

**THE RELEVANCE OF ZUHUD IN MODERN SUFISM
 TEACHINGS ON THE FORMATION OF IDEAL MUSLIM
 CHARACTER FROM BUYA HAMKA'S PERSPECTIVE**
*RELEVANSI ZUHUD DALAM AJARAN TASAWUF MODERN TERHADAP
 PEMBENTUKAN KARAKTER MUSLIM IDEAL PERSPEKTIF BUYA
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ABSTRACT

The aim of this research is to determine the relevance of asceticism in modern Sufism teachings towards the formation of an ideal Muslim character from Buya Hamka's perspective. This research is library research. The approach used is historical and Sufistic. There are two types of data sources used, namely primary data sources in the form of Buya Hamka's works and secondary data sources in the form of supporting books written by other people that are related to Buya Hamka's thoughts. The data collection and processing methods are data analysis and content analysis. Zuhud in Hamka's modern Sufism is very relevant to be applied in efforts to form the ideal Muslim character because it can help erode spiritual emptiness, is able to fulfill a balance between ukhuravi and worldly through correct worship and i'tiqad, and functions as a medium for effective moral formation.

Keywords: zuhud, modern sufism, Hamka

ABSTRAK

Tujuan penelitian ini untuk mengetahui relevansi zuhud dalam ajaran tasawuf modern terhadap pembentukan karakter muslim ideal perspektif Buya Hamka. Penelitian ini merupakan riset kepustakaan. Pendekatan yang digunakan yaitu historis dan sufistik. Sumber data yang digunakan ada dua macam, yaitu sumber data primer berupa karya-karya Buya Hamka dan sumber data sekunder berupa buku penunjang yang ditulis oleh orang lain yang berkaitan dengan pemikiran Buya Hamka. Adapun metode pengumpulan dan pengolahan data yakni analisis

data dan content analysis. Zuhud dalam tasawuf modern Hamka sangat relevan diterapkan dalam upaya pembentukan karakter muslim ideal, sebab dapat membantu mengikis kehampaan spritual serta mampu memenuhi keseimbangan antara ukhurawi dan duniawi, melalui peribadatan dan i'tiqad yang benar, serta berfungsi sebagai media pembentukan moral yang efektif.

Kata-kata kunci: Zuhud, Tasawuf Modern, Hamka

A. INTRODUCTION

The seed of religion or belief in the existence of God has been in the human soul since he was born; this seed has grown along with the growth of reason in every human being. Islam, as the second-largest religion, the majority of whose adherents come from the beloved country of Indonesia, says that religion is natural. As time goes by, modern civilization, brought about by advances in science and technology, has become a big problem for humanity today. Western modernization of life and livelihood values has brought deep failure and disappointment to the meaning of everyday human life. The rapid flow of globalization is breaking down ideological, religious, moral, and cultural boundaries.

The progress of Western culture in this day and age has had the impact of leading to doubt and even eroding all belief in the existence of God (Hamka, 2017). Meanwhile, in essence, the existence of God cannot be doubted; the existence of God is not a difficult matter that must be sought with great effort because God demands nature, and it has become human nature to believe in the existence of the Creator of all this universe.

However, as God's creatures who have privileges above God's other creations, by being equipped with the mind to think rationally so as to be able to distinguish right from wrong, humans are always required to serve Him. It was created to contribute to uncovering many of the divine secrets hidden on the surface of the earth (Hamka, 2016).

Therefore, the most important thing for human beings to do now is learn how to change the complicated institutions of their lives for the better by practicing the teachings of Sufism. This teaching is the third way to seek God's power, besides the way of art and the way of philosophy (Hamka, 2017). The basis for purifying the soul through Sufism is widely instructed in the Al-Qur'an and Sunnah, so this is one of the verses that conveys messages from Sufism, including the guidelines for human life (Zaprul Khan, 2017). Allah says in Q.S. al-Baqarah/2:129.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

Translation:

"Our Lord, send to them a Messenger from among them who will recite to them Your verses, teach them the Book (Al-Quran) and Al-Hikmah (As-Sunnah), and purify them. Indeed, you are the Almighty, the All-Wise" (Agama, 2015).

