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BUYA HAMKA IN HISTORICAL PERSPECTIVE: THE RELATIONSHIP BETWEEN FAITH, REASON AND THE DYNAMICS OF PROSECUTION

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Abstract

Abdul Malik Karim Amrullah (Hamka) is a very well-known Islamic thinker in Indonesia, since he is easily known as a person who likes to seek knowledge and is active in various activities, especially in developing Muhammadiyah, and it can be seen how extensive knowledge Hamka has, so it can be seen from the various books he has read, both in the fields of religion, philosophy and novels and other knowledge that he has. Hamka provides the assumption that humans have been given reason by Allah SWT, and with this reason they can distinguish humans from animals or other creatures. Reason is the center of all reliance on something, so that it can know the veil of divine secrets, both the commands it carries out as scales and thoughts. Then think about God's blessings and also be able to know everything that is limited. Humans in Hamka's view are said to be, humans have acknowledged their faith, so they must undergo tests and faith is not just mere words and words, but must be implemented through human actions in everyday life. Reason in the formation of a person's faith has a very large role and contribution, because faith is not perfect if it is not based on healthy thinking, therefore humans have freedom of will and action. So that a person's disbelief and belief are determined by themselves, not caused by God, because Allah SWT, has given warnings and provisions of reason as a tool to weigh all human actions carried out, good and bad and which are beneficial and which are harmful.

Keywords: Buya Hamka, History: The Relationship between Faith, Reason and the Dynamics of Da'wah

A. Introduction

Reason is a uniquely human faculty of thought, while faith is a topic frequently discussed in Islamic theology, alongside issues of divinity, prophecy, and eschatology (the afterlife). Reason, therefore, serves as a tool for thinking, and faith as a determinant in exploring human attitudes and behavior on earth. Therefore, every Muslim who wishes to study Islam in depth must first understand faith to solidify their beliefs through reason and eliminate lingering doubts.

Issues surrounding faith have become increasingly complex since around the 2nd century Hijri, with the emergence of various opinions from various schools of thought and groups among scholars. The Mutakallim scholars (Mutakallims) provided different definitions and understandings of faith. The differences in the formulation of faith among the scholars revolved around the role of reason and how a person's faith relates to their deeds. The Mu'tazilah, for example, argued that faith is not merely affirmation, but must be proven through deeds. While al-Ash'ari argued that faith is merely affirmation and not merely a confirmation in the heart, but also a physical experience. The affirmation referred to by al-Ash'ari is the confirmation of what is heard through revelation.

Al-Maturidi is of the opinion that faith is a statement of faith and not a verbal statement. The statement of faith understood by Al-Maturidi is a statement of faith as a result of knowledge, namely a statement of faith that results from the exploration of reason, not solely based on reason. [1] The correlation of Al-Maturidi's opinion is shown in QS. al-Baqarah (2):260.

وإذقال إبراهيم ارني كيف تحي الموت قال اولم تؤمن قال بلي ولكن ليتمئن قلبي

Translation:

And remember when Ibrahim (a.s.) said: Yes, my Lord, show me how You give life to the dead. Allah said: Don't you believe yet? Ibrahim answered I have believed, but so that my heart will be calmer. [2]

So, faith is not enough with mere words if the heart does not believe. What is said will be digested by the mind, and will be invalid if the heart does not acknowledge what is said. Therefore, faith is not merely a statement of the tongue; it must reach a strong level without being influenced by doubt or hesitation. [3] Faith or belief is a fundamental issue in Islam and reason is one of God's gifts given to humans, which is used as a tool to think about what is good and what is bad based on faith in Allah SWT. As Allah says in QS. al-Ra'd (13):4

إن في ذلك لآية لقوم يعقلون

Translation:

[1] Latifa dkk., "Prinsip-Prinsip Teologi Maturidiyah," *PEMA: Jurnal Pendidikan dan Pengabdian Masyarakat*, Vol. 5, No. 3 (2025): h. 946–951

[2] Departemen Agama RI, *AL-Qura'an dan Tejemahannya* (Bandung: Mizan Pustaka, 2009), h. 65

[3] Khizan Ahmilul Anam dkk., "Iman kepada Allah dan Nilai-Nilai Maqashidul Qur'an," *Tasamuh: Jurnal Studi Islam*, Vol. 15, No. 2 (2023): h. 319–337.

