AN ANALYSIS OF BUYA HAMKA'S THOUGHTS ON THE ADAB CRISIS SOLUTION THROUGH HIKMAH METHODS ACCORDING TO TAFSIR AL-AZHAR

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HIGHLIGHT

- Wisdom is a harmony of interrelated meanings, where achieving wisdom is the main goal for those who attempt to learn it.
- The goals of wisdom include being wise in carrying out obligations, knowing the nature of things/the secrets of life, adjusting actions and knowledge, knowing God, and achieving happiness.
- Wisdom can solve the courtesy crisis by maximizing seven aspects of spiritual intelligence: *al-ruh, al-qalb, al-nafs, al-aql*, faith, worship, and courtesy. Spiritual intelligence is vital for maintaining mental health and ultimately forming a civilized person.

KEYWORD

ABSTRACT

Courtesy of *Adab* is crucial because it will influence many other aspects of life. The current courtesy crisis is vital to overcome to create civilized people. One of the solutions to the courtesy crisis is wisdom (*hikmah*). This research analyzed Buya Hamka's thoughts on solutions to the courtesy crisis through the wisdom method. The research employed a literature study method with a content analysis approach. Data was obtained from Buya Hamka's works and books and journals related to Buya Hamka's thoughts. Data analysis used three steps: *compare*, *contrast*, and *criticize*. The research revealed that Hamka defined wisdom as a harmony of interrelated meanings, where achieving wisdom was the main goal for those who attempted to learn it. Hamka offers several ways to gain wisdom, i.e., reading and understanding the Qur'an, thinking deeply, and imitating good behavior. The goals of wisdom include being wise in carrying out obligations, knowing the nature of things/the secrets of life, being able to adjust actions and knowledge, knowing God, and achieving happiness. According to Hamka, wisdom can solve the courtesy crisis by maximizing seven aspects of spiritual intelligence: *al-ruh, al-qalb, al-nafs, al-aql*, faith, worship, and courtesy. Spiritual intelligence is vital for maintaining mental health, ultimately forming a civilized person.

Adab, Hamka, Hikmah, Courtesy Crisis, Wisdom Method, Thought.

A. INTRODUCTION

Humans are essentially born on this earth with their nature (potential), and external factors cause changes in their growth patterns (Islam & Syaifudin, 2024). The rapid shift in technological progress gave rise to Western civilization (Al-Attas, 2010, p. 169; Husaini, 2018, p. 3; Indra, 2018, p. 350), which ironically affected the current generation in terms of mental health, morals, psychology, spiritual emptiness, and the role of religion in human life (Indra, 2018, p. 253; Islam, Miftah, et al., 2024; Islam, Rahma, et al., 2024; Nur Cholis & Syahril, 2018, pp. 47–48; Shafwan & Zakariya, 2021, p. 143). This phenomenon is triggered by various life problems, such as anxiety and stress, which are often not accommodated by the values of faith (Islam & Fawaz, 2017; Muttaqien, 2019). In facing the complexity of this condition, individuals need to deepen and appreciate the inner temperature, namely the spiritual and emotional condition that reflects inner balance. This understanding must be based on wisdom from religious teachings and universal values that serve as guidelines in life. This wisdom plays a role as a fundamental foundation in forming human awareness of their original nature, namely purity, and submission to the Creator, as witnessed in the *Mitsaq* event, namely a human's oath to Allah before being born into the world, as explained in Surah Al-A'raf verse 172. With a deep understanding of this inner aspect, humans are expected to be able to live their lives more harmoniously, both spiritually and morally (M. Solihin dan M. Rosyid Anwar, 2004, p. 16).

In the context of the development of the current era of globalization, humans think about the shifts that occur without establishing anything fundamental in the depths of the heart, namely courtesy (Azmi et al., 2024; Islam, 2017). Amid the roar of the modern world, reading and understanding the Qur'an has become an absolute activity for a Muslim. One of the *Asmaul-Husna*, *Al-Hakim*, is identified as wisdom in the Qur'an, which has varying meanings depending on the context (Jaedi, 2019; Muhammadi, 2022; Trisnani et al., 2024). This fact implies that courtesy must be returned to normal by understanding a lesson that enables every human being to take the attitude that he has known.

Some scholars define "hikmah" as deep religious knowledge, including understanding the verses of the Koran and the sunnah of the Prophet Muhammad ﷺ. In the interpretation of the Qur'an, wisdom is often associated with accuracy in understanding and practicing Islamic teachings, as stated in Surah Al-Baqarah verse 269: "Allah bestows wisdom on whom He wills. And whoever is given wisdom, he has indeed been given many gifts. But no one can learn from it except those who understand" (Al-Umar, 1412, p. 11). Apart from that, some scholars also interpret

wisdom as prophetic qualities, which reflect wisdom in conveying revelations and guiding people with justice and truth. This meaning refers to several verses of the Qur'an which emphasize the role of prophets in conveying wisdom to humanity, such as in Surah Al-Jumu'ah verse 2: "It is He who sent to the illiterate people a messenger among them, who recited His verses to them, purified them, and taught them the Book and Wisdom, even though previously they were in obvious error." Thus, wisdom has a critical position in Islam because it is not only a divine gift given to chosen people but is also the key to understanding and practicing religious teachings correctly and with full awareness (Hamka, 2001d, p. 539; Zamzami, 2016).

