Reconstruction of Hamka's Neo-Sufism in the Contemporary Era: Synthesis of Tradition and Modernity

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Abstract. *This research aims to examine Hamka's views on neo-Sufism and understand how he views this phenomenon from a religious, social and intellectual perspective. Hamka, as one of the Islamic reformers in Indonesia, tried to harmonize the exoteric (natali) and esoteric (batini) aspects in his teachings. He offers a concept of Sufism that prioritizes cleanliness of the heart and seeks to synergize social and spiritual elements. This research uses a qualitative research design with a content analysis method. The data analyzed includes descriptions and opinions from books written by Hamka as well as discussions of thoughts written by them and others. Through this analysis, the researcher seeks to understand the complexity of the relationship between religious traditions and the challenges of modernity in Hamka's view of neo-Sufism. The results of the research show that Hamka criticizes certain aspects of neo-Sufism which he considers to be contrary to true Islamic teachings, such as mystical practices that have no basis in the Koran and Sunnah, as well as excessive emphasis on spiritual experiences without being based on solid religious knowledge. Hamka emphasizes the importance of knowledge, education and spiritual guidance in achieving a correct understanding of Islam and the practice of Sufism in accordance with Islamic values. Hamka's views on neo-Sufism also reflect his concern about the social and cultural changes of his time. He offers active, dynamic and progressive Sufism as a solution to the spiritual crisis of modern humans. Hamka emphasized the need for stronger and more dynamic involvement in society, as well as maintaining a balance between worldly life and the afterlife. This research provides insight into the complexity of the relationship between religious traditions and the challenges of modernity within the framework of Hamka's thinking, as well as the importance of maintaining the integrity of Islamic teachings in facing the dynamics of changing times. The study of Hamka's views on neo-Sufism provides an important basis for understanding the religious and intellectual dynamics in contemporary Islam.*

Keywords Hamka, Neo-Sufism, Sufism, Modernity, Contemporary Islam

1. INTRODUCTION

Neo-Sufism, as a contemporary spiritual movement in Islam, has become the focus of attention in the discourse on the development of modern Islamic spirituality. The modern era has presented various crises for humanity, including spiritual, multidimensional, ecological, moral, social inequality and crime aspects that are troubling contemporary society. Sayyed Hosen Nasr argues that this spiritual crisis is rooted in the influence of secularization that has long affected the modern human soul. This problem is not only limited to the ideal concept of balance between spiritual and material dimensions, but also raises other issues that are just as important and real in human life today, especially the social crisis.

Facing the challenges of modernity, the future of Islam depends greatly on the capacity of Muslims to respond appropriately to historical demands and dynamics. It could even be that the emergence of Sufism in the modern era is an attempt to reinterpret

and re-actualize Islamic teachings, with the aim of maintaining its relevance in modern life and optimizing its function as a source of meaning in life for its adherents.

Prof. Dr. Haji Abdul Malik Karim Amrullah, or better known as Hamka, is one of the leading Islamic intellectuals who studies the implications of neo-Sufism in the context of Islamic tradition and modernity. As an Islamic reformer in Indonesia, Hamka tries to balance exoteric and esoteric aspects in his teachings. Sutoyo stated that the concept of Hamka Sufism emphasizes purity of heart, which is believed to have a positive impact on the attitudes and behavior of practitioners. For Hamka, Sufism must be a catalyst for change from various human adversities, leading to a peaceful, safe and happy life. Hamka's distinctive characteristic of modern Sufism is that it makes Sufism a spiritual movement that integrates social and spiritual elements, forming people who are devout (*muttaqin*) and virtuous (*muhsinin*). (Sutoyo, 2015)

Although Hamka himself never explicitly used the term "neo-sufism" in his works, many scholars associate the term with his thinking. This term was actually used long before Hamka's time, around the 18th and 19th centuries by the Indian cleric, Syah Waliullah ad-Dihlawi (1703-1762). The association of this term with Hamka is not without reason, considering that most of his works reflect thoughts that are progressive and open to modernity, while still integrating Islamic values with current developments.