"Indeed, in this are signs for a people of understanding. [4]

Reason is used to examine everything in nature, thereby strengthening one's belief in the Almighty and the existence of God. Therefore, it can strengthen one's faith and guide all actions according to religious teachings. Faith is the starting point for Muslims in carrying out their activities on earth as caliphs. The coherence of discussions about reason and faith in a Muslim will be reflected in their behavior and quality of life. Therefore, faith and reason are theoretical, yet realistic and ideal. This concept constitutes a theological system applicable to Islamic theological schools that believe that human reason can reach God. To determine the level of faith and intellectual capacity of a person, one can observe the reality of everyday life, both individually and socially.

Because faith is not something extra in this life, to be ignored, underestimated, or taken lightly, but faith is an essential element of human life that cannot be separated. Faith is very urgent in organizing and decorating the framework of a Muslim's life. Reason is a potential in the human spirit that is capable of theoretically understanding the cosmos that surrounds him, in which he himself is also a part, and to practically change and influence it. [5]

The level of one's faith is a balance that leads us to eternal happiness, or vice versa. Just as humans are headed towards heaven or hell. Therefore, it is imperative for those with a healthy mind to maintain and nurture that faith at a high level, by realizing it in daily life, because reason will emerge after the mind itself reaches the end of the journey that is still able to be undertaken. Thus, the more tools of knowledge used, the ultimately increase one's dignity and faith. Here it is necessary to emphasize slightly that faith and reason are inseparably linked, because reason is central to the formation of one's faith. [6] Faith based on reason is called ma'rifah or true knowledge of what one believes. Haji Abdul Malik Karim Amrullah (hereinafter referred to as Hamka) is an Islamic thinker who argued that reason is a gift from God that humans possess, therefore, humans are obliged to believe in God according to their intellectual capacity. [7]

[4] Departemen Agama RI, *Al-Qur'an,* h. 369

[5] Ahmad Zain Sarnoto dkk., "Konsep Iman dan Implementasinya dalam Kehidupan Modern," *Jurnal Pendidikan Islam*, Vol. 6, No. 2 (2022): h. 12

[6] Lihat, Hamka, *Pelajaran Agama Islam* (Cet.II; Jakarta: Bulan Bintang, 1992), h. 9

[7] Lihat Harun Nasution, *Muhammad Abduh dan Teologi Rasional Mu'tazilah* (Cet.I; Jakarta: UI-Press, 1987), h. 89

Reason is a form of knowledge possessed by humans, enabling them to discern what is permissible and what is forbidden, as well as good and evil. Hamka argues this based on theology of the Kalam (theology of theology), which discusses the issue of reason and revelation. Reason is a tool possessed by humans, while revelation is believed in by humans, who are the source of that knowledge. [8]

Therefore, humans are obligated to believe in Allah before revelation is revealed, because humans, with their reasoning ability, can know that disbelief is forbidden. Because disbelief is something hated by Allah, humans are able to recognize that faith in Allah is obligatory. It is also stated that there is a difference between those with reason and those without, like the difference between the blind and the deaf.

Hamka emphasized in the book of tafsir al-Azhar, that faith is speech (al-qawl) and deeds (al-'amal), so that faith is defined as:

الإيمان قول وعمل فهو إذا يزيد وينقص

Translation:

"Faith is both words and deeds, therefore it can increase and decrease." [9]

By mentioning the elements of speech and action in defining faith, the Mu'tazilah's line of thought is clearly a rational school of thought in Islam. The Mu'tazilah placed great importance on the power of reason in determining the quality of one's faith, not just tasdiq (confirmation of what is heard) but also ma'rifah (knowing what is truly believed), and increasing it through good deeds. [10]

From the above statement, it is clear that the faith Hamka refers to is not merely a confession made with one's tongue or reinforced by a justification in the heart, but is accompanied by implementation, proven by actions as spoken by the tongue, and at the same time becomes a human's life conviction. Meanwhile, reason has freedom and will in acting. Therefore, whatever happens to a person is his will, even whether someone is an infidel or a

[8] Ahmad Zain Sarnoto dkk., "Relasi Akal dan Wahyu dalam Perspektif Pendidikan Islam," *Jurnal Pendidikan Islam*, Vol. 7, No. 1 (2025): h. 22

[9] Hamka, *Tafsir Al-Azhar* (tejemahan), Juz I (Jakarta: Pustaka Panjimas, 1982), h.126

[10] Abdul Karim, "Rasionalitas Mu'tazilah dalam Perspektif Teologi Islam," *Jurnal Ushuluddin*, Vol. 25, No. 2 (2024): h. 145–147.

believer is determined by the person himself, what is good and what is bad, what is harmful and what is beneficial.

