

Hamka: Character Education's Relevance to Contemporary Islamic Education

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Abstract: The gap that occurs regarding the issue of adolescent character continues to be a hot topic in this country. One of the figures who is very strong in paying attention to character education in Indonesia is Hamka, for that reason it is necessary to study in depth the concept of character education according to Hamka. This research uses a library study type of research with the main source of Hamka's book. The results of the study show that Hamka calls character with the term personality. While a Great Person is someone who is able to make himself have a great personality character which includes (a) having charm, (b) being smart, (c) considering feelings, (d) being brave, (e) being wise, (f) having good views, (g) knowing himself, (h) maintaining physical health, (i) being wise in speaking, and (j) believing in oneself. Meanwhile, the relevance of Hamka's perspective on character education to contemporary Islamic education now lies in the instillation of valuable values in humans. Hamka states that personality is a collection of traits and strengths, which show a person's superiority over others. In other words, Hamka also explains that personality is a collection of intellectual traits, will, ideals and body shape. This, according to Hamka, is what sets humanity apart from others. Islamic education today remains anchored in the instillation of noble moral values, and this, of course, cannot be valued by anything. Therefore, it can be said that the current Islamic educational process remains rooted in the same principle: morality, but the difference lies in the challenges of an ever-changing era. Thus, contemporary Islamic education faces significant challenges in technological advancement if it fails to instill the character education championed by Hamka.

Keywords: Hamka; Character Building; Contemporary Islamic Education

Abstrak : Kesenjangan yang terjadi terkait isu karakter remaja terus menjadi topik hangat di Indonesia. Salah satu tokoh yang sangat konsisten memperhatikan pendidikan karakter di Indonesia adalah Hamka. Oleh karena itu, perlu dilakukan kajian mendalam mengenai konsep pendidikan karakter menurut Hamka. Penelitian ini menggunakan metode studi pustaka dengan sumber utama berupa buku-buku karya Hamka. Hasil kajian menunjukkan bahwa Hamka menyebut karakter dengan istilah kepribadian. Menurut Hamka, seorang manusia besar adalah seseorang yang mampu membentuk dirinya memiliki karakter kepribadian unggul yang meliputi: (a) memiliki daya tarik, (b) cerdas, (c) mempertimbangkan perasaan, (d) berani, (e) bijaksana, (f) memiliki pandangan yang baik, (g) mengenal diri sendiri, (h) menjaga kesehatan jasmani, (i) bijak dalam berbicara, dan (j) percaya pada diri sendiri. Relevansi pandangan Hamka tentang pendidikan karakter dengan pendidikan Islam kontemporer terletak pada penanaman nilai-nilai berharga dalam diri manusia. Hamka menyatakan bahwa kepribadian adalah kumpulan sifat dan kekuatan yang menunjukkan keunggulan seseorang dibandingkan orang lain. Dengan kata lain, kepribadian adalah gabungan sifat intelektual, kemauan, cita-cita, dan kondisi jasmani. Hal inilah yang menurut Hamka membedakan manusia dari makhluk lainnya.

Pendidikan Islam pada masa kini tetap berpegang pada penanaman nilai-nilai moral yang luhur, yang nilainya tidak dapat diukur oleh apapun. Oleh sebab itu, dapat dikatakan bahwa proses pendidikan Islam saat ini tetap berakar pada prinsip yang sama, yaitu moralitas, namun perbedaannya terletak pada tantangan zaman yang terus berubah. Dengan demikian, pendidikan Islam kontemporer akan menghadapi tantangan besar di tengah kemajuan teknologi apabila gagal menanamkan pendidikan karakter sebagaimana yang diperjuangkan oleh Hamka.

Kata Kunci: *Hamka; Pendidikan Karakter; Pendidikan Islam Kontemporer*

Introduction

Character education is not only related to right or wrong, but also how to instill habits about good things in life so that children have a high level of awareness and understanding as well as concern and commitment to establishing virtue in everyday life (Harun, 2013). Thus, it can be said that character education is not limited to right and wrong, but rather to habits and a high level of awareness of the surrounding environment.

Character education is not a new idea; it shares the same meaning as the essence of education itself. In Plato's time, for example, character education was the goal of schooling. In addition to educating someone to be intellectually intelligent, schools also need to teach good norms and morals so that they can use their intelligence for good. Therefore, character education has three main components: knowing, loving, and doing good, something that distinguishes it from mere moral education (Kumalasari & Wibowo, 2021).

