

## REVITALIZING BUYA HAMKA'S INTEGRATION OF FAITH AND MORALS AS AN EFFORT TO REHUMANIZE MODERN EDUCATION

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### Abstract

*This research aims to revitalize Buya Hamka's integration of faith and morals in rebuilding the concept of humanization in modern education. This study stems from concerns about the moral crisis and dehumanization in the education system, which overemphasizes cognitive aspects and neglects spiritual character formation. The research method used is a qualitative approach with library research, through hermeneutic analysis of Hamka's key works, such as Tafsir al-Azhar, Lembaga Budi, Falsafah Hidup, and Sufism Modern. The results show that Hamka viewed faith and morals as two inseparable elements: faith serves as a spiritual foundation, while morals are a concrete reflection of living faith. This integration creates an educational paradigm that balances intellectual, moral, and spiritual aspects. The implication is that the education system needs to be directed towards the formation of the whole person (insan kamil) through synergy between the family, school, and community. This study confirms the relevance of Hamka's thought in the context of contemporary education, which faces the challenges of globalization and a values crisis. Furthermore, it enriches the theoretical discourse on Islamic education by offering a new conceptual framework based on faith and morality as a foundation for the rehumanization of education.*

*Keywords: Integration of Faith and Morality, Rehumanization of Education, Thought of Buya Hamka*

### Abstrak

*Penelitian ini bertujuan untuk merevitalisasi integrasi iman dan akhlak Buya Hamka dalam membangun kembali konsep humanisasi dalam pendidikan modern. Penelitian ini berawal dari keprihatinan terhadap krisis moral dan dehumanisasi dalam sistem pendidikan yang terlalu menekankan aspek kognitif dan mengabaikan pembentukan karakter spiritual. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan kajian kepustakaan, melalui analisis hermeneutik terhadap karya-karya kunci Hamka, seperti Tafsir al-Azhar, Lembaga Budi, Falsafah Hidup, dan Sufisme Modern. Hasil penelitian menunjukkan bahwa Hamka memandang iman dan akhlak sebagai dua unsur yang tak terpisahkan: iman berfungsi sebagai landasan spiritual, sedangkan akhlak merupakan refleksi konkret dari iman yang hidup. Integrasi ini menciptakan paradigma pendidikan yang menyeimbangkan aspek intelektual, moral, dan spiritual. Implikasinya, sistem pendidikan perlu diarahkan pada pembentukan manusia seutuhnya (insan kamil) melalui sinergi antara keluarga, sekolah, dan masyarakat. Penelitian ini menegaskan relevansi pemikiran Hamka dalam konteks pendidikan kontemporer yang menghadapi tantangan globalisasi dan krisis nilai. Lebih jauh lagi, ia memperkaya wacana teoritis tentang pendidikan Islam dengan menawarkan kerangka konseptual baru yang berbasis pada keimanan dan moralitas sebagai landasan bagi rehumanisasi pendidikan.*

*Kata Kunci: Integrasi Iman dan Akhlak, Rehumanisasi Pendidikan, Pemikiran Buya Hamka*



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## INTRODUCTION

The moral crisis and decline in human values in the modern education system have become crucial issues, especially amidst the rapid development of technology and the currents of globalization. Educational systems that emphasize intellectual achievement and cognitive abilities often neglect the development of students' spiritual and ethical dimensions. In this context, Buya Hamka's thoughts on the integration of faith and morals offer a relevant solution for the rehumanization of education, namely the effort to restore human and moral values in contemporary educational practices. Hamka emphasized that true education focuses not only on developing the intellect but also on shaping noble character as a manifestation of living faith.<sup>1</sup>

Numerous studies have shown that the humanitarian crisis in modern education is rooted in the separation of moral values from science and the distinction between knowledge and faith. Amalya asserts that character education that is not grounded in faith often produces individuals who are intellectually intelligent but lose their moral direction. In the treasury of Islamic thought in Indonesia, Buya Hamka occupies a prominent position as a figure who emphasized the integration of faith and morality. In Buya Hamka's view, faith and morality are two inseparable dimensions. Faith without morality will be barren, while morality without faith will lose its divine orientation. Therefore, the idea of education that integrates faith and morality, as formulated by Hamka, is relevant for restoring humanitarian values that are increasingly marginalized in the modern education system.<sup>2</sup>