Wisdom is a method for resolving all problems related to courtesy towards oneself, the Creator, and others. Allah SWT gives His servants an explanation that this world is something temporary, and His wisdom is reflected in the provision of wisdom. By understanding wisdom, people can gain clear insight, like a reflection from Allah, which can distinguish between truth and the influence of Satan. In a Sahih Bukhari Hadith, envy is only permitted towards two types of people: *first*, those whom Allah has given wealth and spend it in the path of truth, and *second*, those who have been given wisdom and implement them (Al-Umar, 1412, p. 22). This fact emphasizes that wisdom has the most outstanding center and value in facing the dynamics of the modern world, which is full of challenges. Some scholars, such as Aviceena, explain wisdom as a complement to the soul, balancing theoretical and practical truths (Qadir, 1991, p. 11).

Wisdom will continue to be used to maintain and balance the rapid progress of this civilization, namely the value of wisdom. This value aligns with the views of Imam Ghazali, who defines wisdom as guidance on deeds, courtesy, and circumstances, sometimes as the knowledge of interpreting the Qur'an (Mujib et al., 2009, p. 261). This condition indicates a shift between wisdom in the traditional era and its development in the contemporary era. A new understanding of wisdom emerged in the modern era, according to Fakhruddin al-Razi. He states that wisdom cannot be separated from scientific and *amaliyah* aspects (Fahrurrazi, 1981, pp. 72–73).

These pioneers of reform in the contemporary era emphasize that Indonesia also has a famous figure for his works and movements that provide enlightenment to the nation, namely Haji Abdul Malik Karim Amrullah (HAMKA) as a figure of reform in Indonesia (Jamarudin et al., 2019). Abdul Malik Karim Amrullah is not only known for his phenomenal work, Tafsir Al-Azhar, but also for his other works, such as Modern Sufism, Life Philosophy, Life Institute, Budi Institute, and the Wisdom Institute. His method of explaining wisdom differentiates him from other scholars. He includes spiritual experiences and his life journey in each of his writings. His

approach provides a broad and beautiful dimension to understanding wisdom (Ulfah, 2016). This fact explains the concept that the teachings given by Buya Hamka provide knowledge for the next generation to emulate what he initiated. One of his contributions to wisdom thinking can be found in Tafsir Al-Azhar (Hadi, 2014; Raudlotul & Dermawan, 2023), especially in the interpretation of Surah An-Nahl. He explains wisdom, which is sometimes considered more subtle than philosophy. The philosophical side may require training of the mind and logic, but wisdom can attract the attention of even the unintelligent. More than just words, according to him, wisdom is manifested in actions and attitudes to life (Hamka, 2001d, p. 235).

Furthermore, many researchers have conducted previous research on analyzing Buya Hamka's thoughts on solutions to the courtesy crisis through the wisdom method. Based on the authors' observations, previous research was divided into three trends: *first*, the politeness that includes politeness towards Allah Swt, politeness towards the Prophet Muhammad, politeness towards parents, oneself, and the community, and politeness in the assembly; *second*, it contains in the three curriculum domains, i.e., cognitive (science), psychomotor (charity), and affective (morals), the presence of the concept of Sufism moral education provides development by adding one domain, namely the spiritual domain (faith); *third*, the virtue of mind that seeks to eliminate all kinds of bad traits in humans to produce better human behavior that will be useful in society (Dayantri & Sapri, 2024; Giantomi et al., 2021; Juarman et al., 2020; Rohmah, 2023; Safitri, 2020; Syawitri & Iryanti, 2024).

Therefore, the authors shared previous research as a reference and comparison to complement each other. If previous research focused on three tendencies, then in this case, the author added the concept of wisdom according to Hamka, Hamka's way of obtaining wisdom, the purpose of wisdom in Hamka's view, the implementation of wisdom according to Hamka, the relationship between wisdom and courtesy, the challenges of courtesy in the modern era, wisdom as a solution to the courtesy crisis, wisdom, and happiness.

This research aims to describe and analyze Buya Hamka's thoughts on solutions to the courtesy crisis through the wisdom method. Therefore, this research considered it essential to explore the results of Buya Hamka's works regarding ideas and solutions to the development and progress of technology and information culture without abandoning their courtesy; thus, they will always be in line with the ideas and developments of the times.

B. METHOD

This research used a *literature review* method (Fahrudin, 2020). A literature study is a systematic and straightforward method for identifying, evaluating, and synthesizing work that previous researchers and practitioners have produced (Islam et al., 2023; Okoli & Schabram, 2010, pp. 1–3). In this case, the researcher carried the theme of analyzing Buya Hamka's thoughts on the solution to the courtesy crisis through the wisdom method; hence, the literary sources consisted of books, journals, proceedings, magazines, and articles. The literary sources related to books are Buya Hamka's works, such as the book entitled Tafsir al-Azhar, Life Philosophy, Budi Institute, Life Institute, Modern Sufism, and others.