Throughout his life, Hamka not only focused on the spiritual dimension, but was also actively involved in society. This attitude is in line with the principles of neo-Sufism which emphasizes the active role of individuals in improving social conditions. Hamka even offers a new interpretation of Sufism teachings to make them more relevant to the social context of his time, making Sufism more rational and applicable, not just dwelling on mystical aspects which can sometimes deviate from moral and ethical values.

Hamka's involvement in the social realm is based on his deep understanding of Sufism. For him, Sufism is not just about self-purification and the search for divine nature, but also about service to society. He views Sufism as a transformative force that can bring positive change to human life. (Sutoyo, 2015)

Hamka's view of Sufism is different from traditional schools of Sufism which tend to emphasize the contemplative aspect and put aside worldly life. Hamka believes that Sufism must be relevant to its social context and can be applied in everyday life.

This is what makes Hamka an important figure in the development of neo-Sufism in Indonesia. His moderate and relevant thinking, combining the traditions of Sufism with the demands of contemporary times, has inspired many people to study

Sufism. This allows Muslims to face the challenges of the times while still adhering to fundamental Islamic values.

This study aims to analyze Hamka's views on neo-Sufism and understand how he views this phenomenon from a religious, social and intellectual perspective. By understanding the relationship between the spiritual crisis faced by modern humans, the role of Sufism in responding to changing times, and the concept of modern Sufism promoted by Hamka, it is hoped that we can provide a more comprehensive understanding of neo-Sufism in the context of contemporary Islam.

2. LITERATURE REVIEW

A number of studies have made Hamka's ideas and thoughts the focus of research. Although these studies were a source of new data and theory for the authors, the current study has a different perspective. Some previous research includes Zainuddin's work on " *Islamic Sufism in the Frame of Buya Prof. Dr. Hamka's Thoughts* " (Arifin et al., 2023) , which emphasizes the importance of Sufism in Muslim life. In line with this, Khudori Husnan in " *A Study of Sufism Buya HAMKA Concerning Mental Health* " (Husnan, 2014) , shows that modern Hamka Sufism aims to purify the heart and develop noble morals. In contrast to these studies, this study focuses on Hamka's views on neo-Sufism from a religious, social and intellectual perspective, concluding that Hamka's neo-Sufism offers a solution to the modern spiritual crisis through an active, dynamic and progressive concept of Sufism.

Muhammad Ainun Najib in " *The Epistemology of Hamka's Modern Sufism* " (Najib, 2018) reveals that Hamka's modern Sufism uses a rational approach (*bayani*) to overcome spiritual problems, in contrast to classical Sufism which emphasizes mystical knowledge (*irfani*). Hamka's modern Sufism is based on monotheism and revelation. While Najib's research concludes on Hamka's modern Sufism approach, this study focuses on the role of Hamka's neo-Sufism in responding to the spiritual crisis of modern humanity.

Nur Azizah's research is entitled " *The Spirituality of Modern Society in Buya Hamka Sufism* " (Azizah & Jannah, 2022) . describes the role of spirituality in Hamka's Sufism teachings as an alternative solution to the humanitarian crisis. Even though there are similarities in the objects of study, these studies differ in their conclusions. Azizah concludes that Hamka's Sufism spirituality offers an alternative solution to the humanitarian crisis, while this research concludes that Hamka's neo-Sufism offers a

solution to the spiritual crisis of modern humans through an active, dynamic and progressive concept of Sufism, as well as balancing life in this world and the afterlife.

Hamka's ideas continue to attract the interest of researchers, especially in the contemporary context. The studies mentioned provide a basis for the literature review, showing the differences and uniqueness of this study compared to previous studies. This confirms the originality of this research in its contribution to the understanding of Hamka's thinking.

3. RESEARCH METHODS

This study applies a qualitative approach, which is generally known as a method that is based on natural context, places the researcher as the main instrument, uses qualitative techniques, and carries out inductive data analysis. This approach aims to develop theory from empirical data, is descriptive, prioritizes process over results, has a specific focus, applies certain criteria for data validation, and involves agreement between researchers and participants in the research design.

