

Tracing the Progress of Buya Hamka in Medan, East Sumatra (1936-1945)

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Abstrak

Artikel ini bertujuan untuk mengetahui alasan Buya Hamka (1981) tinggal Medan, Sumatera Timur, kondisi sosial politik di Sumatera Timur selama kediamannya di sana, dan perannya dalam kehidupan sosial politik di Sumatera Timur mulai tahun 1936-1945. Penelitian ini menggunakan metode sejarah yang di mulai dari tahap heuristik, dengan mengumpulkan sumber primer berupa karya Buya Hamka antara lain *Kenang-kenangan Hidup*, serta majalah *Pedoman Masyarakat* yang terbit pada 1936 dan 1938, lalu dilakukan proses verifikasi dan interpretasi terhadap fakta-fakta sejarah. Penelitian ini menemukan bahwa, saat Buya Hamka tinggal di Medan, ia tak hanya menjadi kepala redaksi, namun juga menjadi konsul Muhammadiyah di tahun 1939 setelah terpilih dalam kongres Muhammadiyah ke-28. Ketika Jepang datang ke Indonesia tahun 1942, Buya Hamka menjadi penasihat Jepang dalam urusan pemerintahan dan keislaman. Ia melakukan ini bukan karna ingin menjadi loyalis Jepang, namun ia melakukannya untuk melindungi Muhammadiyah Sumatera Timur dari pembubaran yang dilakukan oleh Jepang.

Kata kunci: hamka, jepang, muhammadiyah, pedoman masyarakat.

Abstract

This article aims to find out the reasons for Buya Hamka (1981) living in Medan, East Sumatra, socio-political conditions in East Sumatra during his residence there, and his role in socio-political life in East Sumatra from 1936-1945. This research uses a historical method which starts from the heuristic stage, by collecting primary sources in the form of Buya Hamka's works, including Kenang-kenangan Hidup, as well as the Pedoman Masyarakat magazine which was published in 1936 and 1938, then carrying out a process of verification and interpretation of historical facts. This research found that, when Buya Hamka lived in Medan, he was not only chief editor, but also consul of Muhammadiyah in 1939 after being elected to the 28th Muhammadiyah congress. When Japan came to Indonesia in 1942, Buya Hamka became a Japanese advisor in government and Islamic affairs. He did this not because he wanted to be a Japanese loyalist, but he did it to protect Muhammadiyah East Sumatra from being disbanded by Japan.

Keywords: hamka, japan, muhammadiyah, pedoman masyarakat.

INTRODUCTION

Haji Abdul Malik Karim Amrullah, or who is familiarly called Buya Hamka, is a figure who cannot be ignored in the history of the Minangkabau people, especially in West Sumatra. His existence was so monumental that his name was even recorded in a book entitled "100 Figures Who Changed Indonesia", illustrating how

Buya Hamka was not only an ordinary public figure, but also had a very significant role in the course of Indonesian history. In fact, the former Prime Minister of Malaysia, Tun Abdul Razak, once said that "Hamka does not only belong to Indonesia, but is the pride of all nations in Southeast Asia" (Floriberta Aning, 2005).

Buya Hamka has gone through a long and winding journey to reach the peak of this recognition, not only in Indonesia, but also in neighboring countries. When he was just 16 years old, Buya Hamka decided to go to Java, specifically Yogyakarta. There, he met big figures such as HOS Tjokroaminoto, Ki Bagus Hadikusumo, RM Soerjopranoto, and H. Fakhruddin. Together with them, Hamka studied various aspects of the modern Islamic movement. These were the times when Buya Hamka learned more deeply about the dynamics of Islamic politics, especially through the East Indies Islamic Syarikat movement and the Muhammadiyah Social movement. The experiences and knowledge he gained during this period formed the basis of his thinking and commitment to Islam and social change (Hamka, 2016).

Not stopping there, Buya Hamka went even further on his journey towards knowledge and service. In February 1927, he decided to perform the Hajj pilgrimage in Mecca, a moment that was so sacred and changed the direction of his life. After returning from the holy land, Buya Hamka did not keep this experience to himself. He expressed it in an article published in the Chinese-owned *Pelita Andalas* newspaper, which ultimately became his first work as a professional journalist (Saytadarma, 2023). That year, he also set foot in Medan, East Sumatra for the first

time, creating a memorable experience for him.