Data analysis employed thematic analysis techniques. Thematic analysis is a method used to recognize patterns or determine themes through data that researchers have collected. This analysis technique had three steps: *compare* (seeking similarities from several reading sources), *contrast* (seeking differences from several reading sources and concluding), and *criticize* (giving an opinion based on the results of the reading analysis that has been collected) (Heriyanto, 2018, p. 317).

C. RESULT AND DISCUSSION
Definition of Wisdom According to Buya Hamka

The word "hikmah" comes from the "Masdar" form of the verb "hakama" (حكم), which is rooted in the letters *ḥā'* (ح), *kāf* (ك), and *mīm* (م) (Ma'luf & Al-Yassu'i, 2008, p. 221). Etymologically, this root word has the basic meaning of "restraining" or "forbidding," in the context of virtue, it means preventing someone from unjust actions and guiding them toward truth and wisdom. From an Islamic perspective, hikmah is often associated with a person's ability to act pretty, consider the consequences, and make the right decisions based on the guidance of Allah Swt. Tafsir scholars explain that hikmah includes a deep understanding of religious teachings and the ability to apply them in everyday life with complete wisdom. Therefore, "hikmah" can be seen as a form of God's guidance (*hidayah*) given to individuals so that they can live their lives according to the principles of justice and goodness (Munawwir & Fairuz, 2007, p. 286).

Etymologically, wisdom has several meanings: *first*, wisdom is defined as justice, knowledge, patience, prophetic, the Qur'an, and the Bible (Mandzur, 2010, p. 140). *Second*, wisdom involves a deep understanding of the best things in science, demanding continuity in progress and perfection always to master the field studied. *Third*, wisdom refers to creating truth by integrating reason and knowledge (al-Asfahany, 2009a, p. 167, 2009b, pp. 126–127). As science develops, wisdom is not limited to one meaning but has been interpreted in various terms that describe the

values contained in it. For instance, wisdom contains the meaning of justice, rejecting all forms of oppression, patience, resisting anger and knowledge, and rejecting ignorance as a prohibition for humans (al-Qahtan, 1424, p. 30). In its diversity of meanings, wisdom remains a solid foundation for self-development and a deeper understanding of truth and wisdom.

The wisdom in the Qur'an has such a deep and broad meaning that it touches various aspects of life. Not only is it compared to the Qur'an, but wisdom is also detailed in several verses, offering how essential it is in Islamic teachings. For instance, the Qur'an states that wisdom includes the hadiths conveyed by the Prophet. It confirms that wisdom is not only limited to the Qur'an but also includes the teachings of the Prophet Muhammad Saw. Previously, those who believed were in darkness, but with the arrival of the Prophet, they were given correct guidance and wisdom to direct them to the truth (Hamka, 2001b, pp. 982–983).

However, when wisdom is mentioned without being compared to the Qur'an, its meaning broadens into broader aspects. It includes truth in words, deeds, and beliefs, as well as the ability to put things in the right place (Zein, n.d., p. 4). Allah SWT gives wisdom to whom He wills, providing a deep understanding of the Qur'an and As-Sunnah. Those who are given wisdom also receive various other gifts. It implies that wisdom is not just knowledge but also a deep understanding reflected in wise actions and thoughts (Hamka, 2001d, pp. 655–658).

Unlike the philosophical view, wisdom is like the concept of love of wisdom. Philosophy, which comes from the Greek words "*Philo*," which means love, and "*Sophia*," which means wisdom, implies the human desire to understand and love wisdom (Bakhtiar, 1999, p. 6). There is also a view that the word philosophy comes from the Arabic "*falsafah*" (Nasution, 1975, p. 3; Saifuddin, 2018; Taofiq, 2018), taken from the Greek "*philosophy*," which means wanting to understand and loving wisdom (Yazdi, 2003, pp. 4–5). Socrates, opposing the sophists, first used the term "*philosophus*" to refer to himself, meaning lover of wisdom. The Arabs later adopted this term to become "*falsafah*" or philosophy (Ma'luf & Al-Yassu'i, 2008, p. 593). Wisdom is the highest thing that humans can achieve through reason, heart, and way of thinking.