The Quran contains comprehensive concepts, principles, rules, explanations, rules, and teachings. These principles are both *ijmali* and *tafsili*, explicit and implicit. The perfection of the Quran must be realized in the implementation of education. In line with this, Ahmad Tafsir explained that the implementation of education must be directed at increasing faith and must be a core value in every policy. Faith and piety must be a core value in all aspects and domains of education (Tafsir, 2017). Therefore, these two core values must permeate all formulated educational objectives.

Pendidikan merupakan upaya yang paling utama dan bahkan satu-satunya cara untuk Education is the most important and even the only way to shape human beings according to their desires. Therefore, according to educational experts, educational objectives are essentially formulations of various human hopes and desires. Therefore, educational objectives must be formulated precisely. According to Munzir Hitami, formulating educational objectives is an absolute requirement for defining education itself, which must be based at least on basic concepts regarding humans, nature, and science, along with consideration of their fundamental principles (Hitami, 2001).

Islamic education is ideal because its vision and mission are "*rahmatan lil 'alamin*," namely to build a prosperous, democratic, just, peaceful, law-abiding, dynamic, and harmonious world. Asy-Syaibani said that the goal of education is positive change that is to be achieved through an educational process or effort, whether the change occurs in aspects of behavior, personal and social life, and the wider environment in which the individual lives (Fadilah & Tohopi, 2020). This concept of purpose is more applicable, but it requires an emphasis on religious behavior within the framework of Islamic law. Indeed, Allah Almighty desires that all changes resulting from the benefits of the educational process occur under the auspices of the Quran, under its inspiration, so that these changes are created in the direction of the welfare.

Al-Attas likens the goal of Islamic education to a human being who does good. All teaching

given to students is oriented towards enabling them to do good to all people (Nata, 2016). Hasan Langgulung explains that Islamic education is the process of preparing the younger generation to fill roles, transferring Islamic knowledge and values that are aligned with the human function of doing good deeds in this world and reaping the results in the afterlife. In line with this, more practically, Nurhadi defines Islamic education as education that is deliberately established and organized with the desire and intention (serious plans) to embody the teachings and values of Islam, as stated or contained in the vision, mission, goals, program activities and in the implementation of educational practices (Hadi, 2019).

Islamic character education has been present since the time of the Prophet Muhammad (peace be upon him) as a central component of the development of the whole human being, known in Islamic terms as "insan kamil." In line with this, Kadar explains that a knowledgeable person fully understands that he and all that exists are dependent on God. This awareness leads to obedience, compliance, and submission to God, thus fostering noble morals and commendable behavior. Thus, knowledge must give rise to righteous deeds (Yusuf, 2021).

Character education is a key aspect of education that has increasingly received global attention in the 21st century. Character education is related to the understanding, appreciation, and attitudes toward noble values, which are manifested in good behavior related to God, humanity, and nature (Prihatmojo et al., 2019). Implementing character-building education for the nation does not solely rely on the government through educational institutions like formal schools. It is a shared responsibility involving all parties, particularly education within the family and community (Kaimuddin, 2014). The progress of science and technology that cannot be stopped by physical strength with various impacts, both positive and negative, is a strong reason to make character education the basis of moral defense in facing the negative influence of globalization (Muslich, 2022).

The demoralization occurring among students today is extremely worrying. Even more concerning is when the figures they look up to or idolize are those with poor morals or ethics. It's no wonder there are so many cases of children defying their parents and teachers, immorality among teenagers and children, fights that end in murder, and so on. Therefore, it's crucial to build communication between parents and children (Mashlihuiddin, 2018).

A prominent figure in Indonesia with a strong focus on character education was Buya Hamka. Hamka was a versatile cleric, born in Minangkabau, who grew and developed as an intelligent and successful autodidact. Hamka's educational thinking, particularly regarding character education, began in 1936 when he served as editor of the magazine *Pedoman Masyarakat* (Community Guidelines) and wrote various relevant books, until 1963, when his brilliant ideas contributed to the founding of the Al-Azhar Islamic school in Indonesia (Nizar, 2016). Hamka, a prominent Indonesian cleric and writer, was born in West Sumatra, specifically in Sungai Batang, Maninjau. He was born on Sunday, February 16, 1908, and was once the chairman of the Indonesian Ulema Council (MUI) (Izzan, 2021). On the issue of religion and character education, of course everyone agrees that religion and character education are the foundation of life as well as a guide for each follower (Fitriani, 2020).

