

Human Existence (Humanism) Perspective of Hamka's Islamic Philosophy

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Abstract

This study aims to describe and analyze the thoughts on human existence or humanism from a figure in the Indonesian Archipelago, namely Haji Abdul Malik Karim Amrullah, known as Hamka. The method used in this study is the analytical descriptive method. The primary data source used as a reference is a book written by Hamka. The secondary data source comes from books and other journal articles that support this study. The study shows that human existence or humanism in Hamka's perspective, where humans are rational, is an aspect of humanism. Reason is a guard, and also something that can control humans. Human humanity is reflected in the optimal use of reason. Humans use reason to consider how much pleasure they derive from God. There are three original characteristics found in humans, which are used to perfect the animal nature of humans, namely, tendencies, anger, and selfishness.

Introduction

Humans are physical and spiritual beings; besides that, humans are the most special creatures among other creatures created by Allah SWT. Humans, as noble and special creatures, are an inseparable part of this universe, Allah SWT. Endowed humans with various advantages when compared to other creatures. The advantages that Allah SWT gives to humans, with a perfect form, as servants of Allah SWT on earth, which is a mirror of the name and morals in humans. The creation of humans is distinct from the creation of other creatures. In the creation of man, Allah SWT blows His spirit into man. The spirit is an element that does not consist of material objects. It is these elements that cause flesh, bones, skin, blood, and veins, which cause the body to move, reproduce, and multiply. The spirit plays a significant role in human life, enabling individuals to choose between good and evil based on the depth of their thinking. However, the human spirit and human body are interrelated; the spirit cannot be separated from the human body, but between the two, they can be distinguished. The human spirit and the human body form the whole human being.

In their existence, human beings are not static; instead, they evolve within themselves, transforming from possibility to reality. In its development, the dynamics of human existence occur both in freedom and in bondage. It can also be said that humans step out of their comfort zones to do something outside of what is usually done. Thus, human existence is in freedom because humans face choices in their lives. What is chosen in human life itself, then that is what becomes him. Humans experience individuality, focusing on the self and being concerned with the subject; they are subjects who exist and possess consciousness. Judging from the meaning of language, "existence" is a word derived from Latin, where "existency," namely "exist," means ex. Ex means out, and sistare, which means to stand. Seen from the direction of the word, standing out from oneself, is the meaning of existence (Wahid 2022). In philosophy, there are various notions of existence. There is an understanding that existence is what exists, and another that defines it as everything humans experience, where something is present. There is also a meaning of existence as perfection, where the perfection is what makes something exist.

From these various definitions, the human situation is indeed the centralized concern of existence (Wahid 2022).

In another sense, also in Philosophy, existence is a philosophy that explains human existence and adaptation in human experience itself. (Aenulguri and Hambali 2023). Existence believes that the human condition always ends with existence. Between other creatures that are born and those that will become something, the existential situation of humans differs from these different creatures, which will, at the same time, be able to "become" according to their "existence"; there is the human side of humanity. Still, this side does not exist directly when humans are born (Purwosaputro and Sutono 2021). Furthermore, on the human side, the term humanization refers to a process of humanity that must be pursued. It involves humanizing humans and giving glory to them in accordance with their nature, values, and dignity. Other creatures do not possess human nature, value, and dignity; the value in humans lies in the essential freedom and rationality of each individual. As it can be interpreted, every understanding of humans must ultimately be seen as individuals who have their own freedom.

The values that exist in humans reflect human identity. However, some people find that the freedom humans have is exercised too much, thus destroying the true meaning of existence or humanism. The human spiritual crisis contributes to the decline of humanism's value, the lack of understanding of religion, and the many acts of violence that weaken human values. Additionally, a lack of awareness further erodes the value of humanism. Various events, such as security and welfare issues, lead to a decline in people's living standards—multiple wars and topics in the context of the times, with technology and social conditions. Human freedom in these matters must be controlled. It is essential to underline that humanism establishes liberty on the condition that it uses human nature to achieve a harmonious standard of living and togetherness in society, enabling its dynamic development.