As quoted from the study of the Al-Azhar Tafsir Book by Buya Hamka, "Who will read to them your verses?" This verse explains the Divine command to cultivate the foundation that he had left in recognizing the oneness of God. "And taught them the book and wisdom." The explanation is that the book is a collection of revelations sent down by God, which is called the Qur'an, and wisdom is wisdom in how to carry out commands, whether in words or deeds or the attitude of the Prophet himself, which will be used as an example and role model for his people. "And who will cleanse them?".

Whether the verses, the book, or the wisdom brought by the Apostle are intended to cleanse them completely, Clean from chaotic beliefs, shirk, and worshiping idols, and also clean from everyday life from feelings of hatred, shizit, envy, and betrayal. Yuzakkihim, to cleanse them spiritually and physically so that they are able to distinguish between clean and dirty beliefs. Cleanliness is what will open the mind, resulting in safety in life (Hamka, 2002).

The teachings of Sufism in Islam are very contextual and relevant to current conditions. Since the beginning of human culture, spiritual education has been a process of socialization and inculturation in society. Sufism is actually not an apathetic attitude toward social reality. But on the contrary, Sufism plays an important role in bringing about a moral-spiritual change in society. The application of Sufi teachings in everyday life will create a conducive and moral environment.

However, at this level, the Sufism teachings in question are different from the Sufism teachings of previous Sufis, which focused on self-purification. The conducive depiction of Sufism is synchronized with modern conditions, so that Sufism is believed to be a means of controlling the social problems faced by society today. With the Sufism approach in this era, there is more emphasis on the socio-moral reconstruction of society, so the emphasis is more intense on strengthening faith in accordance with the principles of Islamic belief and assessing worldly life as important as everyday life in an effort to anticipate the era of globalization.

The role of Sufism in this period must be recognized because it has a heavier social responsibility than in the past. Because the conditions and situations are more complex, the reflection is more profound. With the Sufism approach in this modern era, more emphasis is placed on the discourse offered in Sufism, namely the concept of asceticism, which means freeing oneself from material interests. Zuhud is one of the most important stations in Sufism. This means that people who want to practice Sufism begin with sincere monotheism, which results in asceticism, and after that, asceticism gives birth to mahabbah (love) (Hamka, 2016).

However, in the current context, the application of the concept of asceticism is modified so that it is relevant to the materialistic condition of modern humans. It should be emphasized that this concept does not mean that we completely separate ourselves from the world, but rather that we eliminate excessive love for the world. The concept of Sufism, which solely purifies the soul, is not the origin of Islamic teachings, nor is zuhud, which is considered to only focus on preserving oneself from the worldly world; such a purpose is not inherent in Islam. Because Islam is a productive religion, its spirit is to fight, sacrifice, and work, not a lazy, weak, and sluggish one.

The aim of asceticism in Sufism is to guide humans so that they can gain true closeness to God. By eliminating bad behavior within oneself and then decorating it with noble morals, peace can be created within a person. This stable mental condition provides the spirit to interact with the modern world, which is full of challenges and temptations. Apart from that, asceticism, which cannot be separated from the auspices of Sufism, also acts as a healer for the spiritual emptiness experienced by modern humans in order to be able to form an ideal human character in this era of globalization.

In this article, the researcher uses Buya Hamka as a character whose thoughts will be dissected. Therefore, the researcher took the title "The Relevance of Zuhud in the Teachings of Modern Sufism towards the Formation of Ideal Muslim Character from Buya Hamka's Perspective." To find out how Buya Hamka tried to formulate the concept of asceticism, which departs from old concepts and considers the dimensions of the modern era in accordance with the problems of human life today.

B. LITERATURE REVIEW

Zuhud

Linguistically, asceticism comes from the lafazh zahida fihi wa 'anhu, zuhdan wa zahaadatan, meaning turning away from some-

thing, leaving it because of its humiliation, annoyance with it, or to kill it. The word *zahuda fi asy-syai'i* means not needing it. If it is said that *zahida fi ad-dunyaa* means leaving the halal things of the world for fear of its reckoning and leaving the haram things of the world for fear of its torment (Hambal, 2000).

