

Revisiting Hamka's Concept of *Qana'ah* in Responding to Materialism in the Society 5.0 Era

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Abstract

Accelerated technological advancement in the Society 5.0 era has intensified digital consumerism and materialism, thereby disrupting spiritual balance and affecting individuals' social, economic, and psychological well-being. This study examines Hamka's concept of *qana'ah* as a socio-spiritual ethical response to contemporary materialism. It employs qualitative library research with a hermeneutic approach to analyze Hamka's major works and relevant literature on Sufism and materialism. The findings show that Hamka interprets *qana'ah* as wholehearted acceptance of God's decree while balancing worldly endeavor with spiritual fulfillment. Rather than encouraging passivity, *qana'ah* cultivates sincerity, patience, and trust in God as ethical foundations for controlling greed, excessive ambition, and consumerist behavior. Internalizing *qana'ah* in daily life helps individuals maintain inner peace while reducing the negative effects of materialism on social, psychological, and spiritual well-being. This study concludes that Hamka's concept of *qana'ah* offers a

sustainable socio-spiritual ethical framework for balancing material progress with spiritual well-being in contemporary society.

Keywords: Hamka, Materialism, Modern sufism, *Qana'ah*

Abstrak

Kemajuan teknologi pada era Society 5.0 memperkuat konsumerisme digital dan materialisme, sehingga menggeser keseimbangan spiritual serta memengaruhi kesejahteraan sosial, ekonomi, dan batin individu. Penelitian ini bertujuan menganalisis konsep qana'ah dalam pemikiran Hamka sebagai respons etis sosio-spiritual terhadap materialisme kontemporer. Penelitian menggunakan metode kepustakaan kualitatif dengan pendekatan hermeneutis untuk menganalisis karya-karya Hamka serta literatur relevan mengenai tasawuf dan materialisme. Hasil penelitian menunjukkan bahwa Hamka memaknai qana'ah sebagai sikap menerima ketentuan Allah dengan lapang dada, sekaligus menyeimbangkan ikhtiar duniawi dan kepuasan spiritual. Qana'ah tidak mendorong sikap pasif, tetapi menumbuhkan keikhlasan, kesabaran, dan *tawakal* sebagai landasan etis untuk mengendalikan keserakahan, ambisi berlebihan, serta perilaku konsumtif. Internalisasi nilai qana'ah dalam kehidupan sehari-hari membantu individu memelihara ketenangan batin dan mengurangi dampak negatif materialisme terhadap kesejahteraan sosial, psikologis, dan spiritual. Penelitian ini menyimpulkan bahwa qana'ah menurut Hamka memiliki potensi sebagai kerangka etika sosio-spiritual yang menyeimbangkan kemajuan material dengan kesejahteraan spiritual dalam masyarakat kontemporer secara berkelanjutan.

Kata kunci: Hamka, Materialisme, *Qana'ah*, Tasawuf modern

Introduction

The socio-economic transformation accelerated by the Industrial Revolution 4.0 and Society 5.0 has resulted in a paradoxical development of contemporary civilisation. While technologies such as Artificial Intelligence (AI), the Internet of Things (IoT), and digitalisation stimulate economic growth but on the other side, these phenomena give rise to an escalation of excessively consumptive lifestyles and lead to spiritual alienation (Schwab, 2016). This tendency is closely related to the expansion of digital capitalism, where algorithm-driven platforms continuously encourage consumption, self-presentation, and social comparison. As argued by Bauman, consumer society increasingly defines individual identity through consumption practices, while digital culture reinforces the pursuit of recognition and visibility. Schwab and Vanham's longitudinal study further confirms that technological disruption in the digital ecosystem not only changes the economic landscape but also fundamentally deconstructs the paradigm of social life (Schwab & Vanham, 2021).

Within the Society 5.0 context, these transformations are manifested through social-media-driven consumerism, influencer culture, algorithmically shaped patterns of consumption, and AI-mediated lifestyles. Digital platforms increasingly shape patterns of consumption and self-worth through algorithmic recommendations, online visibility, and continuous performance of identity. As a result, material achievement and social recognition often become dominant indicators of success, further intensifying the need for ethical and spiritual values capable of maintaining personal balance and self-restraint.

