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## Hikmah as a Solution to the Crisis of Adab in Buya Hamka's Thought

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### Abstract

*This research aims to analyze Buya Hamka's perspective on resolving the crisis of adab (ethics) through the Qur'anic concept of hikmah. Employing a qualitative library research method, the study uses thematic content analysis to examine primary sources, particularly Hamka's Tafsir al-Azhar, essays, and speeches, alongside relevant secondary literature. The analysis is structured through three stages: comparing various interpretations of hikmah and adab across Hamka's works, contrasting differing emphases in context, and criticizing through a thematic coding framework that includes hikmah, adab, qalb, 'aql, and iman. This approach enables the study to extract deeper meanings and reveal the interconnectivity of Hamka's ethical thought. The results show that hikmah is the harmony of interconnected meanings, where the achievement of hikmah is the main goal for those who study it. Hamka proposed several ways to gain hikmah: reading and understanding the Qur'an,*

*thinking deeply, and imitating good behavior. Hamka argues that hikmah can be a solution to overcoming the crisis of adab through strengthening the seven aspects of spiritual intelligence, namely al-rub, al-qalb, al-nafs, al-aql, faith, worship, and adab. Spiritual intelligence has an important role in maintaining mental health, ultimately contributing to civilized individuals' formation. This study contributes to the field of Islamic thought and Living Qur'an by offering a Qur'anic-rooted philosophical framework of hikmah through the lens of Buya Hamka's scholarship, promoting an integration between inner ethics (adab) and outer conduct in contemporary Muslim life.*

**Keywords:** *Adab, Crisis of Adab, Hamka, Method of Hikmah, Hikmah, Thinking.*

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## INTRODUCTION

Every human being is born into the world with their nature or potential (Islam, Baqi, et al., 2025; Subir, Islam, Darmawan, Azmi, & Mushaffa, 2024). However, the pattern of growth and development of his life is greatly influenced by external factors. The rapid advancement of technology has encouraged Western civilization to flourish (Al-Attas, 2010, p. 169; Husaini, 2018, p. 3; Indra, 2018, p. 350; Islam, 2017), which in turn has a significant impact, including on the current generation (Indra, 2018, p. 253; Islam, Miftah, & Marjany, 2024; Istiani & Zaduqisti, 2017; Nur Cholis & Syahril, 2018, pp. 47–48; Shafwan & Zakariya, 2021, p. 143). The impact encompasses various aspects, such as mental health, morality, psychological conditions, spiritual emptiness, and the role of religion in human life. Various life problems, such as anxiety, restlessness, and stress, are often not accommodated by faith-based values, thereby exacerbating an individual's condition (Azmi, Oktaviani, Islam, & Mushaffa, 2025; Muttaqien, 2019; Trisnani, Islam, & Hidayatullah, 2025). Living equanimity through understanding *hikmah* is very important when dealing with this complexity. So, *hikmah* can be the main guideline in realizing human nature as witnessed since it was in the womb (M. Solihin dan M. Rosyid Anwar, 2004, p. 16).

In the context of the development of the current era of globalization, humans tend to think about various changes occurring without first establishing *adab* as the fundamental foundation in their inner life (Islam, 2023). Amid the rapid modernization, reading and understanding the Qur'an have become a must for every Muslim. One of the Asmaul Husna, namely Al-Hakim, in the Qur'an, is identified as *hikmah*, the meaning of which can vary according to the context (Jaedi, 2019; Muhammadi, 2022). This fact shows that *hikmahs* need

to be returned to their original essence by understanding the *hikmah*, which allows everyone to behave according to the knowledge he already has.

Some scholars interpret *hikmah* as religious knowledge or a deep understanding of the verses of the Qur'an. Others associate it with a prophetic nature, name, and *hikmah* derived from revelation and its limitations expressed in words (Al-Umar, 1412, p. 11). *Hikmah* has a critical position, as explained by Allah SWT in the Qur'an. *Hikmah* is given to whoever wants and has a very high value (Hamka, 2001d, p. 539; Zamzami, 2016).

*Hikmah* solves various problems related to *hikmahs*, both to oneself, the Creator, and fellow humans. Allah SWT explains to His servants that the life of this world is temporary, and His *hikmah* is reflected in the grace of *hikmah*. Understanding *hikmah*, one can gain a clear view, like the contemplation of Allah, which can distinguish between truth and the deceptions of Satan. In the Hadith of Saheeh Bukhari, it is stated that envy is only allowed against two groups: *firstly*, those who are blessed with wealth by Allah and use it in the path of righteousness; *Secondly*, the one who is given *hikmah* and practices it (Al-Umar, 1412, p. 22). The statement emphasizes that *hikmah* is very important in facing the dynamics of the modern world, which is full of challenges. Some scholars, such as Ibn Sina (Avicenna), define *hikmah* as the perfection of the soul, as well as a tool for weighing the truth, both theoretically and practically (Qadir, 1991, p. 11).

In this context, the *Living Qur'an* approach becomes essential for understanding how Qur'anic values such as *hikmah* are not only interpreted textually but also embodied in the practices and thoughts of contemporary Muslims, as emphasized by scholars like Nasr Hamid Abu Zayd and Abdullah Saeed. Abu Zayd argues that the meaning of the Qur'an is not static but evolves through the interaction between the text and social realities (A, 2021). Meanwhile, Abdullah Saeed highlights the importance of a contextual approach in understanding the moral and spiritual values of the Qur'an to ensure their continued relevance in modern life. Within this framework, *hikmah* as a Qur'anic value functions as an ethical and epistemological foundation for responding to contemporary challenges. Buya Hamka's thought, therefore, serves as a concrete example of how Muslims interpret and implement the value of *hikmah* in addressing the crisis of *adab* in the modern era (Hatta, 2023).

*Hikmah* still plays an important role in maintaining and balancing the rapid progress of civilization, primarily through its values. These values are in line with the views of Imam

Al-Ghazali, defining *hikmah* as a guideline in charity, civility, and character building, and in some contexts, is also interpreted as the science of interpreting the Qur'an (Mujib, Syafi'ah, & M., 2009, p. 261). This condition shows a shift in understanding of *hikmah* from the traditional to the contemporary era. In the modern century, a new understanding of *hikmah* was developed by Fakhruddin al-Razi, stating that *hikmah* could not be separated from two main aspects, namely the scientific (*ilmiah*) and practical (*amaliyah*) aspects (Fahrurrazi, 1981, pp. 72–73).