Therefore, it is crucial to re-examine the issue of character education to prevent the foundations of life from being fractured by character issues. As a national figure whose name is familiar to all Indonesians, Hamka's perspective on character education would be both interesting and crucial. Based on this, the main objective of this study is to analyze the character education promoted by Hamka and whether it is still relevant to be applied in contemporary Islamic education.

Methods

Basically, a research method is a scientific method used to obtain data for a specific purpose and use (Sugiyono, 2013). This research uses a qualitative descriptive approach with the type of research being library research, namely collecting data which is of course closely related to the research object or in short, collecting data which is of a library nature (Sukmadinata, 2007). Or in short, it can be said that research is carried out using a literature review (Sangadji & Sopiah, 2010). In other words, library research limits its activities only to library collection materials without requiring field research (Zed, 2004). Thus, this research is a problem regarding meaning that cannot be measured using numbers and requires in-depth analysis and interpretation from the author.

The data collection procedure was carried out by studying literature related to the research problem and collecting data through reading materials from primary and secondary sources. The primary sources in this study were Hamka's books, while secondary sources were books and journals related to the research. This data collection technique is the method used by the author to collect research data. This study employed a document review technique, or documentation study, in the data collection process. The documents used by the author aimed to obtain data regarding Hamka's character education and its relevance to contemporary Islamic education.

In this research, the author used triangulation to test the validity of the data, namely a data checking technique (Bungin, 2007). The purpose of triangulation is to use two or more data sources, techniques, theories, or data collection methods to obtain data and then compare it in various ways to test its validity. Furthermore, in this study, the data analysis technique used is content analysis to uncover and understand. Content analysis is a technique used to collect the content of a text in the form of words, meanings, images, symbols, themes, and all forms of messages that can be communicated (Darwis, 2020). Then, break down the discussion structure into parts, then when the analysis is complete, combine the elements again to reach a conclusion.

Results and Discussion

Hamka's Concept of Character Education

Definition of Character

Character education is inextricably linked to the topic of personal development. Hamka stated that personal development is a collection of traits of the mind, will, ideals, and body. This distinguishes one person's human worth from another (Hamka, 2020b). Character education is a highly discussed discourse to this day, and it is widely acknowledged that the issue of character education is the concern and duty of all elements of the nation. It is in the interest of every individual within a group to instill character in every soul for the sake of the security and peace of the nation and society (Habibie et al., 2021). In Buya Hamka's book **Personal Hebat**, character is termed "personal." Hamka stated that it is not easy to explore and demonstrate the meaning of personal development. This is a supernatural matter whose traces can only be seen, but cannot be touched. Furthermore, when discussing character, it is certainly related to temperament, where Hamka emphasized that a healthy temperament is courageous because it is right and fearful because it is wrong (Hamka, 2015a).

Meanwhile, T. Ramli also has an opinion regarding the meaning of character education, namely education that prioritizes morals and the essence and importance of morals in order to be able to shape the personality of students to have a positive personality (Setiawati, 2017).

Then, Helen G. Douglas's view says that character is not inherited, but something that is built continuously day by day through thoughts and actions, thought by thought, action by action (Samani, 2019). So, character is also often equated with a person's personality that distinguishes between one human being and another or between humans or individuals who have virtues and those who do not have, can recognize good and bad and are able to differentiate and practice them. Character education is a system of instilling character values in school students which includes components of knowledge, awareness or will, and action. To implement these values, both towards God Almighty, oneself, and others (Quddus, 2024).

Based on this, it can be said that Buya Hamka's character is something invisible to the senses. Hamka emphasized that no two people will have the same life path, nor will they have the same physical and mental strength. This emphasizes that the issue of character education is closely related to the individual (Hamka, 2015b). Therefore, Hamka summarized the concept of personality as follows: (Hamka, 2020b)

A collection of traits or personal qualities that demonstrate one's superiority over others, thus creating great and small people. Some people are very significant, while others are completely insignificant. Their arrival is not complete, and their departure is not strange. A collection of intellectual traits, willpower, ideals, and physical form. This is what distinguishes one person's human worth from another.