Several studies have examined aspects of morality in Hamka's thinking, such as honesty, patience, responsibility, and spiritual awareness. Some also examine methods for developing Hamka's morality, such as through understanding, habituation, role modeling, and advice. One such study, by Husnul Qodim, discusses Sufi moral education, which emphasizes inner and behavioral transformation rooted in faith and religious values.<sup>3</sup> Other studies confirm that Hamka's views have strong relevance to the current direction of national education, particularly in strengthening morals and spirituality. Meanwhile, a study by Arifin highlights the integration of faith and moral values in character education and examines the application of values such as honesty, patience, and

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<sup>1</sup> Sutrimo Purnomo and Sumiarti, "Rekonstruksi Pendidikan Anak Dalam Islam Di Era 5.0: Studi Integrasi Pemikiran Buya Hamka Dan M. Quraish Shihab," *Yinyang: Jurnal Studi Islam Gender Dan Anak* 18, no. 2 (2023): 305–26, <https://doi.org/10.24090/yinyang.v18i2.8581>.

<sup>2</sup> Alfina Amalya, "Konsep Pendidikan Akhlak Perspektif Buya Hamka Dan Relevansinya Dalam Pendidikan Karakter" (UNUISA: Universitas Nahdlatul Ulama Indonesia, 2016).

<sup>3</sup> Husnul Qodim, "Pendidikan Akhlak Sufi Buya Hamka: Solusi Pembangunan Karakter Bagi Generasi Z," *Jurnal Pendidikan Islam* 11, no. 1 (2022): 523–24, <https://doi.org/10.30868/ei.v11i01.2178>.

responsibility as a response to modern challenges such as digitalization and student mental health issues.<sup>4</sup>

Although a number of studies have discussed morality in Islamic education, there remains a research gap, namely the lack of an in-depth explanation of the conceptual structure of the relationship between faith and morality in Hamka's view, especially how both form the philosophical basis for efforts to rehumanize education. As a result, the potential of Hamka's thinking in formulating a holistic educational paradigm relevant to modern challenges, such as technological complexity, social change, and the crisis of values, has not been fully explored. Without a systematic conceptual analysis, Hamka's grand idea of the integration of faith and morality risks remaining fragmented and lacking a theoretical contribution to the renewal of educational practice.

Therefore, this study attempts to fill this gap by conceptually examining Buya Hamka's ideas regarding the integration of faith and morality within the framework of the rehumanization of modern education. The aim is to build a clear conceptual construction of the relationship between faith and morality based on Hamka's thoughts, so that it can serve as a theoretical foundation for efforts to rehumanize education today. Through a conceptual analysis approach, this study will analyze the main elements of Hamka's thoughts, examine the relationship between faith and morality, explore its philosophical and normative foundations, and formulate relevant conceptual implications for the development of a holistic education model in the contemporary Indonesian context.

Thus, this research has significant significance in enriching the treasury of Islamic educational theory, which emphasizes the balance between spiritual and rational dimensions. Through an examination of Buya Hamka's ideas, this study seeks to formulate a new, relevant framework for addressing the challenges of dehumanization in modern education. This approach aligns with the direction of rehumanization of national education, which places character formation, morality, and spiritual values at the core of the learning process. This research's contribution is crucial because it fills a gap in studies that have not yet integrated the thoughts of prominent figures, the values of faith and morality, and the concept of rehumanization into a coherent conceptual framework. Furthermore, the results of this study are expected to offer an educational paradigm that is not only normative but also applicable, thus serving as a basis for developing character education policies and curricula oriented toward humanitarian values.