Moreover, it is also confirmed by the thoughts of Muslim figures, such as al-Ghazali, Sayyid Qutb, and Nurkholis Majid. Al-Ghazali conveys that wisdom is the power of knowledge that distinguishes between truth and lies, encouraging righteous deeds (Madjidi, 1997, p. 88). Qutb emphasizes that wisdom is the result of education from the wise Qur'an (al-Khazandar, 2009, p. 4; Islam, Nurdiyanto, et al., 2024; Subir et al., 2024; Zuhri et al., 2024) because the Qur'an has the title *al-hakim*, which means wise. It has been explained in the Qur'an that Allah SWT says: "*This*

Qur'an verse contains wisdom" (Hamka, 2001c, p. 5556). This wisdom is interpreted as wisdom spoken wisely because each verse is appropriate to each situation. Therefore, those given the title *al-hakim* can see all matters in their proper place, weigh them on scales, and achieve the appropriate goals (Hamka, 2001e, p. 3583). Meanwhile, Nurkholis Majid highlights wisdom as wise actions in daily life (Zuhriyah, 2012). They agree that wisdom is a wise attitude that correlates knowledge and wisdom, driven by a strong will, sharp logic, and mature thinking.

In Hamka's view, wisdom is not just theoretical knowledge but also a deep desire to understand the secrets of knowledge and its essence (Hamka, 1994, p. 362). He states that wisdom is achieved through theoretical learning and in-depth practical experience (Hamka, 2001b, p. 983). According to Hamka, wisdom results from a mind that develops through direct experience and profound practice. This illustrates that wisdom is important in seeking truth and living wisely (Hamka, 1994, p. 363).

Hamka also emphasizes that God rewards wise people because they consider nature and events as a gateway to know Him. For wisdom experts, in Arabic, it is called *al-Hakim*, one of God's names. Therefore, the highest wealth given by Allah is the wealth of wisdom (Hamka, 2001d, p. 656). The Qur'an states that Allah gives an understanding of the Qur'an and Sunnah to whom He wills, and only those who are given wisdom can draw wisdom from His words (Hamka, 2001d, pp. 657–658). It confirms that the wisdom described by Hamka is a harmony of interrelated meanings, where achieving wisdom is the main goal for those who try to learn it.

In short, previous statements imply that *hikmah* is an Arabic concept often translated as "wisdom" or "deep understanding." More broadly, wisdom refers to deep understanding and insight gained from life experience, reflection, and learning. In the context of religion, especially Islam, wisdom often refers to a deep understanding of the teachings and values given by Allah and the ability to apply them wisely and understandingly in daily life.

How to Obtain Wisdom According to Buya Hamka

According to Hamka, there are several ways to gain wisdom:

1. Reading and Understanding Qur'an

    The Qur'an, a divine revelation full of wisdom and truth, is not only called that because of its profound content but also because of its perfect placement. Each verse is appropriate to its context, and by understanding its interpretation and implementation in life, a person will feel the magic of the guidance contained therein. The stage of prioritizing the Qur'an in life is a process that frees the soul from falsehoods and lies and guides it toward

wisdom and a deep understanding of the secrets of life (Hamka, 2001e, pp. 3202–3203).

The Word of Allah describes the Qur'an as a main book that has high value and is rich in wisdom, which will direct a person's views towards wisdom and philosophy when they grow up (Hamka, 2016, p. 299). Philosophy, in this context, is an integral part of wisdom, encouraging humans to reflect profoundly and understand secret things. However, to be capable of constructing the depths of this thought, one not only needs sharp reasoning but also needs trained intelligence and consistent actions in living life based on the values contained in the Qur'an.

2. Thinking Deeply and Getting Used to Good Things

Wisdom is not only related to logical thinking but also requires philosophical depth, as stated by Ibn Rusyd, who translated "*hikmah*" as philosophy and assessed it as philosophy (Marzuki, 2009b, p. 67). This concept is strengthened by the thoughts of al-Ghazali, who considers that wisdom is not only limited to having good courtesy but also having the courage to speak honestly, even in difficulties (Hamka, 2001d, p. 657). Hence, someone who has wisdom not only combines moral goodness with knowledge but also understands that good courtesy without knowledge can be misleading, while knowledge without morality can be useless. Ibn Arabi strengthened this approach in his work, *Futuhat* (Marzuki, 2009a, p. 71).

Thinking profoundly and honing oneself in goodness is the first step to achieving wisdom, as stated by Hamka and several other philosophers. Even though Ibnu Rusyd emphasizes a profound way of thinking, it is also essential to balance it with priorities and an attitude in life based on the objective value of wisdom.

3. Imitating Other People's Good Attitudes

Hamka initially proposes thinking deeply and practicing kindness as a path to wisdom. Nevertheless, for some people, this approach may seem difficult. Alternatively, there is an easier way by imitating the attitudes and behavior of wise people or community figures who have wisdom (Hamka, 2001d, pp. 344–345). Therefore, when imitating the way they speak, behave, and act, a person can develop wisdom within himself. In this case, the role model is the Prophet Muhammad SAW, whom Allah blessed with extraordinary wisdom. The Qur'an states that the Messenger of Allah was sent to teach the Book and Sunnah, as well as wisdom, to his people (Hamka, 2001h, pp. 344–345).