B. Research Methods.

In compiling this research, the author used several research methods as follows:

1. Approach Methods.
    a. Philosophical Approach: a method used to approach the problem in depth and within a logical framework.
    b. Historical Approach: an investigation using scientific problem-solving methods from a historical perspective. [11]
    c. Theological Approach: a discussion of a problem based on Islamic teachings (the Quran and Hadith).
    2. Data Collection Method.
2. Method of collecting data.

The author used only library research methods, namely by examining books and other sources and then extracting abstracts as writing material related to the problem being discussed.[12]

3. Data Processing Method.

In data processing, the author used a Qualitative Method; that is, data processing is based on facts or social phenomena, where these facts cannot be measured numerically, thus focusing solely on their quality.

4. Data Analysis Method

The data analysis used in this scientific paper utilizes several analytical methods, as follows:

a. Inductive Method, which involves data processing based on specific facts, then drawing general conclusions from these facts. [13]
b. Deductive Method, which involves data analysis based on general understanding, then drawing specific conclusions.

[11] Lihat, Winarno Surakhmad, *Dasar dan Tehknik Research* (Cet. XIV; Bandung: Tarsito, 1977), h. 12
[12] *Ibid.*, h. 238
[13]Sutrisno Hadi, *Metodologi Research* (Yokyakarta: Fak. Psikologi UGM., 1981), h. 15

c. Comparative Method, which involves establishing predetermined conclusions by comparing different facts about a problem.

B. Results and Discussion

1. Biography.

Haji Abdul Malik was the son of Haji Karim Amrullah, then shortened to Hamka, he was born in the Batang Maningau River on 17 February 1908 or 14 Muharram 1325 H. [14] In the land of Batang, which is a small village on the shores of Lake Maninjau, West Sumatra. [15]

His mother's name is Safiah bint Baginda, while his father is Sheikh Haji Abdul Karim Amrullah. One of the scholars who is better known by the title Haji. He was a figure who brought Islamic renewal in West Sumatra.[16] From the age of 6 (six) years he was taken by his father to Padang Panjang and sent to school when he was 7 years old, and at night he studied the Koran at the surau with his peers. Those were Hamka's daily activities when he was a child. [17]

At the age of 17, Hamka went to Java to accompany Haji H.O.S. Cokroaminoto, R.M. Sorjoparanoto, Ki Bagus Hadikusumo and Haji Fakhruddin in Yogyakarta in 1924, from Yogyakarta he moved to Pekalongan, and from there he returned to Padang Panjang, West Sumatra in 1925, while also helping to establish Tablig Muhammadiyah at his father's house (Gutang Padang Panjang). [18]

In 1927, he departed for the Holy Land of Mecca to fulfill the fifth pillar of Islam. Upon his return, he settled in his village for several years and became active in the Muhammadiyah organization. With his knowledge, he was also entrusted to lead an Islamic magazine known as Pedoman Masyarakat (Community Guidelines). He was appointed leader a year after its founding, from 1956 to 1943. During this period, Hamka published numerous works on philosophy, religion, Sufism, and romance. [19]

[14]H.M. Laily Mansur, *Ajaran dan Teladan Para Sufi* (Cet. I; Jakarta: Raja Grafindo Persada, 1996), h. 324
[15]Hamka, *Kenang-Kenangan Hidup*, Jilid I (Cet. I; Jakarta: Bulan Bintang,1974), h. 7
[16]Hamka, *Tasauf Modern* (Cet. II; Jakarta: Pustaka Panjimas, 1991), h.xvii
[17]Yunan Yusuf, *Corak Pemikiran Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1989), h.34
[18]Hamka, *Pribadi dan Masyarakat* (Cet. II; Jakarta: Pustaka Panjimas, 1983), h. 2
[19]Hamka, *Kenang-Kenangan Hidup*, Jilid II (Jakarta: Republika, cet. ulang 2020), h. 45–48.

In 1928, Hamka attended the Muhammadiyah congress and served as chairman of the Tablig (Islamic outreach group) and eventually became chairman of the Muhammadiyah branch in Padang Panjang. In 1920, Muhammadiyah sent him to attend the 20th Muhammadiyah Congress in Yogyakarta. In 1931 (at the end of the year), he was appointed by the Muhammadiyah leadership to serve as the 21st Muhammadiyah missionary in Makassar in 1932.