Zuhud, according to Sufism historians, is a phase that precedes Sufism. The most important station for a prospective Sufi is asceticism, namely the state of abandoning the world and living materially. Before becoming a Sufi, a candidate must first become a *zahid*. After becoming a *zahid*, he became a Sufi. Thus, every Sufi is a *zahid*, but conversely, not every *zahid* is a Sufi (Pakar, 2013).

In Islam, *zuhud* here means not feeling proud of the luxuries of the world that are in one's hands and not feeling sad because of the loss of those luxuries from one's hands. For Abu Wafa al-Taftazani, *zuhud* is not a priesthood or a severance from worldly life, but a wisdom of understanding that makes a person have a special view of worldly life. They continue to work and try, but this worldly life does not control their heart tendencies and does not make them deny Allah (Syukur, 1997).

According to Ibn Qayyim, there are several types of asceticism, namely:

1. Abstinence in matters that are haram, which are *fardhu 'ain*.
2. Abstinence in doubtful matters depends on the level of doubt. If the *syubhat* is stronger, it is more inclined towards obligatory law, and if it is weak, then it is inclined towards *sunnah*.
3. *Zuhud* in things that are superfluous, *zuhud* in things that are not needed, in the form of words, questions, meetings, *zuhud* among people, *zuhud* towards oneself, so that one considers oneself despicable because of Allah.
4. *Zuhud*, which collects all of this, namely *zuhud* in matters other than Allah. The best *zuhud* is to hide *zuhud* itself, and the most serious *zuhud* is *zuhud* in matters that are part of oneself (Hambal, 2000).

The characteristics of asceticism are as follows:

1. *Zuhud* is based on the idea of shunning worldly things in order to gain rewards in the afterlife and protect oneself from the punishment of hell. This idea is rooted in the teachings of the Koran and *Sunnah*, which were impacted by various socio-political conditions that developed in Islamic society at that time.

2. Practical in nature, and the founders did not pay attention to formulating the theoretical principles of asceticism. This asceticism leads to a moral goal.
3. The motivation for asceticism is fear, namely fear that arises on the basis of serious religious charity. Meanwhile, at the end of the second Hijriah century, in the hands of Rabi'ah al-Adawiyyah, the motivation of love for Allah emerged, which was free from fear of his punishment.
4. Towards the end of the 2nd century Hijriah, some zahids, especially in Khurasan and in Rabi'ah al-Adawiyyah, were marked by deepening their analysis, which can be seen as a preliminary phase of Sufism or as the forerunner of the Sufis of the third and fourth centuries Hijriah (Pakar, 2013).

Modern Sufism

Sufism is basically about purifying oneself. Apart from that, Sufism is charity from a shari'ah at the highest level, or ihsan. Islamic Sufism has grown since the growth of the Islamic religion itself. It grew up in the spirit of the founder of Islam, namely the Prophet Muhammad SAW, whose sources are found in the Koran and hadith. The science of Sufism itself was born in the second century. This Sufism is also called Sunni Sufism. In the following century, various schools of Sufism were born: moral Sufism, philosophical Sufism, amali Sufism, and also Shiite Sufism (Hamka, 2016).

If we look at the previous definition of Sufism, actually modern Sufism is not much different from the meaning of Sufism itself; perhaps in modern Sufism, what is more important is how we apply the teachings of the Qur'an in our daily lives and how we behave in this life so that there are no social inequalities in the social order. In fact, modern Sufism is only a continuation of classical Sufism, but perhaps it has received revisions here and there so that the impression is no longer exclusive to the world and even adapts to current developments.

So the explanation above can be implemented: Sufism in the modern era is really needed by recognizing the transformation of the understanding of Sufism so that it is easily digested by modern humans with spiritual intelligence, because spiritual intelligence is the path to Sufism, to get closer to God in the modern era.