Apart from the Prophet Muhammad, another figure who is said to have wisdom is Luqman al-Hakim, as mentioned in the Qur'an during the time of the Prophet Dawud. Allah bestowed upon him extraordinary wisdom, which was reflected in his advice to his son. Luqman emphasizes the importance of advising yourself and avoiding pride in disobedience (al-Adawi, 2013, p. 20). His advice is proof of his wisdom in educating his children. The Qur'an also states that Allah gave wisdom to Luqman, which, among other things, means being grateful to Allah is being grateful to yourself (Azmi et al., 2025, p. 2785; Hamka, 2001c, p. 5565). By imitating Luqman's advice and behavior, one can gain the same wisdom. It implies that through emulating wise people and understanding the teachings of the Qur'an, people can develop wisdom within themselves.

The Purpose of Wisdom in Hamka's View

Hamka conveys the purpose of wisdom, such as:

1) Being Wise in Carrying out Obligations

Wisdom, which is reflected in words, actions, and attitudes towards life, becomes an example for the people as described in the book and Sunnah. Through these teachings, people are purified from misguided beliefs and idolatrous influences and cleanse themselves from hatred, envy, and betrayal. This cleansing process is not only psychological but also physical, helping them differentiate between dirty and clean self-confidence. This cleanliness opens the mind and heart to accept the truth and survive in life (Hamka, 2001d, p. 658).

2) Understanding the Nature of Something/the Secret of Life

True wisdom requires indefatigable perseverance in uncovering hidden secrets, tirelessness in stopping research and channeling all thought and attention into it. It requires hard work and determination to explore every layer of information because sincerity is the key to unlocking the secrets we seek, and firm belief and trust in the process are absolute (Hamka, 1994, p. 362).

3) Being able to Adapt Action and Knowledge

Every individual who has been given guidance by Allah SWT has the responsibility to develop his knowledge and deeds because this is part of the gift of wisdom given. However, sometimes, even though you have tried hard, the results obtained do not always match expectations and can even waste your energy (Hamka, 2001e, p. 3665).

4) Getting to Know God

Through observations of nature, wisdom experts recognize the existence of God. They are considered wise because they have wisdom, which in Arabic is called *Al-Hakim*, which directly connects them to the name of Allah, who is the highest source of wisdom for His servants. One of the greatest forms of wealth that God has given to humans is wisdom (Hamka, 2001a, p. 299).

5) Achieving Happiness

According to Hamka, true happiness is determined by two main aspects. *First*, the source of happiness lies in the human soul. Humans have four soul powers that can lead them to happiness: wisdom, courage, determination, and justice. By combining these forces, true happiness can be achieved, which will be felt fully in the afterlife. *Second*, happiness also originates from the physical dimension, a view adopted by Aristotle. Hamka tends to accept this view, believing that happiness in this world should not be ignored on the way to the afterlife (Hamka, 1961, p. 39). Based on the thoughts presented by Hamka, wisdom has a central role in achieving genuine happiness. Wisdom, as a deep understanding of nature and its creator, requires high intelligence. With awareness of the existence of a creator, humans become more focused on good courtesy. Wisdom, as a branch of courtesy, will not arise from deviant or criminal acts, nor is it easily influenced by doctrines that emerge over time. Thus, through a deep understanding of nature and the existence of God, humans can achieve true happiness, both in the world and afterlife.

Based on reviewing the meaning and purpose of wisdom, humans tend to refocus on finding wisdom as a guide to life. Amid the cultural and spiritual crisis in the modern era, awareness of the importance of seeking wisdom has become increasingly urgent. Allah, as the source of wisdom and beauty, guides those who seek the path to happiness in this world and the hereafter.

Implementation of Wisdom According to Hamka

The previous discussion has outlined several definitions of wisdom in the form of theories. Nevertheless, behind these theories, there is no longer a theory whose beauty exceeds wisdom (Ulfah, 2016). Wisdom can be applied in social life, which means that wisdom not only brings its owner to the truth but makes him feel that all movements and energy in front of the wider community are for the community (Hamka, 1961, p. 137, 1981, pp. 124–125).

Hamka emphasized that applying wisdom would not be perfect without a fair attitude. He considers that justice is an inseparable part of wisdom. Wisdom, as knowledge that guides humans towards truth, is balanced by justice, which is the

scale of truth (Gülen, 2005, p. 76). Without justice, wisdom loses its substance and usefulness.

In addition, Hamka also expressed his opinion that wisdom is the knowledge that leads to truth, while justice is the scale of truth in a book entitled "*Life Philosophy*" (Hamka, 1994, p. 115). There is a relationship between wisdom and justice because both significantly contribute to achieving the same goal: *truth*. Therefore, perfection in applying wisdom is only achieved when it is based on essential truth, which can only be realized after implementing a fair consideration process.

God creates humans with reason and gives them the responsibility to guard and maintain good government on earth. In terms of *caliph*, humans are responsible for God's trust, which will later be held accountable in the afterlife. Therefore, wisdom in decision-making is vital to carry out this 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). Indeed, when we consider humans as a whole, with body, mind, and soul, and how perfect and valuable we are, Muslims know that Islam embodies a code of ethics that guides their desires and controls their actions within certain limits. These codes and ethics are spelled out explicitly in the Qur'an and Sunnah (Hamka, 2001g, p. 1612).