In 1928, Hamka attended the Muhammadiyah congress and became the head of Tablig (Islamic outreach) and eventually the head of the Muhammadiyah branch in Padang Panjang. [20] In 1920, Muhammadiyah sent him to attend the 20th Muhammadiyah Congress in Yogyakarta. In 1931 (at the end of the year), he was appointed by the Muhammadiyah leadership to serve as the 21st Muhammadiyah missionary in Makassar in 1932.

In 1947, he was appointed and entrusted with the role of head of the National Defense Front (FPN) Secretariat. In 1946, he moved to Java. From 1950 to 1958, he visited various countries in the Middle East, including Pakistan, America, the Netherlands, Australia, Malaysia, Burma, Thailand, and Singapore. He was also a member of the Constituent Assembly and, in 1959, published an Islamic magazine. He was arrested by the Sukarno government in 1964, where he wrote a commentary on the Quran.

During the Indonesian Ulema Council (MUI) meeting in June 1975, Hamka was elected its first Chairman. At the National Conference of the Indonesian Ulema Council (MUI) in late May 1981, he was re-elected as Chairman, and served until his death, but as Advisor to the Muhammadiyah Central Leadership.

As the years passed, Hamka finally passed away on Friday, June 24, 1981, coinciding with the 22nd of Ramadan 1401 AH, at 10:41 a.m. WIB at Pertamina Hospital in Jakarta at the age of 73. He was buried in Tanah Kusir, Jakarta. He left behind a wife (his second wife), ten children, 22 grandchildren, and eight in-laws.

Thus, his life journey can be understood as Hamka's many contributions to thought, not only in the development of Islamic teachings, but also in the political arena of the state. He was a figure to be proud of for his diverse thoughts.

2. His thinking pattern.

[20]Deliar Noer, *Gerakan Modern Islam di Indonesia 1900–1942* (Jakarta: LP3ES, 2021), h. 310–312.

Hamka's style of thinking cannot be separated from developments in environmental conditions that influence him. Then basically Hamka's line of thought was not born from his own mind in the sense of a breakthrough, what he did was not something that reached the point of purity, but he inherited these thoughts more from Haji Abdul Karim Amrullah, namely as his own father. Since childhood, Hamka heard fierce debates between old people and young people about religious ideologies and then he was exposed to the authoritarian qualities of his father as a respected cleric at that time, coupled with the activities of attending various courses held by his teacher.

These factors, embedded within Hamka, influenced his perspective on religion and its issues, leading him to issue firm fatwas in accordance with the teachings of Islam as outlined in Islamic law. From this perspective, Hamka's thinking was partly shaped by his environment. Simultaneously, Hamka witnessed his father's efforts to spread his beliefs and understanding throughout society, as he was a renowned and renowned cleric. He possessed charismatic leadership and was highly respected as a religious teacher. However, it's possible that Hamka inherited everything from his father, including his thought patterns and ideas, which he applied to social life. On the other hand, he was full of education, besides his parents, who really trained him with full discipline in educational matters, that motivation, Hamka studied a lot or read various library books with various disciplines such as: Islamic sciences, romance stories, history and others, and in the end, his imagination and the formation of the basis of his thinking as a child who could grow intelligently. [21]

Thus, Hamka's thoughts can be seen in the matter of reason and revelation. According to him, reason is a human weapon to navigate the truth, the longer the journey of reason, the higher and more knowledge is used to see the truth of everything, but Hamka understands that human reason has certain limits, therefore, reason requires revelation as information of absolute truth.[22] Furthermore, revelation according to him, as a sacred whisper that there is no doubt for those who hear it that the whisper comes from God. Humans are commanded to use their reason to a certain limit and what they get during their journey is something that has been brought by previous revelations as what has been brought by the

[21]Abdul Karim, "Pembentukan Karakter Intelektual dalam Perspektif Pendidikan Islam," *Jurnal Ushuluddin*, Vol. 26, No. 1 (2024): h. 72–74

[22]Hamka, Falsafah Hidup (Cet. X; Jakarta: Umminda, 1981), h. 55-59

Prophets of God, thus reason and revelation complement each other and provide a contribution to the consideration of the truth of life because Islam is a religion and science. [23]

Essentially, Hamka's fundamental thinking was formed not only within his family and library environment, but also through his activities within Islamic movement organizations, which contributed significantly to Hamka's thinking. Within these organizations, comparisons can be drawn between Islamic political movements, namely the Islamic Sharia of the "East Indies" and the Muhammadiyah social movement.