Concerning the problem of humanism, the author raises the thoughts of the archipelago's Islamic figure, Hamka. Hamka is the face of the Indonesian archipelago, an expert in various scientific fields, and a thinker, writer, and Islamic scholar. This can be seen in his works. Hamka is an extraordinary thinker, as reflected in his masterpieces, various remarkable essays, influential career, and active involvement in Masyumi, MUI, Muhammadiyah, and as a preacher. Humanism, in Hamka's view, is humanism based on Islamic thought. In one of his works, namely in the title "Falsafah Hidup", it is not only about the various dimensions of human life, but there is also Hamka's view of human nature itself, which is a discussion of humanism. Hamka views humans as material in humanism, as entities capable of engaging their intellect and freedom as God's creatures in living life. According to Hamka, a bond defines reason; the bond in question is like a rope, binding humans so they do not go too far in following their lust. Lust is indeed one of the causes of the destruction of life, where actions are done in a way not controlled by humans themselves. As for freedom, according to Hamka, it is human nature, existing from birth.

The method used in this research is descriptive – analytical. The primary data used in this research are the works of Hamka himself. At the same time, the secondary data in this study are books and journal articles that discuss Hamka's thoughts. The data analysis techniques that will be used in this research are, first, qualitative analysis, which is a research procedure that will produce data in the form of written or spoken words from the discussion under study (Waruwu 2023). Second, descriptive analysis. The descriptive analysis in this research aims to describe humans or humanism from Hamka's perspective. The steps in conducting research by the first researcher include tracing and preparing various books and journals to be used as references or data sources. These are then

analyzed, and the process concludes with conclusions. Then, in the method, this research employs a literature study or library research approach, which involves examining literature and writings related to the existing problems.

In conducting research, the author does not avoid reviewing previous studies, which serve as comparisons and support continuity in the research. From research conducted by Zuhriyandi, entitled "Analysis of Humanitarian Values on the Thought of Tafsir Buya Hamka", there is a discussion that places a strong emphasis on the importance of respecting human dignity as God's creation. Universal brotherhood among humans is considered the foundation of a peaceful and harmonious society. His views on justice are reflected in his interpretation of Islamic laws that are fair and inclusive. In addition, human rights are seen as an inherent principle in the message of the Qur'an and must be respected in all aspects of life. In the study, there is how Hamka connects the humanitarian message of the Qur'an with its social and historical context. Hamka's thinking is relevant and can offer various solutions for addressing modern humanitarian challenges (Zuhriyandi 2023). Furthermore, based on Carl Ransom Rogers' humanism perspective, Rizki Eka Putra and Syihabuddin's research identified elements of humanism in Hamka's words of wisdom. Hamka was known for his freedom of thought and opinion, provided that the things he defended were right.

Much of the literature discussing Hamka and his humanist thought is found in research intended for theses and dissertations by other researchers. However, researchers still find literature that can be used as a reference in their discussions. From the research review described above, there is also research conducted by Asbianti Rukmana and Khalid Al-Walid in the literature titled *The Concept of Perfect Man in Buya Hamka's Perspective*. In this literature, according to Hamka, a perfect human being is someone aware of his shortcomings and mistakes but still strives to improve himself to achieve perfection. In this content, some things become the principles of perfect humans, namely the virtue and cleanliness of the soul, because in the essence of man, there is a spirit, a body, which is only temporary and only as an intermediary to achieve perfection. It is also stated that in cleansing the soul, there are five stages: associating with the righteous, getting used to thinking, controlling lust and anger, exploring one's own ideals or disgrace, and thinking before doing everything. However, these things will not be achieved if humans have liver disease.

