

Tazkiyatun Nafs Terminology: Buya Hamka's View

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Abstrak

Humans need tazkiyatun Nafs in life for the process of approaching oneself to Allah so that life is always directed. Buya Hamka is a figure who is concerned about tazkiyatun nafs in the human soul. This study discusses the terminology of tazkiyatun nafs in Buya Hamka's view, namely the purification of the soul. The human soul has good and bad qualities, so it needs to be purified so that its good qualities stand out more. The way to purify the soul according to Buya Hamka is by worshiping, praying for Allah's guidance, doing dhikr, reading the Koran, seeking knowledge, and muhasabah or self-introspection. The result of tazkiyatun nafs is the emergence of commendable qualities in a person such as sincerity, gratitude, patience, willingness, optimism, enthusiasm, generosity, and so on. According to Buya Hamka, tazkiyatun nafs is very important for every Muslim to have noble morals and character, so that he becomes a better human being and is useful to others. This study uses the library research method, namely research studies and studies of various books, literature, notes or reports that are related to the topic we are discussing. Data obtained comes from various documentation, references, related articles. So that the creation of this scientific work can provide new views and knowledge regarding the concept of tazkiyatun nafs, further related to the concept of tazkiyatun nafs terminology, Buya Hamka's views, Buya Hamka's thoughts, as well as getting to know more about the figure of Buya Hamka. Many of these studies have been discussed, but this study examines in more depth the terminology of tazkiyatun nafs, in order to create maturity of perception regarding tazkiyatun nafs according to buya hamka.

INTRODUCTION

From the human perspective, Sufism is a human effort to purify oneself and the soul by abandoning evil and distancing oneself from worldly life and focusing only on Allah (Zulkifli, 2018). Sufism is a branch of Islam that focuses on a deeper understanding of religion. Sufism thought has become an important subject of debate and study in the history of Islamic thought. Sufism has a very important role, namely cultivating the potential for spiritual piety by training lust, self-purification and self-isolation (Maisyaroh, 2019), as well as adorning oneself with praiseworthy qualities, piety and gratitude to Allah (Nurami & Marhayati, 2019). One of the figures who made a significant contribution to Sufism thought in Indonesia was Haji Abdul Malik Karim Amrullah or often called Buya

Hamka, a leading scholar who was famous for his extensive writings and deep understanding of religion. Modern Sufism is a form of Buya Hamka's offering to readers of his work (Nufus, 2021).

Buya Hamka's view of tazkiyatun nafs, or purification of the soul, is an important aspect of his thinking which has influenced various aspects of social and religious life in Indonesia. Buya Hamka, as a prominent cleric and Muslim scholar, has developed special terminology to explain this concept. Through his famous works, such as *Tafsir Al-Azhar* and *Tafsir Al-Mazhari*, Hamka has made a significant contribution to the understanding of tazkiyatun nafs, although his views have long been the subject of study, there is still a need to detail and understand more deeply the terminology used by him. This article explore and analyze the terminology used by Buya Hamka in his tazkiyatun nafs view, with a focus on understanding, concepts and applications in the context of everyday life. Through this analysis, it is hoped that it can provide a deeper understanding of Buya Hamka's thinking and its relevance in the contemporary context.

Buya Hamka is a unique cleric because he is able to combine the teachings of Sufism with moderate Islamic thought, and at the same time understand social and cultural dynamics. Buya Hamka, through his famous works such as "*Tafsir Al-Azhar*" and "*Modern Tasauf*," provides a rich and unique view of how Sufism can be an important part of spiritual and social development in Indonesia. The terminology of tazakiyatun nafs in Buya Hamka's view is certainly different from the views of other figures, Buya Hamka focuses on self-purification which can be useful as self-control and control of desires in life.

METHOD

In this research, the author uses library research methods, namely study and research on various books, documents, notes or reports related to the material to be discussed (Arikunto, 2002). The data obtained comes from many documents, references and related articles. Data collection techniques are taken from documents or notes in the form of books, articles, magazines, images and others that are available to obtain a lot of different information related to the research topic. The analysis technique uses deductive, inductive, explanatory and comparative methods so that later you can explain the term Tazkiyatun Nafs: Buya Hamka's view.