Hamka, a courageous figure, faced Islamic renewal in Java and the emergence of Islamic Sharia and Muhammadiyah, which were more oriented towards addressing backwardness, ignorance, poverty, and the dangers of Christianization, supported by non-Muslims. Islamic Sharia emerged to bolster the economic strength of the indigenous community, embracing the spirit of Islam and Muhammadiyah. He also established various formal educational institutions to educate the nation. This Islamic spirit manifested itself in the social, political, and religious movements in Yogyakarta. It was from this awareness that Hamka actualized himself as a scholar in the development of Islam.

3. Hamka's views on faith.

The issue of faith is a very important discussion in the Islamic religion because it is the basis of a person's truth, without faith it is impossible for someone to be said to be religious (Islam). And that faith must be purified from beliefs or habits that can contaminate it, even faith itself. Faith is something abstract, which cannot be seen but can be felt by the mind, so that people who have an inner attitude that has faith can be called a believer or believer. So that is a demanding requirement, that is why our minds experience anxiety, therefore we must have a grip, in such a situation we are required to continue to believe by having faith, humans can also set a belief or goal, both regarding worldly life and matters of a religious nature, because faith concerns matters of belief based on the guidance of the Koran and hadith. Because faith in Allah SWT. is the most noble and intimate connection between humans and their God. Humans are creatures of Allah SWT. what is noble among those on the surface of this earth, and what is noble in man is his heart (mind) and what is noble in his heart is faith. [24]

[23], Hamka, *Pelajaran Agama Islam* (Cet. XI; Jakarta: Bulan Bintang, 1992), h. 199-202
[24] *Ibid.*

If we pay attention to the expression above, we can take the understanding that faith is one of the elements implied in the human body, faith will not be perfect without being accompanied by good deeds, this can be stated in the Qur'an QS. Al-Hujurat: 7-8:

وَاعْلَمُوْٓا اَنَّ فِيْكُمْ رَسُوْلَ اللّٰهِ ۗ لَوْ يُطِيْعُكُمْ فِيْ كَثِيْرٍ مِّنَ الْاَمْرِ لَعَنِتُّمْ وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَزَيَّنَهٗ فِيْ قُلُوْبِكُمْ وَكَرَّهَ اِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ ۗ اُولٰۤىِٕكَ هُمُ الرّٰشِدُوْنَ ۙ

Translation:

"And know that among you is a Messenger of Allah. If he had obeyed you in some matters, you would have been in trouble. But Allah has endeared faith to you and made it beautiful in your hearts and has made you hate disbelief, wickedness, and disobedience. These are the ones who follow the straight path, a gift and a favor from Allah. And Allah is All-Knowing, All-Wise."

The verse above explains that among humans (faith) is not merely a statement that comes from the lips and tongue, or merely a belief, but must be based on reason in the heart so that it is not easily shaken, because faith is the foundation of everything. And one of the proofs of faith is when Allah and His Messenger feel more loved by someone than anything else, when the name of Allah SWT is mentioned, then his heart and soul tremble. These are some of the signs for those who believe, as Allah SWT says in QS. An-Anfal: 2-4:

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۚ

Translation:

"In fact, those (true) believers are those who, when people call the name of Allah, their hearts tremble and when Allah's verses are read to them, their faith increases and they fear God, namely those who pray and spend the blessings we give them. Those are the true believers."

Then the faith that exists within humans must be expressed in three elements:

1. Pledged or stated verbally.
2. Acknowledge the truth in your heart.
3. Carried out by actions of body parts.

Faith can shape the human soul and character to be strong and positive, and if one of the three elements is lacking, as mentioned above, there will certainly be lameness in humans and if this has been united in our soul, then our faith is complete, but on the other hand, if one of the three elements is lacking, then it cannot be said to be perfect faith, if someone does a deed, but his heart does not believe, he can be said to be a hypocrite, if only his tongue acknowledges it, while his heart and actions do not acknowledge it, then he becomes an infidel juhud. [25]

In the Koran, faith is always associated with good deeds as a condition that faith which is perfected by good deeds in the form of implementing the pillars of Islam, will cause humans to live happily in this world and in the afterlife. [26] Faith and good deeds are always related and chained as in QS, al-Baqarah: 25:

وَبَشِّرِ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ

Translation:

"Give glad tidings to those who believe and do good deeds that they will have gardens beneath which rivers flow..." [27]

So, the charity referred to here is all kinds of human activities within all the prohibitions of life that are regulated by the rules of Allah SWT, which when carried out begins with a sincere intention for Allah and is aimed at seeking His pleasure. [28] Islamic Sufism experts say that it is "Qaulun wa'amalun" (words and deeds). [29] Meanwhile, Syahminan Zaini, argues that Iman means to confirm with the heart or believe. Furthermore, Hamka, as providing a definition of Iman as outlined in his interpretation, said: "Iman is words and deeds because of that faith can increase and decrease." [30]

From this definition, Hamka understood that if someone professes faith in Allah SWT, it must be accompanied by good deeds. Hamka said that we live according to Islam, not by asking others to sacrifice for us, but rather by ourselves who sacrifice for others. [31] Therefore, Hamka proposed the concept of faith as explained above, the essence of which is faith and deeds.

[25]Hamka, *Tasauf Modern, op.cit.*, h. 68
[26]Bakir Yusuf Barmawy. *Konsep, op.cit.*, h. 4
[27]H. Hamzah Ya'kub, *op.cit.*, h. 36

[28]Syahmina Zalmi, *Nilai Iman* (Cet. I; Surabaya: Usaha Nasional, 1981), h. 78
[29]Hamka, *Iman dan Amal Shaleh* (Cet. I; Jakarta: Pustaka Panjimas, 1982), h.. 99
[30] Hamka, Tafsir al-Azhar, Juz I (Surabaya: Pustaka Islam, 1975), h. 1
[31]Ibid., Juz XXVI, op.cit., h. 250

The meaning of the concept of qawl (word) is a confession of the heart spoken with the tongue, while deeds, according to him, are carrying out worship and jihad. This confession and actions, as a manifestation of faith, are not confessions and actions born of mere following, but rather confessions and actions born of the awareness of the exploration of reason.

Hamka also said that faith without testing will be weak and powerless, therefore according to Hamka every person who claims to have faith must undergo a test, and the test is essentially an act manifested by someone who declares himself a believer. [32] And according to him, to be a believer there must be three conditions to be met to be said to have faith, namely believing in the unseen, establishing prayer and donating part of one's wealth as a gift from Allah. Therefore, he said that faith means believing, a confession of the heart that is proven in actions and spoken with the tongue that becomes a belief in life. .[33]

He further stated that there is no command to do everything described, such as worshiping God, sincerely worshiping and doing good deeds, praying and paying zakat. [34] Hamka explained that God has given guidance through faith, because people who have faith and do good deeds are what distinguishes them from those who are disobedient, those who do not have a purpose in life, faith is a person whose heart does not have the light of truth and that light is what provides a point of purpose. Human faith has different levels, some have high faith and some have low. Faith can also shape the human soul to be strong and positive, which will manifest itself through deeds or daily human behavior as the basis of what is believed. If the belief is true, what is done in one's behavior will also be good and vice versa. [35]

Based on the above explanation, Hamka believes that faith is not merely a confession in the heart or mere verbal affirmation. It must be reinforced by inner confirmation and proven through deeds. These deeds involve not only performing the acts of worship commanded by God, but also encompassing the struggle to uphold the word of God within society.[36]

4. The Role of Reason in Faith.

[32] Ibid., Juz XXVIII, op.cit,. h. 140
[33]Ibid., Juz XXVII, op.cit., h. 132
[34] Ibid., Juz XXIV, op.cit., h. 191
[35]Bakir Yusuf Barnawy, *Konsep Iman, op.cit.*, h. 3
[36] Hamka, *Tasfir al-Azhar*, Juz I, *loc.cit.*

Intellect is a gift and mercy from Allah SWT, which is greatest bestowed on humans for the perfection of His creation. Humans were created differently from other creatures because they have several elements that are not found in other creatures, namely the presence of reason in humans. Reason has a big role in life to continue the line of life on this earth. Humans must be able to use reason to consider, think about, decide everything related to life in their lives.