Hamka stated that personality is a collection of traits and strengths, which show one's superiority over others. In other words, Hamka also explained that personality is a collection of intellectual traits, willpower, ideals, and body shape. This is what, according to Hamka, causes the value of humanity to differ from others. Hamka expressed it with the following statement: "Twenty buffaloes that are equally fat, equally strong, and equally skilled at pulling carts, certainly do not have much different prices. However, twenty humans who are equally tall and equally strong, do not necessarily have the same "price." Because for buffaloes, only their bodies are valuable. For humans, it is their personalities." (Hamka, 2020b)

Based on this statement, it can be understood that a person's personality is determined by their life's endeavors, their way of thinking, their precise calculations, their perspective, and the strength of their own spirit. Understanding a person's personality shouldn't be influenced by feelings of love or hate. This is because many people, upon meeting someone for the first time, immediately love or hate them. However, this doesn't necessarily have anything to do with love or hate.

Not only that, the profound meaning of Buya Hamka's statement is that humans are valued not only by their physical appearance, but also by their personality. Buya Hamka's analogy is very interesting: humans are creatures whose worth cannot be measured by their physical appearance, but rather by their great personality. Therefore, humans are judged by their personality, not like buffaloes, which are judged solely by their physical size.

Character Education Concept

Humans are taught first about what and who God is, and this is certainly related to the character of the human being itself (Hamka, 2017). Hamka explains that a person's character or what he calls personality can be influenced by four factors, namely Hamka explains that there are things that can create personality, namely: attraction, intelligence, consideration, courage, wisdom, good views, self-awareness, physical health, wisdom, and self-confidence.

According to Hamka, there are a number of traits and strengths that can create attraction, namely high morals, politeness, extensive knowledge, the ability to restrain one's feelings on matters that have not been agreed upon, the ability to protect others' feelings, and so on. In Hamka's view, intelligence means being quick to think accurately and not dwelling on it for too long. This is because, according to Hamka, there are still many people who are intelligent and

have broad thinking, but are not quick to grasp the thoughts and intentions of others and are slow to understand situations and conditions. Therefore, Hamka believes that intelligence has a significant influence in shaping human personality (Hamka, 2020a).

The issue of character education is certainly no longer a new discourse in this country, Buya Hamka said that it should be prioritized to guard against things that hurt the soul, and also must study the causes of that hurt the soul and try to heal and improve the path back (Hamka, 1992). This shows that every soul in this nation must have a good character in order to be in accordance with what Buya Hamka said that to avoid behavior or actions that can hurt the soul. This will be realized if the character has been instilled within oneself.

Hamka defines consideration as a person's ability to consider a problem without mixing it with feelings of love or hate towards something. Through this ability, it can create a personality because it has a fair consideration and does not tend to take sides (Hamka, 1992). Furthermore, consideration will be closely related to character that will be tested with honesty, therefore Hamka said that when people say a lie, people rarely leave its opposite, namely the true sentence is never separate, even though the two are opposites (Hamka, 2020a). In other words, it can be said that what Hamka said is the absence of partisanship, because with consideration it will be able to create personality.

Courage in Hamka's view that can create personality is courage in making decisions in acting and being ready to face or be responsible for those decisions. So whatever happens after the decision is made, it will be faced with full courage and not running away to avoid it (Hamka, 1992). A wise person according to Hamka can also be used as a factor in creating personality, this is because a wise person has the ability to be careful and precise in expressing opinions, has a far-sighted view, and has accurate predictions in dealing with something (Hamka, 1992).

According to Hamka, a person who has a positive outlook on life can develop a positive personality because it can stimulate reason, open up inspiration, and open the way to improve their life. Conversely, a person who always views life negatively, thus giving rise to laziness and negligence, can destroy their personality (Hamka, 1992). Self-awareness, known in Arabic as *tawadhu'*, according to Hamka can also develop a positive personality because a person who knows himself positions himself according to the situation and conditions he is facing. This person will be able to recognize where his weaknesses and strengths are in interacting with others when facing a situation (Hamka, 1992).