Hence, wisdom is an understanding of knowledge and justice that emanates from experience and learning. Theoretical wisdom, which is not acquired from birth or inherited but is obtained through life's journey and reflection, is a combination of knowledge about God, understanding of religion, and justice. This ability allows a person to sort out something right and wrong, as well as how to worship the Creator with wisdom under the principles of theoretical wisdom (Ja'far, 2011, p. 39). A similar approach was emphasized by Imam al-Ghazali, who emphasized that theoretical wisdom involves knowledge of reality, the ability to distinguish between truth and error, and the integration of thinking that harmonizes various points of view to provide direction for practical action (Gülen, 2005, p. 77).

Individuals who possess theoretical wisdom tend to have well-developed personalities. They appreciate the uniqueness and diversity of other people and are not fixated on general social expectations. They guide themselves with a set of values that include integrity, honesty, justice, and kindness (Hamka, 1994, p. 96). With the primary source of wisdom originating from the Qur'an and Sunnah, they continue to develop their understanding and view of the world.

According to Hamka, in carrying out wisdom, a person needs to pay attention to what one should do and understand the essence of goodness in life. Wisdom

includes aspects of our intellectual, moral, and daily activities, which aim to ensure a better life for ourselves and the surrounding community.

However, in this modern era, wisdom practices often experience deviations. Some people may interpret wisdom as supernatural knowledge related to individual supernatural powers or magical powers. Hamka conveys that the true essence of wisdom is taking lessons from life experiences that serve as guidelines in daily life; hence, each individual can provide solutions to various life problems. Hamka gave an example of applying wisdom daily based on his experience. One example is regarding how a person assesses and treats other people. In the Qur'an verses, it is stated that insulting or defaming other people is an inappropriate act. In this context, Hamka encourages humans to reflect that the people insulted are also themselves. Therefore, living happily is not only about oneself but also about living together and respecting others (Hamka, 1994, p. 124).

Therefore, Hamka can apply the wisdom of the Qur'an in his life to gain the essence of his life experience. It implies how critical it is to understand and internalize the wisdom values in daily life.

Relationship between Wisdom and Courtesy

Linguistically, the word courtesy is derived from *addaba-yuaddibu-ta'dib*, which means polite, courteous, friendly, and refined (Islam & Nasution, 2024). This meaning is synonymous with courtesy, character, or commendable behavior (Hasib, 1430; Husaini, 2018; Islam, 2023). A person who teaches etiquette, politeness, personality, and self-development is called a *mu'ddib* (an educator) (Hasib, 1430, p. 45; Islam et al., 2025, p. 3). In Sufism terms, according to Abu al-Qasim al-Qusyairy (w 465 H), courtesy is a collection or combination of all good attitudes within the human spirit (al-Qusyairi, n.d., p. 474). Meanwhile, al-Fayumi, in his work *al-Misbah al-Munir,* stated that courtesy is good courtesy. It means humans can actualize the goodness that has been embedded in them (al-Fayyumi, 2008, p. 9).

Ibn al-Qayyim al-Jauziyyah explained that courtesy is the practice of etiquette or good behavior; it implies that there is an effort to direct someone to implement themselves to do good deeds in life (Al-Jauziyyah, 2011, pp. 2360–2361). Nawawi al-Bantani followed his opinion by providing a view of courtesy as the use of all things that are commendable in words and actions (Al-Bantani, n.d., p. 65). From several of the opinions of the scholars above, courtesy is considered more as the application of encouragement to do good from within. If courtesy is understood as just good behavior, then courtesy can be understood in an axiological framework. In terms of courtesy in an axiological framework, Al-Ghazali has explained in *Ihya Ulumuddin's* work that courtesy is not just behavior but something created within

humans as an essential human innate ability to behave well and correctly. It means that there is a close relationship between courtesy and *al-khalq* as follows:

"...فالأدب: تهذيب الظاهر والباطن فإذا تهذب ظاهر العبد وباطنه صار صوفيا أدبيا، 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 وهيأ لقبول الصلاح والفساد وجعله أهلا للأدب ومكارم الأخلاق، ووجود الأهلية فيه كوجود النار في الزناد ووجود النخل في النوى، ثم إن الله تعالى ألهم الإنسان ومكنه من إصلاحه بالتربية إلى أن يصير النوي نخلا...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 المخص واستخراجه بكسب الآدمي، فهكذا الآدب منبعها السجايا الصالحة والمنح الإلهية، ولما هيأ الله تعالى بواطن الصوفية بتكميل السجايا فيها توصلوا بحسن.(Al-Ghazali, 2011, p. 1707)

The quote above states that courtesy is "*Tahzib al-zahir wa al-Batin*", meaning the process of coaching, structuring, and purifying an individual's mind, soul, and behavior. Courtesy will not be perfect except with "*takamuli makarim al-akhlaq*". Courtesy from the word *al-khuluq* means that in humans, Allah creates something in the form of *al-sajaya al-salihah*. It means human's correct innate character or disposition is a form of His will, and humans cannot form it (Al-Ghazali, n.d., p. 17). In its application, humans have no will to determine their innate character (*al-sajaya al-salihah*) because it is the right action to direct humans to behave correctly as Allah desires. It implies that al-Ghazali could explain the relationship between courtesy in an ontological and axiological framework.