Reason has been the object of thought of mutakallimin for a long time because humans, since they first existed in this world, have been able to use their minds by using their minds, this is why humans have their own special features that differentiate them from other creatures. The Koran upholds reason in correctly expressing existing values, this can be seen in the QS. Al-Ghasiyyah: 17-20, Allah Swt. , said:

اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبِلِ كَيْفَ خُلِقَتْۗ (١٧) وَاِلَى السَّمَاۤءِ كَيْفَ رُفِعَتْۗ (١٨) وَاِلَى الْجِبَالِ كَيْفَ نُصِبَتْۗ (١٩) وَاِلَى الْاَرْضِ كَيْفَ سُطِحَتْۗ (٢٠)

Translation:

"Then do they not notice the camel, how it was created, and the sky, how it was raised? and how it was spread out." [37]

The verse above clearly demonstrates how the Quran guides humans to use their reason, and therefore, reason strongly requires revelation as a foundation. Regarding the role of reason as outlined above, the author presents the opinion of Abu Bakr M. Ibn Zakariyah al-Razi:

"Indeed, God the Creator gave us reason to obtain and achieve benefits in this world and the hereafter. It is God's greatest gift and the most beneficial for us... with reason, we surpass animals that lack reason, so we can control and cultivate it for the purposes of life. With reason, we know what can elevate our status and what is appropriate for our lives, and we can achieve what we desire.".[38]

Based on the above, the author will present Hamka's opinion on the role of reason towards Faith as the core of the discussion in this thesis. Therefore, according to him, reason is a gift from God to His chosen creatures, namely humans..[39] As a gift to chosen creatures, reason becomes the basis that distinguishes humans from other creatures and a tool for conducting

[37]Hamka, *Pelajaran Agama Islam* (Cet. X; Jakarta: Bulan Bintang, 1989), h. 85
[38] *Ibid.*, h. 182
[39]N.A. Rasyid DT. Mangkudin, *Manusia Dalam Konsep Islam* (Cet. I; Jakarta: Karya Indah, 1980), h. 43

research on phenomena that exist in the universe and seeking hidden secrets behind nature itself to be revealed. Hamka continued, with reason, humans have intelligence that provides the ability to assess and consider human actions daily, further said:

"The most important advantage of human intelligence is its ability to distinguish and distinguish between the good and the bad. Humans observe the world around them with their five senses, and what they see and hear resonates within their souls. This imprints them on the soul and becomes memories. By seeing and hearing, human images and memories shape their preparation for life, and through them they can recognize what is good and what is bad, what is ugly and what is beautiful." [40]

The importance of reason as a tool of thought for humans is demonstrated by the necessity and emergence of religious awareness. Humans have been given reason. If it is not used to remember and reflect throughout this life, their existence in this world is wasted. Therefore, humans should practice religion with reminders and awareness of thought and value, for humans are not born merely to eat and drink; there is something more important than that. Thus, reason holds a special place in Hamka's understanding. Even a person's religiousness must be supported by rational considerations. Therefore, Hamka empowered reason as a tool to discern phenomena beyond its limits or beyond its capabilities, as something limited.

Thus, reason can accept various kinds of knowledge and attempt to regulate difficult matters that constantly require careful understanding and research. It is capable of accepting the commands of Allah and His Messenger as rulers on earth. Thus, reason is a supreme power with a profound function as a life activity and a natural human trait that can bring this world to peace and happiness, because reason in human life can bind humans to freedom of action and behavior.

N.A. Rasyid DT. Mangkudi, in his book "Man and the Conception of Islam," states that:

"Reason is the potential to understand, remember, think, and consider. This is the first aspect of reason, and the second aspect is feeling, love, like, hate, sadness, joy, longing, desire, imagination, responsibility, tolerance (humanity), a sense of justice (morality), and the third

[40]Hamka, *Filsafat Hidup* (Cet. XI; Jakarta: Pustaka Panjimas. 1984), 31

aspect is the potential for will, spirit, drive (desire), and lust (emotion, sentiment, and ambition)." [41]

Furthermore, psychologists say that reason is not a standalone trait, but rather the result of three traits: thought, will, and feeling (creativity, feeling, and intention). [42] *Reason is a potential or powerful force, and therefore, it is the only aspect that distinguishes humans from other creatures. Therefore, it should be utilized, because utilizing reason is an effort to find a way of life that is fundamentally different from that of animals.*

Hamka further explained that the use of human reason is commanded by Allah SWT to observe and contemplate nature, not merely by seeing with the eyes, but by bringing what is seen into the mind. [43] *Furthermore, according to him, reason can attain knowledge that God exists and knows the good and bad of things, as well as the obligation to carry out what is good and avoid what is wrong. In the Quran, Allah states in Surah Al-Kahf: 29, explaining that we should weigh and use our reason as best as possible, as follows:*

"...فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ..."