Qualitative research is a method used to investigate phenomena in a natural setting, with the researcher acting as the main instrument. Data collection was carried out through various techniques, analysis was inductive, and research results placed more emphasis on in-depth understanding rather than generalization.

Specifically, this research adopts a content analysis method (*Content Analytic*), which involves an in-depth study of the writings and views contained in Hamka's works as well as related literature that discusses his thoughts. Through this approach, researchers will conduct a comprehensive exploration of Hamka's ideas contained in his work, as well as analyze other experts' interpretations of Hamka's thoughts. This content analysis method will allow researchers to gain an in-depth understanding of key concepts, main themes, and the significance of Hamka's thinking in a broader context.

4. FINDINGS AND DUSCUSSION

4.1 Hamka's Life Trajectory

Haji Abdul Malik Karim Amrullah, better known as Buya Hamka, was born in Tanah Sirah village, Sungai Batang Maninjau, West Sumatra, on February 16 1908. He was the first son (7 children) of Abdul Karim Amrullah and Siti Shafiyah Tanjung. His father, who is usually called Haji Rasul, was a prominent cleric and Muhammadiyah figure in Minangkabau. (Jambak, 2017) Hamka grew up in the structure of Minangkabau

society which adheres to a matrilineal system. As the son of a cleric, he was educated by his father to become a cleric too. Even though he did not have a strong formal educational background, Hamka studied religion at the Diniah School and Sumatra Tawalib in Padang Panjang and Parabe in 1916-1923 . (Arrasyid, 2020)

In 1924, Hamka migrated to Java and met various Islamic figures and thinkers, such as HOS Tjokroaminoto and AR Sutan Mansur. In Yogyakarta, he experienced a more progressive intellectual dynamic and became acquainted with Islamic movements and their reform ideas. Hamka was not only an accomplished thinker, productive writer and sympathetic orator, but also an activist in the Islamic movement.

Hamka's depth of knowledge, especially in Islamic studies, is recognized by various academic institutions. In fact, he is also considered a multidimensional scholar, this is reflected in the honorary titles he holds. He has the title "Datuk Indomo" which in Minangkabau tradition means official who maintains customs. (Jambak, 2017) Then he also received an Honoris Causa Doctorate degree from Al-Azhar University in Cairo in 1958. The title given by Al-Azhara University is not an ordinary thing, because in its history, there have been 3 people from Indonesia who received this award. , the first is Buya Hamka's own father, Abdul Karim Amrullah (1926), the second is Buya Hamka and the third is Rahmah El Yunusiyah. Professor degree from Dr. University. Mustopo Jakarta in 1966, and an Honorary Doctorate from the University of Malaya in 1974. Hamka also represented the Indonesian government in various international meetings. (Ani & Irawan, 2024)

In 1975, Hamka was appointed as General Chair of the Indonesian Ulema Council (MUI), but resigned in 1981 due to tensions with the Minister of Religion regarding the MUI fatwa which forbade Muslims from attending Christmas celebrations together. To avoid further tension, Hamka completed his position at MUI more quickly.

Hamka died on July 24 1981 at the age of 73 years and was buried in the Tanah Kusir cemetery, South Jakarta. Thanks to his struggle in 1986 the Indonesian government awarded Hamka the Mahaputera Madya Star and in 2011 Hamka was awarded the title of Indonesian national hero. (Irfan Hamka, 2013)

As a very productive writer, Hamka has produced more than 103 books, including *Modern Sufism, Budi Institutions, Philosophy of Life, Tafsir Al-Azhar* and *The Position of Women in Islam* . His thoughts in the fields of education, Sufism and others are still relevant and can be used today.

4.2 Neo-Sufism in Historical Context

Neo-Sufism is a spiritual movement that seeks to reinterpret the values of traditional Sufism in a modern context. This movement emphasizes universalism, harmony with modernity, and the importance of the inner dimension in Islamic spirituality. Although this term was introduced by Fazlur Rahman in the academic world, the roots of the movement date back to the end of the 11th century AD.