RESULTS AND DISCUSSION

Biography of Buya Hamka

Buya Hamka was born in Sungai Batang, Maninjau, West Sumatra on 17 February 1908 AD/ 14 Muharram 1326 AH (Hamka, 1990). Buya Hamka died at the age of 73 on Friday at 10:40 WIB 24 July 1981 M/ 22 Ramadhan 1401 H, he died at Pertamina Central Hospital (Team, 1981). Buya Hamka was a great scholar at the beginning of the 20th century (Musyarif, 2019). Buya Hamka's father is the famous scholar Dr. H. Abdul Karim bin Muhammad Amrullah bin Tuanku Abdullah Saleh (Hamka, 1982), alias Haji Rasul who introduced the idea of Islamic reform in Minangkabau in particular and Sumatra in general, is known as a young man. The movement he launched was contrary to the teachings of Rithbah, which is the embodiment of the teacher's memory. , one of the systems adopted by followers of the tarekat when they want to start working on suluk. He then expressed another opinion regarding khilafiyah (Rusydi, 1983).

Buya Hamka's real name is Abdul Malik, the name given to him by his father (Tamara, 1984). Adding his name to the Hajj pilgrimage after completing the fifth pillar of the Hajj, he became known as Haji Abdul Malik and added his last name which came from his father, namely Karim Amrullah and was shortened to Haji Abdul Malik bin Abdul Karim Amrullah then shortened to HAMKA, which was then known to people as Buya Hamka. This name is related to his activities as a writer (Sarwan, 2001).

His mother's name was Siti Shafiyah Tanjung binti Haji Zakariya who had the title Bagindo Nan Batuah, custodian of Minangkabau customs (Kumalasari, 2012). As a child he was known as a teacher, singer and martial artist (Tamara, 1984). Her marriage to Karim Amrullah was blessed with four children, namely, Buya Hamka, Abdul Kudus, Asman, and Abdul Muthi (Nizar, 2008). Born into the Minangkabau society structure, he belongs to the Tanjung tribe, the same as his mother's tribe (Ihsan, 2021).

Since childhood, Buya Hamka has been introduced to education. When he reached the age of 6, Buya Hamka was taken by his father to Padang Panjang, and when he reached the age of 7 he was enrolled in the village school and spent the evening studying the Koran with his father until he finished. Starting from 1916-1923, he studied religion at religious schools such as Diniyah School and Sumatra Thawatib in Padang Panjang, led by Karim Amrullah, his own father. Padang Panjang was a busy area for students of religious knowledge at that time (Ihsan, 2012). The education he received from his family was not

really absorbed by Buya Hamka, because Buya Hamka was treated harshly and disciplined which made Buya Hamka feel pressured (Sarwan, 2001).

Then when he was 7 to 10, Buya Hamka was known for his naughtiness. He was very famous among the community, not only as the son of a cleric but also as a rather naughty child. He likes hanging out with his friends and also watching films on stage without paying, which he does in secret. Over time, his mischief reached the ears of A.R Sultan Mansur, who at that time was a well-known person, he was very influential in the growth and development of Buya Hamka's personality as a preacher (Yusuf, 2004).

Buya Hamka's father felt disappointed because the education system did not provide Islamic religious education in schools. Therefore, Buya Hamka was then registered to study at a diniyah located in the used market. The diniyah was built by Zainuddin Lebay Al-Yunisi. Even though he had studied Islamic knowledge in the afternoon, his father was still not satisfied. Therefore, to educate his son to become a scholar, Buya Hamka was then re-enrolled at Madrasah Thawalib which was built by his own father.

While at Madrasah Thawalib and Diniyah, Buya Hamka felt quite a big impact from the knowledge he gained. The school still uses the classical system in its learning. The books used were still old books which were done using the rote method, according to Buya Hamka, this really caused a headache. This situation made Buya Hamka choose to spend time in the library belonging to Zainuddin Lebay al-Yusini and King Sinaro.

Formally, Buya Hamka's educational path was not high (Alfian), he only reached grade 3 at the village school, after that the religious school he attended in Padang Panjang and Parabek was not long either, namely only 3 years. Even though he was in class VII, he did not have a diploma. None of the schools he had tried had finished or finished. Based on this, it is known that Buya Hamka never finished school until the end of his life, therefore, he never received a diploma from the school he attended. Failure in his education did not prevent him from being successful, Buya Hamka gained as much knowledge as possible, both courses and independent study. Having talent and being an autodidact, he was able to achieve wider fame in various fields, both in the form of classical Arabic and western thought. Because of language, Buya Hamka can write in the form of short stories, Sufism, poetry, novels, and preaching articles. He had carried this talent since he was a child, which was inherited from his father (Sarwan, 2001).