The pioneers of renewal in the contemporary era encourage awareness that Indonesia also has some figures playing a significant role in providing enlightenment for the nation, one of which is Haji Abdul Malik Karim Amrullah (HAMKA) (Huda, 2021; Jamarudin, May, & Pudir, 2019). As a figure of renewal in Indonesia, HAMKA is known not only for its monumental works, *Tafsir Al-Azhar* (Lukman, 2022), but also for his various other works, such as *Tasawuf Modern*, *Filsafat Hidup*, *Lembaga Hidup*, *Lembaga Budi*, and *Lembaga Hikmah*. The uniqueness of HAMKA's method in explaining the concept of *hikmah* distinguishes it from other scholars. He not only expounds *hikmah* theoretically but also relates it to spiritual experiences and his life's journey. This approach provides a broader and more profound dimension to understanding *hikmah* (Ulfah, 2016). This shows that the teachings inherited by HAMKA provide insight for the next generation to emulate the ideas that he has initiated.

One of HAMKA's important contributions to *hikmah* can be found in *Tafsir Al-Azhar* (Raudlotul & Dermawan, 2023), especially in interpreting surah An-Nahl. In his commentary, he explained that *hikmah* is often considered more subtle than philosophy. If philosophy requires the training of the mind and logic, *hikmah* can be understood even by those who do not yet have academic intelligence. More than just a string of words, according to HAMKA, true *hikmah* is manifested in one's actions and attitudes in life (Hamka, 2001d, p. 235).

Previous research discussing the analysis of Buya Hamka's thinking regarding the solution to the *adab* crisis through the *hikmah* method has been carried out by many previous researchers. Based on the authors' observations, these studies can be classified into three main trends. *Firstly*, the study of *hikmah* and politeness includes various aspects, such as politeness to Allah SWT, politeness to the Prophet PBUH, politeness to parents, politeness to oneself, politeness in the community, and politeness in the assembly. *Secondly*, in the context of three curriculum domains, namely cognitive (science "ilm), psychomotor (*amal*), and affective (*akhlak*), the concept of Sufism moral education expands its scope by adding

one additional domain, namely the spiritual domain (*iman*). *Thirdly*, research that highlights the concept of virtue, which aims to eliminate negative traits in humans in order to form a better character so that individuals can play a more positive role in society (Dayantri & Sapri, 2024; Giantomi, Eq, & Suhartini, 2021; Rohmah, 2023; Safitri, 2020; Syawitri & Iryanti, 2024).

Therefore, the author presents previous research as a reference and comparison material so that they can complement each other. If the previous research focused more on three main trends, then in this study, the author will discuss several important aspects of *bikmah* in Hamka's thoughts. These aspects include the concept of *bikmah* according to Hamka, Hamka's way of obtaining *bikmah*, the purpose of *bikmah* in his view, the implementation of *bikmah*, the relationship between *bikmah* and *adab*, the challenges of *adab* in the modern era, *bikmah* as a solution to the crisis of *adab*, and the relationship between *bikmah* and happiness.

This study analyzes Buya Hamka's thoughts on solving the *adab* crisis through the *bikmah* method. Therefore, this study emphasizes the importance of digging deeper into Buya Hamka's thoughts and works, especially in formulating ideas and solutions for developing and advancing culture, technology, and information. Thus, *adab* remains an inseparable part of the progress of the times so that innovation and moral values can run in harmony.

This study contributes to the field of Islamic thought and the *Living Qur'an* discourse by offering a Qur'anic-rooted philosophical framework of *bikmah* through the lens of Buya Hamka's scholarship. By exploring how Hamka interprets and applies Qur'anic values in addressing the moral and intellectual challenges of his time, this research highlights the relevance of *bikmah* as a dynamic and contextual principle. It serves not only as a source of ethical reasoning but also as a guiding force for balancing inner ethics (*adab*) and outer conduct in the everyday lives of Muslims. Through a thematic and contextual analysis of Hamka's works, particularly his *Tafsir al-Azhar*, this study seeks to demonstrate how Qur'anic wisdom can continue to shape contemporary Muslim identity, thought, and action. In doing so, it reinforces the notion that the Qur'an remains a living source of guidance, capable of informing both personal virtue and social responsibility in a rapidly changing world.

This study uses the literature review method (Fahrudin, 2020), a systematic and structured approach to identify, evaluate, and synthesize works produced by researchers and practitioners before (Okoli & Schabram, 2010, pp. 1–3). This study analyzes Buya Hamka's

thinking regarding the solution to the *Adab* crisis through the *hikmah* method. Therefore, the literature sources include books, journals, proceedings, magazines, and articles relevant to the theme. The primary sources related to the book include the works of Buya Hamka, such as *Tafsir Al-Azhar*, *Falsafah Hidup*, *Lembaga Budi*, *Lembaga Hidup*, and *Tasawuf Modern*.

The data analysis in this study was conducted using thematic analysis techniques with a specific focus on key concepts in Buya Hamka's thought. Thematic analysis is a qualitative method used to identify, analyze, and interpret patterns of meaning (themes) within qualitative data (Heriyanto, 2018, p. 317). This research adapts the thematic coding framework by focusing on five interrelated core themes: *hikmah* (wisdom), *adab* (ethics/manners), *qalb* (heart), *'aql* (intellect), and *iman* (faith). These themes were selected based on the centrality of their role in Hamka's writings, especially in addressing the moral and spiritual crisis of *adab*.

The analysis was carried out in three stages:

1. Compare – Identifying patterns, similarities, and recurring references related to the five key themes in various works of Buya Hamka, especially his tafsir *Al-Azhar*, essays, and speeches.
2. Contrast – Highlighting differences in how these concepts are articulated in different contexts, including their shifts in emphasis depending on the audience or issue addressed.
3. Criticize – Interpreting and evaluating Hamka's thoughts critically, particularly how he constructs arguments using Islamic sources (Qur'an and Hadith), and how he integrates them within the ethical-philosophical framework of *hikmah* and *adab* (Naeem, Ozuem, Howell, & Ranfagni, 2023).