According to Rahman, Ibn Taimiyah was the pioneer of the movement to restore the values of Sufism, which was then continued by his student Ibn Qayyim al-Jauziyah. Before Rahman, Hamka had introduced a similar concept through "Modern Sufism", although he did not use the term "neo-sufism" explicitly. Hamka's work shows harmony with al-Ghazali's Sufism as one of the figures in neo-Sufism, but the difference is in the meaning of 'uzlah, where Hamka strongly encourages one's active involvement in society. (Azizah & Jannah, 2022)

Many intellectual circles have used the term Neo-Sufism behind Hamka's name, even though this term did not originate from Hamka himself. However, the harmony that Hamka wants with the modern Sufism that he promotes is not far from the goals of neo-Sufism.

Neo-Sufism emerged as an effort to reconcile the spiritual (esoteric) and shari'ah (exoteric) aspects of Islam. This movement integrated sharia activities with the appreciation of haqiqah, bridging the gap between Sufism and Sunni orthodoxy. Rahman defines neo-Sufism as "reformed Sufism", which emphasizes self-control and focuses on the socio-moral reconstruction of Muslim society. (Fahru, 2020)

reformed Sufism *Sufism*). Neo-Sufism emphasizes and renews the original moral factor of puritanical self-control in Sufism, at the expense of unorthodox forms of popular Sufism extravaganza. Neo-Sufism shifted the focus of attention to the socio-moral reconstruction of Muslim society, in contrast to early Sufism which emphasized the individual rather than society. (Rostitawati, 2018)

In contrast to traditional Sufism which tends to focus on the individual and passive asceticism, neo-Sufism shifts attention to social spiritualism. The movement seeks to align spiritual values with active involvement in society, aiming not only at individual development, but also the moral and social improvement of Muslim society as a whole.

Thus, neo-Sufism offers a more balanced approach to Islamic spirituality, combining inner appreciation with social responsibility, and bridging the gap between tradition and modernity in the contemporary Muslim context.

4.3 Contemporary Era Hamka Neo-Sufism

Hamka, a 20th century Muslim scholar, has a diverse perspective on neo-Sufism. He appreciated the spiritual heritage of Sufism and its impact in strengthening faith and personal morality. However, Hamka also warned of the risks and abuses in the practice of neo-Sufism, especially when the practice deviates from authentic Islamic teachings. In Hamka's view, Sufism is likened to a spirit that animates the body and is the essence of Islam. However, he is aware of the existence of phenomena in Sufism that are contrary to Islamic principles, considering the development of what he calls "pseudo Sufism" in contemporary society.

As a modern thinker, Hamka still maintains his intellectual interest in Sufism, in contrast to many modernist figures who tend to reject Sufism. He believes that Sufism still contains authentic values from the spirit of Islamic teachings, especially the concept of monotheism. Hamka also described Sufism as a place of return for those who are tired of life's journey and as a refuge for those in need. For him, Sufism functions as a strength for weak souls and a foothold for those who have lost their way.

Often, Sufism is closely associated with tarekat. The general view is that followers of the tarekat are practitioners of Sufism, while those who do not follow the tarekat are considered not practitioners of Sufism and have no chance of becoming Sufis. This perspective places too much emphasis on external aspects and visible formal symbols, such as the use of robes, turbans, sarongs, the habit of kissing the habib's hand, and carrying prayer beads, without considering the internal spiritual dimension. Al-Ghazali categorized this kind of Sufism practice as the behavior of "maghrur people" or those who are deceived.

The essence of Sufism is actually closely related to human identity which consists of two elements: khalq (the physical aspect of God's creation) and khuluq (the non-material ethical or moral aspect). Thus, Sufism is an effort to perfect the spiritual aspects of humans, or what in religious terminology is called itmam al-akhlaq. This is in line with the hadith of the Prophet Muhammad, "Innama bu'itht li utammima makarim al-akhlaq." In this context, Hamka emphasized that Sufism is an effort to abandon despicable morals and replace them with commendable morals.

