

DA'WAH ASPECT IN HAMKA'S LITERATURE

MOHD BALQINEE BIN MUSA

KOLEJ UNIVERSITI ISLAM MALAYSIA

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# **DA'WAH ASPECT IN HAMKA'S LITERATURE**

Mohd Balqinee Bin Musa  
(Matric No. P010507)

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FACULTY OF LEADERSHIP AND MANAGEMENT  
KOLEJ UNIVERSITI ISLAM MALAYSIA

Kuala Lumpur

Perpustakaan KUIM



1000021594


March 2004

## AUTHOR DECLARATION

بسم الله الرحمن الرحيم

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

Date 16<sup>th</sup> March 2004

Signature :   
Name : Mohd Balqinee Bin Musa.  
Mactric No: P 010507  
Address : Kg Bukit, Mukim Derang  
06400 Pokok Sena, Kedah  
DarulAman.

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Hopefully this academic research can be beneficial to all and it can be used as guidelines in daily life especially to the future generation. Thank you and Wassalam.

## ABSTRAK

Kajian ini merupakan sebuah kajian terhadap aspek da'wah Hamka dalam kesusasterannya. Kajian ini merupakan kajian perpustakaan, oleh hal yang demikian penulis telah menggunakan tiga buah novel beliau yang meninggalkan kesan yang mendalam terhadap pembacanya untuk dijadikan rujukan asas di dalam kajian ini iaitu “Di Lembah Cita-Cita”, “Di Bawah Lindungan Ka’bah” dan “Tenggelamnya Kapal Van Der Wijk”. Untuk memperolehi data dan maklumat berkaitan kajian ini, penulis telah menggunakan beberapa teknik pengkajian iaitu membaca tiga buah novel yang telah dinyatakan, penelitian dokumen yang berkaitan dan merekod data. Skop pengkajian penulis meliputi terhadap aspek-aspek da'wah di dalam hasil penulisan beliau juga dalam kesusasteraannya. Hasil kajian ini telah menunjukkan bahawa Hamka telah menerapkan unsur-unsur da'wah dalam kesusasteraannya dalam mendekati pembaca-pembacanya.

## **ABSTRACT**

This particularly study is research effort to Hamka da'wah aspect in his literature. This type of study is using three Hamka's novel which was affected the reader as basic references. There is, "Dari Lembah Cita-Cita" (From the Valley of Ambition), "Di Bawah Lindungan Ka'bah" (Under the Shadow of Ka'bah), and "Tenggelamnya Kapal Van Der Wijk" (Sank of Van Der Wijk Ship). To gain a data and information related to this study, the writer was applying a several research methodology that is reading three stated novel, observation on relevant document and data encoding. The research scope is covered to da'wah aspect in Hamka's writing and his literature. As a result, it shown that Hamka was implemented da'wah elements in his literature in order to get closing with his audience.

## ملخص البحث

هذا البحث يبحث عن عناصر الدعوة للأستاذ عبد الملك كريم أمر الله المشهور بـ "همك" في كتبه الأدبية. والمناهج الذي يستخدمه الباحث دراسة تحليلية عن طريق جمع المعلومات المكتبية وهي الاعتماد على ثلاثة مؤلفاته وهي "Tenggelamnya Wijk Kapal Van Der" (غرق سفينة فاندرويك) و "Dari Lembah Cita-Cita" (من وادي الأمل) و "Di Bawah Lindungan Ka'bah" (في ظلال الكعبة). والبحث يدور كتبه الأدبية ومحورها مع دراسة العناصر الدعوية. ومن نتائج البحث يلاحظ الباحث أن "همك" قد نفذ عناصر الدعوة في كتبه الأدبية لجذب قرائها الكرام.

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**ARABIC WORDS TRANSLITERATION SYSTEM**  
**TRANSLITERATION TABLE**

**1. Vocal**

<u>Arabic Vocal</u>	<u>Latin Vocal</u>	<u>Example</u>	<u>Transliteration</u>
ا	a	آية	ayāt
ب	b	بلوغ	baligh
ت	t	تعذير	ta'zir
ج	j	جلد	jalada
ز	z	زنا	zina
ش	sh	شرع	syara'
ع	a	عامل	amil
ف	f	فقهاء	fuqaha
ق	q	قذف	qazf
م	m	مكلف	mukallaf
ن	n	نسب	nasab
و	w	والي	wali

**2. Short Vocal**

<u>Arabic Vocal</u>	<u>Latin Vocal</u>	<u>Example</u>	<u>Transliteration</u>
-----	a	نسب	nasaba
-----	i	زنا	zina
-----	u	فقهاء	fuqaha

### 3. Long Vocal

<u>Arabic Vocal</u>	<u>Latin Vocal</u>	<u>Example</u>	<u>Transliteration</u>
ا	ā	آيات	āyat
ي	ī	حديث	hadīth

### 4. Diphthong

<u>Arabic Vocal</u>	<u>Latin Vocal</u>	<u>Example</u>	<u>Transliteration</u>
ي	iy	شرعي	syar'iy

## ABBREVIATION

Art	Article
d	death
Dr.	Doctor
<i>etc</i>	<i>et cetera</i> , and so on.
Hj.	Haji
Ibid,ibid	<i>ibidem</i> , in the same place
i.e	that is to say
n.a	no author
n.d	no year
no.	Number
n.pl.	no place
n.pb.	no publisher
p.	page
Prof.	Professor
s	section (of a statute)
SAW	salla Allah alayh wa sallam
Sdn. Bhd.	<i>sendirian berhad</i>
SWT	subhanahu wa ta ala
trans.	translation
vol.	volume

## CHAPTER ONE

### INTRODUCTION

#### **A - Research Background**

Doctor Hadji Abd Malik bin Sheikh Abd Karim bin Sheikh Muhammad Amrullah has known as HAMKA among an Islamic Reformist figure that's famous in philosophy and Tasawuf field. He is Religion people and Islamic Missioners with many contributions to Islam, nation and country through his organization, speech, and literature work. He also has well-known as Classic Malay Literature men, famed author and novelist whose expected in Arabic language and he also familiar as an Islamic Philosopher and Scholar.