To support the analysis, the study also presents a thematic coding matrix categorizing excerpts from Hamka's texts under each of the five core themes (Jnanathapaswi, 2021). For example, the theme of *hikmah* is linked with how Hamka interprets certain Qur'anic verses (e.g., *Luqman 31:12*), not just descriptively but as a foundational concept in cultivating *adab* and guiding both *qalb* and *'aql* toward *iman*. Each Qur'anic verse or Hadith cited by Hamka is therefore not only listed, but also analyzed in terms of its argumentative function, how it serves as a source of ethical reasoning, not merely a doctrinal reference.

A sample coding table is included below to illustrate how the themes are structured:

Theme	Textual Reference (Qur'an/Hadith)	Hamka's Interpretation	Function in Argument
Hikmah	Luqman 31:12	Wisdom as divine gift tied to gratitude and ethical conduct	Foundation of ethical guidance
<i>Adab</i>	Hadith: " <i>Innāmā bu'ithtu liutammima makārim al-akhlāq</i> "	<i>Adab</i> as the peak of prophetic mission	Framework of moral cultivation
<i>Qalb</i>	Qur'an 26:88–89	The heart as the locus of sincerity and divine acceptance	Spiritual orientation
<i>Aql</i>	Various Tafsir excerpts	Intellect must be guided by revelation	Rational-ethical balance
<i>Iman</i>	Qur'an 49:15	Faith as a synthesis of heart, intellect, and action	Ultimate goal of moral formation

**Table 1. Sample Coding**

This integrative approach ensures that Hamka's use of Qur'anic and prophetic texts is not merely descriptive, but rather analytical, showing how these sources are used to build his ethical vision and offer solutions to the crisis of *adab* in modern Muslim societies.

## DISCUSSION

### 1. Definition of *Hikmah* According to Buya Hamka

*Hikmah* derives from the form of masdar fi'il *hakama*, rooted in the letters *ha*, *kaf*, and *mim*, meaning to restrain or prohibit (Ma'luf & Al-Yassu'i, 2008, p. 221). In this context, *hikmah* means prohibition aimed at good and keeping away from tyranny. A person renouncing tyranny to gain virtue is considered an individual who obtains guidance. Therefore, *hikmah* can be understood as a guide from God (Munawwir & Fairuz, 2007, p. 286).

Etymologically, *hikmah* has several meanings. *Firstly*, *hikmah* is interpreted as justice, science, patience, and prophetic and refers to the Qur'an and the Gospel (Mandzur, 2010, p. 140). *Secondly*, *hikmah* includes a deep understanding of the best principles in science,

requiring continuity in self-development and improvement to master the field studied (al-Asfahany, 2009a, p. 167, 2009b, pp. 126–127). *Thirdly*, *hikmah* is also understood as the ability of realizing the truth by integrating reason and knowledge. Along with the development of science, the meaning of *hikmah* is getting wider and not limited to one definition but reflects the various values contained in it (al-Qahtan, 1424, p. 30). For example, *hikmah* symbolizes justice, rejects all forms of oppression, patience that has anger, and knowledge that rejects ignorance as a form of prohibition for humans. With its various meanings, *hikmah* remains a fundamental principle in self-development and deepens the understanding of truth and wisdom.

The *hikmah* in the Qur'an has a deep and broad meaning, covering various aspects of life. *Hikmah* is mentioned in the Qur'an and explained in several verses, affirming its importance in Islamic teachings. For example, the Qur'an mentions that *hikmah* refers to the hadiths delivered by the Prophet PBUH. This shows that *hikmah* is not limited to the Qur'an alone but also includes the teachings of the Prophet Muhammad PBUH. Before the arrival of the Prophet, the believers were in darkness, but with his presence, they obtained guidance and *hikmah* that guided them to the truth (Hamka, 2001b, pp. 982–983).

When *hikmah* is mentioned separately without being directly linked to the Qur'an, its meaning becomes broader and covers various aspects of life. *Hikmah* includes truth in words, deeds, and beliefs, as well as the ability of putting things in their place (Kurniati, 2021). Allah SWT bestows *hikmah* on whomever He wills, providing a deep understanding of the Qur'an and As-Sunnah. Those who gain *hikmah* also get various other virtues. This shows that *hikmah* is not just knowledge but also a deep understanding that is reflected in thoughtful actions and mindsets (Hamka, 2001d, pp. 655–658).

In contrast to the philosophical view, *hikmah* is related to the concept of love for *hikmah*. In philosophy, the term comes from Greek, where “*Philo*” means love and “*Sophia*” means *hikmah*, reflecting the human desire to understand and love *hikmah* (Bakhtiar, 1999, p. 6). There is also an opinion stating that the word “*filosof*” derives from the Arabic “*falsafah*” (Kasno, 2018, p. 4; Saifuddin, 2018; Taofiq, 2018), adapted from the Greek term “*philosophy*,” meaning a deep desire to understand and love *hikmah* (Yazdi, 2003, pp. 4–5). Socrates, who opposed the sophists, first used the term “*philosophus*” to refer to himself as a lover of *hikmah* (Ma'luf & Al-Yassu'i, 2008, p. 593). Later, this term was absorbed in Arabic into “*falsafah*” or

philosophy. *Hikmah* is considered the highest human achievement obtained through intellect, heart, and a deep mindset.