The concept of "perfection" in Sufism aims to enable humans to get as close as possible to God, the Most Perfect. This closeness cannot be achieved only through

material aspects, considering that Allah is non-material. In fact, material aspects often actually distance modern humans from their God. Apart from that, the material aspect is greatly influenced by the desires that dominate the human heart.

To fight desires triggered by material temptations, jihad and mujahadah al-nafs efforts are needed. Jihad is defined as an external struggle to uphold truth and justice, either through physical warfare or other temporary means. Meanwhile, mujahadah places more emphasis on the inner struggle that continues throughout human life. This last aspect is the main focus of Sufism, because it is considered the most important element in humans.

Hamka believes that if humans are able to control their desires, external peace will be created by itself. Therefore, he emphasized that through Sufism, modern humans are invited to cleanse their souls from negative worldly influences, and replace them with commendable morals and ethical values based on the Koran and Sunnah. (Buya Hamka, 1984)

Hamka believes that not all religions are suitable for modern society. This is due to the tendency of modern humans to highly value intellectual achievements, so they do not easily accept belief systems without critical consideration. A religion that can survive is one that is able to accommodate the role of reason and fulfill spiritual needs that cannot be met by science and technology. In addition, the open characteristics of modern society require ideological systems, including religion, to be able to respect diversity of thought. It is hoped that this future religious model can present a deeper spirituality, which can become an ideological basis for human identity in the midst of the existential crisis caused by modernity. (Buya Hamka, 1996)

Hamka also explained that Sufism has positive and negative aspects. Sufism becomes negative when its practices deviate from the teachings of the Koran and Sunnah, such as forbidding things that are permitted by Allah or requiring hatred of the world. On the contrary, Sufism becomes positive when it is in harmony with the Koran and Sunnah, balancing worship of Allah (*habl min Allah*) and social worship (*habl min al-nas*).

To study Sufism, one must take knowledge from trusted sources and under the guidance of a teacher (*mushrif*). Sufism also does not ignore social sensitivity, and even supports efforts to empower people to overcome poverty and backwardness in various aspects of life.

Hamka developed the positive side of Sufism as part of reform in Indonesia. Nurcholis Madjid stated that Hamka consistently criticized and developed Sufism,

distinguishing between philosophical Sufism, which he supported, and popular Sufism, which he criticized. Hamka criticized practices such as cults of graves, teachers or figures that cause blind faith and sluggish thinking among Muslims. (Buya Hamka, 1996)

Hamka's renewal of Islamic thought focuses on the teachings of pure monotheism, rejecting the mythologisation of nature and humans, including the practice of culturism. He admits that the main goal of Sufism is to fight lust, the world and Satan, but criticizes practices that are considered deviant from Islamic teachings, such as forbidding things that Allah has permitted or rejecting worldly affairs in the name of zuhd.

Hamka opposes the view that Sufism is synonymous with poverty and rejection of the world. According to him, zuhd which weakens the spirit of life is contrary to Islamic teachings which encourage its followers to struggle, work hard and achieve glory. Islam, according to Hamka, is a religion that encourages its followers to seek sustenance, achieve greatness in the struggle for life, and become leaders in the world based on justice, while still taking goodness and enjoying the permitted pleasures of life. (Safaat, 2018)

Hamka's concept of modern Sufism emphasizes positive and dynamic spirituality, recognizing the role of humans as social creatures. For Hamka, Sufism is a means in Islam to purify the soul (*tazkiyat al-nafs*), educating (*tarbiyah*), and improving moral quality. He sees Sufism as a tool to control greed and lust, which is very relevant to the condition of modern humans who are facing a spiritual crisis. (Buya Hamka, 1984)

Hamka offers an active, dynamic and progressive approach to Sufism as a solution to the spiritual crisis in the modern era. He emphasized the importance of individual involvement in society, in contrast to the traditional model of Sufism. According to Hamka, the teachings of Sufism are in accordance with modern competitive society, encouraging healthy competition while maintaining solidarity and tolerance.

In Hamka's view, competition is necessary to encourage self-development and progress in society. However, he emphasized that competition must be balanced with the values of solidarity and tolerance to prevent unhealthy competition that could damage social order and civilization.

