

STRATEGIES FOR ADDRESSING MISINFORMATION: HAMKA'S APPROACH

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Abstract. Over the past few years, an overwhelming amount of erroneous information has appeared on social media platforms and other publications. Managing these types of publications poses a difficulty. Frequently, people have feelings of insecurity and are uncertain about how to respond and react to unfounded assertions. This paper examines the approach taken by Hamka (Haji Abdul Malik Karim Amrullah) in addressing these so-called facts. The analysis focused on two primary works, specifically *Teguran Suci & Jujur Terhadap Mufti Johor* and *Antara Fakta dan Khayal Tuanku Rao*. The first book responds to assertions that the kaum muda movement led to an increase in issues, such as the growing influence of communism. The second book is a response to a historical publication about Tuanku Rao, a figure of the Padri movement in the 19th century in West Sumatra. False facts prompted Hamka to react and contrast his perspective. In a qualitative approach, the researchers used a structuralist method in order to identify the dichotomies between the authors who made the false claims and Hamka's rebuttal. In both publications, Hamka had to react to assertions that were not true. His knowledge of historical and statistical facts supported his firm stand. Nonetheless, Hamka strikes a conciliatory tone to prevent a greater conflict. The impact of this research is that in discussions about so-called false facts, it is necessary to rely on sources that are transparent and easy to verify, like historical or statistical facts that are based on reliable sources. A person can implement Hamka's method of discourse by setting aside emotions and focusing on factual information.

Keywords: *Hamka, kaum muda, misinformation, structuralism, Tuanku Rao*

Introduction

Nowadays, an enormous quantity of deceptive information is propagated through various media channels. Actually, fabrications of the truth are nothing new. People frequently use them to bolster their own arguments. This article tries to examine how Hamka (Haji Abdul Malik Karim Amrullah) handled assertions and figures that were blatantly dubious. By doing so, the researchers hope to inspire others to learn from his behavior and apply it if necessary. Hamka (1908-1981) was a famous Islamic scholar, and his books are still influential to this day. He wrote more than 100 publications. In some of his books, he supports a modernist perspective and is critical to some traditional values (Stark et al., 2022). In this discussion, two well-known works by Hamka - *Teguran Suci & Jujur Terhadap Mufti Johor* (Hamka, 2010) and *Antara Fakta dan Khayal Tuanku Rao* (Hamka, 2017) were chosen and analyzed. The first book listed is a response to an article that the Mufti of Johor wrote. He makes several claims in this piece that Hamka found rather offensive. Therefore, he responded back by analyzing the Mufti's justification and the facts he brought up. The second book is a comprehensive answer to Mangaradja Onggang Parlindungan's work *Pongkinangolngolan Sinambela* gelar Tuanku Rao. *Terror Agama Islam Mazhab Hambali Di Tanah Batak 1816-1833* (referred to as Tuanku Rao in this article). Author

Parlindungan illustrates the Padri movement and the Islamic history of Sumatra in this book. Several descriptions were new when he published his book in the 1960s. Many Minangkabau, including Hamka, were fascinated by the book. However, as time went on, the readers discovered many inconsistencies that many scientists found unsettling. Hamka conducted a thorough analysis of the book and came to the conclusion that Tuanku Rao was more like a storybook with many false claims.

It is crucial to emphasize that the researchers do not intend to sway the actual scientific debate. The discussion seems to be ongoing, and Hamka did not cover every aspect of the book Tuanku Rao. If one takes the facts into account, however, Parlindungan and the Mufti of Johor made erroneous statements. A simple example can illustrate that. According to Parlindungan, the Wahhabi movement abolished many compulsory elements for the pilgrimage to Mecca: Parlindungan stressed that only the prayer in congregation and the wukuf (standing) in Arafah remained (Parlindungan, 2007). Additionally, he remarks that this is in accordance with the puritanical attitude of the Hanbali madhab (school of law). Yet such claims are baseless, as many people know that the Hanbali scholars would not agree to such drastic actions. The researchers want to examine how Hamka responded to incorrect information. It is assumed that he employed particular strategies to stay clear of heated debates or conflicts. The researchers intend that through examining his path of conduct, the course of action might be used today and assist in handling incorrect information.