In 1936, Buya Hamka returned to Medan with great enthusiasm. There, he was entrusted with leading the editorial board of the weekly magazine *Pedoman Masyarakat*, a responsibility that was not easy. With all the experience and knowledge he had gained, Buya Hamka was finally able to become the editor-in-chief of a well-known magazine at that time, where he had previously tried unsuccessfully three times to lead his own magazine, including *Khatibul Ummah*, *Kemauan Zaman*, and *Al-Mahdi* magazines (HAMKA, 1951). As editor-in-chief, Buya Hamka can accommodate and voice various ideas and views about justice, truth and the changes he dreams of for society and his nation.

To write history, a historian needs to read and research the topic they are writing about. So that this research is different from previous research, researchers reviewed previous research to compare this study with other studies. The studies that will be used as a comparison for this study are as follows:

The article written by Zahiruddin Zabidi and Wan Nasyrudin Wan Abdullah is entitled "Social environmental factors in the formation of Hamka's identity (1908-1981) according to the autobiography of life memories (1951)".

This article explains the factors that influence a Hamka's identity, especially

social factors that are human and non-human. This research was written based on Buya Hamka's autobiographical book entitled "Memories of Life (1951)" (Mohd Zabidi & Wan Abdullah, 2021).

An article written by Rahmi Nur Fitri, a student at UIN Sunan Kalijaga Yogyakarta, this article is entitled "Hamka as a Historian: Historical Methodological Study of Hamka's Work".

This article explains Buya Hamka as a historian and contemporary Muslim figure. Buya Hamka wrote hundreds of books with different studies ranging from philosophy, tafsir, history, customs and culture, literature, and others. The purpose of this article is to reveal the methods used by Buya Hamka in writing his works with historical themes by looking at the socio-historical history of his life (Fitri, 2020).

From the two studies used as a comparison above, in this study the author tries to describe Buya Hamka's role and activities while living in Medan, East Sumatra in 1936-1945, by examining Buya Hamka's activities while there.

Therefore, one of the important points in the research that the author will carry out is historical research. It is called historical research because according to Louis Gottschalk, a historian in choosing a research topic or theme can be guided by four sets of questions, namely: geographical questions (where?), biographical questions (who?),

chronological questions (when/how?) and Functional (what?) (Gottschalk, 1985). Look at the discussion topics and research themes that will be carried out by the author. This research meets the criteria described by Gottschalk in classifying historical topics. First, this research can be categorized as a geographical study because its focus is the place where Buya Hamka was assigned as editor-in-chief in Medan. Second, this research has biographical characteristics because it discusses a famous Indonesian figure, namely Buya Hamka. Third, a chronological approach is used in this research because it takes the time span from 1936 to 1945. Fourth, this research has a functional dimension because it discusses Buya Hamka's role as a writer, journalist and freedom fighter while in Medan.

Based on the description above, the author attempts to make a comparison between the results of previous research regarding Buya Hamka and the research currently being conducted. Therefore, the author can direct the focus of his research on analyzing Buya Hamka's role as a writer, journalist and freedom fighter during his stay in Medan, East Sumatra.

When talking about figures from West Sumatra, the majority of people, especially students, always discuss Tan Malaka, Sutan Syahrir, or Hj Agus Salim. Not many people talk about Hamka even though his contribution to this republic is

quite large. Therefore, the author is interested in studying more deeply about Buya Hamka, especially during his stay in Medan, East Sumatra. How did Buya Hamka first arrive in Medan, East Sumatra? What were the social and political conditions of East Sumatra during his residence there, and what was Buya Hamka's contribution to social and political life there?.

In this scientific article, the author will explain three important things during Buya Hamka's stay in Medan, East Sumatra, from the beginning of Buya Hamka's arrival to Medan, East Sumatra, the socio-political conditions in East Sumatra during his residence there and Buya Hamka's role in socio-political life in East Sumatra. starting in the period 1936-1945.