The science of Sufism in the modern era is now something important because the complexity of life's problems today can make people despair if they only rely on reason alone. Only with inner strength can a person survive in a complicated situation. Therefore, modern Sufism as a means of learning spiritual power is starting to

be sought out by people for study. The essence of Sufism is to draw closer to Allah through self-purification and Islamic practice.

Sufism plays a role in releasing misery and spiritual emptiness to gain steadfastness in seeking God. Because the essence of Sufism's teachings is to achieve a direct and conscious relationship with God so that a person feels in His presence and is free from anxiety, sadness, and social interactions. The most basic teachings of Sufism that can be a solution to overcoming the problems of modern society's life are carrying out self-introspection, or muhasabah, in Sufi language.

This modern Sufi life is in accordance with the teachings of Sufism taught by the Prophet. who is always integrated with community life and always cares about current problems in society with a neutral nature. As Ibnu Khaldun said, "happiness is being submissive and obedient in following the lines of Allah and humanity." (Rahmawati, 2018).

Sufism for humans today should be more emphasized as morals, namely the teachings regarding morals that should be applied in Sufism, which aim to form a human character who has good mental attitudes and behavior, has ethics, and has good manners towards oneself, others, and others goat.

C. METHOD

This research is qualitative library research (Gunawan, 2022). The methods used in this research are all sourced from libraries (library research), meaning that all data sources come from written materials. So the data and information used refer to data sourced from various literature and writings.

Researchers use historical and Sufistic approaches. A historical approach is used to analyze Hamka's life history as well as understand the social conditions of his time. This approach is carried out because the results of a figure's thoughts, including Hamka's, cannot be separated from their social conditions by examining sources that contain information about the past related to Hamka's life. The Sufistic approach is an approach used to see and let the Sufistic tradition speak on its own behalf regarding the descriptions presented.

The data sources used are primary and secondary. The primary sources used in this writing are in the form of books, including "Modern Sufism, Philosophy of Life, Philosophy of God, Development of Sufism from Century to Century, Muslim View of Life, Guide to the Soul, Institutions of Ethics, Institutions of Life, Musings on Sufism, Personal Great, Karimah's Akhlakul, Harmony of Faith, and

Good Deeds." The secondary data sources used in this research are data in the form of books, papers, and articles that are directly related to the theme of this research from various written sources.

In analyzing the data, the method used is qualitative using content analysis techniques, which include descriptive, taxonomic, and interpretive analysis. This descriptive analysis is used by the author to describe the background of Hamka's life and the discourse surrounding asceticism. Through taxonomic analysis, Hamka's thoughts on the concept of asceticism become the perspective of this research. Furthermore, through interpretive methods, the author attempts to adequately interpret and analyze Hamka's thoughts about asceticism. The author uses this interpretive method within the limits of the flow of thought. This is done to find and understand the meaning of what this figure initiated.

D. RESULT AND DISCUSSION

Biography of Buya Hamka

Tanah Sirah, one of the villages in Nagari Sungai Batang, Luhak Agam, West Sumatra, is where Hamka was born. He was born on Sunday, February 17, 1908, or 15 Muharram 1326. H. Hamka's birth name was Abdul Malik Karim Amrullah, and his first name was Malik. Abdul Malik is the oldest of four siblings. Even though Malik's family life is simple, he was born into a family with high social status in Minangkabau society.

The name Abdul Malik was taken by Haji Abdul Karim Amrullah in memory of his teacher's son, Sheikh Ahmad Khathib in Mecca, whose name was also Abdul Malik. Abdul Malik bin Sheikh Ahmad Khathib, during the reign of Syarif Husain in Mecca, was once the Ambassador of the Hasyimiyah Kingdom in Egypt, perhaps intended as a prayer for his name.

The name Hamka himself was obtained when Abdul Malik returned from Mecca after performing the Hajj. When he worked as a journalist for the Medan Pelita Andalas newspaper, Abdul Malik used the pen name Hamka, an acronym for his own name, namely Haji Abdul Malik Karim Amrullah. Hamka's name has become increasingly known since Hamka wrote in the magazine Seruan Islam Medan (Musyafa, 2018).