Two diseases of the heart can hinder man in achieving the perfect man, namely *tahawwur* and *jubun*. From *tahawwur* and *jubun*, various other diseases of the heart are born, such as *ujub*, pride, fighting, reviling, breaking promises, and revenge. Jonsi Hunadar says that happiness is more than just peace and comfort. Momentary peace or joy does not necessarily lead to happiness, but happiness involves a sustained sense of confidence. Happiness is traditionally measured by wealth, status, number of offspring, titles, and popularity. These are all wrong and can sometimes even negatively impact people's lives. Happiness, of course, means carrying out all the commands of Allah SWT, not just happiness on this earth, but actions that bring happiness, and happiness until the hereafter. Happiness can only be achieved by making oneself part of the Creator, namely by always acting as oneself, constantly regulating the desires of the soul and body, and maintaining balance and harmony between spirit and body. Seen in the literature, both discuss humans; however, the aspects discussed by the current researcher have differences, which is how the previous researcher discussed how the human figure walks towards perfection and happiness, while the researcher seeks aspects and understands humans with what aspects and concepts exist in humans, as a manifestation of their existence.

This study will explain the view of humanism from the perspective of Hamka's Islamic philosophy, focusing on what is inherent in humans and their goals. The discussion begins with the introduction of a figure named Hamka, along with a brief history of his life. Hamka is from the Minang domain, born in 1908, right in the village of Tanah Sirah, Maninjau, West Sumatra. His intellectual knowledge has existed since childhood, when he was the son of a cleric, and the discussion about humanism and its contents, according to Hamka. The exposure of humanism from Hamka can contribute to a better understanding of humans and how humans should be able to use their potential in life.

Hamka's Short Biography

Hamka was born in Tanah Sirah Village, Sungai Batang Country, on the shores of Maninjau Lake, Agam, West Sumatra, on Sunday or Monday night. Hamka was born on February 16, 1908 AD, or on 13 Muharram 1326 H. (Putri 2023). Hamka's name stands for Haji Abdul Malik Karim Amrullah. Hamka's father was named Haji Abdul Karim Amrullah, better known as Haji Rasul. While Hamka's mother was named Siti Shafiah Binti Hadji Zakaria, Hamka was the first child of his parents. From childhood, Hamka lived closer to his grandfather, named Sheikh Muhammad Amrullah, and his grandmother. From the ages of 4 to 12, Hamka was recognized as a naughty child in society. Hamka often rioted against his friends, was rarely at home, usually watched movies, liked to fight, and complained about others.

Hamka was not close to his father because his father was a scholar who was more needed by the community. Hamka's father was a prominent cleric in Sumatra and a pioneering figure in the Minangkabau youth Islamic movement (Abdul 2020). But for Hamka, his father was more afraid than affectionate because he often scolded him for what he did, even though, according to Hamka, his actions were in accordance with his father's words. That's why Hamka had a mischievous attitude, especially after his parents' divorce, which broke his heart and left him sad at just 12 years old. Hamka felt he had no guidance in life anymore. Due to the estrangement of his relationship with his father, Hamka often wandered, traveled everywhere, and lived as he pleased (Musyarif 2019).

Nevertheless, Hamka was still a reasonable person in interacting with others, enjoyed reading, and, having been in a clerical environment from childhood, remained firm in life and religion. Because of his love of reading, little Hamka was very bored at the school he attended. Hamka once participated in the Village School in Padang Panjang, which was the lowest social caste school in society at the time. Still, Hamka often felt ostracized by other school children, namely, the Gubernemen School and ELS (Europees Lagere School), which was a place for children of employees, officials, and children from the Netherlands. But only briefly at the Village School, Hamka's father built a boarding school in Padang Panjang named Sumatra Thawalib when Hamka was 10 years old. Hamka was then included to study at the pesantren (Ilham, Muhammad, Mudjiran Mudjiran 2020).