METHOD

In carrying out research and writing history scientifically, historical methods are very necessary as a basis for writing so that the writing can be said to be the result of historical research (Sumargono, 2021). The historical research method has 4 (four) stages, the first is the heuristic stage, namely the process of searching for and collecting sources that will be used in research, heuristics has the principle of searching for primary sources. To help writers search for primary sources, document studies are used to collect data based on written documents. Documents

are data sources used to complete research starting from written sources such as magazines, newspapers, manuscripts, diaries and old letters, monumental works such as novels, and autobiographies to photographs and films that can provide information in the research process (Nilamsari, 2014). Robert C. Bogdan stated that documents are records of past events, which can be in the form of writing, drawings, or someone's monumental works (Sugiyono, 2005). Then the author determined Buya Hamka's autobiographical book entitled *Kenang-Kenangan Hidup* and the *Pedoman Masjarakat Magazine* published in 1936 and 1938 as primary sources for this writing. The author also collected articles and writings that wrote about Buya Hamka as secondary sources.

Second stage of Verification, After the sources have been collected the author will carry out verification and analysis of the sources that will be used. At this stage, it is important to be careful in accepting information contained in historical sources (Usman, 1986). Writers must choose which research data should be used for writing. In the third stage of interpretation, the author interprets historical facts and analyzes the collected data. It is important to remember that not all facts discovered can be included in historiography, therefore, researchers must be careful in selecting relevant sources and supporting the truth of their

historical sources (Laksono, 2018). The final stage of historiography, the term historiography refers to extracting and compiling historical stories about events that have occurred in the past, which is known as history (Ismaun, 2005). In this stage, the researcher will present a description of the research findings related to the object of study.

RESULTS AND DISCUSSION

History of the Majelis Tafsir Al-Qur'an Foundation.

The MTA Foundation is an Islamic education and preaching institution based in Surakarta. MTA was established on September 19, 1972 in Surakarta by Al-Ustadz Abdullah Thufail. The name Majelis Tafsir Al-Qur'an was chosen by Al-Ustadz Abdullah Thufail Saputra. Majelis comes from the Arabic Jalasa which means sitting. The word Tafsir Al-Qur'an is used as a sign that Majelis Tafsir Al-Qur'an studies the existing interpretation of the Qur'an and does not make its own interpretation of the Qur'an (Wahid, 2021).

The institutional structure of the MTA Foundation is divided into three structures, namely: center, representatives, and branches. Representatives are located in regencies/cities and branches are located in sub-districts (Profil Majelis Tafsir Al-Qur'an (MTA), 2015). One of them is the MTA Foundation Representative of Deli

Serdang. MTA Deli Serdang Foundation was established on July 22, 1996 which is located at Jalan Perhubungan N0.17 Laut Dendang, Percut Sei Tuan, Deli Serdang, North Sumatra.

Previously the MTA Foundation Representative of Deli Serdang was located in the Veteran Complex then moved to market IV in hamlet VI and finally chose Jalan Perhubungan in Deli Serdang Regency as the current location of the MTA Foundation Representative of Deli Serdang, North Sumatra. MTA Foundation Deli Serdang, North Sumatra is also the center of the MTA in the North Sumatra region. This is because MTA Representative Deli Serdang is the first MTA established in North Sumatra.

The Beginning of Buya Hamka's Arrival to Medan, East Sumatra

Buya Hamka was born in Nagari Sungai Batang on 13 Muharram 1326 AH, corresponding to 16 February 1908 AD. He was the first child for his mother, because his father Haji Rasul remarried after his stepmother died in Mecca and only left one daughter (HAMKA, 1951). His father Haji Rasul or Abdul Karim Amrullah was a prominent scholar of paderi descent, while his mother Safiyah was a descendant of Minangkabau traditional custodians (Kumalasari & Wibowo, 2021).