The ease of access to goods and services through e-commerce platforms has catalysed impulsive consumption on an unprecedented scale. Empirical research conducted by Wardani et al. shows a significant correlation between the intensity of social media use and consumptive behaviour among the digital native generation in Indonesia (Nadia Wardani et al., 2021). This tendency is increasingly visible through the rapid growth of online shopping, live-commerce platforms, influencer marketing, and lifestyle-oriented social media content that shape consumption patterns among Indonesian youth and the urban middle class. In many cases, social recognition is closely associated with the display of consumption, lifestyle experiences, and digital visibility. This phenomenon is further reinforced by the "attention economy" theory proposed by Beller and Lovink, where happiness is now redefined through the accumulation of materials and experiences that can be expressed digitally to achieve social recognition (Beller & Lovink, 2021).

Within an increasingly stratified social landscape, economic disparity is increasingly visualised through the stark contrast between structural poverty and the ostentation of luxury. Muhtadi's research on oligarchic politics in Indonesia reveals how the accumulation of wealth and power in a handful of elites creates systemic inequality that has implications for the marginalisation of society (Muhtadi, 2022). Journalistic investigations related to the phenomenon of local officials with luxurious lifestyles amidst the poverty of their citizens, as illustrated by the case of Kohod Village, reflect the inconsistency of justice values and the strengthening of materialism at various levels of bureaucracy (Zaenudin, 2022).

Comparative data from global institutions such as the OECD, McKinsey, UNEP, and the World Happiness Report in the last five years indicate a significant increase in impulsive-materialistic consumption patterns that are directly proportional to the exacerbation of economic inequality, accelerated environmental degradation, and depreciation of spiritual values in the social

structure (OECD, 2020). Research by Helliwell et al. in the World Happiness Report 2023 even confirms that increases in income and material consumption after a certain threshold no longer contribute significantly to subjective happiness (Helliwell et al., 2023). The findings confirm Maslow's thesis, revitalised in contemporary studies by Kasser, that the actualisation of spiritual needs is an essential determinant of human holistic well-being (Kasser, 2022).

To address the problems of contemporary materialism, global academic discourse has produced a variety of alternative approaches. In the West, the minimalism movement conceptualised by Millburn and Nicodemus offers the reduction of material possessions as a path to authentic happiness (Millburn & Nicodemus, 2021). In parallel, the mindfulness practices developed by Kabat-Zinn have been widely adopted as a psychological intervention to deal with impulsive consumerism (Kabat-Zinn, 2020). Meanwhile, the critique of neoliberal capitalism by Piketty and Stiglitz seeks to deconstruct an economic structure that prioritises capital accumulation over other dimensions of welfare (Piketty, 2020; Stiglitz, 2019). Within contemporary Islamic thought, materialism has likewise been subject to critical reflection. Al-Attas argues that the intellectual tradition of Islam has never been founded upon a worldview dominated by materialism, but rather upon a balanced integration of spiritual and worldly dimensions (al-Attas, 2001). He further warns that modern societies increasingly measure success through wealth, status, power, and public recognition, resulting in a crisis of meaning and spiritual disorientation (al-Attas, 1993). These perspectives demonstrate that concerns regarding materialism and its consequences are not confined to Western critiques but also occupy an important place within contemporary Islamic thought.

Although these approaches contribute to mitigating the negative impacts of materialism, they tend not to integrate spiritual values and local wisdom in a comprehensive manner. This gap can be addressed by the concept of *qana'ah* elaborated by Hamka, one of the most influential Indonesian Muslim scholars and intellectuals in the 20th century. This concept does not merely emphasise simplicity, but also integrates the transcendental dimension in human relations with Allah SWT as the foundation of true inner satisfaction (Hamka, 2019). As stated by Ihsan in his study of the doctrine of *zuhd* in Hamka's thought, this concept offers a balancing paradigm against materialism without ignoring legitimate worldly needs (Hidayat, 2020; Ihsan, 2002).

Recent studies by Ihsan and Indallah confirm the relevance of Hamka's Sufism in the context of modernity, where spirituality is not positioned as an

antithesis to material progress, but rather as a complementary element that balances the dynamics of life (Ihsan & Indallah, 2018). In line with that, Ihsan and Alfiansyah's research on the concept of happiness in the book *Tasawuf Modern* by Hamka demonstrates how the principle of *qana'ah* can be implemented as a coping strategy in facing economic and social pressures in the digital era (Ihsan & Alfiansyah, 2021). Furthermore, as described by Ihsan et al. in a comparative study on the concept of happiness between classical and contemporary Sufis, Hamka offers a harmonious integration of material and spiritual achievements that is relevant to the conditions of modern society (Ihsan et al., 2023).