Hamka's Educational Background

From 1916 to 1923, Hamka studied religion at the Diniyah School and Sumatera Thawalib in Padang Panjang and Parabek. His teachers at that time were Syakh Ibrahim Musa Parabek, Engku Mudo Abdul Hamid, and Zainudin Labay (Ihsan and Alfiansyah 2021). In 1924, Hamka traveled to Java. His main destinations were Jogja, Solo, Semarang, and Pekalongan. In the first three cities, he studied movement and organization. While in Pekalongan, he wanted to meet his brother-in-law, Sutan Mansour, and his sister, Fatimah. In Yogyakarta, he learned Tafsir from Ki Bagus Hadikusumo, using the book Tafsir Baidhawi. He also studied with Mirza Wali Ahmad Baig, an envoy of the Lahore Ahmadiyya who had just arrived in Jogja. Hamka then studied at the Islamic Society in

Pakuaraman. At the Islamic Society, I was fortunate to learn from three teachers who were important figures in the history of this country. First, I learned about Islam and socialism from H.O.S. Cokroaminoto. Second, R.M. Suryopranoto taught sociology, and third, studied Islam under H. Fakhruddin. After returning from Java, he began giving lectures. His speeches were dense and detailed. For him, Islam was something alive, a struggle, a dynamic movement. But his language skills were not always praised by his friends. They still scoffed at his ability in Nahwu Sharaf, which was actually his intellectual weakness. Unable to take it anymore, Hamka finally asked his father for permission to move away from his hometown.

Hamka's Career

In 1927, Hamka left his hometown and headed for Mecca with his basic needs. Hamka stayed in Mecca for about six months. So he worked in a printing factory to support himself. In between his work, he read books in various fields, including tawhid, philosophy, and Sufism, among others. Hamka returned to his hometown but did not return to his childhood village. In July 1927, he settled in Medan. (Luthfiah, Naurah 2023). After returning from Makkah, Hamka was engaged to Siti Raham, the daughter of Endah Sutan. A year after the engagement, on April 5, 1929, Hamka was married to Siti Raham. (Hidayat 2021) After returning from Java and Mecca, Hamka was active in the Muhammadiyah organization and also contributed to the development and education of the Padang Panjang and West Sumatra branches of Muhammadiyah. Through his involvement with this organization, he was no longer limited to his home country.

He traveled to several areas as a missionary representative. During the Japanese occupation of West Sumatra, Hamka was more cooperative than confrontational. He was able to maintain good relations with the Tyokan (Japanese Governor – General) of East Sumatra, who Lieutenant General T. Nakasima then led. Hamka was asked to advise Nakajima on religious matters. When there was a rebellion in Lho Seumawe, a Muslim uprising, Hamka was sent to investigate the matter. He was also appointed as an advisor on Islam to the religious committee formed by the Japanese under the name Syumuhan. In addition, Hamka was appointed as a member of the State Council (Regional Representative Council) of the electoral district. Hamka was also the chairman of the National Defense Front, formed by a unanimous decision in 1947.

In 1949, Hamka moved to Jakarta. His goal was to witness the handover of sovereignty of the Republic of Indonesia, create a new living atmosphere, and make a pilgrimage to his father's grave (Al Fauzan 2023). A year later, the whole family was brought to the capital. In Jakarta, Hamka was appointed to a high position in the Ministry of Religious Affairs. He was a Class F employee in the department. His primary duties included teaching at several Islamic universities, including Yogyakarta State Islamic College (PTAIN), Jakarta Islamic University, Padang Panjang Faculty of Law and Philosophy, Makassar Muslim Indonesia University (UMI), and North Sumatra Islamic University (UISU).

In the First General Election of 1955, Hamka was elected to the Constituent Assembly (DPR) from the Masyumi Party. Hamka only served in the DPR for four years, since President Soekarno dissolved the Constituent Assembly in 1959. In 1960, a year after the Constituent Assembly was dissolved, the Masyumi Party was also dissolved. After these events, Hamka focused his activities on Islamic preaching, teaching congregations at the Al – Azhar Grand Mosque, and sitting in the Muhammadiyah Education Center. In 1964, Hamka was accused of violating an anti – subversive presidential decree. At the suggestion of the PKI, Hamka was thrown into prison. Hamka was released only after Soekarno's old order government ended in 1966. Hamka was detained for two years and four months. From January 27, 1964, to January 23, 1966, Hamka was locked up in prison.