As a child, his father had prepared Hamka to become a scholar like himself. Haji Rasul took him to Padang Panjang to

learn to pray and recite the Koran. Then he was sent to the Village School. Initially he was going to be sent to the Government School, but at that time the Government School was full. In 1916, Engku Zainuddin Labia el-Yunus founded the Diniyah School, Hamka was also enrolled in that school, in the morning he went to the Village School and in the evening he went to religious school. When he was a teenager, Buya Hamka, who was 16 years old at that time, left for Java, where he studied with famous figures. From Tjokroaminoto (1934) he studied socialism, from Suryopranoto (1959) he studied sociology, then he studied about Islam from Fakhruddin, a famous Muhammadiyah leader at that time (HAMKA, 1951).

Hamka's curiosity about science makes him an active student. He really likes reading books, even if it's just romance and newspapers. He is also not shy about asking what he doesn't know, this makes him able to easily understand what his teachers explain. He can explain Marx's theories in language that is easy to understand, then he can also explain Islamic teachings broadly (HAMKA, 1951).

Not only that, in 1927 Buya Hamka went on the Hajj pilgrimage, spending seven months in the holy land honing his Arabic language skills, he also gained a lot of experience while living there. After returning from Mecca, he stopped by in Medan at the end of 1927, he was taken

by AR Sutan Mansur (1985) after he had finished establishing Muhammadiyah in Lhokseumawe, Aceh (Hamka, 2016). He also sent writings about his experiences in Mecca to the Pelita Andalas newspaper, writing about Sumatran thawalib and the Islamic reform movement in Minangkabau. It was these early articles that later made Buya Hamka a journalist, as in James Rush's notes in his book entitled "Adicerita Hamka", H. Abdul Malik Karim Amrullah found his voice as a journalist, and added the pen name "Hamka" (James, 2017).

Before Buya Hamka returned to Medan in 1936, he founded Kulliyatul Muballighin Muhammadiyah in Padang Panjang, with himself as director. However, Buya Hamka's economic condition is not stable even though he is the director of the institution, he cannot meet his and his family's needs just from teaching there, what's more, the students who study there are generally less well off and not many study there. Buya Hamka often receives tabligh invitations from nagari villages for additional daily living needs. At one time he received two letters. The first letter came from Tokyo, Japan. The letter contained an offer to become a teacher for the Islamic community there, the letter was from his friend in Makassar, Mansur Yamani. Then another letter came from H. Asbiran Ya'kub, chairman of the al-Busyra Foundation, publisher of the Islamic weekly magazine "Pedoman Masyarakat",

he was asked to come to Medan to become hoofdredacteur (chief editor) of the weekly magazine (HAMKA, 1951).

Finally, he decided to take up the offer to become editor-in-chief of *Pedoman Masjarakat* magazine. Buya Hamka was only paid f17.50 (seventeen guilders and fifty cents) per month, but that was not enough to meet his and his family's needs. However, Buya Hamka is confident that in his hands the *Community Guidelines* magazine can reach the pinnacle of glory. Initially the magazine only printed around 500 copies, but at the end of February 1936 demand for *Community Guidelines* magazine reached 1000 copies. Then *Pedoman Masjarakat* magazine was included in the category of pioneering Islamic magazines at that time, along with *Panji Islam* magazine in Medan and *Adil* magazine in Solo (HAMKA, 1951).

Pedoman Masjarakat is a very popular magazine, this magazine is read by almost all Islamic movement organizations, from Muhammadiyah, Musyawaratuth Thalibin to young people from Nahdlatul Ulama. This magazine was also widely read by big figures such as Sukarno (1970), he was sent *Pedoman Masjarakat* magazine every time it was published when his place of exile was moved from Endeh to Bengkulu. There are also Drs. Mohammad Hatta (1980) who really liked writing about Modern Sufism, and Haji Agus Salim (1954), who loved reading *Pedoman Masjarakat* so much that

he was happy to write several essays to be published in the magazine (HAMKA, 1951).