These studies primarily focus on spirituality, happiness, and the relevance of Hamka's Sufism in modern life. Limited attention has been given to *qana'ah* as a critical ethical framework for analysing digital consumerism and hyper-materialistic behaviour within the context of Society 5.0. Therefore, this article seeks to fill that gap by examining Hamka's concept of *qana'ah* as a model of Islamic spiritual sustainability in responding to digital consumerism and hyper-materialistic tendencies in the Society 5.0 era. By integrating the concept of *qana'ah* into the architecture of modern life, individuals have the potential to achieve a balance between material and spiritual aspects necessary for constructing a more harmonious and meaningful existence. The concept of *tawakkul* (trust in God), which is also an integral part of Hamka's thought, as highlighted in Ihsan's research provides a strong psychological foundation for individuals to face uncertainty and pressure in the era of global disruption (Ihsan, 2003).

Based on the research gaps and the urgency outlined above, this study seeks to answer the following research question: How does Hamka conceptualise *qana'ah* as a socio-spiritual ethical response to contemporary materialism in the Society 5.0 era? To address this question, the study aims to explore Hamka's conceptualisation of *qana'ah*, examine its relevance to the ethical and spiritual challenges posed by contemporary materialism, and develop an integrative framework that positions *qana'ah* as a socio-spiritual ethical response within the context of Society 5.0.

This study employs a qualitative library research design to examine Hamka's concept of *qana'ah* and its relevance to contemporary materialism. This approach was selected because conceptual and philosophical inquiries require systematic analysis of authoritative primary and secondary texts (Creswell & Creswell, 2020). A philosophical hermeneutic approach was applied to interpret

the meaning of *qana'ah* while contextualising it within contemporary socio-cultural realities (Palmer, 2021). The analysis was conducted through four stages: textual interpretation of Hamka's writings, thematic coding of key concepts related to *qana'ah*, socio-historical contextualisation, and interpretative comparison with contemporary issues, including digital consumerism, materialism, and Society 5.0. Data were collected through systematic documentation by identifying, selecting, and classifying relevant literature according to its relevance, authenticity, and scholarly contribution (Miles et al., 2020).

Primary sources consist of Hamka's major works, including *Tasauf Modern* (1939), *Falsafah Hidup* (1940), *Tasauf dari Abad ke Abad* (1952), *Tasauf Perkembangan dan Pemurniannya* (1984), and *Renungan Tasauf* (1985). Particular emphasis was placed on *Tasauf Modern* and *Falsafah Hidup* because they provide the most systematic discussions of *qana'ah*, contentment, self-restraint, *ikhtiar*, and the relationship between material and spiritual life. Secondary sources include indexed journal articles, academic books, and authoritative publications on Hamka, Islamic spirituality, *qana'ah*, materialism, Society 5.0, and digital consumer culture (Amin, 2020). These materials were retrieved through Scopus, Web of Science, DOAJ, Garuda, and other credible academic repositories, prioritising publications from the last five years while retaining classical works of conceptual significance (Kitchenham & Charters, 2007; Sarbini, 2021). To ensure the trustworthiness of the findings, this study employed source and method triangulation (Denzin, 2022; Moleong, 2021). Data were analysed using qualitative content analysis integrated with philosophical hermeneutics through close reading, thematic coding, interpretative comparison, contextualisation, and theoretical synthesis to formulate *qana'ah* as a socio-spiritual ethical response to contemporary materialism (Mayring, 2020; Maxwell, 2021).

Hamka's Concept of *Qana'ah*

Definition of Qana'ah

Qana'ah is one of the *maqamat*, the spiritual stages that a salik goes through on his journey to get closer to Allah SWT. As a form of satisfaction and acceptance of His provisions, *qana'ah* is an important theme in Sufism because it contains values that help a person achieve inner calm amid worldly temptations. In *Risalah Qusyairiyah*, Imam Abu al-Qasim al-Qushayri comprised *qana'ah* in the *maqamat* along with other stages, which in order are as follows: : *al-Taubah*, *al-Mujahadah*,