In the period 1924–1925, Hamka was able to go to Java at the request of his father. In Java, Hamka lived in several areas and studied there. In Yogyakarta, Hamka and his uncle Ja'far Shodiq met with Sarekat Islam figures, HOS. Tjokroaminoto. Apart from that, Hamka also met Muhammadiyah figures Ki Bagoes Hadikoesoema and Kyai Haji Fahrudin. Hamka also officially became a

member of Sarekat Islam and Muhammadiyah. Hamka had the opportunity to go to Bandung to attend journalist training led by A. Hasan and Mohammad Nasir. Hamka also lived at the house of his brother-in-law, who was also the head of the Muhammadiyah branch in Pekalongan, named Sutan Mansyur.

In 1925, Hamka returned to his hometown after spending some time in Java. When he arrived in his hometown, he began to actively apply all the knowledge he had acquired. This is proven by his activities in establishing speech courses among young people at his father's school. The Paidato speeches were even made into a book called *Khatibul Ummah*.

When he had just devoted his energy and thoughts to something he thought was useful, he faced a lot of challenges from people who didn't like him. The reason was because Hamka couldn't finish school and didn't get an official diploma; even his father said it was "useless" to be good at oratory if his knowledge wasn't enough. That's why, in 1927, at the age of 19, he went to Mecca to perform the Hajj without his father's knowledge, as well as increase his knowledge by reading important books.

When he returned from Mecca, he did not go straight back to his parents' place in Padang Panjang but instead stayed in Medan. Hamka lived as a journalist for Pelita Andalas Medan and Call of Islam. Apart from being a journalist, Hamka also teaches Islam to the children of West Sumatran traders who live in Tebing Tinggi, as taught by Haji Abu Bakar. However, Hamka had to return to Tanah Sirah after being visited by Sutan Manyur and Haji Abu Bakar. Sutan Mansyur and Haji Abu Bakar persuaded him to return and continue the Islamic struggle there. Arriving at Tanah Sirah, Malik was greeted with emotion by Haji Rasul, and Malik immediately had the opportunity to lecture about religion at Surau Muara Pauh. Malik's lecture was greeted enthusiastically by the community (Fuadi, 2021).

Hamka married Siti Raham bint Endah Sutan on April 29, 1929. At that time, Hamka was 22 years old, and Siti Raham was 15 years old. From this marriage, Hamka was blessed with ten sons by Allah, plus two deaths and two miscarriages. Hamka's surviving sons and daughters are Zaky, Rusdi, Fakhri, Azizah, Irfan, Aliyah, Fathiyah, Hilmi, Afif, and Syakib.

From 1930 until the end of 1960, Hamka was active in the Muhammadiyah organization. Because of his abilities and scientific insight, he was always chosen to be the central leader of Muhammadiyah. Even until the end of his life, he was appointed as the central advisor of Muhammadiyah, especially after the 1975 con-

gress in Padang. Hamka died on Friday, July 24, 1981, or 14 Ramadhan 1402 H, at the age of 73 years and 5 months (Hamka, 2016).

The Relevance of Zuhud in Modern Sufism Teachings on the Formation of Ideal Muslim Character from Buya Hamka's Perspective

Between reason and revelation, philosophy, Sufism, history, Islamic law, Islamic sociology, Islamic culture, interpretation of the Koran, politics, and aqidah, are discussed by Hamka in his books. Apart from his novels, almost all of Hamka's writings discuss Islamic matters.

For Hamka, Islam is a religion that teaches the progress of civilization. Islam opposes actions such as hating the world and not caring about one's surroundings, and it also opposes the idea that seeking happiness is misguided. Hamka refuses that religion makes people stupid, disorganized in their clothing and residence, and excluded from society. Religion is not the enemy of knowledge; in fact, religions that guide knowledge pursue the goal of peace for all nations (Hamka, 2016).