#### **B - Advantages**

Prof Hamka is among an Islamic thinker in South-East Asia. He was rewarded by Allah with literary skill. What is interesting about him is he was applied his talent through art, literature work and writing to expanded Islamic teaching in South-East Asia.

Thus, a dedicated effort should be generate to promote the methodology that was using by Hamka at his age to been assimilated with present era through conduct a study on his literary role at that time and nowadays.

In this research, purposely the aspect of da'wah in Hamka literature will being arose to be as the one of good methodology to spread Islamic da'wah entirely. Then, people is preaches to appreciate it as one of effectiveness of da'wah methodology.

### **C - Goals**

The goal of this research is to recognize and clarify da'wah aspect in Hamka literature then promotes it as one of Da'wah Methodology.

### **D - Objectives**

The objective of this study is to:

- Recognize the aspects of da'wah in Hamka's literatures.
- Promote his da'wah uniqueness in his literary.
- Propose da'wah theories that had being using by Hamka.

### **E - Problem Statement**

Using literacy as one of Da'wah methodology is undiscovered before. So as to promote this manner of da'wah, this study is conducted. Then, to seek how clever Hamka use the literacy medium as his Da'wah field to reach his target people.

### **F - Scope**

The discussion is based on Hamka literature writing in effort to dig up the da'wah aspect in his writing. The scope of research including the aspects in propagation whereby was absorbed by Hamka in his literatures. The researcher focusing this study through review three book by Hamka there is "Tenggelamnya Kapal Van Der Wijk", "Di Bawah Lindungan Kaabah" and "Dari Lembah Cita-cita".

### **G - Research methodology**

This academic project is conducted crucially trough Library Study in gain information and data collection for this research.

## H - Literature Review

Along of writer observation, there were no academic study was conducted on this topic specifically. However, each author has their own opinion compare Hamka's Literature. There were many writer in their writing was reviewing Hamka writing in order to seek other side matters in his writing. As the example is his son, H. Rusydi Hamka (2002) was uncovered his father hidden identity behind his writing. He stated his father is someone who cleverly divided his time between writing and preach task. Beside that the responsibility as father is not ever forgotten. This book is such an autobiography note along life of Hamka from eye of son. At the conclusion of this book particularly bear at the mind of reader that the honor of Hamka's stand and his personality.

Then, Tajudin Saman (1993) was insist Hamka in his book on discussing Nusantara (Malay Island; Malaysia, Indonesia, Thailand, Singapura and Brunei) was described Hamka beside as academician, he also interested in writing and literature by his prolific books. Even was imprisonment, he still expresses his mind through writing by written "Tafsir Al-Azhar" which has become as his greatest writing. Strengthen of Hamka's spirit in writing finally was be credited by the rewarding of Doctor Literature from Malaysia National University (UKM) on 7 June 1974( Saman, 1993: 69).

Ayman Abd Manaf called Hamka as strict Islamic scholar but interest in literature. He also is imaged as the literature lover which then commit in political arena. Nevertheless, he still stay going in literature task and give a contribution towards his writing. One of special characteristic of Hamka is he use wisdom approaches through patient and do not insult in his writing and da'wah. Lastly, the writer says the leaving of Hamka is the missing which is difficult to being replaced either in da'wah field, politics and literature.

As the conclusion, literature sites at Nusantara is become weird if Hamka name is excluded in it literature history. Hamka is Islamic scholar who wealth with literature heritage and thinking.

## CHAPTER TWO

### HISTORY OF HAMKA

#### A - Introduction

In facing globalization era, we have to face material development. By which we have to pursuit in achieving glory of live. We as a slave don't forget the essential really life. Nowadays, many people are expecting that life's happiness only can achieve only when we get a luxurious life. However, only a few of them not realize that it will load them to bad element. Therefore, among them also deny the essential of life which they must gratitude to Allah. Hence, they only pursuit the worldly life without realizing the important of hereafter life .This problem not only poisons their daily life as a fervent of Allah, but spreads the mentality to the others so that they focus on life in worldly life only.

Hence, this group of people whom more focus on worldly life's are include as a tribe of the losers in this world an here after indeed ,this aspect not new thing for the soul of people because this issue arise from ancient time ago .So, only society will shape their Umat in order to lead them to the right path.

Nevertheless, the focus to shape society is responsible to societal leaders especially the roles that they play. The roles which had played by them are necessary in returning the good mentality, so that the society comes back to right path. This practical knowledge is aiming for discussing the aspect of da'wah one of Muslim scholars in Islamic thinking around this south-east Asia .The person is Bapak Hj. Abdul Malik Karim Amrullah or called as Hamka novelist most influenced people.

## B - History

Hamka or Buya Hamka is a title name of Hj. Abdul Malik Karim Amrullah. He is a son of Dr. Syeikh Abdul Karim Syeikh Amrullah, a pioneer of Gerakan Islam Kaum Muda in Minangkabau which literatures the movement in 1996 after he came back from Mecca. Dr. Syeikh Abdul Karim Syeikh Amrullah is a well-known person and one of Islamic leader, as well as Buya Hamka which is known by all people all over the country and also international especially in the year of 1960 to 1970.

Hamka was born on 14 Muharram 1324 Hijrah or 17<sup>th</sup> February 1908 from the marriage of Dr. Syeikh Abdul Karim Syeikh Amrullah with Safiah, his second wife after the death of his first wife. Safiah was the sister of his ex-wife but with a different father. Hamka was born in a village at Tanah Sirah, Sungai Batang in Maninjau, Minangkabau.Sumatera. (Saman, 1993:65)

The birth of Hamka was very meaningful to his parents since Dr. Syeikh Abdul Karim Syeikh Amrullah presumed Hamka as a replacement of his son which has died in Macca before he married with Safiah. He named Hamka with the name of Abdul Malik after the name of his teacher's son in Macca. Abdul Malik, his teacher's son was a great man. He held a post as an ambassador of Hashimiyyah government in Mesir.

It is an honour to write the background of Hamka's father, Dr. Syeikh Abdul Karim Syeikh Amrullah since he was a famous Islamic leader in Minangkabau. Dr. Syeikh Abdul Karim Syeikh Amrullah was born on 10<sup>th</sup> February 1879 or 17 Safar 1296 Hijrah. He was born at Kampung Kepala Kebun Jorong Betung Panjang, Sungai Batang Maninjau. He was known as Muhammad Rosul. Dr. Syeikh Abdul Karim Syeikh Amrullah has finished his religious study in Mecca. His teacher, Syeikh Ahmad Khatib loved him so much.