Sufism, according to Hamka, offers a solution to the spiritual emptiness of modern humans by teaching the essence of religion and spiritual realization that remains in line with sharia. Sufism provides a balance between inner peace and sharia discipline. Through a moral Sufism approach, it shapes behavior in the midst of busy modern life, while through philosophical Sufism, it fulfills intellectual needs in an era of scientific and technological progress. (Buya Hamka, 1994)

4.4 The Role of Hamka Sufism for Contemporary Islam

Even though during his travels Hamka never founded a congregation to teach his Sufism traditions, in many of his works, he expressed his principles and thoughts regarding Sufism. Among the main teachings that can be linked to Sufism in Hamka's works are:

4. 4.1 Simplicity and Inner Peace

In Hamka's thinking, a simple life and peace of mind are crucial elements for achieving internal peace. This view is in line with the teachings of Sufism which emphasizes the reduction of worldly desires and the search for peace through a relationship with God. This concept in Sufism is known as zuhd, which emphasizes simplicity and self-control over wealth and power. A person who practices zuhd (zahid) will avoid unhealthy competition, understanding that this action can harm other people and is contrary to God's teachings. (Azizah & Jannah, 2022)

Hamka concluded that Sufism that is effective in fostering and guiding morals is one that applies the concept of zuhd correctly, implemented through proper worship and belief. In his thinking, Hamka made a slight paradigm shift towards the concept of zuhd. He believes that traditional Sufism teachings tend to interpret zuhd or asceticism in a less dynamic way. Therefore, without reducing the essence of the concept of zuhd which had been formulated by previous Sufis, Hamka expanded its meaning in modern Sufism. According to Hamka, zuhd is passed through three levels. First, abandon everything that is haram (this is the zuhd of ordinary people). Second, abandon excessive things in halal matters (a form of zuhd of khawwas people). Third, abandon anything that turns oneself away from Allah (this is the peak of zuhd that only 'arif' have).

Hamka seeks to reinterpret Sufism in a way that is more modern and relevant for today. The aim is to offer a way to achieve happiness and inner peace for modern society which often lacks spiritual elements in their lives. (Ihsan & Alfiansyah, 2021)

4.4.2. Love And Devotion

In his thinking, Hamka often emphasizes the significance of love and devotion, both to God and fellow humans. This view is in line with the teachings of Sufism which views love as a path to God and service to others as a form of worship. Hamka believes that love needs to be expanded in scope, encompassing all of humanity, and realized through attitudes of sympathy, empathy, and efforts to create peace between individuals in society.

For Hamka, loving fellow humans is a manifestation of love for Allah. He believes that love is the main key to achieving true happiness in life. When someone lives a life full of love, they will experience inner peace, deep satisfaction, and harmonious relationships, both with God and with fellow humans. (Hamka, 1994)

4.4.3. Sincerity and Divine will

In his thinking, Hamka emphasizes the importance of sincerity in intentions and actions, as well as acceptance of Divine will in life. This view is in line with the Sufism concept of ikhlas (sincerity) and tawakkal (trust in Allah). According to Hamka, sincerity is the main key to getting closer to Allah and achieving true happiness. He believes that by applying sincerity in every aspect of life, a person can achieve inner peace and obtain blessings from Allah.

Tawakkal, in Hamka's view, means surrendering all decisions, endeavors and efforts to Allah SWT. This is a form of total devotion to Him without questioning His decision regarding His power and strength in governing the universe. However, Hamka emphasized that tawakkal does not mean passive or negligent. He gave the example that it is not tawakkul if someone leaves without locking the door of the house or does not take medicine when they are sick. In this way, Hamka presents a balanced understanding of sincerity and tawakkal, encouraging people to try while remaining surrendered to Allah. (Hamka, 1994)