At a very young age he was already traveling around the world. At the age of 16 he had migrated from Minangkabau to Java. At first his visit to Java was only to meet his

brother-in-law, A.R. St. Mansur and his sister Fatimah who at that time lived in Pekalongan. At first his father forbade him to go, because he was worried about the communist ideology that was developing. However, because he saw the child's great desire to gain knowledge and was confident that his child would not be affected, he allowed him to go to Yogyakarta and Pekalongan.

While in Yogyakarta, Buya Hamka did not go straight to Pekalongan, but he chose to live with his uncle, namely his father's younger brother, Ja'far Abdullah, who was in Ngampil village. With his uncle, Buya Hamka was invited to study classical books with the ulama. While in Java, Buya Hamka discovered that Islam was a living thing. He learned a lot there, but it turned out that Islam in Java was not the same as Islam in Padang Panjang. He became aware of communism in West Sumatra (Rusydi, 1983).

Discussing characters cannot be separated from the work that has been created. Buya Hamka is usually said to be an Islamic reformer in Indonesia. As a figure of Islamic reform in Indonesia, of course he also adheres to modern thought, such as Sufism. However, this could be said to be a controversial and interesting phenomenon or event which says that Buya Hamka studied Sufism in depth and then taught this knowledge at Islamic universities and created works in the field of Sufism, namely Modern Sufism and Sufism, Development and Purification.

Buya Hamka is usually known as a reformist (modern/reformer) cleric whose religious thinking is rational and pure and tends to be more critical of Sufism (Hamka, 1996). Here are some thoughts about Sufism found in books; 1) *Tasawuf Modern* in (1996), 2) Then *Tasawuf dari Aabad ke Aabad* in (1952), 3) *Mengembalikan Tasawuf ke Pangkalannya* in (1958). Next, there was a merger with the title Sufism, *Tasawuf Perkembangan dan Pemurniannya*, apart from that, there is also the relationship between Buya Hamka and Sufism and his position as a reformer, Nurcholis Majid in *Tradisi Islam*, his Role and Function in Development in Indonesia. Buya Hamka is one of the Islamic ulama figures who succeeded in influencing Islamic thought in Indonesia with the concepts and ideas he produced. The proof can be seen from his essay which was written in one of the rubrics in a *Pedoman Masyarakat* magazine entitled *Bahagia* and recorded under the title *Tasawuf Modern* (Hamka, 1996).

Buya Hamka produced many works, these works have many benefits for society and Muslims. Many of his works are still famous and used today, this is because the knowledge contained in them is very valuable as a guide for every human being. In general, Buya

Hamka's works relate to issues of religion, philosophy, culture, history and literature (Sukari, 2021). Here are some works by Buya Hamka

- 1) Khatibul Ummah, Volume I. Is Buya Hamka's first work
- 2) Si Sabariah, a romance story, in 1928
- 3) Defender of Islam (Tarikh Sayidina Abubakar Siddiq)
- 4) Sinking of the Van Der Wijck Ship.
- 5) Life Philosophy.
- 6) Magazine with the title "The Spirit of Islam".
- 7) Magazine entitled "Tower".
- 8) Tafsir Al-Azhar. (Jambak, 2017)
- 9) Novel The Sinking of the Van Der Wijck Ship
- 10) Novel Under the Protection of the Ka'bah. And so on (Salihin, 2016).

Prof. Andries Teeuw, an observer of Indonesian literary history, explained that Buya Hamka is the writer who has written the most about the Islamic religion (Ibrahim, 2022). He is a prolific writer. The number of his works is very large and always related to Islam. There are other writers who have many works, but Buya Hamka is the most numerous. Many writers deal with Islamic themes, but it is still Buya Hamka who has the most essays on Islamic themes.

Buya Hamka's View of Tazkiyatun Nafs Terminology

Tazkiyatun nafs in a person's soul functions as a process of approaching oneself to Allah by purifying the soul. M. Shalihin and Rosihon Anwar also emphasized that tazkiyatun nafs is a purification of the soul. Etymologically, tazkiyat comes from the lafadz zakka, which means cleansing or purification. And for *ṭal-nafs*, it means soul. Said Hawwa explained that tazkiya according to etymology has two meanings, namely healing and purifying. For the terminology of tazkiyatun, nafs means purifying the soul from all kinds of diseases, defects, realizing various states of mind in it, making it equal, and good morals. Tazkiya is tathahhur, tahaqquq and takhalluq (Hawwa, 2013).

