that investigates and examines the thoughts and struggles of figures on specific issues. Method of data collection for this study. In conducting this research, this research is qualitative. So, data is obtained and collected using search methods in libraries as well as the internet.

Life

According to Beranda Islami (2019) Hamka was born on 17 February 1908, in the Hijri Calendar it was 13 Muharram 1362AH in Minangkabau, West Sumatra, as the eldest of seven siblings. He was raised in a devout Muslim family. Hamka grew up in a time when Minangkabau customs were so strong in his place that Hamka himself kept criticism in his soul about Minangkabau customs that contradicted the teachings of Islam. His father was Abdul Karim Amrullah, an Islamic clerical reformer in Minangkabau and a reformist figure in Indonesia known as Haji Rasul. While his mother, Sitti Shafiyah, comes from artists of Minangkabau descent. The father of Abdul Karim, the grandfather of Hamka, namely Muhammad Amrullah was known as a follower of the ulema of Jemaah Naqsyabandiyah.

Malik was still four years old when his parents moved to Padang. Among his mother's family, Hamka is close to his grandfather or grandmother who is called Bagindo Nan Batuah, a dance and pencak silat teacher. When both his parents moved to Padang, the four-year-old Malik lived with his grandfather and two younger brothers. Hamka often listened to poems that recorded the beauty of Minangkabau nature from his grandfather. Together with his peers, little Hamka spent time playing at Lake Maninjau. Following the tradition of boys in Minangkabau, Malik learned to recite at the surau around where he lived (Berandi Islam, 2019).

His sister, Fathimah taught him to read the Quran and recite prayers in Padang Panjang. At the age of seven, Malik began studying at the Rural School. His father planned to send Malik to the Government School, but because of the late enrollment, the class was so full. The location of the Rural School which occupies a former military base in Guguk Malintang has influenced Malik's association. Malik became a naughty boy because he often saw fights between students of both schools. In 1916, Zainuddin Labay El Yunusy opened the Diniyah religious school which implemented a classroom system in Pasar Usang. Diniyah School teaches Arabic and materials adapted from Egyptian primary school books. While attending lessons every morning at Sekolah Desa, Malik studied every evening at Sekolah Diniyah (Berandi Islam, 2019). After



postponing his studies for three years, his education was neglected when his father brought Malik back to Sungai Batang.

Prior to his formal schooling, Hamka lived with his grandmother in a house south of Maninjau. When he was six years old, he moved with his father to Padang Panjang, West Sumatra. Following the usual tradition in Minang, as a child he studied the Quran and slept in a mosque close to the place where he lived, because the Minang boys had no place to sleep in the house. Inside the mosque, he studied the Quran and silek, while outside, he enjoyed listening to kaba, stories sung along with traditional Minangkabau music. Interaction with this storytelling artist gave him knowledge of the art of storytelling and word processing (Berandi Islam, 2019). Later, through his novels, Hamka often empowered in terms of Minang's vocabulary and words. As such, each of the works created by Hamka is very beautiful due to its great use of proverbs and poetry.

Two years after Hamka returned from performing Hajj, he married Siti Raham Binti Endah and had ten children. According to Muhammad Pizaro (2017), Siti Raham who is the wife of Buya Hamka is a very loyal and obedient wife to her husband. When they were hit by poverty, his wife did not complain and left him even giving words of encouragement for Hamka to keep fighting. Their poverty can be said to the extent that they cannot afford to perform prayers in congregation because in their house there is only a piece of cloth and they pray alternately. However, Buya Hamka and his wife still managed to ensure that their children are always full and able to go to school.

Educational Background

Education is very important. It plays a powerful role in our lives. To get a better life, high income and luxuries in life also require higher education. In addition to education, our association will also be wider with smarter conversations. Education shows how far a person has succeeded in life. It shows the development of the mind and spirit. The more knowledge we have the wider the experience we can achieve. Education can also help us distinguish between bad things and good things. Without education one's life is not perfect. We will not be able to think intelligently and the decisions made may be more detrimental.

According to Nurshuhaidah Zuhaidi and Firuz-Akhtar Lubis (2021) as a child, Hamka received his primary education at Maninjau Primary School up to second grade. After that, Hamka and his father migrated to Padang Panjang located in West Sumatra. While there, he had the opportunity to gain knowledge at a religious school founded by his own father, Sumatra Thawalib and at that time Hamka was only 10 years old. Hamka learned a lot about religion from his own father. Apart from receiving formal education, Hamka also did not miss the opportunity to gain knowledge through the non-formal education system such as studying religious knowledge in mosques, suraus and studying with some scholars at that time. Among the famous scholars at that time were Sheikh Ibrahim Musa, Sheikh Ahmad Rashid, R. M. Surjopranoto and Ki Bagus Hadikusumo. As early as 16 years old, he migrated to Yogyakarta to meet with great religious figures. Hamka also made the pilgrimage to Mecca and had the opportunity to study there with the scholars there.



His family's strong religious background as well as the religious environment around him at that time has encouraged him to study religion in more depth. When Hamka was 13 years old, Hamka's parents had separated. The breakup has dealt a huge blow to Hamka. But Hamka continued his studies until he became a respected and great figure (Nurshuhaidah and Firuz, 2021).