In contrast, Syed Muhammad Naquib al-Attas explains courtesy in three dimensions: ontological, epistemological, and axiological. *First* is al-Attas's explanation of courtesy in an ontological framework. In this realm, the discussion of courtesy concerns recognizing and acknowledging the spirit that God breathed into humans and that there is dignity (*muratib*) in the structure of form, existence, knowledge, and actions within oneself (Al-Attas, 2001, p. 118, 2010, pp. 163–178).

In the spirit realm, Allah created the spirit, which is the reality of the human condition and has bound humans in an agreement or *iqrar al-rububiyah* to determine the goals of life, behavior, and actions in their relationship with Allah. A person's attachment to God is manifested by complete surrender. This surrender is actualized by carrying out worship by paying attention to the outer and inner aspects and worshiping Allah, the fundamental essence (*fitrah*) that Allah has created in humans (Al-Attas, 2010, p. 178). This *fitrah* is the basic plan or innate original character and has been perfected within humans to recognize and acknowledge Allah as God (Al-Attas, 2019a, pp. 8–9). The courtesy in this aspect

explains the spirit and *qalb* of humans; thus, they always recognize and acknowledge Allah as the Creator who must be worshiped.

Second, al-Attas's explanation of courtesy in an epistemological framework. In this realm, several sciences lead humans to recognize God, namely the Qur'an, Sunnah, *al-'ilm al-ladunniyy,* and wisdom, which is the source of accurate and perfect knowledge that leads humans to recognize and acknowledge Allah as the source of all knowledge (Al-Attas, 2001, pp. 33–34, 2010, pp. 178–179). This aspect is considered a science because it is related to confident recognition of the truth. This truth concerns the causes of existence in the form of the heart. The heart is a place created within humans to receive light, inner images, meanings, and secrets that are inserted into oneself and remain within himself (courtesy), which becomes the desire to behave well (Al-Attas, 2001, pp. 51–52). The science of knowledge based on *qalb* and reason can describe the essence permanently and precisely in the spiritual realm and the inner mind in the unseen realm. *Qalb* is a place where this meaning arrives, as al-Attas states in his work 'A Brief Review of the Fairy of Knowledge', as follows: *it is the arrival of ma'na into oneself and the arrival of oneself to ma'na. It means the recognition of a natural place plan for everything in the orderly plan of creation in such a way that it leads to the recognition of the presence of the Lord of the Universe in the orderly plan of existence* (Al-Attas, 2019b, pp. 39–40). From the quote above, oneself in the form of the *akali* spirit or *qalb* is a place to receive *ma'rifah* (knowledge of recognition), and knowledge to recognize the human *akali* self can form self-awareness or realization regarding the nature of the 'Original Agreement' of a servant with his God (Al-Attas, 2019a, pp. 37–38). Thus, courtesy from the epistemological aspect is understood as the *qalb* as a place to receive meanings whose truth leads to the recognition and confession that arises from the *qalb* and, coupled with *ma'rifah,* can stimulate oneself to realize that Allah is the ultimate goal of humans.

Third is al-Attas's explanation of courtesy in an axiological framework. Courtesy in this aspect describes the recognition and confession of the creation of the spirit, the original character within oneself, conformity (*qalb*) with the Qur'an, Sunnah, and the words of the ulema in the form of an attitude of reverence, love, respect, and humility in placing oneself in the right place (Al-Attas, 2010, pp. 145–146). Appropriate action and put things right is justice. It is the basis of courtesy. The peak of character lies in pledging oneself to the *rububiyah* agreement that has been made by all humans in the realm of the spirit (Al-Attas, 2001, pp. 37–38). Therefore, every individual is obliged to be obedient, submissive, humble, respectful, self-deprecating, loving, and sincerely accepting with moral conviction the truths of the Qur'an and Sunnah. Conscious realization in the heart of the

presence of Allah SWT in beliefs, thoughts, and actions is proper courtesy. It is courtesy in the view of Syed Muhammad Naquib al-Attas, a *worldview* in Islam (Al-Attas, 2002, pp. 37–39).

Hamka responded to al-Attas' opinion about courtesy by stating that courtesy is a path that leads to the goodness or badness of a person's character. He conveys that courtesy is not just behavior but inner capital that shapes attitudes and actions. Then, he divided courtesy into two: good and bad. Good courtesy prepares the soul for good attitudes, while bad courtesy prepares the soul for bad attitudes (Amin, 2016, p. 4). This concept aligns with the thoughts of Ibn Maskawih, who defines courtesy as an inner state that encourages individuals to act without thinking (Marzuki, 2009a, p. 8). Ibn Maskawih classifies the human soul into three levels: *al-Nafs al-Syahwiyah/Bahimah* (lust for wild animals), which is included in the bad level; *al-Nafs al-Ghcourtesyiyah/Sab'iyah* (lust for reptiles), which is included in the moderate level; *al-Nafs al-Natiqah/Mulkiyah* (intelligent soul), which is included in the good level (Ibn Maskawih, 1997, p. 44; Ibn Miskawayh, 1911, p. 13), by explaining that humans have good and bad habits (Abdullah, 2006, p. 526). It indicates that courtesy is the primary basis for human interaction with each other, the surrounding environment, and God (Yusuf, 2016).