This view is also reinforced by the thinking of Muslim figures, such as al-Ghazali, Sayyid Qutb, and Nurcholish Madjid. According to al-Ghazali, *bikmah* is the power of knowledge that allowing a person to distinguish truth from falsehood and encourage him to do righteous deeds (Madjidi, 1997, p. 88). Meanwhile, Qutb emphasized that *bikmah* is the result of education contained in the Qur'an, which is nicknamed *al-Hakim* (the Most Wise) (al-Khazandar, 2009, p. 4; Ulufah, Safi'i, Sokip, & Islam, 2024). In the Qur'an, Allah SWT says that His book contains *bikmah*, meaning that each verse has a *bikmah* suiting the individual's condition (Hamka, 2001c, p. 5556). Nurcholish Madjid added that *bikmah* manifests in wise daily actions (Hamka, 2001e, p. 3583). Nurcholish Madjid added that *bikmah* is manifested in wise actions in daily life (Islam, Amelia, et al., 2025; Zuhriyah, 2012). These three thinkers agree that *bikmah* is a wise attitude born from the integration of knowledge and *bikmah*, supported with a strong will, sharp logical thinking, and maturity in thinking.

*Hikmah*, according to Hamka, is not just theoretical knowledge but also a profound encouragement to understand the essence of science and its true meaning (Hamka, 1994, p. 362). To him, *bikmah* cannot be obtained only through theoretical learning but must also be supported with in-depth practical experience (Hamka, 2001b, p. 983). In Hamka's view, *bikmah* is the result of thinking that develops through direct interaction with life and applying science in actual practice. This view confirms that *bikmah* plays an important role in the search for the truth and living a life entirely of *bikmah* (Hamka, 1994, p. 363).

Hamka emphasized that wise people will receive rewards from God because they view nature and events as a means to know Him. In the Arabic tradition, those who have *bikmah* are called *al-Hakim*, one of the names of God. Therefore, *bikmah* is Allah's highest gift to His servants (Hamka, 2001d, p. 656). The Qur'an mentions that Allah bestows the understanding of Qur'an and Sunnah to whomever He wills, and only those given *bikmah* can learn from His words (Hamka, 2001d, pp. 657–658). This emphasizes Hamka's view that *bikmah* is a harmonious connection of meaning, where achieving *bikmah* is the main goal for those seeking to deepen it.

Based on the above statement, the conclusion about hikmah is that *bikmah* in Arabic is often interpreted as “wisdom” or “deep understanding.” In a broader sense, *bikmah* includes insights gained through life experiences, reflections, and learning processes. From a

religious perspective, especially in Islam, *hikmah* refers to a deep understanding of Allah's divine teachings and values. In addition, *hikmah* also reflects the ability of implementing this understanding in daily life with full *hikmah* and high awareness.

## 2. Approaches to Acquiring Hikmah According to Buya Hamka

Hamka says one way to gain *hikmah* is to read and understand the Qur'an. As a Divine revelation loaded with *hikmah* and truth, the Qur'an has a depth of meaning and is arranged with the proper placement in each of its verses. Understanding the interpretation and practicing its teachings daily will help a person feel extraordinary (Hamka, 2001e, pp. 3202–3203). Making the Qur'an a guide for life is a journey liberating the soul from falsehood and error and leading it to *hikmah* and a deeper understanding of the essence of life. Allah SWT describes the Qur'an as the mother of all books with noble values and full of *hikmah*, which can shape a person's perspective on *hikmah* and philosophy as they mature (Hamka, 2016, p. 299). In this sense, philosophy becomes an integral part of *hikmah*, encouraging humans to think deeply and understand the hidden essence. However, to achieve this depth of thinking, it is necessary not only to have a sharp intellect but also to have a trained intellect and consistency in applying the values of the Quran in real life.

The following approach to gaining *hikmah* is to think deeply and get used to kindness. *Hikmah* is not only related to logical thinking but also requires philosophical depth. Ibn Rushd translated *hikmah* as philosophy and viewed it as profound (Marzuki, 2009, p. 67). This thinking aligns with the view of al-Ghazali, affirming that *hikmah* includes good hikmahs and the courage to convey the truth, even in difficult situations (Hamka, 2001d, p. 657). Therefore, a person with *a hikmah* combines morality with science and understands that *a hikmah* without knowledge can be misleading, while science without morality becomes meaningless.

Ibn Arabi also affirms this approach in his work, *Futubat* (Marzuki, 2009, p. 71). Thinking profoundly and training oneself in kindness is, according to Hamka and other philosophers, the first step in achieving *hikmah*. Although Ibn Rushd emphasized the importance of deep thinking, balancing critical thinking and applying *hikmah* values in life remains central to achieving true *hikmah*.

In addition, according to Hamka, *hikmah* can be gained through imitating the good attitude of others. In this case, Hamka initially emphasized that thinking profoundly and living a life entirely of kindness is the primary way to achieve *hikmah*. However, this approach may not be straightforward for some people. Alternatively, one can gain *hikmah* by imitating the attitudes and behaviors of individuals who are known to be wise, such as community leaders who have *hikmah*. Imitating how they speak, behave, and act, one can internalize the *hikmah* values in oneself (Hamka, 2001d, pp. 344–345). The best example is the Prophet Muhammad SAW, whom Allah blessed with extraordinary *hikmah*. The Qur'an emphasizes that the Prophet was sent to teach his people the Book, Sunnah, and *hikmah*. Imitating his morals, one can understand and practice *hikmah* daily (Hamka, 2001h, pp. 344–345).

In addition to the Prophet Muhammad SAW, another figure known to have *hikmah* is Luqman al-Hakim, who was mentioned in the Qur'an during the time of the Prophet Daud. Allah bestowed upon him extraordinary *hikmah*, which was reflected in his counsel to his son. Luqman emphasized the importance of self-introspection and avoiding arrogance when committing immorality. His advice reflects his profound *hikmah* in educating children (Maulana & Tajussubki, 2023). The Qur'an also mentions that Allah bestows *hikmah* on Luqman, including the understanding that gratitude to Allah is essentially a form of gratitude to oneself (Hamka, 2001c, p. 5565). By imitating Luqman's advice and behavior, one can gain similar *hikmah*. This shows that *hikmah* can be developed in a person through learning from wise figures and a deep understanding of the teachings of the Qur'an.