Islam's approach to handling incorrect information

Hamka himself wrote a small treatise in which he discussed the topic of lying (Hamka, 2022). In his book *Bohong di Dunia*, he analyzed that lying can be quite complex, and there are different types. In the field of journalism, there is often a tendency toward being polemic. This could include personal defamations or exaggerated argumentation. The consequences of not telling the truth can be the loss of respect. In his discussion about the book *Antara Fakta dan Khayal Tuanku Rao* and in his book *Teguran Suci & Jujur Terhadap Mufti Johor*, he opposes so-called false facts. Therefore, it makes sense to briefly examine how Islam deals with incorrect facts. Actually, it is not a new phenomenon. Naquib al-Attas, for instance, highlighted the way the orientalist dealt with significant historical occurrences in Southeast Asia (Aljunied, 2013; Al-Attas, 2011). Sometimes it seems that they overemphasized the role of India and neglected the role of the Arab world. Fake news has proliferated in recent years (Othman et al., 2020). This covers all geographical regions. Therefore, it became a challenge how to deal with this incorrect information. Both telling lies and disseminating them are considered to be sinful. Therefore, the way Hamka reacted is significant as the readers can learn how to act appropriately. Even though Hamka tried to avoid using the word lie (*bohong*), he nonetheless claimed that the statements of the discussed books contained incorrect claims. Hamka differentiates between many different types of lies (Hamka, 2022). For example, exaggerations can be like a lie. People who lie risk others not believing their statements in different situations. Therefore, lies should be avoided in order to maintain a good character.

Research objectives

The research objectives are as follows: (1) To comprehend the way how Hamka reacted to false information; and (2) To be able to implement his course of action whenever someone is confronted with misinformation.

Literature review

A brief summary of the publications that examine Hamka's two books that deal with misleading facts will be provided in this literature review. First, there will be a look at the publications that discuss the book *Teguran Suci & Jujur Terhadap Mufti Johor*. Afterwards, the articles and books regarding the book *Antara Fakta dan Khayal Tuanku Rao* will be discussed. The other works of Hamka, including *Tasawuf Moden* (Hamka, 2018) and *Falsafah Hidup* (Hamka, 2020), which are widely recognized, have been extensively analyzed in various academic discourses. In these books, Hamka addresses a general topic and elaborates on how to conduct a useful way of life according to Islam. However, in the two publications *Teguran Suci* and *Tuanku Rao*, Hamka writes for a more specialized readership who are interested in historical and inner-Islamic discussions. Djamil Tukimin writes in the foreword to *Teguran Suci* that this work can be considered a lost manuscript that is known to a small number of readers (Tukimin, 2010). The book of Saat (2017) provides a good picture of the situation in Johor. It is crucial, as it enables the reader to gain a deeper understanding of local conditions. He asserts that the state of Johor is in favor of the *kaum tua* movement. The *kaum tua* opposed the reform movement (the *kaum muda*) and wanted to maintain the status quo. Therefore, it is not surprising that the former Mufti criticized the proponents of the reformist movement.

Hamka has an outstanding character, according to Kasim and Muhamad (2015). Even though the Mufti declares parts of the adherents of the *kaum muda* to be *kafir* (unbelievers), nonetheless, Hamka remains calm and shows respect towards the Mufti. The two authors highlight that Hamka places a strong emphasis on the process of seeking consensus (*muafakat*). Fadzil (2021) looks at the historical and societal implications if there is a divide between *kaum muda* and *kaum tua*. He stresses that Hamka himself was critical of that differentiation in his treatise *Teguran Suci & Jujur Terhadap Mufti Johor*. He placed a high value on the Muslim community's cohesiveness. Regarding the discussion about *Antara Fakta dan Khayal Tuanku Rao*, it can be said the region itself (the area of Pasaman) has to be taken into consideration. Most likely, Islam spread there before the Padri movement emerged (Rozi, 2012). Hadler (2008) also examined the Hamka v. Parlindungan debate and noted how emotionally charged the subject of the Padri movement and Padri war is to this day. Some writers even attempted to persuade the government to revoke the status of some Padris to be national heroes, including Imam Bondjol. The book of Parlindungan was an essential contribution in so far as it inspired other historians to revisit that period again.