Such conditions make humans need spiritual enlightenment within the framework of Sufism, which is expected to bring humans to a new awareness and pattern of life, namely the rediscovery of the meaning of life and life values that are full of spirituality within the framework of the teachings of Sufism itself. In the Islamic context, the spiritual experience of Sufis in practicing the teachings of Sufism has had implications for the purity of morals and moral behavior that have been tested for centuries. This certainly needs to receive serious attention from Muslims because Sufism was born from the "womb" of Islam.

World life has indeed experienced a much more complex development, but this does not mean that zuhud as a classical product must be discarded; rather, it is about understanding and stabilizing it by presenting it in a modern format with the language and style of modern society. In this way, known asceticism can be accepted and practiced by every Muslim. Sufism, which contains true asceticism, is implemented through correct worship and faith so that it can function as an effective moral medium (Hamka, 2016).

Seeing such symptoms, Hamka wrote his famous book "Modern Sufism," worthy of being used as a reference in today's dilemmatic and complex life. He seriously laid the foundations for neo-Sufism in Indonesia. In the book, there is a line of thought that gives a reasonable appreciation for the esoteric appreciation of Islam, but at the same time includes a warning that esotericism must remain

controlled by the standard teachings of Islamic law. This is because, in the author's opinion, Hamka's Sufism thought has relevance and significance to modern human problems, providing understanding for overcoming spiritual crises and the impacts they cause because it balances providing inner coolness and sharia discipline. Sufism, by Hamka, is positioned as an important instrument in the moral development of modern humans so that an ideal human character is formed.

Hamka concluded that Sufism, which contains correct *zuhud* and is implemented through correct worship and *i'tiqad*, is able to function as a medium for effective moral formation. Hamka then offered his opinion, namely that:

1. Sufism that should be introduced and practiced in the "modern era" is Sufism, which has the following characteristics:
 - a. Contains understanding, awareness, and appreciation of true asceticism as exemplified by the Prophet Muhammad. which is quite simple in meaning, namely: holding an attitude in life where the heart cannot be "mastered" by worldliness.
 - b. This *zuhud* attitude of life is taken from the results of understanding the meaning behind the obligations of worship that are officially taught in the Islamic religion, because from this worship, the metaphorical meaning can be taken, which of course is worship based on correct *i'tiqad*.
 - c. The *zuhud* attitude that is implemented has the impact of sharpening high social sensitivity in the sense of being able to contribute to community empowerment activities (social empowering) such as issuing *zakat* and *infaq* while being enthusiastic about receiving profits at work and so on.
2. Functioning Sufism with a fighting spirit as formulated above needs to be discussed and articulated in a modern way (Damami et al., 2000).

From the above paradigm, Hamka's conception of asceticism can answer the above problems. Specifically, by abandoning excessive things, even though they are *halal*, showing a frugal attitude, living simply, and avoiding excesses, luxury, or productive assets. *Zuhud* encourages converting assets not only into divine assets that have economic value but also into social assets and has the responsibility to actively monitor the use of assets in society (Hamka, 2015).

Sufism will be very positive if it is carried out in the form of activities that stem from high social sensitivity. In other words, the activities support the empowerment of the people so that the various forms of poverty that plague Muslims can be resolved properly.

However, Sufism will become very negative when it is carried out in the form of activities that are not outlined by the teachings of the Islamic religion as formulated in the Qur'an and Sunnah and are realized in activities that are based on the view that this world must be hated.

The practice of modern Sufism leads to the proactive behavior of Muslims in achieving world happiness with various steps that have been taught in the Koran and various fatwas of the Prophet Muhammad. in which the attitude is embedded not to abandon laziness and stupidity by using the best possible time for useful purposes. Hamka emphasized that Muslims carry out worldly duties for spiritual fulfillment (Hamka, 2016).