### 3. The Objectives of *Hikmah* viewed from Hamka's Perspective

The objective or purpose of *hikmah*, according to Hamka, is *firstly* to be wise in carrying out obligations. *Hikmah* is, according to Hamka, reflected in words, actions, and attitudes in living life, so it becomes an example of the ummah as taught in the book and sunnah. Through these teachings, the people are guided to be free from false beliefs and the influence of polytheism and to cleanse themselves from negative traits such as hatred, envy, and betrayal. This purification process is not only related to the spiritual aspect but also includes the physical dimension, thus helping one to distinguish between true and false beliefs. With the cleanliness of soul and mind, a person will be more open to accepting the truth and survive living with *hikmah* (Hamka, 2001d, p. 658).

The second purpose of *hikmah* is to know the essence of something and the secret of life. True *hikmah* requires an unwavering dedication to uncovering the deep meaning behind everything. This process demands diligence in research and consistency in devoting thought and attention to the fullest. To achieve a deep understanding, studying every layer of knowledge takes earnest effort. Sincerity is the main factor in revealing the secrets of life, while strong faith and trust in seeking knowledge are absolute. With hard work, sincerity, and perseverance, one can gain a deeper insight into the nature of life (Hamka, 1994, p. 362).

In addition, the third goal of *hikmah* is to be able to align between action and knowledge. Every individual who has received guidance from Allah SWT must develop knowledge and practice it because this is part of the gift of *hikmah* given to him. However, even though they have tried their best, the results do not always meet expectations and sometimes even drain their energy and mind (Hamka, 2001e, p. 3665).

On the other hand, the fourth goal of *hikmah* is to know God. Wise men attain awareness of God's existence through observation of the universe. They are considered wise because they have *hikmah*, in Arabic called *Al-Hakim*, a trait that is directly related to one of Allah's names. *Hikmah* itself is one of the greatest gifts that Allah bestows on man, making it the highest source of *hikmah* for His servants (Hamka, 2001a, p. 299).

The ultimate goal of *hikmah* is to achieve happiness. True happiness is, according to Hamka, rooted in two main aspects. Firstly, happiness comes from within the human soul. Each individual has four soul forces that can guide him to happiness: *hikmah*, courage, determination, and justice. Combining these four elements, one can achieve true happiness, the culmination of which will be felt in the hereafter. Secondly, happiness is also related to the physical aspect, as Aristotle stated. Hamka accepts this view with the conviction that worldly happiness should not be neglected on the way to the happiness of the hereafter (Hamka, 1961, p. 39).

Based on Hamka's thoughts, *hikmah* is important in achieving genuine happiness. *Hikmah* is a deep understanding of nature and its creator, which can only be obtained through a mature mind. Awareness of God's existence will guide people to have good *hikmahs*. *Hikmah*, part of a day, will neither arise from deviant behavior or criminal acts, nor will it be easily influenced by ideologies or doctrines that develop over time. Therefore, through a deep understanding of nature and God's existence, humans can achieve true happiness in this world and the hereafter.

Having examined the meaning and purpose of *hikmah*, it can be concluded that humans are naturally encouraged to return to making *hikmah* a guideline for living life. Amid the moral and spiritual crisis having hit the modern era, awareness of the importance of seeking *hikmah* is increasingly urgent. Allah, as the primary source of *hikmah* and beauty, guides those seeking to walk the path to happiness, both in this world and in the hereafter.

#### 4. The Implementation of Hikmah According to Hamka

Previous discussions have outlined various concepts of *hikmah* in the theoretical realm. However, no concept exists behind these theories the beauty of which exceeds the *hikmah* itself (Ulfah, 2016). *Hikmah* is an intellectual understanding that can be applied to community life. Thus, *hikmah* guides its owner to the truth and instills awareness that every action and energy deployed in social life aims to benefit the wider community (Hamka, 1961, p. 137, 1981, pp. 124–125).

Hamka emphasized that applying *hikmah* will not achieve perfection without a fair attitude. According to him, justice is an aspect inseparable from *hikmah*. As a science leading the people to the truth, *hikmah* must be balanced with justice, a benchmark for truth itself (Gülen, 2005, p. 76). Without justice, *hikmah* will lose its essence and value of benefits.

In his book entitled *Filsafat Hidup*, Hamka stated that *hikmah* is the science guiding humans to the truth, while justice functions as a scale to judge the truth (Hamka, 1994, p. 115). From the presentation, there is a connection between *hikmah* and justice because both contribute to achieving the same goal, namely truth. Therefore, the application of *hikmah* will only achieve perfection if it is based on actual truth, which can be realized after a fair judgment process.

Allah bestows reason on humans and gives them the responsibility for maintaining and managing good governance on earth. As a caliph, humans bear the mandate from Allah, which will later be accounted for in the hereafter. Therefore, *hikmah* is crucial in making decisions and carrying out the mandate well (Hamka, 1994, p. 126). As Allah says in Surah Al-Isra: 70, "Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures" (Hamka, 2001f, pp. 4093–4094). If we examine human beings with their bodies, minds, and souls we can see how perfect and precious Allah's creation is. A Muslim understands that Islam establishes a code

of ethics to direct desires and control actions within certain limits. Qur'an and Sunnah have detailed These codes and ethics (Hamka, 2001g, p. 1612).

*Hikmah* is a combination of knowledge and justice born from experience and learning processes. Theoretical *bikmah* is not something inborn but rather acquired through the journey of life and deep reflection. This *bikmah* includes knowledge of God, religious understanding, and the principle of justice. With *bikmah*, one can distinguish the right from the wrong and carry out worship to the Creator with full *bikmah* per the principles in theoretical *bikmah* (Ja'far, 2011, p. 39). This view is also emphasized by Imam al-Ghazali, stating that theoretical *bikmah* includes an understanding of reality, the ability to distinguish the right from the wrong, and a harmonious integration of thought to guide practical action (Gülen, 2005, p. 77).

Individuals having theoretical *bikmah* generally show mature personality development. They can appreciate the uniqueness and diversity of others without being bound by dominant social norms. In addition, they guide themselves with moral principles including integrity, honesty, justice, and kindness (Hamka, 1994, p. 96). Making Qur'an and Sunnah the primary source of *bikmah*, they continually deepen their understanding and broaden their horizons about the world.

According to Hamka, in practicing *bikmah*, one must consider the right actions and understand the meaning of goodness in life. *Hikmah* includes intellectual, moral, and practical aspects in daily life, aiming to create the well-being for oneself and benefit the surrounding community.