Dr. Syeikh Abdul Karim Syeikh Amrullah was known as an indomitable person and coherent with all his actions. He was also genius and a very brave person. This can be proven during the governance of Holland. He has to faced the difficulty during that time but he never gave up even he knew his faith if he defeated the rules

and instructions of the governance. A literature who hated him has published a libel against him which caused him to be sent to Sukabumi by Belanda on 8<sup>th</sup> August 1941. (Idayu, 1974:3).

His attitude has not changed even he has been punished like that. During Japanese governance, he has clearly refused the 'Sai Kerei' practice towards 'Tenwo Heika' palace. (Hamka, 1974:70)

Hamka has followed his father's attitude which were genius, brave, coherent and lots more. During his childhood, he was very sensitive when someone argued or protested his needs. Hamka was lucky to have a grandmother who was very understanding and always be on his side. Towards his grandmother he was always complained of everything and making jokes because he was closer to his grandmother. During his childhood, he was always left by his father because of work matter. Even it was very hard for him to left a son behind, his father always put work as a priority. For him, work was very important and he always lied on his principles.

When Hamka was four years old, he was left with his grandmother because his father was transferred to Kota Padang to be an author of Al Munir magazine (n.a, 1924: 4)

With his grandmother, Hamka was always brought to Danau Maninjau. Danau Maninjau was a beautiful and peaceful lake in Minangkabau. This place was suitable to free up mind and search for a peace in daily life. At Danau Maninjau, Hamka was always heard to traditional poems from his grandmother.

Hamka and his cousin, Abdul Kudus were quite naughty when they lived together with their grandmother at the same village. In 1914, at the age of six, Hamka was brought to live with his father after he knew about their naughtiness. With his father, he has been trained about religious and taught to read Al Quran until finished. Hamka started his study at the age of seven years old at a village school in Padang Panjang. ( Abd Manaf , 2003:17 )

Hamka has suffered smallpox in 1922. It is a disease with pustules that often leave bad scars. Because of that, the scar spoils the appearance of his face until the end of his life. At the end of 1924, in the age of 16, Hamka went to Tanah Jawa, then to Yogyakarta. There, he was introduced to and studied about modern movement of Islam from H.O.S. Tjokroaminoto, Kibagus Hadikusumo, R.M.Soerjopranota and H.Fakhrudin which all of them held courses about politic movement at abdi Dharmo storehouse in Pakualam Yogyakarta. From that, Hamka recognized the difference between Islamic political movement party which was Syarikat Islam Hindia Timur and Muhammadiyah social movement. In February 1927, Hamka went to Mecca and live there for six month. (Mastika, 1974: 5)

Hamka get married with Siti Raham in April 1929 at the age of 21 while his wife was 15. After married, he was active as a manager of Muhammadiyah in Padang Panjang that have to face congress Muahammadiyah 19 in Minangkabau. He was active as the manager of Muhammadiyah for 21 years until 1950. Hamka started his new career as a staff officer of religious department. The minister for that time was K.H Wahid Hashim. Besides being a class F staff officer, he also taught at some of Perguruan Tinggi Islam, Perguruan Tinggi Agama Islam Negeri (PTAIN) Yogyakarta, and Universiti Islam Jakarta, Hukum dan Falsafah Muhammadiyah Faculty in Padang Panjang, Universiti Muslim Indonesia (UMI), and Universiti Islam Sumatera Utara (UISU).

In 1959, Hamka resigned as a state officer as following the rules by Sukarno regime which was not allowed any class F staff officer to be a member of any party, especially Masyumi party which was disband in 1960. Hamka has published a *Gema Islam* magazine which was lead by Letjen Sudirman and Brigjen Muchias Rowi in 1962. *Gema Islam* was a replacement of *Panji Masyarakat* magazines which was banned by Sukarno. Hamka has been caught for 2 years and 4 month from 1964 until 1966 for an accusation of breaking *Pen Presi Anti Subversif* (Internal Security Act).

After the end of Sukarno governance and starting of Suharto governance, *Panji Masyarakat* magazine has been published back. Hamka was the leader of that until the end of his life. During the time, *Panji Masyarakat* has reached up to 50 thousand and

has been published for three times a month. Inside the magazine that he published, he has maintained one of the content which was *Ajaran Tajdid* brought by Perguruan Tawalib and Muhammadiyah, even though in formal this thing was not stated clearly.

Hamka followed some of his mother's personality which was more into literature. His mother became a member of 'Randai' and 'Pencak' which was a piece of dancing loved by Minangkabau people. This is where he was known as a literary person and a philosopher. (n.a, 1966:76).

In 1975, Hamka was chosen to be a leader of Majelis Ulama Indonesia. Before over took the position, Hamka asked the opinion of some people at Muhammadiyah leadership centre. In May 1981, he has resigned from his position as a common leader of Majelis Ulama. Until the end of his life, he was still being an advisor of Pimpinan Pusat Muhammadiyah. Hamka was died at 11.10 am in 1981 at 72 years old. His body was buried at Tanah Perkuburan Kusir in Jakarta (Saman, 1993:69).

### **C - Journals of Professor Hamka.**

Hamka is Well-known as an Islamic Scholar and also known as a famous literary writer. In his writing entitled *Hamka, Ulama', Pujangga, Politicians*, K.H.A Syeikh said that people knew Hamka not only because he was a politicians but also as Ulama' and literary person. Professor Hamka has attracted readers towards his writings which caused him to write more and increased his writings from time to time. All the writings were more to literature subject but there were also some knowledgeable journals. (Saman, p 67, 1993).

Hamka was very interested in writing since he was young. At the age of 17 years old, he has to write a novel entitled *Siti Rabiah*. His activity was resisted by his family because he was the son of famous Ulama, Dr. Syeikh Abdul Karim Syeikh Amrullah. His interest in writing novels caused a disgrace to his father as people were very respect to him as a leader. But, Hamka still continued his activity in writings since it was his only interests. He wanted to search for his own principles and get out of the boundary of his father's popularity.