Materials and Methods

This research article employed a structuralist methodology. The juxtaposition of the diverging points of view was one of the main objectives. After that, the two perspectives were apparent. The next step was to examine how Hamka treated the previously indicated facts. Additionally, it was looked at the way what kind of language was chosen by Hamka to express his displeasure. This usage of the language was analyzed

by looking at the cultural background of Hamka and the other persons, namely the Mufti of Johor and Mangaradja Onggang Parlindungan.

Results and Discussion

In this chapter, the researchers aim to take a closer look at Hamka's style of argumentation in the two books *Teguran Suci & Jujur Terhadap Mufti Johor* and *Antara Fakta Dan Khayal Tuanku Rao*.

Teguran Suci & Jujur Terhadap Mufti Johor by Hamka

Tuan Sayyid Alwi bin Tahir al Haddad, the Mufti of Johor, criticized the Islamic reform movement, which was called *kaum muda* (the young generation). This reform movement was inspired by many thinkers like Muhammad Abduh or Dr. Amrullah, the father of Hamka. On July 14th, 1958, the Mufti of Johor published an article in which he listed the negative consequences of the reform movement. Actually, Hassan Ahmad (also known as Hassan Bandung) was the major object of his criticism. Hamka was offended and decided to write a detailed response. From August 3rd 1958, through August 8th 1958, he worked on his treatise. It was released by the reform movement Muhammadiyah in Singapore. *Table 1* lists the Muftis major assertions and Hamkas written refutation.

Table 1. *The assertions of the Mufti of Johor regarding the Kaum Muda and Hamka's Response.*

The assertions of the Mufti of Johor	Refutation by Hamka
The <i>kaum muda</i> movement is closely connected to the movement of the 'young generation' in Turkey.	The 'young generation' in Turkey was a political and not a religious movement (like the <i>kaum muda</i>) in Indonesia.
The <i>kaum muda</i> thinking raised doubts in many Muslims. As a result, 10 million people converted to Christianity, and 30 million became communists.	According to the consensus, there are only 4.208.203 Christians in Indonesia. In the year 1955, around 8 million people voted for the communists.
The <i>kaum muda</i> refers to the Ahmadiyyah movement in its verdicts.	In fact, the <i>kaum muda</i> published many books that refuted the Ahmadiyyah like the book of Dr Amrullah <i>Al-Qaulush Shaheih</i> .
Abu Ziad, the leader of the reform movement, was declared to be a <i>kafir</i> . His books were burnt together with the books of the Ahmadiyyah.	Many famous figures were declared to be <i>kafir</i> (for example, Muhammad Abduh). Furthermore, there is a logical fallacy in the argumentation of the Mufti.
Hassan Bandung follows the ideology of Darwin and Freud.	Does the Mufti really understand what Freud says about the origin of religion? Hassan Bandung argued with atheists successfully.

Antara fakta dan khayal Tuanku Rao by Hamka

Tuanku Rao was a famous figure of the Padri movement. At the beginning of the 19th century, the Wahhabi movement inspired some pilgrims who had just returned from Mecca. They began to criticize elements of the matrilineal adat of the Minangkabau society (Stark, 2023). Initially, the conflict was an inner conflict between the local population. However, the Dutch slowly became involved when some Minangkabau aristocrats sought help. The Dutch took the opportunity to intervene. The

consequence was the Padri War which lasted from 1821 until 1837. Finally, the Dutch were victorious and gained control over West Sumatra's interior. A number of outstanding individuals emerged and rose to fame during the Padri War. Some of them, including Tuanku Imam Bondjol (1772-1864) and Tuanku Tambusai (1794-1882), were hailed as national heroes. Tuanku Rao (1790-1833) was a famous commander in the northern regions of the Padri movement.