In the modern era, the practice of *bikmah* often experiences distortions. Some may think of *bikmah* as occult knowledge of magic or supernatural powers. However, according to Hamka, the true essence of *bikmah* is to learn from life experiences and use them as a guide in living daily life. Thus, everyone can formulate solutions to their various challenges and problems.

Hamka illustrates the application of *bikmah* in daily life through his experience. One of its examples relates to how a person values and treats others. The Qur'an affirms that denouncing or degrading others is an unpraiseworthy act. In this case, Hamka invites us to reflect that when we insult or offend others, we are also humbling ourselves. Therefore, the happiness of life depends not only on personal interests but also on the ability of living in harmony and respect for each other (Hamka, 1994, p. 124).

The description above describes how Hamka successfully applied the *hikmah* of the Qur'an to his life to achieve the essence of various life experiences. This emphasizes the importance of understanding and appreciating the *hikmah*'s values as a daily life guideline.

## 5. The Relationship between *Hikmah* and *Adab*

Etymologically, the word *Adab* came from *addaba-yuaddibu-ta'dib* *addaba-yuaddibu-ta'dib*, meaning polite, polite, friendly, and subtle. This meaning is closely related to ethics, *hikmahs*, and commendable behavior (Husaini, 2018; Islam, 2023; Islam & Fawaz, 2017; Islam & Nasution, 2024; Todd, 2020). Meanwhile, individuals teaching the values of *hikmah*, politeness, personality, and self-development are called *mu'addib* or educators (Latifi, Udasmoro, & Juliasih, 2019; Ridwan, 2018). From the perspective of Sufism, Abu al-Qasim al-Qusyairy (d. 465 H) defines *adab* as a set of all good qualities embedded in the human soul (al-Qusyairy, n.d., p. 474). Meanwhile, according to al-Fayumi in his work entitled *al-Misbah al-Munir*, *adab* is defined as a good moral quality reflecting the actualization of goodness in a person (al-Fayyumi, 2008, p. 9).

Ibn al-Qayyim al-Jauziyyah explained that *adab* is a tangible manifestation of good behavior, reflecting a person's efforts in internalizing and practicing good values in their lives (Al-Jauziyyah, 2011, pp. 2360–2361). This view aligns with the Nawawi al-Bantani's thought, defining *adab* as applying all praiseworthy things to speech and deeds (Al-Bantani, n.d., p. 65). Based on the various views of these scholars, *adab* is better understood as an internal impulse encouraging a person to do good. If *adab* is only seen as good behavior, this concept will be able to be put in an axiological framework, emphasizing moral action's value and benefits.

In the framework of axiology, Al-Ghazali, in his work entitled *Ihya Ulumuddin*, explained that *adab* is not just an outward behavior but something intrinsically embedded in human beings as the essential nature to act reasonably and correctly. In other words, there is a close connection between *adab* and *al-kehalq*, showing that *adab* is not only the result of habituation but also part of the essential human character that shapes the way of thinking and acting in daily life.

"...فالأدب: تهذيب الظاهر والباطن فإذا تهذب ظاهر العبد وباطنه صار صوفياً أدبياً، وإنما سميت المأدبة مأدبة لاجتماعها على أشياء، ولا يتكامل الأدب في العبد إلا بتكامل مكارم الأخلاق، ومكارم

الأخلاق مجموعها من تحسين الخلق، فالخلق صورة الإنسان والخلق معناه... أن الله تعالى خلق الإنسان وهياً لقبول الصلاح والفساد وجعله أهلاً للأدب ومكارم الأخلاق، ووجود الأهلية فيه كوجود النار في الزناد ووجود النخل في النوى، ثم إن الله تعالى بقدرته ألهم الإنسان ومكنه من إصلاحه بالتربية إلى أن يصير النوي نخلاً... فالأدب: استخراج ما في القوة إلى الفعل، وهذا يكون لمن ركبت السجية الصالحة فيه، والسجاية فعل الحق لا قدرة للبشر على تكوينها، كتكون النار في الزناد إذ هو فعل الله المخلص واستخراجه بكسب الأدمي، فهكذا الأدب منبعها السجايا الصالحة والمنح الإلهية، ولما هياً الله تعالى بواطن الصوفية بتكميل السجايا فيها توصلوا بحسن. (Al-Ghazali, 2011, p. 1707)

The quote explains that *adab* is a process of fostering, structuring, and purifying individuals' minds, souls, and behavior, Arabic called *Tabzib al-zahir wa al-batin*. The perfection of *bikmahs* can only be achieved through *takamuli makarim al-akhlaq*, the perfection of noble morals. Etymologically, *adab* comes from the word *al-kehluq*, meaning that there is something in humans that Allah has created, namely *al-sajaya al-salihah* or the exemplary innate character. This disposition is a decree of Allah and cannot be changed by man (Al-Ghazali, n.d., p. 17). In practice, humans do not have the will to determine these innate traits because of their nature as a guideline that directs individuals to act by God's will. Thus, al-Ghazali successfully explained the relationship between *adab* from an ontological and axiological perspective.

Syed Muhammad Naquib al-Attas elaborated the concept of *adab* in three main dimensions: ontological, epistemological, and axiological. In the ontological dimension, al-Attas emphasizes that *adab* is related to recognizing the spirit Allah has breathed into man. In human beings, some levels are arranged in aspects of existence, knowledge, and action (Al-Attas, 2001, p. 118, 2010, pp. 163–178). In the spirit realm, according to al-Attas, Allah created the human soul that has bound him to a covenant or *iqrar al-rububiyah*, setting the purpose of life and human behavior about Allah. This attachment is manifested through total surrender to Him, then realized through worship by paying attention to the external and inner aspects. Worship of Allah is a basic fact (*fitrah*) embedded in human beings since its creation (Al-Attas, 2010, p. 178). This *fitrah* is a perfect innate human potential, allowing them to recognize and acknowledge Allah as the only God to be worshipped (Al-Attas, 2019a, pp.

8–9). Thus, *adab*, in the ontological dimension, focuses on understanding the existence of the human spirit and *qalb* as a means of recognizing and acknowledging Allah as the Creator.