Hamka was then put under house arrest for two months and then detained in the city for another two months. In 1975, Hamka was asked to become Chairman of the Indonesian Ulema Council (MUI). He would serve as Chairman of the MUI for two periods. The first period was 1975–1980 and 1980–1985. However, when the second MUI National Conference was held in the mid–1980s, Hamka resigned less than a year later and returned to office. More precisely, Hamka's resignation took place in May 1981.

Hamka passed away just two months after being inaugurated as Chairman of MUI. Precisely on Friday, July 24, 1981, after he was treated at Pertamina Central General Hospital and buried at Tanah Kusir cemetery. Hamka also holds several honorary titles. First, in recognition of his contribution to the spread of Islam in Indonesia, Hamka was awarded an honorary doctorate from Al–Azhar University in Cairo, Egypt. He then received an honorary doctorate from Moestopo Belagama University. He then received the same degree from the National University of Malaysia in 1974 (Amir 2016). After his death, Hamka was posthumously awarded the Bintang Mahaputera Madya by the Indonesian government in 1986. And finally, in 2011, he was honored as a National Hero by the Indonesian government (Afandi and Damayanti 2020).

Hamka's Works

Hamka is an accomplished writer. His school of thought also covers various academic fields such as theology, Sufism, Islamic education, Islamic history, fiqh, literature, and tafsir. In a period of approximately 56 years, Hamka has produced approximately 118 works, both in the form of books and free articles for various newspapers (Abdul 2020). His writing experience began in 1925, when he was 17 years old. After that, he wrote multiple types of books, including novels, philosophy, Sufi literature, and religious works. He also served as editor–in–chief of various magazines, including Community Guidelines. His most significant work is Tafsir Al–Azhar, which he wrote while in prison. Some of Hamka's works in the field of literature include; Under the Protection of the Kaaba (1937), The Sinking of the Van Der Wijck Ship (1938), Merantau Ke Deli (1939), In the Valley of Life (1939), Picked Up by His Mother (1939), Divine Justice (1939), Mr Director (1939): 1939, Expelled (1940), Margaretta Gauthier (1940). Hamka's works in the field of Islamic religion include: Guidelines for Islamic Missionaries (1939), Religion and Women (1939), Modern Sufism (1939), Philosophy of Life (1939), Living Institutions (1940), Budi Institutions (1940), Lessons Islamic Religion (1956), Sufism Development and Purification (1952), History of Muslims (1975)(Misra Netti 2022).

Hamka's work, which embodies humanist values, is part of the book series Mutiara Falsafah Buya Hamka, specifically the Philosophy of Life. This work provides a description of humans, the secrets of human life, and human behavior. In this work, Hamka presents the idea that humans are of the same level, that between one human being and another there is no particular advantage, all humans are equal before God, and the superiority of humans among each other is only judged by the piety, wisdom, and intelligence of the human mind. This work also contains information about the life desired by Islam, where humans should help each other. The Living Institutions series also includes various human obligations, ranging from those towards oneself to family, society, science, homeland, politics, and property. There is also a work entitled The Budi Institute, where Hamka describes various human virtues, where humans must know and practice these virtues if they want happiness, success, and glory based on the Al–Qur'an and the Sunnah of the Prophet SAW. In all kinds of Hamka's activities and works, he is part of a society undergoing a modernization process. He is a scholar who was born from the interaction between Islamic reformers and social, political, and scientific issues.

Humanism in Islam

The word humanism originates from Latin, specifically from *humus*, meaning soil or earth, and *homo*, meaning human or living creature. From this word, the meaning of the adjectives down to earth and humane is created, which arises from the phrase *humanus* (Safitri and Az – Zafi 2020). The general characteristics of humanism are a firm recognition of humans in terms of abilities, capacities, endurance, status, uniqueness, dignity, and free will. Humanism is also accompanied by many other characteristics, depending on a humanist's perspective. This statement is valuable because humanism allows man to do what he understands and to know himself along the way. The term humanism, especially in the global era, is used freely to justify many other ideologies and practices. Everyone who cares about humanity and its needs, and who recognizes their ability to realize, make decisions, act on them, and live with the results, is a humanist in the broadest sense.