At 30 years old, he seems not interested to get involved in religious activities and became an Ulama' even though he was one of the young informer of Muhammadiyah in Medan city. He was more interested in writing and journalism. This was proven when he and some of his colleagues published a magazine named "Pedoman Masyarakat" in 1936. In this magazine, he wrote a continued journal which was then published as a book named "Tasawuf Modern" which then became one of his famous writing until now. Though the book was full of Islamic knowledge, he has not succeeded to change his identity and people's perception towards him that he was a literary person. Instead, it was because at the same time, he has wrote a novel entitled 'Tenggelamnya Kapal Van Der Wijk' in 1939 and also lots of short story which later were combined in a book named 'Menanti Beduk Berbunyi'.

After came back from Mecca, Hamka has wrote a novel entitled 'Di Bawah Lindungan Ka'bah'. His novel of 'Tenggelamnya Kapal Van Der Wijk' was presumed copied from a West novel. This indicated that he has read lots of literature from West Country which was translated into Arabic language. These novels have influenced Hamka a lot.

In 1949, Hamka has moved to Jakarta. He has started his job as a low class government officer in Department of Religious which was lead by K.H Abdul Wahid (Gus Dur's father). As an intellectual who lived in the country that search for independence from colonization, Hamka has also involved in politics in 1955. He was active in Masyumi party which was banned by Sukarno.

After his political activities ended, he continued in his writings. He has published *Panji Masyarakat* magazine where all the ideas were generated by himself based on his experienced. This is clear according to some of his book which was published based on what he has experienced before. For example, in 1950, after did a Hajj for second time, he has visited Arab which was sponsored by Gapura publisher. Then, he created a journal about his visit which then been published in some book. The books were 'Mandi Cahaya di Tanah Suci', 'Di Lembah Sungai Nil', and 'Di Tepi Sungai Dajlah'. This was his first experienced to visit overseas and he took this opportunity to meet Egypt authors that he only knew from their writings. Some of

them were Taha Hussein, Fikri Abadhah and Almarhum Amin Al-Hussein, a Palestine Mufti. The objective of his visit was to widen his observation besides getting more experiences.

In 1952, Hamka was invited by State Department of America to do a visit to their country for four month. He went to America pass through Europe and went back pass through Australia. This was his first visit to the West. From the visit, he has written a book entitled '*Empat Bulan di Amerika*'. From here we can observe that all his activities and current issues were his inspiration and source to create journals.

As Ulama', Hamka has to inform people about Da'wah Islamiah continuously. In his writing, he has generated a constructive thinking. He has published more than hundred books excluded his journal in newspaper. His journal covered all aspects of observation and study including politics, history, heritage, morale and Islamic knowledge. Some of his writings were *Khatibul Ummah* in 1925, *Tarikh Abu Bakar Sidik*, *Ringkasan Tarikh Umat Islam*, *Islam dan Adat Minangkabau* which was banned, *Agama dan Perempuan* and *Kepentingan Tabligh*. Some books of *Tasawuf* and philosophy that he wrote were *Tasawuf Modern* and *Falsafah Hidup* in 1939, *Lembaga Hidup* and *Lembaga Budi* in 1940, and *Pedoman Mubaligh Islam* in 1937. He has also produced magazines like *Kemauan Zaman* in 1929, *Al Mahdi* in 1933, *Laila Majnun* and *Pedoman Masyarakat* in 1936 until 1942.

In early edition of *Pedoman Masyarakat* magazine, the content was just a *Fenileton*, a story he wrote in series. In 1944 to 1948, Hamka published *Semangat Islam* magazine. Together with *Semangat Islam* magazine, he published another magazine named *Menara* in 1946 to 1948. *Panji Masyarakat* was the last magazine published by Hamka in 1959. In 1960, this magazine was banned by Sukarno but has been published back in 1966 after the ruin of Sukarno's empire.

One of Hamka's specialties that cannot be competing was his ability to write novels, also known as Romance writing. Some of his famous novels were *Tenggelamnya Kapal Van Der Wick* in 1939, *Di bawah Lindungan Ka'bah* in 1938, *Dalam Lembah Kehidupan Merantau ke Deli*, *Ayahku*, *Kenangan Hidup*, *Siti*

*Sabariah* in 1928, *Kerana Fitnah* in 1938 and *Laila Majnun*. Hamka has also written his journal in newspaper column such as *Pembela Islam* newspaper.

After he was transferred to Sumatera, Hamka has created some books during revolution era. They were *Revolusi Fikiran* in 1946, *Sesudah Naskah Renville* in 1947, *Muhammadiyah Melalui Tiga Zaman* and *Dari Lembah Cita-Cita* in 1946, *Merdeka* and *Islam and Democracy*. After he has transferred to Jakarta, he wrote books entitled *Ajakan* and *Kenang-Kenangan* in 1950, Tasawuf progression from century to century and also about his journey to Islam countries.

Besides created literature writings he has also wrote in form of knowledgeable writings such as *Tafsir Al Azhar* and *Tafsir Hamka*. He was strong in his principles and his firmness to translate Al Quran was then successful even he had to expose some criticism from people. For Hamka himself, the translation of Al Quran depends on translator tendency and it was a textual legitimating.

Both *Tafsir Al Azhar* and *Tafsir Hamka* consist of knowledge elements which were his biggest writing. *Tafsir Hamka* used a heritage approaches which was easy to understand and described the meaning of Al Quran, whereas *Tafsir Al Azhar* translated all 30 juzu' or chapter of Al Quran which included the combination of socio-politics experienced in 20<sup>th</sup> century. *Tafsir Al Azhar* was created in 1960. During that time, Hamka was under pressure to face Communist colonization in his country. He has experienced bad reminiscence where all his books were burned by Communist and he has been caught and jailed for 2 years and 4 month. Even though his body was caught, his mind and spirit did not disappear and because of that, he has created *Tafsir Al Azhar* in prison. (Hamka, 2002:8).

As a conclusion, Hamka is doing well in writings and he has contributed a lot towards the publication of books, journals and writings. His writings are very useful as many people still use them until this time.