Career Development

In Tebing Tinggi, Hamka has written many articles in various types of magazines and at the same time is a teacher in the area. Hamka also used to work as a journalist who narrated his trip to Mecca. The first story he managed to write was Sabariyah and was followed by his other works. Yet all of his works were confiscated by the powerful colonial government for considering his writing dangerous. After that, he became the editor-in-chief of a magazine he founded himself with Islamic scholar M. Yunan Nasution, Community Guidelines magazine. From there, the call Hamka was used by him. During his service there, he published his work entitled "Di Bawah Lindungan Ka'bah" which was inspired by himself when he was in Mecca to perform the pilgrimage (Yus'aiman Jusoh, 2019).

He was a lecturer and educator at the tertiary level of the Islamic University of Jakarta and the Muhammadiyah University in 1957-1958. He also held the position of Rector in Islamic Higher Education and Professor at Mustapo University. Both universities are located in Jakarta. The position of High Religious Officer was also once held by Hamka because of his impressive prowess in administering. Hamka is also the General Chairman of the Indonesian Ulema Council. He once gave a talk at the National Palace and delivered a sermon on Hari Raya in front of state dignitaries (Al-Hanif, 2021).

After Hamka's marriage with his beloved wife, Siti Raham, the Muhammadiyah branch under Hamka's leadership was active in Minangkabau. At the same time, he was the head of the Tablighi School, a school founded by the Muhammadiyah. He was appointed as the Head of Muhammadiyah Padang Panjang branch because he always attended Muhammadiyah congresses. So, many people who see this Hamka have the potential to take on the position. When he attended the Muhammadiyah Congress in Semarang, he was appointed a permanent member of the Muhammadiyah Consular Council for the region of Central Sumatra. In East Sumatra, he was also chosen to be the leader of Muhammadiyah. The last position he held was advisor to the Muhammadiyah central leadership. As said by Dr. Rozaimi Ramle, this Hamka can be said to be Ibn Taymiyyah. This is because Hamka is also a preacher, writer and also a writer.

The Role Of Hamka As A Preacher

Hamka is a scholar famous for his knowledge. Every scholar has the same role which is to help other Muslims in getting closer to Allah. Scholars should always remind people about the sciences of fardhu ain so that their beliefs are true, their worship is accepted by God and sincerely pious to God. Scholars need to explain in depth so that it sticks firmly in the hearts of the believers. Scholars are also responsible for dealing with issues that arise among Muslims



because they know the guidance from the Qur'an and Sunnah to solve the problems that occur. The understanding that the scholars need to have is that in any matter, the scholars need to ensure that it is based on a system that protects human piety to Allah, namely Islam.

As stated in the book "Kesepaduan Iman dan Amal Salih" written by HAMKA himself, he stated that Islam and true faith is the relationship between faith and good deeds. Hamka states that in the Qur'an every verse that mentions faith must be followed by good deeds. The point here is that everything we believe must have proof (Prof. Dr HAMKA, 2010).

Hamka reminded the Muslim community through his writing firmly. He stated that the sign that the soul is empty of faith and the heart is broken despite professing to be a believer is our refusal and negligence to do good deeds.

Allah said in Al-Quran:

"Have you seen those who deny religion? So that is the one who does not care for orphans and does not provide food for the poor"

(Al-Quran. Al-Ma'un, 107: 3)

This verse explains that despite being religious but still lying. In doing good deeds, it must also be done because of Allah and not because of creatures. This can be called a denial of religion. Doing good deeds just to get praise from people is a mistake on the part of God and riyak. If there are such things we should immediately repent to God. Surely Allah is Oft - Forgiving.

Futhermore, Hamka has been elected General Chairman of the Indonesian Ulama Council. He has carried out his duties as General Chairman well such as strengthen religion in a way that explains the national philosophy of Pancasila to ensure a national resilience maintaining harmony between religions in Indonesia. However, the Ulama Council is still in disagreement with the government. Muslims are forbidden to celebrate Christmas with people who profess Christianity. This fatwa was issued by Hamka. However, the government did not accept the fatwa because it damaged religious harmony. The government ordered Hamka to withdraw the fatwa. Buya Hamka firmly and bravely fought to continue the fatwa because it clearly violated Islamic law. Then, Hamka resigned as the General Chairman of the Indonesian Ulama Council. Through the above events, we can see that Hamka is a person who is trustworthy with the duties of the position he bears and remains with his stand despite opposition from the government (Azar Ishak, 2020).

CONCLUSION

In conclusion, this study clearly highlights the prominence of Hamka as a Southeast Asian scholar in preaching. Hamka has played his role as a figure well. Through Hamka's role we can see his seriousness in preaching. Hamka's contribution in the world of da'wah has elevated him as a respected scholar and figure. Hamka's contribution in political parties has had a great impact on the survival and development of Muslims when he joined the Masyumi party, the



Indonesian Ulema Council and was also involved in the independence struggle in 1945. Not only that, the role of educating the nation to become useful human beings was also highlighted through the struggle. he is in the field of education. Apart from being an instructor, Hamka was also appointed Rector of Islamic Universities. The challenges that Hamka went through were also great and he was able to weather them. Finally, Hamka's prominence is also seen in his role and contribution in the world of da'wah in Southeast Asia. May all of us and future generations be able to emulate him in preaching and fighting for the rights of Muslims.

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SEMINAR ANTARABANGSA FALSAFAH, TAMADUN, ETIKA DAN TURATH ISLAMI

"Melestari Turath, Memartabat Falsafah, Memacu Peradaban"



19 OKTOBER 2022



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