Two years later, demand for *Pedoman Masjarakat* increased to 4,000 copies. Buya Hamka as chief editor there, whose salary was initially only f17.50 a month, rose to f75 (gulden). It was in *Guidance of Society* that Buya Hamka's famous works were first published, such as the novel *Dibawah Lindungan Ka'bah* which was first published on February 18 1936 in its fourth printing. This novel is a serial story which was compiled into a complete novel which was published by Balai Pustaka, Dutch East Indies in 1938. Then *Tasawuf Modern*, which was first published on February 16 1938, was also a serial article in the *Pedoman Masjarakat* magazine and was published a year later. Then Buya Hamka's most famous work that was filmed and became the best-selling film in 2013 was *Tenggelamnya Kapal Van Der Wijck*, first published on June 15 1938 and then published as a novel the following year. There are many more works by Buya Hamka which are published in this *Pedoman Masjarakat* magazine, such as, *Migrating to Deli*, *being expelled*, *Philosophy of life*, *Institutions of mind* and others (Wirdani, 2018).

But all that had to stop in 1942 when the Japanese began to arrive. Then Buya Hamka tried to publish the *Islamic Spirit* magazine which contained propaganda for the Greater East Asia war (Pacific War). But this magazine did not have the same

place as the *Pedoman Masyarakat* magazine in the hearts of readers throughout the country at that time (HAMKA, 1951).

Social and Political Conditions in East Sumatra 1936-1945

East Sumatra, which at that time was the center of civilization in the city of Medan, was full of social dynamics. The city of Medan itself was founded by Guru Patimpus in 1590 AD. However, on April 1 1909, the Dutch East Indies Government designated Medan as a *Gemeenteraad* (City council), because the Dutch East Indies Government considered this area to be developing rapidly in terms of economy and population growth. However, the determination of the anniversary of the city of Medan on April 1 1909 was widely debated by historical observers, who then formed a committee to formulate the anniversary of the city of Medan and held deliberations from 27 to 29 March 1971 in Medan. However, the results of the formulation of the City of Medan only came out on March 15, 1975, which then determined the anniversary of the City of Medan to fall on July 1, 1590 ADc (Azhari, 2012).

The city of Medan itself consists of various ethnicities and ethnic groups. It was recorded that starting in 1905 the city of Medan experienced an increase in population until the Japanese occupation in 1943, at that time the population of

Medan City had reached 108,000 people (Sinar, 1971).

Since ancient times, the city of Medan has consisted of various ethnicities, tribes and nations. This was all because of a large wave of migration at the end of the 19th century. Chinese and Javanese people were brought to Medan to become plantation workers, then followed by the arrival of Minangkabau, Mandailing, Banjar and Acehnese people. Unlike the Javanese and Chinese, this second migration group came to trade, teach and become scholars. They also played a big role in the spread of Islam in the city of Medan, even though the Malays as the original tribe were already Muslim. Then they established Islamic study and education institutions there (Zahara, 2011).

At that time, Muslims in the city of Medan were divided into two groups, first the youth group and the Muhammadiyah organization and then the elderly group. Young people have modernist views while older people have traditionalist views (Benda, 1974). These two groups often cause minor friction in socializing between them. It is important to note that young people and old people both adhere to *Ahlussunnah wal Jama'ah* or commonly called Sunnis, namely people who follow the Sunnah of the Prophet and they are among the largest group of Muslims in the world (Ismail, 2002).

Muhammadiyah Medan city itself was founded on November 25 1927 by several

small and medium traders, with Hr. Mohammad Said as its first chairman. Previously Hr. Mohammad Said was once chairman of Sarekat Islam (Steenbrink, 1986).

Muhammadiyah has good relations with the Sultanate of Deli, this can be seen from the closeness of Muhammadiyah leaders to the Sultan of Deli. This was done so that Muhammadiyah's efforts in developing Islam and science as well as social activities including preaching, service activities, managing orphanages, developing women's organizations and so on received support from the sultanate. Muhammadiyah also succeeded in establishing a school on Jalan Nagapatan, Madras Village, which was inaugurated directly by the Crown Prince of Deli (Zahara, 2011).

Muhammadiyah is aggressively carrying out movements to reform, purify and erode traditions and beliefs that are considered incompatible with the basic teachings of Islam. They completely returned to the purity of Islamic teachings without adding local community beliefs and traditions, this movement was called the tanzih movement. Then they also strive for tajdid (renewal) and reinterpretation of sharia laws which furu'iyah originate directly from the Koran and hadith through the process of ijtihad (Jamil, 2008).