## CHAPTER THREE

### LITERATURE OF HAMKA

#### A - *Tenggelamnya Kapal Van Der Wijk* (Sank of Van Der Wijk Ship)

*Tenggelamnya Kapal Van Der Wijk* is literature book written by Hamka. This literature is story about the Pendekar Sutan and Daeng Habibah's son namely by Zainuddin. Zainuddin was after his parent was death, his Mamak which name Mak Base was takes over to take care of Zainuddin. Mak Base always storied to him about his Parents. There fore, he feel to know deeply about his ancestry's and about his father's village. Zainuddin father's was dispel from his village and married with Zainuddin's mothers that she is origin from Makasar. After that, he went to Minangkabau and there his coming was not allowed. There fore, he stayed at his auntie's house, Mande Jamilah. He met with a young woman named Hayati and he fall in love to her; she gave to him a spirit and hope.

Although Zainuddin was dispel from his origin village, but Hayati promised that she will waiting for his back. He stayed at Padang Panjang to learn the knowledge and religion teaching with hope to life with Hayati forever. In other hand, Hayati was feeling in love for his Khadijah's brother which name Aziz. Hayati accepted proposal by Aziz because he is rich man, honourable and originate from Minangkabau descent.

Without Zainuddin expected, he received a letter from Makasar informed that his auntie was death and left to all the properties to Zainudin. After that, Zainuddin try to propose Hayati but did not accepted by Engku Datuk because he is not the Minangkabau descent and did not the person has *adat of berpelembaga*. He feel so sad and disappointed and then give to Hayati three letters to get some compression but Hayati was assume that between them just only a friend. He though that Hayati compelled to married with Aziz but in fact he is own desire. For two month Zainudin live in ill because missing to Hayati that became to Aziz

Wife and he ever try to kill him self but Muluk was give advice to him that life must go on. There fore, Muluk was following him to Tanah Jawa and there he writes a lot of stories and recognize as nickname with 'Z" but now he famous with name Shabir.

For the first time, Hayati's life was happy with Aziz, but then Aziz was change to the bad behaviour which is he like to gamble and make a relation with others women. Aziz ignored about his family and he was many of debt. Finally, Aziz defeated by his enemies and all of his properties gone.

Azizi and Hayati go for Zainuddin to get the help because Zainudin is a good friend for a long time, Zainuddin is a rich man and accept Hayati and her husband to leave in his house. Aziz go to find the work at Surabaya and leave Hayati with Zainuddin. After a few time a go, Hayati was accept the letter from Aziz that declare to divorce and he got the news that Aziz was died.

Zainuddin still love to Hayati and order to her to go back at home, Hayati did not want to go back but this is the demand from Zainuddin although he still loves to Hayati. For those, Hayati accept it and went back to his home with the Zainuddin photos that given by Muluk and to go by ship that call Van Der Wijk. The ship was accident and when Zainuddin heard the news he go to these place to find out Hayati. Hayati was safe by fisherman and carry on to hospital, but he loose many of blood. Hayati didn't save because she is in a very critical condition and died not few later in meantime, Zainuddin and Muluk arrived to look for Hayati. After Hayati died for a few years, Zainuddin was sick and died. There fore, all of his properties was given to Muluk because he always together with Zainuddin when he still a life.

The elements of da'wah that exist in this Hamka's literature it is about the love limitation and the implication of Adat Papatih that bias to women sides. Regarding to Adat Papatih, women are successor to all of properties when the parents were death. Adat Papatih is a one of adat that contrary with Islam because according to Islam, man is a foremost than woman in certain aspect.

Referred Faraid system (Islamic patrimony divided system), women have their rights in heritage. It is extremely different comparing with Adat Papatih that there no part for the men. By the Adat also Zainuddin and Hayati in this book are cannot be the one cause of the different custom. It is because, through the custom or Adat Papatih, women and men from Adat Papatih cannot be marriage with any couple who is he other descent of Adat Papatih. The people who is in Adat Papatih practices don't care about their children feeling, the point is not impinge the custom until having the pithy saying "Let the children die, never ever the custom" (*biar mati anak ,jangan mati adat* ) Zainuddin and Hayati are the loving couple, although they know that their loving is prevented by custom, but they dared them selves to strive their loving until them willing to impinge their forefather's custom. Zainudin and Hayati are two souls of loving that determine by Allah SWT until them willing in insult, chide or scolded and others. Even though, their love still blessing by Allah because in their love, their not neglected the responsible to Allah SWT and they also still obedient the limits of their relationship that permanent by Islam. Thus, they also advise between themselves, for example a part of the passage saying by Zainuddin for Hayati

*"Kalau ada kepercayaanmu, maka Tuhan tidaklah akan menyia-nyikan engkau. Sembahlah Dia dengan khusyuk,ingat Dia pada waktu kita senang,supaya Dia ingat pula kepada kita pada waktu kita sengsara. Dialah yang akan menunjukkan haluan hidup kepadamu.Dialah yang akan menerangi jalan yang gelap.Jangan takut menghadapi cinta.Ketahuilah bahawa Allah yang menjadikan matahari dan memberinya cahaya.Allah yang menjadikan bunga dan memberinya wangi. Allah yang menjadikan tubuh dan memberinya nyawa. Allah yang menjadikan mata dan memberinya penglihatan. Maka Allah pulalah yang menjadikan hati dan memberinya cinta.jika hati kau diberiNya nikmat pula dengan cinta sebagaimana hatiku, marilah kita pelihara nikmat itu sebaik-baiknya, kita jaga dan kita pupuk, kita pelihara supaya jangam dicabut Tuhan kembali. Cinta adalah iradat Tuhan, dikirimnya ke dunia supaya tumbuh. Kalau dia terletak di atas tanah yang lekang dan tandus,tumbuhnya akan menyiksa orang lain.Kalau dia datang kepada hati yang keruh dan kepada budi yang rendah ,dia akan membawa kerosakan.Tetapi jika ia hinggap kepada hati yang suci, dia akan mewariskan kemuliaan, Keikhlasan dan taat kepada Ilahi."*

That's means,

“If you have a faith so, the God (Allah) will not futile you. Pray to Him with calm, remember Him during we in good, so that, Him also remember us at the bad time. He also will show the way of life for you. He also will be bright the dark way. Don't be afraid to face the love. You must know that Allah SWT make the sun and give it the light. Allah makes the body and gives it the life (animate). Allah make eye and give it the seen. Thus, Allah also makes heart and gives it the love. If the literature given the enjoyable with love as my literature, here we protect the enjoyable as good as love, we protect and we manure, we protect so that Allah not pull out it. Love is Allah desire, He sending to the world to grow it. If it take in not fertile and dry land, it grows will punish the others people. If it became to the cloudy heart and low kindness, it will carried the punishment. But if it comes to cleanness heart, it will heritage the dignified, sincerely and adhered to Allah SWT.