4.4.4. Self-purification and Spiritual Improvement

Hamka emphasized the importance of purifying the soul and spiritual improvement in the journey towards truth and closeness to God. This view is in line with the Sufism concept of tazkiyat al-nafs (purification of the soul) and the spiritual journey towards unity with God. Although Hamka did not explicitly develop the doctrine of self-purification as in traditional Sufism, this idea is reflected in his works through teachings about goodness, morality, and piety. According to Hamka, self-purification can be realized through various good moral actions, such as avoiding sin, doing good to others, and living according to religious teachings. Apart from that, obedience to religious laws, performing worship sincerely, and maintaining a good relationship with Allah are also part of the process of self-purification. (Buya Hamka, 1974)

In Sufism practice, self-purification is often associated with the tradition of uzlah (self-isolation). However, there are differences in approach between classical and modern Sufism:

1. Classical Sufism tends to use uzlah as a way of dealing with social realities that are considered not conducive to the development of Islam.

2. Neo-sufism or modern Sufism, which is more in line with Hamka's thinking, has a more active character. This flow is ready to face challenges and provide constructive responses to change. This approach mainly developed in the 18th century as a reaction to the expansion of Western imperialism.

Thus, Hamka offers an approach to self-purification that is more relevant to the modern context, emphasizing active involvement in society while maintaining spiritual purity. (Rostitawati, 2018)

4.4.5. The Importance of Guidance and Teaching

Hamka recognizes the significance of spiritual guidance and teaching in a person's spiritual journey, in line with the Sufism concept of the role of a spiritual teacher or murshid in guiding students towards enlightenment. According to Hamka, a teacher plays an important role in understanding religious teachings in depth, being a guide and living example that motivates students in their spiritual process. Hamka views teaching or education (tarbiyah) as having a deep meaning, including:

1. Maintain and maintain the natural growth (potential) of students towards maturity.

2. Developing all the potential of students, especially reason and wisdom.

3. Directing students' potential towards optimal goodness and perfection.

This process is carried out in stages according to student development, with the main objectives:

- Get to know Allah and seek His pleasure

- Building good character and noble morals

- Preparing students to live a decent and useful life in society

In the context of neo-Sufism, Hamka emphasizes the importance of the murshid as a spiritual guide, but with several differences from traditional Sufism:

1. Students do not have to obey the teacher's orders that are contrary to the Shari'a.

2. Students have the right and must oppose teachings that are not in accordance with the Shari'a.

3. The teacher-student relationship is based on social commitment and morals that are in line with the Koran and Sunnah.

4. Reject the blind faith that often occurs in various congregations.

In this way, Hamka offers a more critical and balanced approach to spiritual guidance, emphasizing the importance of a deep understanding of religious teachings while maintaining harmony with fundamental Islamic principles. (Rostitawati, 2018)

4.5 Discussion Analysis

In his writings, Hamka often criticizes several aspects of Sufism which he considers to be inconsistent with authentic Islamic teachings. In particular, he opposed mystical practices that had no basis in the Koran and Sunnah. On excessive emphasis on spiritual experience without being based on strong religious knowledge. Hamka believes that practices like this can pave the way for the emergence of heresy or religious innovation that is not justified.

According to Hamka, heresy in Sufism that does not originate from the Koran and Sunnah has the potential to damage the purity of Islamic teachings. To overcome this, he emphasized several important things:

1. The importance of knowledge and education to achieve a correct understanding of Islam.
2. The need for a teacher or murshid as a guide.
3. The importance of properly practicing the Islamic spiritual values taught by Sufism.

Hamka believes that aspects such as love, sincerity and inner peace have an important role in daily religious practice. For him these elements can help a person achieve inner peace and closeness to God, which is the main goal of Sufism. So Hamka offers a more balanced approach to Sufism, which combines spirituality with a strong understanding of religion, while remaining critical of practices that are considered to deviate from authentic Islamic teachings. Therefore, Hamka's thoughts about neo-Sufism reflect his concern about the social and cultural changes of his time. He tries to warn of the dangers of spirituality that is too individualistic and ignores social and moral responsibilities towards society.