Wisdom as a Solution to the Courtesy Crisis

A weakness in maintaining noble values causes a decline in morals in society. Muslims must uphold their devotion to Allah and realize that every action will have an effect in the afterlife. Lust drives ordinary people to pursue worldliness, forgetting their obligations as servants of God. Uncontrolled technological progress also contributes to the decline of courtesy because it is often not guided by the teachings of the Qur'an (Amir & Maksum, 2021; Irawan, 2019; Islam, 2023; Ruzairi & Jasm, 2022; Sutoyo, 2015). Preventive measures are needed to ensure that future generations can create and maintain peace and happiness in society to overcome the problem of the civil crisis. Courtesy is the key to achieving the goals of life and the afterlife, bringing blessings and love to individuals. Suppose everyone follows the courtesy guidelines taught by the Prophet Muhammad SAW. In that case, the peace and prosperity of the nation will be guaranteed because etiquette determines whether an action is good or bad.

The synchronization between human spirituality and psychological character indicates increased morals and spiritual awareness. Al-Ghazali emphasizes that humans must respect the universe without exploiting it. Courtesy must take precedence over worldly desires (Bensaid et al., 2013). Hamka says that the decline in the quality of courtesy is caused by lust, which leads to bad habits that are detrimental to the soul (Hamka, 2001a, p. 19). The solution to the crisis of

courtesy is to dilute desires to restore human order based on proper spiritual awareness.

Spiritual intelligence is the key to facing current challenges. According to Hamka, seven realms of spiritual intelligence are essential for Muslims: *al-ruh*, *al-qalb*, *al-nafs*, *al-aql*, faith, worship, and courtesy (Jabbar, 2024). Courtesy is a measure of public awareness of human essence, measured by good actions (Baharuddin & Ismail, 2015). A poem states that the success of a nation depends on the goodness of its courtesy; loss of courtesy can lead to the downfall of a nation. Allah judges a person based on piety and courtesy, not wealth or position. The current phenomenon indicates a low understanding of ethical values based on the Qur'an, influenced by the environment and society.

In addition, Hamka also emphasizes that every believer must be a Muslim who obeys the commands of Allah and his Messenger. The guidance of the Prophet Muhammad SAW, in line with the Qur'an, must be a guide for life.(Hamka, 1984, p. 244) According to Hamka, spreading courtesy is committed by avoiding immorality, instilling good courtesy, and avoiding error, called *'iffah'* and *'syaja'ah'. Iffah* means guarding oneself to avoid falling into one's interests. Hamka suggests interpreting his thoughts to respond to the degradation of courtesy by understanding its wisdom effectively (Hamka, 1981, pp. 124–125).

Hamka expressed wisdom as mental and physical health or the key to overcoming the current moral crisis. A healthy soul is a soul that is free from diseases such as anger, sorrow, and resentment (Hamka, 1961, pp. 39–40, 1981, pp. 38–39). It is in line with the concept of *al-Nafs al-Natiqah* from Ibn Maskawaih, which states that a soul that always leads to goodness is the main soul (Hariyanto & Anjaryati, 2016). Al-Ghazali also emphasizes that commendable attitudes are born from a clean and healthy soul. Therefore, awareness of the importance of purifying the soul is the key to avoiding moral diseases such as pride and envy (Kurniawan, 2017). Hamka suggests five things to maintain mental health, including relating to community ethics and restraining lust and anger. Thus, maintaining mental health is an essential step towards being civilized.

D. CONCLUSION

This study highlights the role of wisdom in overcoming the crisis of *adab*. According to Hamka, wisdom is the harmony of interrelated meanings, where wisdom is the primary goal. He emphasized that wisdom can be obtained through reading and understanding the Qur'an, thinking deeply, and imitating good behavior. The goals of wisdom include wisdom in carrying out obligations, understanding the nature of life, aligning actions with knowledge, knowing God, and

achieving happiness. As a solution to the crisis of *adab*, Hamka emphasized strengthening spiritual intelligence through seven aspects: *al-ruh, al-qalb, al-nafs, al-aql, iman, ibadah,* and *adab*. This intelligence plays a role in maintaining mental health and forming a civilized person.

Suggestions and Limitations: This study highlights wisdom from Hamka's perspective but does not compare it with the thoughts of other scholars or contemporary theories about adab. Further studies can explore the implementation of wisdom in the education system or the role of spiritual intelligence in shaping individual character in various social and cultural contexts.

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