Friendship also has important significance towards the world life. If wrong in choosing the friend so, our life can damage. In this book also, Hayati and Zainuddin loving cannot be together causes of Hayati best friend who importantly themselves and their relatives. But Zainuddin's friend, understand about the truth linked of friendship. During Zainuddin sadness, consequence his marriage proposal are refuse cause of different custom and poorly and Hayati get marriage with the other men that better brave, richest and the family is in the same custom. So, only his friend gives an advice and also the spiritual to wake up and living as usually .The passage from his advice is

*"Apa sebab hati akan dibiarkan bersedih dan bersusah di dalam alam ini? Padahal lapangan kemuliaan dan perasaan bahagia terbuka buat semua orang! Orang yang bercela di dalam dunia ini hanya bertiga sahaja. Pertama orang dengki,yang selalu merasa sakit hati melihat orang diberi Allah nikmat. Kesakitan hatinya itulah yang menyebabkan dia celaka,padahal nikmat Allah tidak dapat dihapuskan oleh tangan manusia.Kedua orang yang tamak dan loba,yang sentiasa merasa belum cukup dengan apa yang telah dimiliki,selalu menyesal,mengomal,padahal yang akan dimilikinya tidak akan lebih daripada yang telah ditentukan oleh Allah dalam*

*kudratNya. Ketiga orang berdosa yang terlepas dari hukuman hakim, kerana percurian atau pembunuhan, kerana memperkosakan anak bini orang. Orang yang begini, meskipun terlepas dari jaringan undang-undang, tidak juga akan merasai nikmat sedikitpun ke mana jua dia pergi. Kesalahan selalu terbayang di ruangan mata. Polis sentiasa mengejarnya. Di mana-mana orang berbisik disangkakan mengatannya. Jadi apa yang nak disusahkan kerana semua itu tidak ada pada zainuddin."*

What a cause is of neglected the sadness he literature and difficulty in this world? But the land of dignified and happy feeling opened for all people! The bad person in this world is only three .Firstly, jealousy person, that always feel the he literature painful seeing the enjoyable that given by Allah. The painful for his literature is the causes he or she fatal, but Allah SWT enjoyable cannot abolish by human hand. Secondly is the greedy and grasping person, which feels not enough with heir property, always impenitent, anxiously, while the property not more than that, given by Allah the Almighty? Thirdly, the people who are sin escaping from the penalization by judge, because the stolen or killing causes of rapes the daughter or wife of other person. This person, although he escape from laws, also cannot feel the enjoyable insufficient until whichever he go. The fault is always around the eye. The police always ran after him self. Everywhere have converse privately, he think saying about him. So, what is problem because all of that not have at Zainuddin”

Wherefore, not want to disaffect Hayati’s parent. They forced to carry the unbearable until they die. Even through they not want to rebelled because they know the decided and destiny from Allah SWT .So this book suitable reading by teenagers who only know to be a loving couple by do know the love values until having between them impinge the Islamic laws. This is the Da’wah element by Hamka in the book that elaborated by author.

### **B- *Di Bawah Lindungan Ka’bah (Under the Shadow of Ka’bah)***

This book is describing about the author who perform Al-Hajj in 1927. From Belawan's Port, author set sail to Jeddah. Author was 14 days at the ocean and on day

15, author was reach at Jeddah's Port, at the beach of Red Ocean. Two days later, author was reach at Mecca. There, the author was lodge at someone house that is Syeikh. Author was live at that house together with a guy who called as Hamid. Hamid has spent a lot of his time to perform worship. Before perform Al-Hajj, they will get new relatives who will stay together at Mecca that is Soleh. After finished performing Al-Hajj, Soleh will continued his journey to Egypt to further on his study. Soleh's appearance has changing Hamid's behaviour and attitudes. Hamid who looks so sad was attracting the author to know what the cause of his sadness is. One night, Hamid telling about his life story to the author and hope author would make it as a tale or a legend and it could be observed by others.

On the age of 14, Hamid's father has passed away and he just lives with his mother in a very bad condition. They leave at the small and old house. To relieve a burden of his mother, he was selling a sweet sugar. Besides his house, it has a big depository that has an orchard and an empty house inside it. A wealthy person has bought and renovates it in order to bring along his wife and his daughter into the house and they will feel more comfortable with the renovation. The wealthy person was recognized as Engku Hj Jaafar and his wife Asiah besides his daughter, Zainab. They had recognized Hamid and his mother since they were move over and staying as a neighbour. Hamid's condition and his mother were creating sympathy in Mak Asiah heart. Mak Asiah has willing to send Zainab to school together with Hamid. Hamid has schooled and Engku Hj Jaafar paid the entire cost. A relationship between Hamid and Zainab was very close as a brother and a sister. From primary school (HIS), both of them has seat for MULO. After finished, their school would not be further on anymore.

Hamid who is talented in religion knowledge, will go to Padang Panjang to learn about the holy religion. The cost will also paid by Engku Hj Jaafar. Following some opinion, after finishing a study, daughter would not allow to further their study in a far distance. Zainab who has finish from MULO had to stay with her family until she getting married. Hamid was having a very deep feeling when going far from Zainab and he misses her so much. Without their realization, they were being in love each other. After a while, Engku Hj Jaafar has passed away. His death was a really big

lost to the resident at that state, because he was really famous as a wealthy person who is very generous. Then, Hamid mother was sick. Mak Asiah and Zainab had always going to have a visit his mother at their house. His mother has prohibiting Hamid to never fall in love with Zainab based on the differences of their way of life, and the differences was like a sky and the earth. After a night that is after his mother giving an advice, his mother was going to the nation of hereafter. And now, Hamid was alone without anybody. Since his mother dead, Hamid was not always going to Mak Asiah house. One day, Hamid have a walk and meeting with Mak Asiah. Mak Asiah was inviting Hamid to her house because it has something to discuss to.