However, this step taken by Muhammadiyah actually created friction

between them and the Sultanate, because the acculturation of the Islamic religion with local culture had become a strong aspect in society. They aggressively eradicate religious practices that are considered heresy such as; tahlilan, 40 day and 100 day commemorations, plain flour, praise of the sultan's lineage in Friday sermons, haul commemorations and so on. Muhammadiyah also forbids the practice of tarekat because it is not in accordance with the guidance of the Prophet Muhammad saw. The conflict caused by the Muhammadiyah movement caused divisions among Muslims, they disbelieved each other and cut ties of friendship because of the khilafiyah issue. Of course this is very worrying, but since the Muhammadiyah of Medan city established cooperative relations with the Al-Washliyah organization which agrees with the Sultan of Deli, the situation has begun to gradually improve, plus they are not only working together in the religious field, but they are also working together to fight against Dutch Colonial propaganda (Zahara, 2011).

Since the Japanese came to Indonesia, riots occurred in various parts of the country, including in Medan City, at that time the Dutch resident in Medan City immediately held a Openbaar Gehoor (public meeting) in the Dutch resident building. This meeting was attended by various levels of society, from Islamic mass organizations attended

Muhammadiyah, a-Jami'iyatul Washliyah, Ahmadiyah and death associations, from party circles attended Gerindo and Parindra, from among the Kings of East Sumatra attended the Sultans of Deli, Langkat, Serdang, Asahan, Kualuh and so on, this meeting was also attended by journalists from various media (HAMKA, 1951).

During the meeting, the Dutch resident delivered a speech in which he asked all levels of society to unite and put aside all political disputes, in order to fight Japan, which at that time had entered East Sumatra. The resident informed that Japan had attacked the American naval base, Pearl Harbour, because of this incident western countries including the Netherlands then formed an alliance against Japan. The resident also asked all those present to stand under the Dutch government and be obedient and loyal to Queen Wilhelmina. After the Dutch resident gave his speech, a person of Chinese descent stood up and stated that the Chinese people would stand firmly behind the Dutch government and declare their loyalty to the Queen (HAMKA, 1951).

Meanwhile, none of the people's leaders were willing to welcome the speech, because the political shift between the colonized people and the colonialists made them disappointed and unwilling to side with the government. The Sultans who were considered "golden

boy" by the Dutch also did not dare to declare their allegiance, because there was already a belief that the Dutch would fall into Japanese hands. Moreover, since the spread of Japanese propaganda that wanted to liberate Indonesia from colonial rule, it continued to be played on the radio. The meeting ended in disappointment for the colonial people because no one from the people supported them. but on the other hand, the political leaders are actually happy and happy, they feel that the burden they have been carrying has been lifted from their shoulders (HAMKA, 1951).

After Japan succeeded in controlling Indonesia, the Japanese government separated the islands of Java and Sumatra, so that Sumatra was no longer centered in Batavia. Then in 1943 a Japanese military government was formed in Sumatra called Gunseikanbu (central military government staff) which was located in Bukittinggi. Gunseikanbu consists of several departments headed by a director. Then the deputy Gunseikan (domestic director) supervises each existing department. Each syu (residence) has a Naiseibu (home department), keisatsubu (police department), and Keisabu (social department). The island of Sumatra is divided into nine islands, namely, East Sumatra, West Sumatra, Riau, Jambi, Bengkulu, Palembang, Lampung and, Bangka Belitung (Jannah, 2021).

Buya Hamka's Role in the Social and Political Life of East Sumatra 1936-1945

As a cleric, Buya Hamka has made quite a big contribution to social and political life in East Sumatra. This can be seen from Buya Hamka's involvement in the Muhammadiyah East Sumatra mass organization. After the death of Mohammad Said, Chairman of Muhammadiyah Sumatra in Eastern era at that time, the 28th Muhammadiyah congress was held in 1939 in Medan City. Buya Hamka was elected as Consul of Muhammadiyah East Sumatra at the congress (Tim Historia, 2018). Buya Hamka led Muhammadiyah East Sumatra until the arrival of the Japanese to East Sumatra in 1942, and continued until 1945 before he returned to his hometown in West Sumatra.