Hamka also emphasized that physical health can have a significant impact on personality development, as a healthy body will produce a healthy mind, which in turn will have an impact on a healthy personality (Hamka, 1992). Unlike wisdom, wisdom in this case, according to Hamka, is more about the ability to express feelings, dexterity of speech, and a cheerful attitude. Wise speech means encompassing three things: subtle feelings, eloquence, and richness of language. Someone who is unable to speak wisely can destroy his personality (Hamka, 1992).

Furthermore, what Buya Hamka said was reaffirmed by Sjarkawi that defines character as an aspect of a person's personality, which includes characteristics, styles, or distinctive traits influenced by experiences from the surrounding environment, such as family influences during childhood, and innate factors from birth (Mu'in, 2011). Then, when talking about character it will be related to morals, where morals are in accordance with generally accepted ideas about human actions, which are good and reasonable. Therefore, it can be concluded that morals are actions that are in accordance with the standards of action generally accepted by a particular social unit or environment (Haris, 2010).

Self-confidence is what can foster personality, because a useful person is one who believes in their own strength. According to Hamka, strength, reason, feelings, and will are already present in the soul from the moment of conception. All of these will emerge naturally

according to education, environment, and social interactions throughout life (Mu'in, 2011). Therefore, as Buya Hamka stated, self-confidence is a highly influential factor in shaping personality.

Based on Buya Hamka's statement, personality has factors that can influence its formation. In other words, character is a form of personality that can be shaped. Therefore, character education is a form that must be fostered, as Buya Hamka stated in his book, "Personal Greatness.

In conclusion, it can be said that when it comes to personality, there are factors that will influence its formation. However, Buya Hamka emphasized that if God has stated that He does not like people who like to cause damage on earth, then God's retribution will surely come, whether sooner or later to such people. If God's punishment comes, no one has the strength or energy or effort to avoid it, let alone ward it off (Hamka, 1988). This can be said that Buya Hamka emphasized how important it is for every soul to have character so that no soul will cause damage on earth, whether it is damage to humans, animals, plants, the environment, or the universe.

Hamka explained that there are things that can strengthen personality, namely: purpose, desire to work, a sense of obligation, the influence of religion and faith, and the influence of prayer. According to Hamka, if someone has a directed goal, it can strengthen that person's personality. However, having a goal alone is not enough, because there must be a strong desire in the heart to realize that goal by carrying out activities or working towards that goal. Thus, a feeling of obligation will arise in the person's heart, because in essence, true obligation is something ordered by oneself that comes from the conscience, not something ordered by others. Furthermore, Hamka also explained that these three things will not strengthen the personality optimally if the person does not have religion and faith in him, because faith is the basis of life. The presence of religion and faith can help someone in strengthening personality when facing difficulties, through worship and obedience to Allah SWT (Hamka, 1988).

Hamka explained that there are things that can weaken personality, namely becoming a shadow of others, old customs, outdated heirlooms, slaves to the book, no clear direction, and parasites. Hamka believes that a person whose life becomes the shadow of others, meaning that in every activity or activity only follows others, then the person's personality will disappear by itself and merge into the personality of the person they follow. Hamka does not deny that a person's life cannot be separated from other people (Hamka, 1988). Hamka for example, that a student does need a role model figure, namely a teacher, but if the student is unable to be independent from his teacher, then the student can be sure that the student does not have a personality. In other words, the teacher does not want optimal development from his student. This has a major impact on the formation of a person's personality. This includes someone who only adheres to old, outdated customs, becomes a slave to the book, and has no clear direction. Moreover, if a person can only be a parasite to other people, then of course that person's personality will not be formed well (Hamka, 1988).

Hamka explained that there are things that can perfect a personality, namely a life perspective, sincerity, a burning passion, and subtle feelings. Hamka emphasized that for a person's personality to be perfect, a clear outlook on life is needed, particularly regarding rational perspectives in dealing with life's problems. This outlook on life may differ from others', as that is indeed the characteristic of a life perspective. This is because a life perspective is shaped and influenced by the environment, heredity, social interactions, and experiences (Hamka, 1988).