This kind of step is expected to form a perfect Sufi soul (perfect human) and truly carry out the essence of Islamic teachings, which are kaffah. This standardization and perspective seem to always be a kind of reflection for Hamka to re-evaluate the "function of Sufism." There are several interesting things regarding asceticism in "Modern Sufism" that Hamka offers to relate to the formation of the ideal Muslim: *First*, the true happiness that humans pursue sometimes experiences ease and difficulty. However, this is not an obstacle for Muslims in navigating the ocean of life in their efforts to achieve happiness. There are several aspects that are relied upon in achieving happiness, including:

- a. Fulfillment of religious happiness. This religious happiness can be obtained if you fulfill the four things that are the main requirements for perfect worship of Allah SWT.: clean intentions, confidence, faith, and religion.
- b. Happiness of character (temperament). The perfection of worship depends on the perfection of character. In pursuing this happiness of character, there are two virtues that support it, namely the virtue of the brain and the virtue of the mind, both of which can be done through effort, both thought and work, namely by studying and working on it.
- c. Happiness of material possessions. Humans really desire the happiness of material possessions in order to obtain happiness in life and achieve success. The happiness of material possessions as true wealth is being content with what you have and being willing to receive even doubles of God's grace

Second, related to mental and physical health, Hamka said there was a need to balance the two. If the soul is in a healthy condition, the image of health will naturally radiate to the eyes, from which a brilliant light will radiate, arising from a soul that is painless.

Likewise, physical health will open the mind, increase intelligence, and lead to the cleanliness of one's soul. Self-control over the emergence of mental and physical illness requires health maintenance in the form of:

- a. Hang out with wise people.
- b. Get used to thinking work
- c. Holding back lust and anger
- d. Work regularly and weigh before working.
- e. Correct your own disgrace.

Third, qana'ah. Qana'ah is accepting enough, and on the other hand, Hamka said that qana'ah is simplicity. In this case, Hamka stated that qana'ah contains five things, namely:

- a. Accept willingly what is
- b. Ask God for additional merit and effort.
- c. Receive patiently God's provisions
- d. Trust in God
- e. Not attracted by the world's deception.

Fourth, the path that must be taken in Sufism is trust in Allah SWT, namely by handing over decisions on all matters, endeavors, and efforts to the God of the universe as a form of full devotion to Him without interfering with his decisions regarding His power and strength in ordering the universe. along with its contents. This is a manifestation of a sign of sincere obedience in humans in seeking the steps taken by handing over the final decision only back to Allah (Hamka, 2016).

If Sufism contains the core teachings of Islam, namely morals, as explained above, of course Sufism will be able to provide a spiritual vision, namely being a liberator for the oppressed, liberating humans from various forms of alienation, and becoming an alternative way for humans to escape various entanglements of injustice, which is currently increasingly fierce (Hamka, 2015).

Seeing the symptoms of the reality of modern society, Hamka's modern Sufism thought is very important, worthy, and relevant to be used as a reference for today's world, because being able to nourish moral and spiritual potential does not mean separating oneself from the world. Society has been influenced by materialistic Western traditions, in the sense that Muslim people only think and act in worldly aspects rather than in everyday life. On the other hand, there are some people who are too carried away by the mystical Sufistic tradition; they believe that by leaving worldly life, they will find inner happiness.

E. CONCLUSION

According to Hamka, Sufism is an effort to cleanse oneself or the soul from behavior and sins that are considered bad by Islamic law. The epistemology of zuhud in modern Sufism from Hamka's perspective is that weakening zuhud is not inherent in Islam. The spirit of Islam is the spirit of struggle, sacrifice, and work, not the spirit of being lazy, weak, and sluggish. Zuhud is either poor or rich, doesn't have a penny, and becomes a millionaire, but wealth is not the reason he forgets God or neglects his obligations. According to Hamka, the concept of an ideal Muslim is that a Muslim has a personality that is very in accordance with the guidance of the Islamic religion, submissive and obedient, physically and spiritually following the religious teachings brought by the Prophet Muhammad as the messenger of Allah, which is characterized by having *istiqomah* in faith and doing good deeds, having good character by applying the qualities of *qanaah*, sincerity, and *tawakkal* to achieve happiness, upholding the primacy of science, and developing culture. Zuhud in Hamka's modern Sufism is very relevant to be applied in efforts to form the ideal Muslim character because it can help erode spiritual emptiness, is able to fulfill a balance between *ukhuravi* and worldly through correct worship and *i'tiqad*, and functions as a medium for effective moral formation.

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