So far, although Hamka's thoughts on Sufism are considered important in Islam, there are still several limitations to them:

1. Less comprehensive understanding of Islamic mystical concepts than other famous Sufism figures.
2. Lack of practical or direct experience in deep spiritual practices.
3. Combining the concept of Sufism with other Islamic concepts or philosophical thinking which can sometimes lead to inconsistencies.

This limitation can be understood considering that Hamka was not a Sufi or founder of a tarekat, but rather a reformer who attempted to formulate modern Sufism that was in line with pure and universal Islamic values. Nevertheless, Hamka's Sufism thought is still very relevant for modern life, because it emphasizes understanding, awareness and appreciation. An example of the practice that Hamka highlights is the concept of zuhd, which is often misunderstood and misapplied. Hamka teaches zuhd based on the understanding of the Prophet Muhammad, who emphasized understanding the meaning of worship according to Islamic teachings, and zuhd behavior that sharpens social sensitivity.

Hamka's approach aims to correct the erroneous understanding and practice of zuhd in society, while still maintaining its spiritual and social essence. Thus, despite several limitations, Hamka's contribution in formulating modern Sufism remains valuable and relevant for the current context, especially in balancing spiritual aspects with social responsibility.

Hamka emphasized the role of Sufism as a driving force *in* achieving balance between worldly and spiritual life. So in practice it must always be based on the Koran and Hadith. And in its construction Sufism is built on three key concepts, active, dynamic, progressive.

According to Hamka, this approach gives a "new" nuance to Sufism, apart from distancing it from the static nature that is often associated with the thinking of previous Sufism experts . Because Sufism does not only focus on isolated spiritual aspects, but also encourages active involvement in social life and community development. It also offers a concept of Sufism that is more relevant and adaptive to the demands of the modern era, while still maintaining its spiritual essence and adherence to fundamental Islamic teachings.

5. CONCLUSION AND RECOMMENDATION

5.1 Conclusion

The term 'neo-sufism' was introduced by Fazlur Rahman in the academic world, not to mark a new flow in Sufism, but rather to describe a new trend in the Sufism approach. This shift is marked by a change from isolative spiritualism to social spiritualism that is more involved with society.

An examination of Hamka's views on neo-Sufism provides important insights into the complex relationship between religious traditions and the challenges of

modernity. Hamka appreciates the spiritual values in Sufism, but also emphasizes the importance of maintaining the integrity of Islamic teachings in facing changing times. His thinking is an important basis for understanding religious and intellectual dynamics in contemporary Islam.

Hamka views Sufism as a way to overcome the problems of modernity which is characterized by spiritual emptiness. He believes that:

1. 'Pure' religion alone is not enough to solve the problems of modernity, because it tends to be applied formally and legally without paying attention to its essence.

2. Esoteric aspects of religion, namely Sufism, are needed to overcome the problems of modernity.

3. The esotericization of Sufism must be understood as teachings that encourage active living and involvement in society.

4. The balance between this world and the afterlife must be maintained, because the two are interrelated in the human spiritual journey.

Thus, Hamka offers a more holistic approach to Sufism that is relevant to modern life, emphasizing a balance between personal spirituality and social responsibility.

5.2 Recommendations

Based on these conclusions, here are some practical recommendations:

1. Incorporating the concept of Hamka neo-Sufism into the Islamic education curriculum in schools and universities.

2. Designing social activities that combine Sufism values with real action.

3. Promoting a simple and socially responsible lifestyle as a contemporary manifestation of zuhd.

4. Publishes practical guidebooks about modern Sufism for the general public.

5. Developing a digital platform to disseminate an understanding of Sufism that is balanced between spiritual and social aspects.

5.3 Suggestions

This research is limited to Hamka's views, which may not represent the entire spectrum of neo-Sufism thought, and also does not take into account changes in the socio-political context from Hamka's time to the present. So with this the author provides several suggestions for future researchers who will conduct research on the same object, namely;

1. Compare Hamka's thoughts with other neo-Sufism figures to gain a more comprehensive understanding.

2. Conduct a field study to analyze the application of the concept of Hamka Sufism in contemporary society

3. Examining the evolution of understanding and practice of Sufism in Indonesia from Hamka's time to the present.

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