Ikhlas is defined as pure, unadulterated. It's like pure gold, unmixed with any percentage of silver. Pure action toward something is called ikhlas. The opposite of ikhlas is isyrak, which means to associate or mix with others. According to Hamka, ikhlas and isyrak are incompatible,

just as movement and stillness are incompatible. If ikhlas has taken root in the heart, isyrak will not enter, and vice versa (Hamka, 1988). Therefore, both reside in the heart and are dedicated solely to God. According to Hamka, enthusiasm can also enhance one's personality. This is because a burning passion is part of a courageous attitude, which arises from the drive to believe in one's strength, trust, knowledge, and intelligence.

All of this can lead to a more focused spirit. Finally, Hamka stated that a person's subtle emotions can perfect their personality. This subtle emotion is a hallmark of a strong personality. This can be reflected in respecting others' views on something, even if they fundamentally disagree or disagree with their views (Hamka, 1988).

The Relevance of Hamka's Character Education Concept to Contemporary Islamic Education

Character education is nothing new in Indonesian educational traditions. The education system is a strategy used to conduct the teaching and learning process to achieve the goal of enabling students to actively develop their potential, which is essential for themselves and society. The goal of the education system is to develop potential and enhance individual intelligence (Suprayitno & Wahyudi, 2020). With this goal, it is hoped that those who receive a good education will develop creativity, knowledge, personality, independence, and become more responsible individuals.

Through research into Hamka's books, researchers did not find any specific discussion of the concept of education, but in several themes, Hamka explained that knowledge uses the term *adab* which refers to the Sunnah, and this indicates that *adab* is based on sharia. Hamka emphasized that the explanation of character education is related to *adab*, also related to (the words *budi pekerti*, *pribadi*, ethics, *sopan*, *perangai*, and others that have similar meanings and meanings to the formation of human *adab* (Husaini & Setiawan, 2020).

Reinforcing what Hamka has said that character education is an effort to instill noble values in students so that they have a noble character or morals, can distinguish between right and wrong, and are able to apply good values in their lives (Zuchdi, 2010). Through character education, it is hoped that students are not only intellectually intelligent, but also have positive character traits such as honesty, responsibility, discipline, care for the environment, love of the homeland, and integrity. These noble values are important to be taught from an early age so that they are firmly embedded in students and become provisions in navigating life (Rasyid et al., 2024).

Character education, rather than being called moral education, is education in human moral values that is consciously and implemented in real actions (Muslich, 2022). Character education is about shaping people into people of character. A person of character means someone with personality, behavior, nature, disposition, or disposition. This meaning, for example, shows that character is identical to personality or morals (RIO, 2023). Therefore, Hamka certainly refers to character as "personal." Hamka stated that it is not easy to analyze and show the meaning of personal. This is a supernatural matter whose traces can only be seen, but cannot be touched. Thus, it can be said that character is something that cannot be touched by the senses, but rather morals demonstrated through actions and behavior.

Through character education, the educational process must aim to instill in students noble character values such as respect and concern for others, responsibility, integrity, and discipline (Musanna, 2010). Furthermore, character education must be able to distance students from reprehensible attitudes and behaviors. Character education is not merely about teaching children what is right and wrong, but more than that, it instills habits (habituation) about good, so that students understand, are able to feel, and want to do good. Therefore, character education has the same mission as moral education or moral education. Character education is a deliberate

effort to help someone understand, maintain, and behave in accordance with noble character values (Frye et al., 2002).

Islamic education is a continuous reinterpretation effort explicitly aimed at developing students' religious innateness so that they are better able to understand, appreciate, and practice Islamic teachings in accordance with the spirit of modern progress. The implication of this understanding is that Islamic religious education is an inseparable component of daily life. In fact, it is not an exaggeration to say that the spirit of renewal positions Islamic education as a path to integrating religious insight with other fields of study (education). A further implication regarding Islamic education is that religious education must be implemented from an early age through family education before children receive education and instruction in other sciences (Dinata, n.d.).

From the above definition, it can be concluded that the spirit of Islamic renewal is to create a perfect human being based on the Quran and Sunnah. Therefore, it is hoped that someone who has understood Harun Nasution's breakthrough will have an understanding that everything that happens in this world is not simply directly from Allah, without being able to be rationalized by human reason. This means that all phenomena that occur in this universe must have a law of causality. Indeed, everything will happen because of Allah's destiny, but there is a cause and effect (causality) that can be rationalized by the human mind based on Islamic sources, both the Quran and As-Sunnah. For example, in the Quran (Q.S Az-Zumar 39:21) it is explained that Allah sends rain from the sky to the earth as a source of life for living creatures (Sukma Umbara Tirta Firdaus, 2017).