Buya Hamka often gives words of encouragement and motivation to Malay youth, quoted from the film Buya Hamka by Fajar Bustomi taught, Buya Hamka often said "there is no Malay without Islam, Malay without Islam loses its me'nya and withers it. Minangkabau without Islam loses its Minang, all that remains is the Kabau and the buffalo." On another occasion Buya Hamka also said "If life is just life, pigs in the forest are also alive. If work is just work, monkeys work too" (Bustomi, 2023).

Before the arrival of the Japanese in 1942, the Dutch held an open bar celebration in the Dutch resident building.

All levels of society attended the meeting, including Buya Hamka as a representative from Muhammadiyah East Sumatra. At this meeting, Buya Hamka became the representative for the people to respond to the request of the Dutch resident, after previously a Chinese person had raised his voice and expressed his support for the colonial government. Buya Hamka took the vote because no one dared to declare loyalty to the government, even the Sultans who were considered the "golden boy" of the Netherlands. Buya Hamka's answer to the Dutch residents disappointed them and they immediately left the meeting building, on that occasion Buya Hamka answered;

"Sire, resident, we have heard your speech from beginning to end. We are grateful for the advice you have given us, we will hold it firmly and be united. "As for the intention of the Dutch government to go to war with Japan, we only have one appeal, I hope you succeed, gentlemen."

Said Buya Hamka. Buya Hamka's answer was not what the Dutch government expected. This answer also illustrates that the Indonesian people will not interfere in the war against Japan (HAMKA, 1951).

Hamka led Muhammadiyah of East Sumatra during difficult times. Japan often disbanded Muhammadiyah in various regions because they considered Muhammadiyah to be a rebel organization. However, thanks to his ability in

diplomacy, Buya Hamka succeeded in saving Muhammadiyah East Sumatra from dissolution (Tim Historia, 2018).

At that time Buya Hamka and other religious leaders in East Sumatra were invited to speak to Colonel Nakagawa's gunseibu. It turns out that Japan really respects religion, the position of religion during the Japanese occupation was quite high compared to the colonial government. They had a lot of discussions and bargaining with the Japanese about how Muslims pray, recite the Koran and so on. Before the meeting ended, they asked for an invitation letter bearing Gunseibu's red seal for them to use if necessary. After receiving the letter, Buya Hamka wrote a distribution letter to Muhammadiyah branches and branches throughout East Sumatra regarding Muhammadiyah's permission to operate as usual, because it had received approval from Lieutenant Colonel Nakagawa. At that time Muhammadiyah became the people's strongest stronghold in anticipating Japan, even those who were not members of Muhammadiyah also supported it, and Muhammadiyah became a gathering place for people who wanted to strengthen their soul defense (HAMKA, 1951).

Lieutenant Colonel Nakagawa once sent it to leaders, religious leaders, sultans and kings from all groups. The letter contains questions that must be filled in. One of the questions was about

the position of the kings in East Sumatra. Buya Hamka gave a quite striking answer to this question, he answered; "It would be better for those kings to have their rights abolished".

Then Hamka's answer was opposed by people who disagreed by saying that the Kings should not disappear, because they were in charge of religion, the religious association was a Dutch tool to overthrow Dai Nippon. Buya Hamka felt that these kings were only tools of the Dutch when the Dutch colonial government was established. After the Dutch left East Sumatra, these kings remained kings. This caused hatred to arise in the kingdom, especially the Karo people who were under the auspices of the Deli and Langkat kingdoms were very angry with the kings. There are also community figures who are hostile to the kings, this makes the position of the kings increasingly less important, Nakagawa also considers that there is no hope for the kings in East Sumatra (HAMKA, 1951).