When Mangaradja Onggang Parlindungan published a book about Tuanku Rao, it was enthusiastically received. Hamka himself read the book when he was detained. He mentioned that he was excited when he got to know that Haji Piobang was described as a famous colonel. Hamka, however, found a great deal of contradictions when he adopted a more sceptic attitude. His first excitement changed, and he analyzed the book in detail. Usually, he used soft words, but in this case, he warned the readers and wrote on the first page:

“Setelah saya pelajari buku itu berbulan-bulan dengan seksama, saya sampai pada kesimpulan: kurang lebih 80% dari isi buku itu adalah tidak benar, dan secara agak kasar boleh disebut dusta.”

[Translation: After I studied the book carefully for months, I came to the conclusion: approximately 80% of the contents of the book are untrue, and in rather a rough way, it can be called a lie.]

(Hamka, 2017)

In his work, Hamka examines in great depth many erroneous statements. It would be too extensive to discuss all of them in this paper. Therefore, the researchers decided to focus on two prominent Padri figures, Haji Piobang and Tuanku Rao, who held significance for both Hamka and Parlindungan. Hamka began his discussion with an analysis of Haji Piobang. He was one of the three Hajis who had just returned from Mecca at the turn of the 19th Century. These Hajis inspired many Islamic scholars, and slowly, the Padri reform movement gradually gained popularity. On the other hand, Parlindungan focused on Tuanku Rao in his book despite extensively discussing several facets of West Sumatra's history. He considered Tuanku Rao to be a formidable warrior who belonged to the Batak community. The researchers compare Parlindungan's claims concerning these two people with the information that Hamka uncovered in the sections that follow (*Table 2*).

Table 2. *The description of Haji Piobang's Life.*

Features of Haji Piobang's Biography (described by Parlindungan)	Historical Facts about Haji Piobang (explained by Hamka)
Haji Piobang was recruited by the Janissary Army. He was active in the fight against the Napoleonic Army in the year 1798. Haji Piobang was promoted and became a colonel.	There is no source for that. It is mentioned that Haji Piobang served under Muhammad Ali Pasya, but this is not possible.
Muhammad Ali Pasya gives Haji Piobang a sword as a sign that he is a respected and valued soldier.	Muhammad Alis Pasya became governor of Egypt in the year 1805. However, Haji Piobang returned back to Sumatra in 1803.
Haji Piobang was captured by the Wahhabi, and he was indoctrinated with their teaching.	Muhammad Ali Pasya fought against the Wahhabi army in the year 1808. Haji Piobang was already in Sumatra at that time.

Haji Piobang was a 'working student' of Al Azhar University. The Padris are adherents of the Hanbali <i>madhab</i> .	During that time, Al Azhar University did not allow students to accept part-time jobs. There are no remains of the Hanbali <i>madhab</i> in West Sumatra.
Haji Piobang was not too clever in the knowledge of religion.	Hamka asks: How is that possible? He studied for 12 years in different places like Mecca and Medinah.

Hamka examines the way Parlindungan depicts the life of Haji Piobang in great detail. Many of the facts that are presented seem to be wrong. Hamka writes that he had read ten books about that topic, but none of them supported Parlindungan's statements (Hamka, 2017). Parlindungan named his book after Tuanku Rao. Therefore, Tuanku Rao is a significant figure. In Table 3, the assertions of Parlindungan are juxtaposed with Hamka's refutations.