Mak Asiah was asking him to advice Zainab to marry with her own relative. Hamid really have no idea how to give the advice because he was also loving Zainab, but he was hesitate either Zainab also have a feeling as same as him or not. But, because of Mak Asiah request, and all of her kindness, Hamid had to follow the will. After that incident, Hamid was going to leave away the Padang's town and was sending Zainab a letter, which contains the advice and wishing Zainab to accept the marriage proposal. Zainab who was really loved Hamid was very miserable and disappoint because Hamid has left her away before telling the truth. Soleh who came to perform Al-Hajj was told him that Zainab is his friend's wife and Zainab was also told to his wife that she was really in love with Hamid and everyday she carrying a burden and it was too intolerable. Then, Soleh was sending his wife Rosna a letter telling about their meeting. Now, Hamid feel that he was really appreciated because the person who loving him is also the person he loved. After performing *wukuf*, Soleh was return to Mecca and he accepting a letter from his wife who told him that Zainab was in not well condition because she always remember about the past. In that own week, Hamid was receive a letter from Zainab, asking him to go back, and Zainab was really misses him. After receiving that letter, Hamid said that his body feels very pain. After finished performing Al-Hajj, Hamid's pain was added more. His face looks pale and his body was too weak.

Then, a letter from Rosna was coming out once again, telling him that Zainab has passed away. Hearing that news, Hamid were very touching and his tears dropping down. Hamid was putting in a stretcher and rising up by Bedouin to perform his *tawaf*

His death moment was shading down onto his face. Hamid holds a *Kiswah* strongly with his hands besides invoke to the God. After that, there is no sounder from his voice anymore. At his face it has a very peace and obvious light that is the light of God's blessing. Then, he buried at The Ma'ala Grave. Two weeks after that tragedy, Rosna has sending Soleh a letter telling about Zainab's feeling when she get knew that Hamid was at Mecca and also telling about how Zainab facing with her pain and her death moment patiently and Rosna was also hope Soleh coming back quickly. A day before author and Soleh leaving Mecca, they are going to The Ma'ala Grave that is a place where Hamid has buried. Author was very impress with Hamid because of his sincerity in manure and defending love. A day before they ride to Jeddah, they were going to perform *Tawaf Wida'*. Author has return to homeland while Soleh going to Egypt.

The Da'wah element that has been inserted by Prof. Hamka in this book is about man life on this world and their life direction after dead. The life of human being would not be complete if they were not implementing a right and the obligation of self, obligation towards family, obligation towards society, towards nation and the main point is the obligation towards the only God. Then, Hamka's da'wah through this book is to guide man to the complete life. In that book, Hamka was discuss about right and about human obligation based on four levels that are:

- 1- Obligation towards self (self politeness).
- 2- Obligation towards others (society politeness).
- 3- Obligation towards Allah (religion politeness).
- 4- Obligation towards the other breath creature (compassion politeness).

The right of obligation towards self and society are including life rights, self independent, right of child protection and education. It would be a same thing in respecting life and freedom and also the honour of others besides the obligation towards family and marriage while the main obligation is man obligation towards Allah because of this life is belongs to Allah. Responsibility and life role as a slave in a life concept is very useful because through this book he (Hamka) has spread out all of responsibilities and the own rights towards self, society, and politics. The

responsibility of society was also very important because self completeness and society just only could be hold when each of human being knows their own responsibilities.

### **C - *Dari Lembah Cita-Cita (At the Valley at Ambition)***

This book storied about two young men from Kulliyatul Muballighin that grounded himself by Prof Hamka. This two combatant nation to battle field, the nation who is not stronger to carry the weapons but they are the hard working study. They want to know about the content of an independent Filasafat to make as a combatant capital of inner feelings to building the religious and country, after that Prof Hamka accept their request to inner the meaning of independent in their soul until the book is produced. They want to know the secret of Prophet Muhammad SAW that success to build the Jahiliyyah tribe at 23 years to be a strong and big nation. Prof Hamka written story about the history of prophet to be as a role model for them. He storied about the prophet who is a messenger as a Rasul during 41 years old, meaning that, Prophet was the rise towards his young age, poorly, richest and lacking, especially as an orphan.

This big trusted is giving after the strong willing to discharge the human from the darkness .The main and important thing is Belief (Tauhid). It is a basic to every lesson. With the study can know and differ the good and bad thing. It also can miss the blind Taqlid nature. The mind also can think more rational if having the knowledge. It also can concrete or birth the best of love in self to Allah SWT. With this they will devote and serve, knowledge, and practiced because they confidence will Allah SWT promises having reciprocate for every practiced neither nor good or bad. They will pious will Allah and prophet also as a follower. If knowing Allah with Tauhid knowledge, make sure that they will practices with they knowing.

They want to practice what is commend and leaved what is prohibited. For example, to do the praying (Solat) completely, fasting (Puasa) in Ramadhan month, pay the Zakat, and do the pilgrim to Makka (Haji) if have ability. Surely, with it their soul can be strongly and hardy with any challengers, anticipation and also the barrier that faced. The circumcision of practices also need to completely the practices whose

not complete without intentional. Beside that, they also confident and believe with Rukun Islam.

They obligatory to pious to Allah as a creation believe with an angel (Malaikat) as a creation to do the big jobs by Allah and important thing in the world. Believe with the holy books by Allah. Believe to messengers of Allah SWT destiny (Qada' Qadar). If their pious is completely, surely their loving feeling and their responsibility to country more ensconce. They will aware the Almighty objective to be the world as a place to do the Islamic practice and will be receive the reciprocation in hereafter.

Sure they not afraid to die because the person who afraid to die is a person who is not confident to the promises of Allah SWT. They don't know the having of the good place from this world. With this, surely, they will combatant with earnest to make the Islamic religious until their ambition getting.