In the epistemological dimension, Syed Muhammad Naquib al-Attas explained that *adab* is closely related to the knowledge leading humans to the knowledge of their God. Accurate and perfect sources of knowledge include Qur'an, Sunnah, *al-'ilm al-ladunniyy*, and *hikmah*, all of which play a role in helping people recognize and acknowledge Allah as the source of all knowledge (Al-Attas, 2001, pp. 33–34, 2010, pp. 178–179). Science is referred to as a means of recognition because it provides confidence in the truth, especially in understanding the causes of existence (*wujud*). In this case, *the qalb* (heart) is a central place to receive the light of knowledge, inner image, meaning, and secrets embedded in humans. The existence of *qalb* allows individuals to internalize the values of *adab*, then encouraging them to behave well according to the will and purpose of their creation (Al-Attas, 2001, pp. 51–52). Knowledge rooted in *qalb* and reason can describe the essence of reality in a fixed and transparent *hikmah*, both in the external (*shahadah realm*) and inner aspects (*supernatural realm*).

Al-Attas, in his work entitled *Tinjauan Ringkas Peri Ilmu*, explains that actual knowledge is when the meaning of something is present in humans and humans achieve that meaning. It refers to understanding the orderly order of creation, ultimately leading the individual to recognize God's presence as the Ruler of the Universe (Al-Attas, 2019b, pp. 39–40). Thus, *qalb* becomes a forum for *ma'rifah* (the science of recognition), which allows man to understand the essence of *the Original Covenant* between himself as a servant and his God (Al-Attas, 2019a, pp. 37–38). From an epistemological perspective, *adab* is understood as the process of accepting the meanings of truth in *qalb*, leading man to realize and recognize that Allah is his life's goal.

In the axiological dimension, Syed Muhammad Naquib al-Attas explains that *adab* is rooted in the recognition and recognition of the creation of the spirit, the original innate character of humans, as well as the harmony of the *qalb* with the Al-Qur'an, Sunnah, and the teachings of the ulama. This harmony is reflected on the attitudes of respect, love, respect, and submission that guide individuals to position themselves appropriately (Al-Attas, 2010, pp. 145–146). The main principle in *adab* is to put something in its proper position, which, in essence, is the embodiment of justice. Therefore, *hikmahs* are the foundation for the formation of ethics. The peak of ethics is the self-pledge to the *Treaty of Rububiyah*, which all humans have pledged in the spirit realm (Al-Attas, 2001, pp. 37–38). This requires every

individual to be obedient, submissive, *tawadu'*, full of respect, and have love and sincerity in accepting the truths in Qur'an and Sunnah. The awareness born from *qalb* regarding the presence of Allah SWT in beliefs, thoughts, and actions is the true essence of *adab*. In al-Attas's view, *adab* is not only good behavior but also reflects the Islamic perspective (*worldview*), directing human beings to a harmonious relationship with God, oneself, and the environment based on the principles of truth and justice (Al-Attas, 2002, pp. 37–39).

Theoretically, both Syed Muhammad Naquib al-Attas and Buya Hamka view *hikmah* and *adab* as central to the formation of a holistic Islamic personality, though they approach them from distinct yet complementary angles (Noer, 2024). Al-Attas articulates *adab* within a tripartite framework; ontological, relating to the nature of being and the proper place of humans in the cosmos; epistemological, concerning the correct acquisition and hierarchy of knowledge; and axiological, emphasizing values and ethical conduct (Khasanah, Aravik, & Hamzani, 2023). His concept of *ta'dib* integrates knowledge (*ilm*), ethical behavior (*adab*), and virtue (*akhlak*) into a unified vision of Islamic education (Merican, 2021). Compared to Buya Hamka's thought, especially as found in *Tafsir al-Azhar* and his ethical writings, a similar integration can be observed. Hamka does not explicitly use the same philosophical terminology, yet his emphasis on cultivating the heart (*qalb*), intellect (*'aql*), and spiritual practice aligns with al-Attas' integrative vision. While al-Attas frames *adab* as a metaphysical necessity to preserve the soul's order in relation to knowledge and action, Hamka emphasizes its practical role in nurturing character and social harmony. Thus, both thinkers offer a coherent Qur'anic-rooted ethic bridging inner transformation and outer responsibility, making their frameworks mutually enriching in addressing the contemporary crisis of *adab* (Muhammad, 2024).

Hamka responded to al-Attas' view of *adab* by emphasizing that *adab* is a determining factor shaping a person's good or bad character. *Hikmahs*, According to him, are behavior and inner capital shapeing individual attitudes and actions. He categorizes *adab* into two types: good *hikmahs* and bad *hikmahs*. Good *hikmahs* prepare the soul to act positively, whereas bad *hikmahs* form the soul's tendency negative behavior (Amin, 2016, p. 4). This view aligns with Ibn Miskawaih, defining *adab* as an inner state that driving a person to act spontaneously without needing long consideration (Marzuki, 2009, p. 8). Ibn Miskawaih divided the human soul into three levels: *al-Nafs al-Syahwiyah* or *Bahimiyah* (animal lust), reflecting the lowest level; *al-Nafs al-Ghadabiyah* or *Sab'iyah* (emotional passion), at an intermediate level; and *al-Nafs al-*

*Natiqah* or *Mulkiyah* (rational soul) (Ibn Maskawih, 1997, p. 44; Ibn Miskawayh, 1911, p. 13), at the highest level and reflecting the perfection of human soul (Wagiu & Berdame, 2019, p. 18). This division shows that humans tend to have good and bad habits, so *bikmahs* are fundamental in forming relationships between individuals and fellow humans, the surrounding environment, and God (Yusuf, 2016).

## 6. Hikmah as a Solution to the Crisis of *Adab*

The decline of *bikmahs* in society occurs due to a weakening commitment to maintaining noble values. Muslims must uphold piety to Allah and realize that every action taken will have consequences hereafter. The drive of lust often makes ordinary people more focused on pursuing worldly pleasures to the point of forgetting their obligations as servants of Allah. In addition, uncontrolled technological developments have also played a role in the decline of *Adab*, mainly when its use is not based on the teachings of the Qur'an (Irawan, 2019; Islam, 2023; Ruzairi & Jasm, 2022; Sutoyo, 2015).