Regarding the history of thought, the expression "humanism in Islam or even 'Islamic' humanism", signifies the revival of ideas associated with classical Greek philosophy and ethics, as espoused by Arab intellectuals (Muslims and Christians alike) in the 9th and 20th centuries. –10 Mohammad Arkoun–, in his 1982 book on the 10th–century philosopher Miskawaih, was perhaps the first to write about "Arab" (mainly not "Islamic") humanism in this way. Later in 1986, Jewish scholar Joel Kraemer published a book on Humanism in the Islamic Renaissance, suggesting that classical Islamic humanism predated both Renaissance European and Christian humanism. In keeping with the universalistic heritage of Greek philosophy, their primary goal was to write works on virtue ethics in a philosophical language that transcended the boundaries of faith and articulated a shared humanity. For example, the major works of the Muslim Fīṣṭuf Miskawaih (d. 1030) and his Christian mentor Yahya ibn Adi (d. 1030) 974 share the same Greek –inspired title "The Perfection of human character. In Miskawaih's words: "For to achieve this goal, humans must love each other, for each person finds his own perfection in the other, and the happiness of the other is incomplete without the first (Leirvik 2020).

In Islam, humanism is often described as humanity based on monotheism, or is referred to as theocentric humanism, where God is the center of all human goals, and every aspect of life is centered on faith in God. (Najamudin 2023). Then the principles of theocentric humanism will be transformed into values that are fully absorbed and practiced by society and its customs. The honor bestowed by Allah SWT on humans confirms the humanist statement that humans possess perfect excellence in developing all their personal activities. Islam places great importance on upholding institutions and order in all things, as well as realizing an orderly life that guarantees human life and happiness in this world and the hereafter. It is clear that in Islam, all aspects of life and discussions about humans are found and explained in the Al – Qur'an and Sunnah of the Prophet SAW.

Islam contains extensive discussions about humanism and has been practiced in various human civilizations. Many verses in the Qur'an command people to do good for humanity, and quite a few hadiths also encourage people to do good to others. There is an author who quotes a verse from the Qur'an, which means: "*Indeed, Allah commands (you) to act justly and do good deeds, to give to your relatives, and Allah forbids evil deeds, evil and persecution. He teaches you so that you can learn.*" This verse is found in Surah an – Nahl, verse 90. Based on this verse, three commands of Allah must be obeyed by all humans. This verse is about acting reasonably, doing good deeds, and providing for all the needs of family and relatives. Behind these three commands, there are also three prohibitions from Allah SWT, namely evil deeds, ungodliness, and persecution. The three commandments and three prohibitions are the foundation of humanity. Justice is a fundamental principle of humanity. The issue of rights and obligations is a matter of

justice. Upholding justice ensures that no one's rights, no matter how small, are taken away, misused, or lost. At the same time, obligations must be fulfilled reasonably.

Hamka's Humanism

Reasonable man is an aspect of humanism put forward by Hamka. For humans, reason is a guardian, and also something that can control humans. It is said that reason controls humans, and everything seen must align with the wishes of the mind. If the mind has not approved, then the body has not done it. But it is also different from humans who have weak minds and stronger passions and desires; it will be easy for humans to find themselves in the decline of life because they are not accompanied by what is in accordance with their hearts and minds (Hamka 1940). It is evident here that reason is indeed very influential in life. Manusa's walk in life is nothing but a friend of reason; human humanity is reflected in a mind fully engaged. Humans use their intellect to think about how much favor they receive from God. Favor from God has various forms; it can be in the form of favors of glory and incomparable heights, which elevate humans above humiliation.