Imam Ghazali also explained in the book *Bidayat Al-Hidayah*, tazkiyatun nafs is an effort to purify oneself from the nature of self-worship. The source of this thought comes from the Sufi belief that human nature is sacred. According to Imam Ghazali, tazkiyatun nafs is an effort to cleanse oneself of savage, animalistic and other bad qualities, which then fills oneself with good morals (Sholihin, 2004). According to Ismail, one of the goals of

tazkiyatun nafs is to form people with noble character who will always be close to their Rabb (Nurhadi & Rozi, 2020).

One of the important concepts in Buya Hamka's view is "tazkiyatun nafs" or purification of the soul. In his thinking, tazkiyatun nafs refers to efforts to cleanse and purify one's soul from various deviations, sins and bad qualities. Buya Hamka teaches that tazkiyatun nafs is the first step in achieving closeness to Allah, and he emphasizes the importance of self-reflection, self-control, and controlling one's desires.

Buya Hamka also taught that tazkiyatun nafs is a continuous process and requires patience and perseverance in improving one's quality. He saw it as a way to achieve spiritual perfection and get closer to Allah.

In Buya Hamka's view, tazkiyatun nafs is not only an individual task, but also the task of the Islamic community collectively to create an environment that supports the spiritual and moral growth of Muslims. He really appreciates the values of kindness, justice and compassion in this tazkiyatun nafs process.

According to Buya Hamka, Tazkiyatun Nafs is a very important concept in Islamic teachings which refers to efforts to purify and perfect the individual soul. This concept is centered on purifying the soul and developing spirituality so that a person becomes closer to Allah. The following is a more detailed explanation of the concept of Tazkiyatun Nafs in Buya Hamka's view:

The importance of Tazkiyatun Nafs

According to Buya Hamka, the goal of a Muslim's life is to achieve closeness to Allah, and Tazkiyatun Nafs is one way to achieve the desired goal. Tazkiyatun Nafs helps individuals to cleanse themselves of despicable morals, sins and moral deviations that can hinder their relationship with Allah. It is also a way to achieve inner peace, happiness, and satisfaction in life.

Tazkiyatun Nafs Process

The Tazkiyatun Nafs process according to Buya Hamka begins with self-reflection, namely self-introspection to recognize the sins and weaknesses that exist within oneself. Individuals then need to control their negative desires and impulses. Next, they must strengthen their relationship with Allah through worship, prayer, and good deeds.

Constraints and Obstacles

According to Buya Hamka, the Tazkiyatun Nafs process can be difficult because a person has to fight the temptation of lust and the temptation of sin. These obstacles can

come from an environment and society that does not support moral or spiritual values. Therefore, Buya Hamka emphasized the importance of building a community that supports spiritual growth. In his overall view, Buya Hamka teaches that Tazkiyatun Nafs is a continuous effort to achieve purification of the soul and closeness to Allah. This involves individual effort, self-control, moral education, and building an environment that supports spiritual values in an Islamic society.

CONCLUSION

Buya Hamka was born in Sungai Batang, West Sumatra on February 17, 1908 AD and died on July 24, 1981 AD. His real name was Haji Abdul Malik bin Abdul Karim Amrullah, later shortened to HAMKA. His father's name was Dr. H. Abdul Karim bin Muhammad Amrullah bin Tuanku Abdullah Saleh and his mother named Siti Shafiyah Tanjung binti Haji Zakariya who has the title Bagindi Nan Batuah.

Buya Hamka's education began when he was still small. In 1916-1923 he studied religion at religious schools such as Diniyah School and Sumatra Thawatib. However, all of Buya Hamka's formal education was low and he never received a diploma. Failure in his education was not an obstacle to success, he gained as much knowledge as possible, through courses and independent study. Having talent and being self-taught made Beluau very famous, through the field of language Buya Hamka was able to write various kinds of works. The many works produced by Buya Hamka are very beneficial for society and Muslims. Most of the literature produced by Buya Hamka is always related to Islam.

Buya Hamka considers tazkiyatun nafs to be a very important process of soul purification and self-development in the Islamic religion. He views it as an obligation for every Muslim to improve themselves through tazkiyah, with a focus on purifying the soul, improving character, and increasing spirituality. Buya Hamka's view on tazkiyatun nafs reflects the importance of moral and ethical values in Islam. Buya Hamka teaches that Tazkiyatun Nafs is a continuous effort to achieve purification of the soul and closeness to Allah. This involves individual effort, self-control, moral education, and building an environment that supports spiritual values in an Islamic society.

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