Preventive measures are needed to ensure that future generations can create and maintain harmony and prosperity in society to overcome the crisis of *bikmah*. *Adab* plays the primary key in achieving life's goals in this world and the hereafter and bringing blessings and affection to everyone. If all people adhere to the principles of *adab* taught by the Prophet Muhammad SAW, the peace and welfare of the nation will be realized because *adab* is a benchmark in determining the good or bad of an action.

The harmony between human spirituality and psychological character reflects the increased *bikmah* and spiritual awareness. Al-Ghazali emphasized that humans must respect the universe without abusing it. Therefore, *bikmahs* must take precedence over worldly interests (Bensaid, Grine, & Nor, 2013). Meanwhile, Hamka argues that the deteriorated quality of *bikmahs* is caused by the dominance of lust fostering bad habits and harms the soul (Hamka, 2001a, p. 19). The solution to the crisis of *adab* is to control lust to restore the order of human life by true spiritual consciousness.

Spiritual intelligence is a fundamental aspect of facing the challenges of the times. According to Hamka, seven aspects of spiritual intelligence are important for Muslims: *al-ruh*, *al-qalb*, *al-nafs*, *al-aql*, faith, worship, and *adab*. *Hikmahs* are the leading indicator of public awareness of the essence of humanity, reflected on good behavior (Baharuddin & Ismail, 2015). A poem states that the glory of a nation depends on the quality of its *bikmahs*, while

the loss of *hikmahs* can lead to destruction. In the Islamic view, Allah judges people based on piety and *hikmahs* rather than wealth or position. However, the current reality shows that the understanding of the values of *adab* based on the Qur'an is declining, influenced by environmental factors and social conditions.

Hamka emphasized that every believer must be an obedient Muslim to the commands of Allah and His Messenger. Life guidelines must be based on the teachings of the Prophet Muhammad PBUH, which is in harmony with the Qur'an (Hamka, 1984, p. 244). *Adab* can be spread by staying away from vices, according to Hamka, instilling noble morals, and avoiding deviation, known as the concept of *'iffah* and *shaja'ab*. *'Iffah* refers to keeping oneself from getting caught up in excessive self-interest. Hamka also emphasized that in facing the decline of *adab*, a deep understanding of *hikmah* is needed so that the values of *adab* can be applied effectively (Hamka, 1981, pp. 124–125).

Hamka revealed that the balance between mental and physical health is the main factor in overcoming the crisis of *hikmah* in the modern era. A healthy soul is free from various mental illnesses, such as anger, sadness, and disappointment (Hamka, 1961, pp. 39–40, 1981, pp. 38–39). This thinking aligns with the concept of *al-Nafs al-Natiqah* Ibn Maskawaih, stating that a soul always inclined to goodness is the most important (Hariyanto & Anjaryati, 2016).

Al-Ghazali emphasized that commendable morals come from a clean and healthy soul. Therefore, awareness of the importance of purifying the soul is a significant factor in avoiding moral ills, such as pride and malice (Azmi, Mushaffa, Islam, Fasya, & Hidayati, 2024; Kurniawan, 2017). Hamka proposed five ways to maintain mental health, including adapting to social norms and controlling lust and anger. Thus, the efforts to maintain mental health are a fundamental step in forming a civilized person.

This study contributes significantly to the field of Islamic thought and the *Living Qur'an* by offering a Qur'anic-rooted philosophical framework of *hikmah* through the lens of Buya Hamka's intellectual legacy. By interpreting *hikmah* not merely as abstract wisdom but as a dynamic principle rooted in the Qur'an and lived experience, Hamka constructs a model of ethical formation that is both spiritually grounded and socially relevant. His integration of inner ethics (*adab*)—such as sincerity, humility, and self-discipline—with outer conduct, including social responsibility and moral action, reflects a holistic understanding of the

Qur'anic message. Through thematic exploration of concepts like *qalb*, *'aql*, *iman*, and *ruh*, this research shows how Hamka's vision of *hikmah* is not only a response to the crisis of *adab* in modern society but also a framework for cultivating spiritually intelligent and ethically responsible individuals. This perspective aligns with the *Living Qur'an* approach, as it demonstrates how Qur'anic values are interpreted, embodied, and actualized in the lived realities of contemporary Muslim thought and practice. Thus, the study not only enriches academic discourse on Hamka but also offers a methodological contribution by applying thematic coding grounded in Qur'anic values to explore ethical constructs in modern Islamic scholarship.

## CONCLUSION

This research emphasizes that *hikmah* plays an important role in overcoming the crisis of *adab*. Hamka defines *hikmah* as the harmonious interconnection of meaning, where attaining *hikmah* is the main goal for those who seek to understand and learn it. Hamka suggests several steps to gain hikmah, such as reading and understanding the Qur'an, thinking deeply, and emulating good behavior. The purpose of *hikmah* includes carrying out obligations, understanding the essence and secrets of life, having the ability to adjust actions to knowledge, having knowledge of God, and achieving happiness. According to Hamka, *hikmah* can be a solution in dealing with the crisis of *adab* by optimizing seven aspects of spiritual intelligence, namely *al-ruh*, *al-qalb*, *al-nafs*, *al-aql*, faith, worship, and *adab*. This spiritual intelligence is important in maintaining mental health, ultimately contributing to a civilized person's formation. This study contributes to the field of Islamic thought and Living Qur'an by offering a Qur'anic-rooted philosophical framework of hikmah through the lens of Buya Hamka's scholarship, promoting the integration between inner ethics (*adab*) and outer conduct in contemporary Muslim life. However, this study is limited to conceptual analysis and relies primarily on Hamka's written works without engaging in empirical observation of how his concept of *hikmah* is practiced in Muslim communities today. Future research may expand on this by exploring the implementation of Hamka's ethical vision in educational institutions, religious circles, or community leadership, to assess the practical impact of Qur'anic wisdom in shaping moral behavior in modern contexts.

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