The Da'wah aspect by Prof Hamka in these books (Dari Lembah Cita-Cita) is about the combatant to build Allah word (Kalimatullah). Prof Hamka reduced that the important of inner strong and the knowledge to build Kalimatullah. Not of all people must combatant with physical strong like battle. For the person who came from the weak tribe for battled is also can build the Allah word with add on their knowledge about religions, so that can give reminder to their tribe. This clarified by Allah in the Holy Books:

In this situation, Dr Yusuf Qardhawi also giving the way that discuss as a Da'wah strategy, effort to achieve goodness (Jihad), Combatant to Islamic Independent, for Islamic religious independent justice. Firstly, is through the educating and teaching (Tarbiyyah and Taklim).

Secondly, is by drudged of society and social activities, thirdly, through the government decree, through politic strip and parliament strip. Fourthly, through the army strongly strip ( Al-Hallul translations) .In this book also, Prof Hamka reduced the basic if human personal shape, the human happiest that taking in development aspects, Prophet educate guidance other than Al-Quran in the topic of self, religions

and country, the element that need to shaping in human self, the important to develop the mind, the class of mind, the relationship of mind and knowledge, the stage of experience, the stage of desire ( Iradah) and it important, the categories of Allah enjoyable that must benefit and the grateful, the stage of life experience in education, the important of soul and moral education, the belief education, the personal excellent characteristic and the education of children and teenagers, and also the characteristic of human excellent. The basic of (Tauhid) knowledge is an important thing that suggest by Prof Dr Hamka and pious ness and practice and practices with Islamic Commandment (Rukun Islam) and pious ness Commandment (Rukun Iman).

Beside the sociologist, the society changes are a three method like conservative, reformative and radical. These three methods may shape the society changing. There have the society members that manacle by grinded, maltreatment, cruellest, penniless, poorly, destitute, agony, stupid, imaginings, Khurafat, alliances and others.

Surely that all problem can prevent if the Muslims have the knowledge and practices with the lesson that carried by Prophet Muhammad. Have many of Muslims nowadays disregard their responsibility to Allah SWT. The societies are broken, fanatic to the leader and running from Islamic basic actually. It also has the group that build the Allah word (Kalimatullah) with own method until having the gap between them but in the same aim. This situation causes of having the human being that not understands the method to build the Allah word (Kalimatullah). So that, in earliest of the book, reduced by Hamka about the important of knowledge so that not have the wrong understanding in building the word of Allah ( Kalimatullah ).

On condition that, if we observe directly, surely that not have the statement that govern to shape, build the group, organization, literature, so that, having the looking that the combatant of Islam without the organization and literature. But indirectly, having the command to build shape, Hizbullah, Firqahthaifah, "Thafaqquhu Fiddin ".

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ

وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

*Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil). (Al Quran. At-Taubah 9:122)*

Beside that, have the people that seen the Islam to combatant it through one strip, one organization, one literature that consist from many domain activities. Thus, have the seeing that Islam is combatant with many door, many organization and literature, but in one aim.

Islam Combatant strengthens not enough with one strong sector. Needed the power and the potential of assembly in integral and unite from many sectors. It needed an organization that having a strong army or weapons and others. It also has many moulds to the relationship between Imams (leader) with Makmum (citizen). It has one same pattern, all of them an obedient system, rules, and the treaty. When having between the members not have an obedient of the rule, so all of that are punish. The relationship between leader and citizen must have binding with guidance, assertion that same opinion. If it cannot happen, so that having the chaotic is the way out. Tauhid is the strong basic to become as pious servant. The books of (Dari Lembah Cita-Cita) have many knowledge and spiritual of young man and teenagers to combatant towards build the word of Allah (Kalimatullah) in their own country.

## CHAPTER FOUR

### METHOD DA'WAH OF HAMKA

#### **A- Da'wah of Hamka through Writing**

Da'wah means invitation or calling. The target is global whether for Muslims or non Muslims, good or bad or definitely not good. The direction is to the right path of Allah. The method of Da'wah must full with wisdom, knowledge and advice. His aim is to increase quality of life as human being whether in his literature or in hereafter. The task of Da'wah is to be the main job to every Muslims without thinking of time and place and also in wherever he is. All Muslims from various groups is requested to implement the obligation of Da'wah. Performing without bear whose they are such as Da'wah scholar with his knowledge, politicians with his politic power, Da'wah department officer with his course and the wealthy person with his property. In this case, Literatures and writer not leave behind in their holy Da'wah job through their literature work.

So that with situation occurs with Prof Hamka recognized as the straight Ulama interest of literature. This is concept implementation of actual Da'wah and it's the concept of unite and the motive is to multitude the quality ummah "Khoirul Ummah ". People who loyalty and strong to face challenge life in the future.

Then become trend and be the main example in courses such as manner, politic, economy, social meaning invitation and calling but it's include explanation, education, teaching and propaganda. Surely the widely meaning of da'wah needs a various media as a platform to make Da'wah successfully.

This case become insists to the group already religious in Islam although they divide into calcification depend on the way of their thinking, level of tendency and their position in our society and environment. In the society have several group of

Muslim not assured with Islam and this is a cause a society influenced by others element, Ilmu Batin, Tahyul and so on.

This group divided from educated person, society, farmer, labour, fishermen, and the others. With several status and social position, of course the way of Da'wah is very broaden. For example to create numerous and several way of Da'wah in order to attract people to Islam. By the way, it is need to Da'i expertise. Islam like perform a Da'wah with judicious and wisdom. This statement Allah SWT in Quran say:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ  
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.*

(Al-Qur'an. Surah Al-Nahl, 16:125)

Hamka use several way to Da'wah such Da'wah through master piece that mean write a books whether about out or knowledge books.

He also is an Ulamak and Islamic thinker in our nation. His thinking and teaching that relate with Da'wah can seen through his master piece like "Tasawuf Moden", "Falsafah Hidup", "Tafsir Al-Azhar", "Sejarah Umat Islam" and others important writing include "Tasawuf dari Abad ke Abad". The Tafsir Al-Azhar is the bigger Al-Quran translation in Malay.

## **B - Hamka's Da'wah Through Politics**

Along time MUI (Majlis Ulamak Indonesia) administration is headed by Hamka, MUI was known as the Institutions of Ulama' which not belong to any certain group. Even it's become as the institution that has a role to lead and admonition for the government. Hamka also was denied the government desiring to make all result in