al-Khalwah and al-'Uzlah, at-Taqwa, al-Wara', az-Zuhd, al-Shumtu, al-Khauf, al-Raja', al-Huznu, al-Ju' and Tarku as-Syahwah, al-Khushu' and at-Tawadhu', Mukhalafatu an-Nafs and al-Hasad and al-Ghibah, al-Qana'ah, al-Tawakkul, al-Syukru, al-Yaqin, al-Shabr, al-Muraqabah, al-Ridha, al-'Ubudiyah, al-Iradah, al-Istiqamah, al-Ikhlash, al-Sidq, al-Haya', al-Hurriya, adz-Dzikr, al-Fitwah, al-Firaasah, al-Khulqu, al-Jud and as-Sakha', al-Ghirah, al-Wilayah, ad-Du'a', al-Faqr, at-Tasawuf, al-Adab, Aahkam as-Safar, as-Shuhbah, at-Tauhid, al-Khuruj min ad-Dunya, al-Ma'rifah Bi-Allah, al-Mahabbah, ash-Syauq, Hifdzu Qulub al-Masyayikh and as-Sima'. All of which form the milestones of a salik's spiritual journey towards closeness to Allah (Al-Qusyairi, 1971). *Qana'ah* thus takes an important place in the maqamat as a milestone of full acceptance of Allah's provisions, teaching the *salik* to let go of dependence on the world and attain deep inner peace, in line with the essence of the spiritual journey to Allah (Asyadily, 2022).

Etymologically, *qana'ah* means willingness or contented acceptance, In Hamka's thought, *qana'ah* is an attitude of gratefully accepting what Allah has bestowed without being consumed by envy or greed. Hamka explains that *qana'ah* is founded upon five interrelated principles: willingly accepting one's present condition, seeking Allah's bounty through lawful effort, remaining patient with His decree, placing complete trust in Him (*tawakkul*), and avoiding excessive attachment to worldly pleasures (Hamka, 1981). Accordingly, *qana'ah* does not imply passive resignation but represents a balanced way of life that harmonises acceptance of Allah's decree with continuous effort (*ikhtiar*). By protecting the heart from greed and envy while nurturing patience, gratitude, and trust in God, *qana'ah* enables individuals to pursue worldly responsibilities without losing sight of their ultimate purpose of attaining Allah's pleasure, thereby fostering inner peace and enduring well-being.

Qana'ah is also described as a state of heart or soul that is not affected by worldly wealth. In this regard Hamka quoted the hadith: "Wealth is not due to the abundance of wealth, but true wealth is the wealth of the heart (soul)." (Narrated by al-Bukhari and Muslim). In his words, the Prophet SAW described *qana'ah* as the true wealth of the heart. It means being satisfied with what is there, not being greedy and jealous, and asking for more. Because asking for more is a sign of lack or poverty (Hamka, 1981). The Prophet Muhammad's hadith highlights that true wealth lies not in abundance, but in a heart content with Allah's provision. *Qana'ah* fosters gratitude, curbs greed, and nurtures inner peace is guiding one toward lasting happiness and spiritual fulfilment.

Misconceptions about *qana'ah* among Muslims often lead to difficulties in understanding its true essence. Hamka highlights that many view *qana'ah* as passive acceptance, linking it to stagnation in Muslim societies. This, however, misrepresents Islam, which promotes contentment of the heart alongside earnest effort. Such errors are frequently used to portray religion as a barrier to progress, when in fact the issue lies in a partial grasp of its teachings. For Hamka, *qana'ah* is a spiritual strength that empowers resilience. The Prophet Muhammad and his Companions exemplified this balance: simple in lifestyle, yet active in striving for advancement (Hamka, 1981). Thus, a proper understanding of *qana'ah* may offer profound benefits for personal and social life, paving the way for a deeper exploration of its practical implications.

The Benefits of Qana'ah

Qana'ah counters uncertainty with trust and effort. Without it, one may grow restless, arrogant, or despairing in trials. The faithful, accept Allah's will with gratitude and humility, finding mercy in all outcomes. True wealth lies in a contented heart, not possessions, bringing lasting peace beyond material gain. In today's materialistic world, *qana'ah* teaches that true wealth is contentment and peace. As the Prophet Muhammad said: "*Qana'ah* is a wealth that will never leave and a wealth that will never fade." A person with the attitude of *qana'ah* confines wealth to what is in the hand, not in the heart. *Qana'ah* does not prohibit ownership or the accumulation of wealth, but it acknowledges wealth as a means to achieve noble purposes, such as supporting worship, feeding the fasting, paying zakat and zakat *al-fitr*, performing Hajj, and helping those in need. The true concern arises when wealth diverts one from the remembrance of Allah. Ultimately, both wealth and poverty are tests that call for steadfast adherence to divine values (Hamka, 1981).