Table 3. *Statements about Tuanku Rao.*

Assertions about Tuanku Rao (by Parlindungan)	Hamka's Refutations
Tuanku Raos original name is Pongki Na Ngolngonan and he was of Batak origin.	Tuanku Rao was probably Minangkabau, and Hamka, therefore, asked famous experts (like Drs. Asrul Sani) from the town of Rao. They confirmed that Tuanku Rao was from Padang Matinggi.
Tuanku Rao killed Si Singamangaraja X.	There are sources that confirm that Si Singamangaraja X was killed. However, the oldest sources indicate that he was killed by the Dutch.
Tuanku Rao was sent abroad to learn the fighting techniques of the Janissary cavalry (in the years 1812-1815).	The Janissary cavalry fought against the Wahhabis in Arabia. Why should the Wahhabi movement of the Padri (according to Parlindungan) send one of their fighters to an enemy?
On September 5 th , 1821, Tuanku Rao fought at the battle of Air Bangis and died as a martyr. The Dutch army followed the command of Colonel Raaf.	There are many wrong assertions. Colonel Raaf started with his task to command the army against the Padris on December 8 th , 1821. The battle was in the year 1831. Tuanku Ried died 1833.

Point 4 effectively displays the different positions. Parlindungan claims that the battle of Air Bangis took place in 1821. The Dutch Army was under the command of Colonel Raaf. Tuanku Rao attacked the Dutch fort and died as a martyr. On the other side, Hamka demonstrated that this information is probably false. The Dutch intervened in West Sumatra in the year 1821. Air Bangis is quite remote. On April 17th 1824, Colonel Raaf died. All the relevant historical sources show that the battle in Air Bangis was in the year 1831. So even if Parlindungan was confused and mistakenly wrote 1821 instead of 1831, there are still some mistakes. Colonel Raaf could not be the commander of the Dutch army. Furthermore, there are historical records that Tuanku Rao negotiated with the Dutch in 1832. There were some skirmishes in Air Bangis in the year 1833. Tuanku Rao was injured. He was transported by the Dutch on a nearby ship but passed away soon afterwards. *Table 2* and *Table 3* demonstrate that many historical facts given by Parlindungan are false. Actually, the researchers might analyze a wide variety of

other false assertions. This chapter should only serve to illustrate that Hamka reacted to such claims.

Hamka's way to express his opinion

Hamka used some specific stylistic ways how to react to the given statements. His path of action will be examined in this chapter.

(1) *The Usage of Soothing Words*: Hamka adopts wording that seeks to avoid conflict at the outset of the book *Teguran Suci & Jujur Terhadap Mufti Johor*. He uses the following expressions:

“[...], *buku ini saya tulis sekali-kali bukanlah hendak mencari pertentangan dan perlawanan dan jauh daripada maksud permusuhan[...]*”

[Translation: [...] I wrote this book never to seek conflict and resistance and far from the intention of hostility [...]]

(Hamka, 2010)

Hamka tries to mitigate the discussion at the beginning. In response to Mangaradja Onggang Parlindungan he also uses conciliatory words:

“*Dalam pada itu, sesudah berlindung kepada Allah saya mengharap dengan buku ini saya telah dapat membayarkan satu kewajiban budi (moril) terhadap bangsaku. Dan kepada Saudara Parlindungan saya minta maaf. Tentu dia pun menyetujui bukunya dikoreksi bagi kepentingan umum.*”

[Translation: In the meantime, after seeking refuge in Allah, I hope that with this book I have been able to pay a moral obligation to my people. And to brother Parlindungan I apologize. Of course, he would agree to have his book corrected for the public interest.]

(Hamka, 2017)

This citation makes it apparent that accurate historical facts are of greater importance to Hamka. He expresses regret to the author, whom he respects, but the corrections need to be made.

(2) *Hamka's impression when he read the texts*: In Hamka's refutations, he described what he felt when he read the texts. In both of his treatises, he explained his feelings. An excellent illustration is Hamka's enthusiasm when he read Parlindungan's book *Tuanku Rao* for the first time:

“[...] *dan asyiklah saya membaca Tuanku Rao dan dengan tidak disadari saya akui terus terang demi membaca tentang Kolonel Haji Piobang itu timbullah kebanggaan saya sebagai anak Minang. Rupanya satu setengah abad yang lalu sudah ada anak Minang jadi kolonel dalam tentera Mesir dan membawa kepandaian strategi perangnya ke tanah airnya.*”

[Translation: [...] and I enjoyed reading Tuanku Rao and without realizing it, I frankly admit that reading about Colonel Haji Piobang made me proud as a Minang. Apparently, a century and a half ago there was a Minang who became a colonel in the Egyptian army and brought his war strategy skills to his homeland.]