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<sup>4</sup> Muhammad Fikri Arifin, "Konsep Pendidikan Akhlak Perspektif Buya Hamka Dalam Menjawab Isu-Isu Aktual Pendidikan Kontemporer," *Turats* 17, no. 2 (2024): 161–73, <https://doi.org/10.33558/turats.v17i2.10495>.

## **RESEARCH METHODS**

This study uses a qualitative approach with a library research method to analyze Buya Hamka's thoughts on the integration of faith and morality in the effort to rehumanize modern education. The main data sources come from Buya Hamka's works such as *Tafsir al-Azhar*, *Lembaga Budi*, *Falsafah Hidup*, and *Modern Sufism*, as well as supporting literature in the form of books, journals, and scientific articles relevant to the theme of humanistic education and Islamic spirituality. Data collection was carried out through the stages of identification, classification, and interpretation of literature related to the concepts of faith, morality, and humanity from Hamka's perspective.

Data analysis was conducted using content analysis with a hermeneutic approach to interpret Hamka's philosophical and contextual meanings regarding the challenges of dehumanization of modern education. The analysis process includes three stages, namely data reduction, data presentation, and drawing conclusions. Data reduction was carried out by filtering Hamka's main ideas about faith, morals, and humanity; data presentation was carried out by compiling the findings in a structured narrative form; while drawing conclusions was done deductively to produce a new understanding of the relevance of Hamka's concept of integration of faith and morals as the basis for rehumanization of modern education. Through this method, the research aims to produce a deep understanding of the relevance of Buya Hamka's concept of integration of faith and morals as the basis for building a humanistic, civilized education system, and oriented towards the formation of faithful and noble individuals.

## **RESULTS AND DISCUSSION**

### **Biography of Buya Hamka**

Haji Abdul Malik Karim Amrullah, better known as Buya Hamka, was the son of the prominent Islamic reformer, Sheikh Abdul Karim Amrullah, or Haji Rasul. According to Yohan and Januar Arifin, Haji Rasul was known as a pioneer of the Islamic renewal movement in Minangkabau after returning from Mecca in 1906. Buya Hamka was born on February 16, 1908, coinciding with the 13th of Muharram 1326 AH, in Kampung Molek, Nagari Sungai Batang, on the shores of Lake Maninjau, Luhak Agam, West Sumatra. He was the eldest of seven children, born into a family strongly adhering to Islamic teachings and deeply understanding Minangkabau traditional values. His father was known as a prominent Islamic scholar who played a significant role in the development of Islamic thought in the archipelago. Meanwhile, his grandfather, Sheikh Guguk Kuntur, also known as Abdullah Saleh, was the son-in-law of Sheikh Abdul Arif, an influential religious figure in Padang Panjang in the 19th century. This religious and intellectual

family background formed the spiritual and intellectual basis for Buya Hamka's life journey later on.<sup>5</sup>

Buya Hamka continued his studies at Madrasah Thawalib, an Islamic educational institution led by his father. There, he not only studied formally but also studied with a number of prominent scholars, including Sheikh Ibrahim Musa and Sheikh Ahmad Rasyid. His strong enthusiasm for learning led Hamka to acquire extensive knowledge independently in various fields such as philosophy, literature, history, and sociology. His proficiency in Arabic broadened his horizons, allowing him to directly study the works of great thinkers from both the Middle East and the West. This combination of religious education, a spirit of self-study, and intellectual openness made Buya Hamka known as a scholar with profound and comprehensive views.<sup>6</sup>

At the age of 16, Buya Hamka decided to migrate to Java with the blessing of his father, Haji Rasul, and studied with modern Islamic figures such as H.O.S. Cokroaminoto and Ki Bagus Hadikusumo. In Yogyakarta, he deepened his insight into social and religious movements by attending various courses organized by the Muhammadiyah and Sarekat Islam organizations. In 1925, at a young age, he decided to return to Minangkabau. Upon his return, Hamka began to be known and respected by his peers for his intelligence and broad insight. However, that time was also a test for him, as he experienced various challenges and rejection from some local communities. Two years later, in 1927, Hamka decided to perform the Hajj pilgrimage and deepen his Islamic knowledge in the Holy Land. In Mecca, he had the opportunity to meet and study directly with the great Minangkabau cleric, Sheikh Ahmad Khatib al-Minangkabawi, who also enriched his religious thinking. Hamka's early career began as a religious teacher at the Tebing Tinggi Plantation, Medan, in 1927, and then at Padang Panjang in 1929.<sup>7</sup>