The Prophet Muhammad did not call for traders or labourers to abandon their work, but urged that all efforts be guided by sincere intentions and faith. Islam views wealth as a means, not an end, and permits its accumulation for virtuous purposes, such as family welfare. It offers equal opportunity to all, regardless of status, while reminding believers to remain spiritually grounded in every pursuit (Hamka, 1981). Internalising *qana'ah* brings balance between material pursuits and spiritual peace, freeing one from greed and guiding life toward Allah's pleasure through gratitude and contentment.

The attitude of *qana'ah* shields individuals from greed, envy, and despair in the face of worldly setbacks. It serves as vital spiritual capital in times of loss or calamity. Hamka affirms that a person with *qana'ah* retains inner wealth even when material possessions are lost. Echoing the proverb, "Learn to live with hardship, for blessings are not eternal," he emphasises the importance of recognising the transient nature of worldly possessions and developing spiritual independence from material attachment (Hamka, 1981). In this sense, *qana'ah* functions not merely as an attitude of acceptance but as an ethical orientation that enables individuals to remain resilient amid uncertainty, preventing material loss from becoming a crisis of meaning and personal identity. This perspective is particularly relevant in contemporary consumer culture, where personal worth is often measured by ownership, visibility, and material achievement.

Qana'ah as a Reason for the Glory of the Previous Ummah

The strong determination of *qana'ah* in early Muslim hearts was foundational to Islam's rapid expansion. *Qana'ah* was more than a moral code; it was a spiritual force that empowered believers to uphold Allah's word above all else, even at the cost of wealth, family and life itself. Everything worldly was deemed insignificant compared to the hereafter (Hamka, 1981). This spirit drove not only battlefield victories but also forged a resilient, principled community, keeping Muslims focused on their ultimate aim is Allah's pleasure while resisting luxury and serving as inspiration for future generations (Hamka, 1981). A striking example of *qana'ah* is seen during Amr bin Ash's siege of Egypt. Envoys sent by King Muqauqis expected to find a weak army but returned awed by the Muslims' humility, discipline, and indifference to worldly gain. Muqauqis admitted, "No nation can face people like them." Ubbadah bin Shamit later affirmed that their struggle sought only Allah's pleasure, not wealth (Hamka, 1981). This story highlights *qana'ah* as a source of moral strength, inspiring allies and humbling foes. When *qana'ah* fades, decline showing its vital role in sustaining dignity and aligning life with divine purpose (Hamka, 1981).

In Islam, *qana'ah* does not demand abandoning effort or embracing destitution. Rather, it mandates balance: the Qur'an instructs believers to suspend commerce for the Friday prayer (Al-Jumu'ah 9) yet resume seeking sustenance immediately afterward (Al-Jumu'ah 10). Similarly, God urges humanity to explore the earth's resources (Al-Mulk 15) and reminds that life's outcomes reflect personal endeavour (An-Najm 39–40). These verses frame *qana'ah* as grateful

acceptance of one's lawful gains, fostering diligence without obsession and harmonising worldly toil with spiritual responsibility (Hamka, 1981). Drawing upon these scriptural foundations, Hamka reconstructs *qana'ah* as an active spiritual ethic rather than a passive withdrawal from worldly affairs. This interpretation reflects his broader project of modern Sufism, which seeks to integrate spiritual consciousness with productive social engagement. Consequently, *qana'ah* functions not as a rejection of material progress, but as a moral framework that regulates human desires and prevents material achievement from becoming the ultimate purpose of life.

Ownership of wealth is permissible, provided it does not disrupt inner peace. Managed with pure intention, such as supporting one's family, helping others, and facilitating worship, wealth becomes a means of attaining tranquillity rather than a source of distraction. Both wealth and poverty are trials demanding spiritual equilibrium: the danger lies not in possession itself, but in letting it eclipse remembrance of Allah. The Prophet Muhammad never commanded forsaking worldly professions; he urged sincere intention and constant God-consciousness in all pursuits. Islam opens its doors to every social stratum, permitting individuals to maintain assets for legitimate needs while preserving the bond of faith (Hamka, 1981, p. 187).