(Hamka, 2017)

(3) *Referring to facts*: Hamka wants to follow the facts in order to avoid an emotional conflict. Therefore, he quoted precise numbers. He noted the quantity of Christians in Indonesia, for instance. When the Mufti of Johor mentioned an unrealistic number, Hamka referred to the exact amount that he took from the census in Indonesia. Hamka looked for exact historical numbers and dates in order to be scientific. He acknowledged several books and spoke with local authorities. He wanted that his way of argumentation is traceable and understandable for the reader.

(4) *Sarcastic Comments*: Hamka made some remarks that could be interpreted as sarcastic. There is a bitter undertone when he explains that there are (during that time) only around 4.8 million Christians in Indonesia, not the 10 million the Mufti claims. So, Hamka remarks about the remaining 5 million:

“Badan-badan khas yang berkewajiban mengumpul bilangan itu barangkali terpukau matanya atau lima setengah juta orang bersembunyi ketika orang-orang datang datang mengumpul bilangan lima setengah juta, iaitu lebih banyak daripada bilangan umat Islam di Malaya sendiri.”

[Translation: The special bodies that are obliged to collect the number were maybe hypnotized, or five and a half million people were hiding when the people came to collect the number of five and a half million, which is more than the number of Muslims in Malaya itself.]

(Hamka, 2010)

(5) *Examining the Source of the Information*: Hamka places a premium on historical accuracy. He, therefore, considers how Parlindungan obtains his data. Parlindungan refers to individuals such as Abdul Kadir and a few Dutch officers. Abdul Kadir, who was mentioned, is known to Hamka. He first met him while he was a visitor at the Embassy in Egypt. According to Hamka, he is not fluent in Arabic. For him, he is not a good source of information. The largest issue, according to Parlindungan, is that most of his own sources were destroyed by two fires in the years 1941 and 1961 (Parlindungan, 2007). The problem is that the so-called historical proof can no longer be validated. Therefore, the statements of Parlindungan are questionable. Hamka investigates further sources Parlindungan mentioned. For example, in the book Tuanku Rao, it is stated that Tuanku Rao was of Batak descent. Hamka checked the available literature and found out that the oldest source that is available refers to T. J. Willer (Hamka, 2017). He was in Tapanuli in the year 1835. Therefore, it would have been better if Parlindungan had used this source.

(6) *Looking at the Way of Argumentation*: Sometimes Hamka looks at the way how the other person argues. For example, in the case of the Mufti of Johor, there are some logical fallacies. He writes that the leader of the Egyptian reform movement, Muhammad Abu Zaid, is considered to be a kafir, and his books were burnt together with the books of the Qadhianis (Ahmadiyah). Hamka comments:

“Orang Yahudi berkhatan. Orang Islam berkhatan. Tetapi Islam bukanlah Yahudi!”

[Translation: The Jews are circumcised. The Muslims are circumcised. But Islam is not Jewish!]

(Hamka, 2010)

The point that Hamka is trying to make is that just though Muhammad Abu Zaid's books are burned alongside the books of the Ahmadiyyah, this does not necessarily entail that he is a kafir.