Furthermore, according to Hamka, a reasonable person is someone who gets grace from Allah SWT. It is said that the human being has greater wealth than the millionaire, because what is judged is from the inner side that gets the light of Rabbaniyah guidance. In the inner man, there is a heart full of wisdom, good prejudice, and hope in truth. Humans with a clean mind will be able to see the essence of something, not just judge from the outside. In human nature, according to Hamka, a reasonable human being will monitor several situations. Among these situations are moments of prayer to Allah swt., reflecting on ourselves, revealing our secrets to loyal friends, expressing shortcomings and reproaches, giving advice to improve ourselves, and determining what is halal, what is bad, and what is good.

Hamka said wise people only think of three things. First, prepare provisions for the next day. Tomorrow is the day to come and the last day. Second, find the happiness that the soul desires; third, find the meaning of life (Hamka 1940). Humanity does not exist in others, and only exists in humans. So, how do humans try to refine their behavior, how much effort do they put in, and what are the results of the degree of humanity they achieve? From these human endeavors that can lead to differences in the degree of each, some rise, some soar, until they reach the degree of angels.

In Hamka's discourse, three types of original traits exist in humans, which are used to perfect human animal nature: tendency, anger, and selfishness. If man, in his intellect, is defeated by animalistic tendencies, then he is also close to animals, and greed arises. And if man's intellect is overcome by anger, then a ferocious attitude will emerge, like animals roaming in the jungle. Then, in the habit of selfishness that defeats human reason, it will give rise to a nasty, clever attitude, such as cheating and oppressing others. But if these bad habits can be defeated by reason, or reason can control them, then humans can slowly lead to glory in life. The mind that regulates all human actions so that these actions can be accounted for, then the mind needs to be refined, made higher, and brighter. Humans must gain more profound wisdom and knowledge, enabling them to distinguish between good and evil.

The desire for power is an instinct embedded deep in the human psyche. Killing that desire is tantamount to killing the person himself. However, religion, humanity, and philosophy do not offer the possibility to use and understand this power, which is to know and perfect oneself. Human freedom lies in the very nature of being born free. Humans are free to express emotions, be themselves, and come and go. Freedom in all the gifts that God has given him since his birth, without disturbing the freedom of others or the

peace of society. Therefore, human life will not be clean if their freedom is restricted or limited.

Humans respect people who express ideas and beliefs. It is a product of thought, and after careful thought and reflection, people are free to express it to the public. Then others will also be free to discuss the ideas. However, a free person must express these ideas and abide by laws that align with justice and regulations, ensuring they do not infringe on the freedom of others. Therefore, one is not free to incite others to commit crimes or to incite the public to rebel and overthrow the legitimate government. Even if one does so, one must be punished. This is because people abuse their freedom to destroy their freedom and security. However, one cannot be prevented from expressing one's opinion on a matter, even if it differs from the prevailing opinion; it must be respected (Hamka 1940). Hamka is an accomplished writer. His school of thought also covers various academic fields such as theology, Sufism, Islamic education, Islamic history, fiqh, literature, and tafsir. In a period of approximately 56 years, Hamka has produced approximately 118 works, both in the form of books and free articles for various newspapers.

Conclusion

Human existence (humanism) from the perspective of Hamka's Islamic philosophy concerns how humans exist, how they carry out activities in life, and what they use to produce a safe and prosperous standard of living. Humanism has its own meaning for each thinker. Humanism discusses everything that exists in humans. Based on Hamka's thoughts, humanism is seen in what humans have, namely in the form of reason and freedom. The human nature reflected in humans is distinct from that of other creatures. Humans use reason to gain the glory of life and avoid despicable attitudes that God does not like. The essence of man is a creature that uses reason uniquely, distinguishing itself from other creatures by avoiding and negating traits found in humans, ensuring there is no chaos in life activities. Hamka's humanism contains how humans must act in accordance with what is already in themselves, namely reason as the only thing that exists in humans, developed, and used as well as possible, and the nature of freedom for life in accordance with Islamic teachings for the happiness of the world and the hereafter, with the Ridha Allah SWT. What exists in humans as reason and freedom is vital for creating an intellectual standard of living. The freedom in question is the freedom for humans to convey and express opinions, even though they are different from others.

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