Hamka cites Abu Hanifah as an example of *qana'ah* in practice. Despite being a prominent jurist and successful merchant, Abu Hanifah demonstrated that economic activity and spiritual commitment are not mutually exclusive. For Hamka, this illustrates that *qana'ah* does not discourage productive engagement in worldly affairs; rather, it provides an ethical orientation that governs how wealth is acquired and utilised (Hamka, 2001). In this sense, *qana'ah* functions as a foundation for ethical-economic behaviour, encouraging integrity, moderation, and responsibility while strengthening spiritual resilience against excessive attachment to material gain.

Above all, the Prophet Muhammad remains the supreme exemplar of *qana'ah*. Detached from transient glitter, he lived in austere simplicity: his garments met needs only, surplus was shared with companions; his meals satisfied hunger only; his bedding was woven grass; he often fasted due to scarcity. At death, he left no dinars or dirhams and only a sword, a riding camel, and charitable land. Though his Companions gained spoils of conquest, his household remained humble. When Umar bin Khattab wept over such simplicity, the Prophet replied firmly, "I am a Prophet, not an emperor!" He even offered his wives the choice of

enduring his modest life or parting ways, thereby underscoring *qana'ah's* role in spiritual integrity. The Prophet's legacy is spiritual wealth vast as the heavens: profound fear of Allah, steadfast worship, boundless love for God. His lengthy night prayers brought knee pain, yet he persevered in devotion; his tears in supplication revealed unmatched humility (Hamka, 1994). His life shows that spiritual fulfilment lies in piety and simplicity; *qana'ah* anchors the soul, guiding believers to align worldly efforts with the pursuit of Allah's pleasure.

Qana'ah as a Philosophy of Life

The hallmark of wisdom lies not in sinlessness but in consciously balancing passion and intellect. A wise person avoids repeating mistakes, needs nothing of others' wealth, chooses speech carefully, shuns unreliable promises, and distrusts untrustworthy people (Hamka, 2002). Closely tied to *qana'ah*, this virtue entails willingly accepting one's lot without coveting what is not rightfully one's own. It upholds integrity in relationships, fosters the wisdom to avoid uncertain hopes will bringing calm and freedom from disappointment and grounds moral conduct in living within one's means without reliance on others. Every defensive virtues such as patience, forgiveness, contentment (*qana'ah*), and humility (*tawadhu'*) stem from *'iffah*, the self-control that keeps base desires at bay. These traits wax and wane with circumstance but aim to purify the heart and honour the "inner voice" or *dhamir*, guiding one to a simple, peaceful, meaningful life.(Hamka, 2002) *Qana'ah* thus underpins moral virtue and balanced living, fostering inner peace and deeper bonds with God and community.

When *'iffah* is firmly rooted, *qana'ah* follows: satisfaction with one's own provisions rather than succumbing to greed. This freedom from avarice allows trustworthiness to flourish, which in turn begets justice, then mercy, then forgiveness. These virtues, namely *qana'ah*, trustworthiness, justice, mercy, and forgiveness, form the ethical foundation of authentic humanity, distinguishing human beings from other creatures and guiding them toward a life of dignity, harmony, and moral integrity (Hamka, 2002).

A believer's faith is reflected not only in ritual observance but also in moral conduct toward God, oneself, and others. In Hamka's view, *qana'ah* represents an ethical disposition that shapes a believer's character through gratitude, humility, patience, self-restraint, honesty, generosity, and steadfastness in fulfilling religious and social responsibilities. A person who embodies *qana'ah* avoids envy, arrogance, greed, and hostility, remains committed to justice and compassion,

performs acts of worship sincerely, and actively contributes to society while maintaining trust in God. This understanding demonstrates that *qana'ah* extends far beyond economic contentment, encompassing a comprehensive ethical orientation that governs one's relationship with God, oneself, and the wider community (Hamka, 2002). Hamka formulated this conception during a period of rapid social and economic transformation in Indonesia, when material success increasingly became the dominant measure of human achievement. Rather than rejecting modernity, he positioned *qana'ah* as a socio-spiritual ethic that harmonizes personal piety, social responsibility, and emotional self-restraint. Consequently, humility, gratitude, and moral integrity become ethical resources for resisting materialism and preserving spiritual balance amid the pressures of modernization, consumer culture, and the Society 5.0 era.