Translation:

"... So whoever wants to believe, let him believe and whoever wants to disbelieve, let him disbelieve...". [44]

And in another verse it is mentioned in QS. Surah At-Taghabun : 2:

هُوَ الَّذِيْ خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَّمِنْكُمْ مُّؤْمِنٌۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ

Translation:

"And He is the One Who created you; some of you are disbelievers and some are believers." [45]

From the second verse above, Hamka said that this information provides understanding in the formation of a person's faith and reason has a big role, because a person's

[41]Lihat, Hamka *Tafsir al-Azhar*, Juz XXX, *op.cit.*, h. 121
[42] Departemen Agama RI,
[43] *Ibid.*,
[44]Hamka, *Tafsir al-Azhar*, Juz XV, *op.cit.*, h. 196
[45]*Ibid.*, Juz XXVIII, *op.cit.*, h. 281

faith will not be perfect if it is not based on sound reason, thus human reason determines whether he is a believer or an infidel. For clarity, we see the quote below:

"Therefore, whoever wants to believe if he feels it is right, it is approved by his own heart and if he wants to believe, then believe! And whoever wants to be a disbeliever, then be a disbeliever, because you alone can judge and seal the truth."[46]

Hamka further elaborates in his commentary as follows:

"This means that when God created humans, He gave them reason to be used as a tool for judging between good and evil, harm and benefit. Reason serves as a tool for humans to judge between right and wrong. Therefore, for the perfection of life's journey, reason alone is not sufficient; He also revealed Sharia law, and He also sent His Prophets and Messengers to convey what God has revealed."

The above contains an explanation of humans with their minds, having freedom and will to act. Therefore, whatever happens to humans is their own will, even unbelievers and believers are a person's own choice and desire, not the result of God's will. The mind to weigh everything that is good and bad is equipped in humans as a weapon for life. Thus QS. An-Nisa: 79, Allah says:

مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ ۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا

Translation:

"Whatever blessings you receive are from Allah and whatever disaster befalls you, it is your own fault. We have sent you to be the Messenger of all mankind and Allah is sufficient as a witness." [47]

Here, Hamka clearly emphasizes that God has given humans the freedom to choose. If they desire what is good for themselves, it is theirs, and vice versa. Then, consider with a clear mind and noble character, which will determine their good and bad fate. Do not let God be the target of blame, for He has given us advice. This is where humans are expected to take the right path in accordance with reason's guidance. [48]

[46]Departemen Agama RI,
[47]*Ibid*
[48] Lihat, Hamka, *Tafsir al-Azhar*, uz XXIV, *op.cit.*, h. . 297

From various descriptions, it can be seen that humans possess a source of strength in their lives: reason (intelligence). Therefore, in shaping one's faith, reason plays a role. As reason progresses, the more tools of knowledge used, the higher the dignity of one's faith and Islam. This is not a mere confession or action born of participation, but rather grows from awareness borne of the fullest possible exploration of reason. [49]

D. Conclusion

Abdul Malik Karim Amrullah (Hamka) is a very well-known Islamic thinker in Indonesia, since he is easily known as a person who likes to seek knowledge and is active in various activities, especially in developing Muhammadiyah, and it can be seen how extensive knowledge Hamka has, so it can be seen from the various books he has read, both in the fields of religion, philosophy and novels and other knowledge that he has. Hamka provides the assumption that humans have been given reason by Allah SWT, and with this reason they can distinguish humans from animals or other creatures.

Reason is the center of all reliance on something, so that it can know the veil of divine secrets, both the commands it carries out as scales and thoughts. Then think about God's blessings and also be able to know everything that is limited. In Hamka's view, it is said that humans have admitted that they have faith, so they must take a test and faith is not just words and sayings, but must be implemented through human actions in everyday life. Reason plays a significant role in shaping one's faith, as faith is imperfect unless it is based on sound reasoning, allowing humans to have freedom of will and action. Therefore, a person's disbelief and belief are determined by themselves, not by God. Allah SWT has provided warnings and the provision of reason as a tool to weigh all human actions, both good and bad, and which are beneficial and which are harmful.

[49] Lihat, Yunan Yusuf, *op.cit.*, h. 135

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