

## ABSTRAK

**Marsudi Fitro Wibowo. 2018.** Relasi Agama dan Negara Perspektif Ulama Indonesia (Konstruksi Gagasan Politik Islam Hamka Pada Tahun 1928-1981).

Penelitian ini berangkat dari anggapan bahwa Hamka tidak memiliki ide atau gagasan mengenai Politik Islam yang berhubungan dengan agama dan negara. Selain itu, terdapat pula anggapan bahwa Hamka bukanlah seorang politikus dan anti terhadap Pancasila.

Pemikiran seorang tokoh tidak dapat dilihat secara atomistik, baik aspek pemikirannya maupun dalam interaksinya dengan seluruh kenyataan yang mengitarinya. Maka, metode yang digunakan dalam penelitian Hamka ini adalah menggunakan metode *holistika* dan *kesinambungan historis*, yang termasuk dalam penelitian kualitatif. Bagaimana kesinambungan historis, terhadap pemikiran seorang tokoh dilihat benang merah yang menghubungkan pemikiran-pemikirannya, baik lingkungan historis dan pengaruh-pengaruh yang dialaminya maupun perjalanan hidupnya sendiri (latar belakang internal).

Walaupun ada pengaruh pemikiran dari intelektual Timur Tengah dan lokal, namun hasil dari tipologi pemikiran politik Islam Hamka telah memberikan corak tersendiri yang berbeda dengan teori tipologi yang telah ada mengenai hubungan agama dan negara. Apabila Jamâl al-Dîn al-Afghâniy dan Muḥammad `Abduh dengan konsep modernisasinya, Muḥammad Rasyîd Ridhâ dengan salafiyahnya, Ali` Abd Râziq dengan sekularismenya, Mawdûdi dengan teodemokrasi-nya, Husain Haykal dengan moderatnya, maka Hamka memiliki tipologi tersendiri dengan “Demokrasi Taqwa” yang berdasarkan tauhid dan *syûrâ*. Penelitian pun anti-tesis dari pemikiran liberalisme, sekularisme, komunisme, dan demokrasi ala Barat. Teori-teorinya merupakan refleksi dari situasi dan kondisi saat itu. Semula dengan tegas bercorak integralistik dimana saat itu penuh tantangan dari Nasionalis, Sekularis, dan Komunis. Namun terdapat pergeseran yang memilih jalan tengah ketika menjadi Ketua MUI. Sebab amanah inilah yang harus terjaga antara pemerintah dan ummat namun masih tetap teguh dalam Demokrasi Taqwa-nya.

Walaupun tidak mengenyam pendidikan formal, Hamka adalah tokoh yang unik. Dengan otodidak, usaha dan kemauan kerasnya untuk kemajuan bangsa, dia menjadi sosok yang dikenal yang memiliki gagasan-gagasan intelektual. Prinsip hubungan agama dan negara pandangan Hamka bersifat integralistik dan formalistik. Namun, Hamka adalah seorang yang inklusif, dinamis dan kritis penuh semangat untuk mengabdikan kepada kehidupan masyarakat Indonesia. Hasil penelitian ini pun mengoreksi anggapan yang menyatakan Hamka bukan seorang politikus, anti Pancasila, dan tidak memiliki gagasan pemikiran Politik Islam. Selain itu, penelitian ini memberikan jawaban rumusan masalah yang telah dikemukakan.

**Kata Kunci:** Agama dan Negara, Demokrasi, *Syûrâ*, Pancasila, Politik Islam.

## ABSTRACT

**Marsudi Fitro Wibowo. 2018. *The Relation Between Religion and State in the Perspective of Indonesian Ulama (The Construction of Hamka's Idea on Islamic Politic in Year 1928-1981)*.**

This research comes up with the notion that Hamka had no ideas or awareness about Islamic politics relating to religion and state. In addition, there is also the assumption Hamka is not a politician and anti against Pancasila.

The thinking of a figure cannot be viewed atomistically, either the aspect of his thought or in his interaction with all the facts surrounding it. Therefore, the method used in this Hamka research is to use holistic methods and historical continuity, which are parts of qualitative research. How to see the historical continuity to the thinking of a figure, it can be seen from a common thread connecting his thoughts, both the historical environment and the influences he experiences as well as the journey of his own life (internal background).

Despite the influence of intellectual thought from the Middle East and locally, however, the result of the typology of Islamic political thought Hamka has given his own distinct style to the existing typology theory of religious and state relations. When Jamâl al-Dîn al-Afghâniy and Muḥammad `Abduh with their modernization concept, Muḥammad Rasyîd Ridhâ with his salafiya, Ali` Abd Râziq with his secularism, Mawdûdiy with his theodemocracy, Husayn Haykal with his moderate, Hamka has his own typology with "Taqwa Democracy" which is based on tawheed and syûrâ. Research is also an anti-thesis of the thoughts of liberalism, secularism, communism, and Western-style democracy. His theories are a reflection of the current situation and condition. Initially firmly patterned integrality where it was full of challenges from Nationalists, Secularists, and Communists. But there was an alteration that he chose the middle way when he became Chairman of MUI since this trust should be maintained between the government and the ummah but still unshakable in its Taqwa Democracy.

Although he does not have any formal education, Hamka is a unique figure. With his self-taught, effort and strong will for the nation's movement, he becomes a well-known figure with intellectual ideas. In the principle of relation between religion and state of Hamka's views is formalistic and integralistic. However, Hamka is an inclusive, dynamic and critically motivated to serve the lives of Indonesians. The results of this study corrected the notion that Hamka is not a politician, anti against Pancasila and has no idea of Islamic political thought. Beyond that, this study provides the answer to the problem formulation that has been put forward.

**Keywords:** *Religion and State, Democracy, syûrâ, Pancasila, Islamic Politics.*