The relevance of character education promoted by Hamka to contemporary Islamic education lies in:

1. Instilling valuable values in humans

Hamka stated that personality is a collection of traits and strengths that demonstrate one's superiority over others. In other words, Hamka also explained that personality is a collection of intellect, will, ideals, and physical characteristics. This, according to Hamka, is what distinguishes humanity from others. Hamka further emphasized that a person with character is someone who has a broad scope of life and cares about the well-being of others, prioritizing the interests of the wider community (Hamka, 2015c).

2. The Final Estuary of Education

Modern Islamic education will remain anchored in the instillation of noble moral values, and this, of course, cannot be overemphasized. Hamka also emphasized this. Therefore, it can be said that the current Islamic educational process remains rooted in the same principle: morality, but the difference lies in the challenges of the ever-changing times. Therefore, modern Islamic education will be severely hampered by technological advances if it fails to instill the character education championed by Hamka.

According to Hamka, the relevance of character education to contemporary Islamic education lies in their shared vision of developing individuals who are not only intellectually intelligent but also possess noble morals and a strong personality. Hamka views the ultimate goal of education as producing faithful, pious, and moral individuals, utilizing the Qur'an and Sunnah as sources of values (Dinata, 2024). This view aligns with the orientation of contemporary Islamic education, which integrates general knowledge, skills, and morality into a unified whole. One important aspect of this intersection is the emphasis on the integration of knowledge and morals. According to Hamka, knowledge without morals will lead to corruption, while morals without knowledge will lead to backwardness. This aligns with contemporary Islamic education, which demands that students possess both high academic competence and

strong moral integrity, enabling them to play a positive role amidst the development of science and technology (Astuti, 2025).

The principles of independence and responsibility taught by Hamka also have great relevance in the current era. Hamka emphasized that education must shape individuals who are independent, courageous in making decisions, and responsible for their choices (Dinata, 2023). These values are crucial in contemporary Islamic education to prepare a generation that is adaptive, creative, and capable of becoming leaders in the era of globalization without abandoning its Islamic identity. Furthermore, Hamka taught the values of simplicity, honesty, hard work, and brotherhood (*ukhuwah*), which serve as moral bulwarks in facing global challenges such as materialism, hedonism, and individualism. Contemporary Islamic education adopts these values in various forms, from character-based thematic curricula, fostering religious practices in schools, to fostering social activities that foster empathy and concern (Munawwarah, n.d.).

Thus, Hamka's character education remains relevant amidst the modernization of Islamic education. His thinking provides a solid moral foundation and a source of inspiration for designing an education system capable of producing a generation of superior, civilized Muslims ready to compete globally. The difference lies only in the approach; Hamka emphasized role models and personal moral development, while contemporary Islamic education combines these with technology, modern learning methods, and curriculum innovation to meet the challenges of the times. Based on this, it can be concluded that the relevance of Hamka's character education to contemporary Islamic education today is related to the ultimate goal of education itself, namely instilling noble values that will make humans possess invaluable worth. As Hamka emphasized, the issue of character education does not stop at discussing good and bad, but rather at cultivating habits and awareness of behavior and character.

Conclusions

Hamka defined character as personality. Personality, according to Hamka, is a collection of traits and strengths that distinguish one person from another. In other words, Hamka also explained that personality is a collection of intellectual traits, willpower, and the achievement of ideals. This, according to Hamka, is what causes the value or quality of humanity to differ among individuals. Furthermore, the relevance of Hamka's character education to contemporary Islamic education lies in the instilling of valuable values in humans. Hamka stated that personality is a collection of traits and strengths that distinguish one person from another. In other words, Hamka also explained that personality is a collection of intellectual traits, willpower, ideals, and physical form. This, according to Hamka, causes the value of humanity to differ from one another. Islamic education today will also remain anchored in the instillation of good noble values, and of course, this cannot be valued by anything. Therefore, it can be said that today's Islamic education process remains the same, namely morals, but what differentiates it lies in the challenges of the era that are constantly changing. Thus, contemporary Islamic education is seriously hampered by technological progress, if it cannot instill character education as brought by Hamka.

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