Nakagawa led East Sumatra for approximately 3 months, then was replaced by Lieutenant General T. Nakashima. On Nakashima's first day in office, he held a banquet for the leaders of East Sumatra. During the meeting, Buya Hamka said words that were considered too presumptuous for a Teungku (an Acehese honorary title). After the banquet was over, a translator named Yoshida chased Buya Hamka and said

Tyokan wanted to meet him tomorrow. The day after, Buya Hamka went to meet Tyokan Nakashima, in his mind the words conveyed by Teungku from Aceh flashed in his mind. After arriving there, Buya Hamka was relieved to see Tyokan's beaming face welcoming him. It turned out that he wanted to ask Buya Hamka to be his advisor. After a long discussion, Buya Hamka asked permission to go home and was greeted by Tyokan who stood up and said;

"Thank you Hamka San! I want Hamka san to be as frank as last night, I will call you if necessary or you can just come wherever you feel necessary"

This was the beginning of Buya Hamka's closeness to Japan (HAMKA, 1951). Then Buya Hamka was sent to Singapore to take part in a meeting of Malayan and Sumatran ulama in 1943. After returning from there, the Japanese appointed him as Chairman of the East Sumatra Ulama Association. After that he held a big meeting in Medan. His speech at that time contained praise for Dai Nippon as a necessity of the times, he also reminded the people to unite and gave advice to the Kings to approach the people (Tim Historia, 2018).

Even though he was close to Japan, Buya Hamka's sense of nationalism did not diminish, he was aware from the start of the dangers of Japanese fascism. In 1944 he visited Java for two months, there he saw the suffering of the people that was more cruel than what he saw in Sumatra.

There he met Soekarno and complained to him about the people's suffering. But Soekarno answered;

"Leaders must have a big heart. Leaders must not see losses because they seek greater profits to change their fate. Our nation must overcome adversity first. Shattered and crushed which can't stand it. But history filters and leaves behind the strong ones. That's what will stay. to continue the dream",

After listening to Soekarno's words, Buya Hamka gained a stance, so he returned home and continued his struggle in East Sumatra. The same struggle as that carried out by Soekarno, namely collaborating with Japan (Tim Historia, 2018). Buya Hamka was then appointed as Syu sangi kai (local representative council) in 1944, in this role people called Buya Hamka like a golden boy for Japan. Of course, this has become a bad stigma for Buya Hamka among the community. Apart from that, Tyokan himself considers Hamka to be someone who is ready to commit himself to death for his beliefs. After Japan surrendered to the allies, Hamka was confronted with the community and his friends. He received criticism and swearing because of his closeness to Japan. Unable to stand the insults that kept coming, Buya Hamka finally decided to return to West Sumatra on August 23 1945, he was accused of cowardice or running at night by his friends and the community (Tim Historia, 2018). Quoting from the book

Contemporary Islamic Historiography by Azyumardi Azra, Rusydi Hamka, Buya Hamka's son who is also a cleric, said that this was the most painful experience of falling for Buya Hamka (Azra, 2002).

CONCLUSION

Buya Hamka was born in Nagari Sungai Batang on February 16 1908. Since childhood, he was educated by his father to become a scholar. In 1936, he became the editor-in-chief of the *Pedoman Masyarakat* magazine. While leading the *Pedoman Masyarakat* magazine, he managed to bring the magazine to the peak of success. In two years Buya Hamka managed to increase sales of *Pedoman Masyarakat* magazine from initially 500 copies to 1000 copies and even reached 4000 copies. *Pedoman Masyarakat* magazine was also a pioneering Islamic magazine at that time. Many of Buya Hamka's famous works which he originally wrote in the *Pedoman Masyarakat* magazine include, *Under the Protection of the Kaaba*, *Modern Sufism*, *The Sinking of the Van Der Wijck Ship*, and many more.

When Buya Hamka was in Medan, East Sumatra. He had an important role in the social and political life of East Sumatra during that period. As leader of Muhammadiyah, he succeeded in keeping his organization from being disbanded by the Japanese. Even though he was close to Japan, Buya Hamka maintained his nationalism and was aware of the dangers

of Japanese fascism. After Japan surrendered to the allies, Buya Hamka received criticism and accusations from the public because he was considered Japan's "golden boy". Ultimately this made Buya Hamka uncomfortable and decided to return to his hometown in West Sumatra.

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