This moral strength creates responsible, peaceful lives anchored in hope in Allah (Hamka, 2002) *Qana'ah*, defined as contentment with what one possesses, paves the way to genuine happiness by encouraging acceptance of one's circumstances and discouraging excessive debt and luxurious consumption (Hamka, 2002) Simple living fosters lasting peace, resilience in adversity, and a household free from envy, for true wealth resides in a content heart. Excessive spending on non-essentials drains resources and often leads to debt, especially when household heads lack resolve and mimic others' lifestyles (Hamka, 2002). Wise financial management through balancing needs and wants is crucial for maintaining family stability (Hamka, 2002). When material greed eclipses reason and wise judgement, it defiles the soul, distorts one's moral and spiritual vision, and perpetuates dissatisfaction; purifying the heart of such vices is essential for attaining inner peace and honour.

The Relevance of Hamka's *Qana'ah* Concept in Addressing Materialism

Etymologically, materialism comes from the Latin word "materia" (matter or object) and the suffix "ism" which indicates an understanding or ideology. It can also be interpreted as a trait that is too excessive in loving wealth. In the study of philosophy, materialism is a philosophical view that considers matter as the only absolute reality and rejects the existence of anything outside of matter (Arisandi, 2015). All phenomena, both physical and metaphysical, are thought to be explained through the interaction of matter. This materialist philosophy focuses on physical

reality as the only reality, so spiritual or metaphysical aspects are often ignored (Amstrong, 2009).

Materialism rejects the existence of non-material or immaterial entities, such as souls, spirits, or spiritual things. In the history of Western thought, materialism developed through various stages, such as classical materialism represented by Demokritos in the 5th century BCE with his Thomistic and Epicurean concepts (Hardiman, 2007), in the beginning, Demokritos simply stated that all changes that happen are entirely within a quantitative framework, using spatial and temporal relationships between atoms and their movements, which provides an explanation for the various phenomena that happen (Yunus, 2019). It continued into modern materialism in the 19th century found in the thought of Jacob Moleschott, Ludwig Buchner, Friedrich Lange, and Ernst Haeckel. The most interesting contribution to this movement was made by Karl Marx and Friedrich Engels in their theory of dialectical materialism (Yunus, 2019). Materialism is not only a framework for thinking, but it is also influential in the forming of people's perspective on the world and their life goals that are only oriented towards fulfilling physical needs and worldly satisfaction.

The object of study of materialism can be divided into several categories. Firstly, ontological materialism which asserts that matter is the only reality that exists. Secondly, historical materialism developed by Karl Marx, in which social and historical changes are considered to be the result of economic relations and material ownership. According to Marx, the basis of historical materialism is determined by the development of the means of production. The production relations formed from it create relations between people based on their position in the material production process (Yunus, 2019). Thirdly, dialectical materialism, this idea has a lot to do with the idea of Marx and Engels (Yunus, 2019), which states that material development is achieved through a dialectical process. Dialectical materialism is an attempt to absolutise matter that moves in time and space (Yunus, 2019) Fourth, practical materialism refers to human behaviour that prioritises the fulfilment of material needs as the main goal of life (Hadiwijono, 1980). This division shows that materialism has philosophical and practical dimensions that affect various aspects of human life, both individually and socially.

At the socio-economic level, materialism manifests in the tendency to measure success, social status, and personal worth primarily through the possession of material goods. This orientation can be observed in contemporary consumer culture, where individuals pursue luxury lifestyles by prioritising

branded products, large houses, and expensive vehicles as symbols of achievement. In economic practice, materialism is further reflected in approaches that prioritise profit maximisation and material accumulation over broader concerns such as social justice and environmental sustainability (Trisnawati, 2019). In the context of Society 5.0, this tendency is increasingly reinforced through digital consumerism. Social media platforms, influencer culture, and algorithm-driven advertising continuously encourage individuals to display lifestyles, possessions, and consumption patterns as markers of social recognition. Consequently, success is often evaluated through visibility, consumption, and material achievement rather than ethical or spiritual values.

The causes of materialism can be traced to several factors. First, secularisation that separates religion from public life, so that spiritual values become marginalized (Zahri, 2023). Second, technological development and industrialisation that introduced a modern lifestyle based on consumerism. Third, globalisation that spread Western culture around the world, including materialist values. Fourthly, the weakness of spiritual education that causes individuals to focus more on material achievements rather than the development of non-material aspects. Fifth, the influence of media that often promotes hedonistic and consumptive lifestyles as the standard of happiness (Mumtaha & Khoiri). These factors collectively build a society that prioritises material over human values.