A structuralist point of view

The two ways of reading (diachronic and synchronic) help to understand the way of Hamka's course of action. The book *Tuanku Rao* can serve as a good example. (1) The diachronic way of reading: *Tuanku Rao* is a historical book. A diachronic way of reading includes reading from beginning to end. When reading a historical book diachronically, one typically anticipates that it will start with earlier events and go on to more recent ones. In contrast, the author Parlindungan jumps back and forth from the past to the future. The following example should illustrate this: Parlindungan provides some background information about Batak society before abruptly switching to talk about *Tuanku Rao's* early years in the following chapter. He analyzes the Wahhabi in Arabia in the succeeding chapters before discussing the Shia in Minangkabau (1513-1813). *Tuanku Rao* was again examined by Parlindungan in a subsequent chapter. Hamka had to react to this perplexing style and focus on the content itself. He discusses Parlindungan's statements about *Tuanku Rao* and other Padri Figures. He also discusses Parlindungan's controversial history of the Shia in West Sumatra. It seems clear that Hamka attempted to simplify Parlindungan's convoluted approach by concentrating on its focal elements. (2) The synchronic way of reading: The synchronic method of reading halts at a specific point and examines what transpires. Hamka was able to see that Parlindungan occasionally clarified his source. Parlindungan's book is frequently quite challenging to understand: One of the reasons is his style. He mashes together many languages. The following passage serves as a good example. It describes the situation of *Tuanku Rao* when he attacked the Fort in Air Bangis (new spelling rules adopted by the researchers, large and lower case by Parlindungan):

“Tuanku Rao mengerti situation!! It Only Means The End. Dia sedikitpun tidak ada fikiran, untuk menyelamatkan diri sendiri, seperti di dalam Sejarah Dunia begitu banyak Panglima-Panglima yang menghadapi situation yang sama [...] Napoleon sampai tiga kali [sic.], di Pertempuran Mesir, di Pertempuran Leipzig, serta di Pertempuran Waterloo. Not so Tuanku Rao/ Orang Batak/ Sinambela Prince Of The Singamangaraja Dynasty. Nichts davon!!”

[Translation: *Tuanku Rao* understands the situation! It only means the end. He did not have the slightest thought of saving himself, like in World History when so many world leaders faced the same situation [...] Like Napoleon three times: at the Battle of Egypt, at the Battle of Leipzig, and at the Battle of Waterloo. Not so *Tuanku Rao/ the Batak/ the Prince of the Singamangaraja Dynasty*. None of that!]

(Parlindungan, 2007)

Parlindungan uses three languages in this excerpt: Indonesian, English and German. Such a text is perplexing and strange to the reader. However, Hamka just focused on the facts and was not distracted by the style. It is questionable what is the intention of

Parlindungan in using such a strange style. Probably, he wants to appear cosmopolitan. Sometimes he refers to Max Weber and stresses that he uses a very exact historical approach even though Max Weber was a sociologist.

How to handle false information

In this section, some important points will be highlighted on how a person should deal with misleading facts: (1) Not accepting the false claims: This means the reader is required to respond and rectify the problematic statement; (2) It is essential to use verifiable facts and statistics; (3) Try to use conciliatory language and discuss on a fair basis; (4) If we have some knowledge, it is allowed to warn about the negative consequences of wrong statements. It becomes clear that Hamka remains calm and focused on facts or logical fallacies. This approach can be used even nowadays.

Conclusion

This paper addresses how to handle incorrect information. Even though Hamka's work was written some decades ago, it is still valuable since it can provide useful guidelines on how to respond to misleading assertions. Hamka responded and clarified these errors. This indicates that the reader should react by emphasizing the relevant facts. It is also obvious that Hamka answered in a very detailed way. His answers were published in book form. Using a scientific approach to arguing and eschewing emotions was crucial for him. In this paper, the content itself was not decisive, but the way how Hamka handled misleading information. On the other hand, this paper demonstrated that it is problematic to merely rely on information from dubious sources. Parlindungan most likely lacked formal training in history. He was a retiree and technician when he wrote his book. Therefore, he was not knowledgeable on how to work in the correct way. The Mufti of Johor did not check his information before he published his article. Nowadays, a lot of people use a similar method to send or disseminate false information. Therefore, the way how Hamka acted is still significant.

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Conflict of interest

The authors confirm that there is no conflict of interest involved with any parties in this research study.

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