Western efforts to address materialism have been made through various approaches. One of them is the environmentalism movement which emphasises the importance of balance between humans and nature (Lestari, 2018). This movement tries to reduce overconsumption and supports a simpler and more sustainable lifestyle. Furthermore, the development of existentialism philosophy, represented by figures such as Jean-Paul Sartre and Martin Heidegger, also critiques materialism by emphasising the values of authenticity and individual freedom. Sartre, in "Being and Nothingness", criticises materialism and emphasises the importance of individual freedom and responsibility to create authentic meaning in life (Sartre, 1943). In "Being and Time", Heidegger discusses the concept of Dasein (human existence) and emphasises the importance of an authentic life, as opposed to a life alienated by materialism (Heidegger, 1962). In the psychological domain, approaches such as mindfulness and cognitive therapy are utilised to help individuals find a deeper meaning of life beyond material achievements (Yusainy et al., 2019). Religion is also being repositioned as a source of wisdom that can provide an alternative to a materialistic worldview.

Although these approaches share a common concern regarding the negative consequences of materialism, they differ significantly from Hamka's perspective. Existentialist thinkers such as Sartre and Heidegger seek to overcome materialism through individual authenticity, freedom, and the search for meaning grounded in human existence. In contrast, Hamka locates the solution within a theocentric framework, where meaning, happiness, and self-worth are ultimately derived from one's relationship with God. While existentialism emphasises personal autonomy in constructing meaning, Hamka's concept of *qana'ah* emphasises spiritual contentment, ethical self-restraint, and trust in divine providence. Consequently, *qana'ah* is not merely a psychological strategy for coping with modern life but a socio-spiritual ethic that integrates material engagement, moral responsibility, and transcendental purpose. This distinction highlights Hamka's unique contribution to contemporary debates on materialism, particularly in the context of consumer culture and the Society 5.0 era.

In the midst of these efforts, the concept of *qana'ah* taught by Buya Hamka is a relevant solution in the face of materialism. *Qana'ah* according to Hamka is the attitude of feeling enough with the sustenance that has been given by Allah SWT, without feeling jealous of what others have (Hamka, 1981). Hamka emphasised that *qana'ah* does not mean surrender without effort, but rather the ability to be grateful and accept Allah's decree with full sincerity. In the context of facing materialism, *qana'ah* teaches humans not to get caught up in the greed and gluttony that characterise materialism. Hamka also explains that *qana'ah* is able to provide inner peace and true happiness that cannot be achieved through the accumulation of material possessions (Al-Qusyairi, 1971). With *qana'ah*, one can develop a simple lifestyle and appreciate spiritual things, so as to be able to fight the destructive influence of materialism.

Hamka's concept of *qana'ah* has high relevance because it is not only theoretical, but also applicable in daily life. In facing the challenges of modern materialism, *qana'ah* directs individuals to prioritise spiritual values, gratitude, and sincerity in life. By applying *qana'ah*, humans can find a balance between material and spiritual needs, and build a more meaningful and harmonious life.

Conclusions

The study reveals that Hamka's concept of *qana'ah* provides a socio-spiritual ethical framework to address the problems of modern materialism in the Society 5.0 era. *Qana'ah* is examined as a dynamic spiritual attitude based on

acceptance (ridha), moderated desire, patience, tawakkul and vigilance against excessive worldly attachment, rather than passive resignation, through a hermeneutical reading of Hamka's major works. The findings indicate that overconsumption and spiritual estrangement have escalated because of technical advancements, digital consumerism, and the decline of spiritual values. Hamka's concept, which sees wealth as a means (wasilah) rather than an end (ghayah), connects material involvement with spiritual meaning, unlike modern approaches that focus mainly on psychological or economic solutions. This work is part of the discourse on Islamic spiritual sustainability by presenting qana'ah as a socio-spiritual moral response to digital consumerism. Hamka stresses that qana'ah should not be viewed as a call for passivity but should be combined with ikhtiar, responsibility, and social participation. Therefore, qana'ah offers moral suggestions to maintain spiritual integrity and social responsibility in modern society by balancing technical advancement, worldly wealth and spiritual well-being.

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