Upon his return to Indonesia, Buya Hamka became active again in the Muhammadiyah organization, which he had joined since 1925 and played a significant role in eliminating the practices of superstition and superstition that were still rooted in society, as well as trying to instill a rational understanding of Islam based on the Qur'an and Sunnah. In 1929, Buya Hamka established a training center for Muhammadiyah da'wah cadres, which later became an important milestone in the development of Islamic da'wah in West Sumatra. Two years later, he was trusted to serve as Muhammadiyah consul in Makassar and succeeded in expanding the da'wah network and Islamic education activities in the region. After World War II, Hamka returned to West Sumatra and in 1946 led Muhammadiyah in the region, playing an active role in restructuring the organization in the

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<sup>5</sup> M B Hamka and A R Syam, *Pendidikan Berbasis Nilai-Nilai Profetik Dalam Pemikiran Buya Hamka*, ed. A Ikhwan, *Katalog Buku ...* (Tulungagung: STAI Muhammadiyah Tulungagung, 2022), <http://www.ejournal.staim-tulungagung.ac.id/index.php/bookcatalog/article/view/328>.

<sup>6</sup> Hamka and Syam.

<sup>7</sup> Yanuar Arifin, *Pemikiran-Pemikiran Emas Para Tokoh Pendidikan Islam* (Yogyakarta: IRCiSoD, 2018).

post-independence era. In the 31st Muhammadiyah Congress in Yogyakarta in 1950, he played a major role in the organizational restructuring process. His visionary leadership and dedication to the da'wah movement made him a respected figure, so that in 1953 Hamka was appointed as an advisor to the Central Leadership of Muhammadiyah.<sup>8</sup>

Buya Hamka is known as one of the most prolific writers in the Malay-Indonesian world. His writings cover a wide range of subjects, from literature to Islamic studies. Several of his famous novels, such as *Tenggelamnya Kapal Van der Wijck* (1938), *Di Bawah Lindungan Ka'bah* (1936), and *Merantau ke Deli* (1940), have become part of the literature curriculum in Indonesia, Malaysia, and Singapore. In addition to his literary works, Hamka's monumental contribution to the field of Tafsir (interpretation of the Quran), namely *Tafsir al-Azhar*, which he began while in detention during the Sukarno administration (1964-1966), is recognized as one of Hamka's greatest contributions to the development of Islamic scholarship in the Malay world. He also actively wrote articles and essays published in various media such as *Pedoman Masyarakat* (Community Guidelines), *Panji Masyarakat* (Community Panning), and *Gema Islam*, further solidifying his position as a public intellectual and modern Islamic thinker.<sup>9</sup>

Hamka's involvement in politics began in 1925 when he joined the Sarekat Islam (Islamic Union). After Indonesian independence, he actively fought against the return of Dutch colonialists through a guerrilla movement in Medan. In 1947, Hamka was entrusted with leading the Indonesian National Defense Forces (*Barisan Pertahanan Nasional Indonesia*), an organization that played a role in maintaining national stability after independence. His role continued in formal politics when he became a member of the Constituent Assembly (*Konstituante*) from the Masyumi Party and was known as a key orator in the 1955 elections. However, after Masyumi was disbanded by President Sukarno in 1960, Hamka had to refocus on preaching and scientific activities. This decision did not free him from political pressure. He was imprisoned for two years by the Sukarno government on charges that were later proven baseless.<sup>10</sup>

As a cleric, Hamka was appointed Chairman of the Indonesian Ulema Council (MUI) in 1977. During his leadership, he was known as a firm, independent figure, and adhering to Islamic moral principles. However, in 1981, he resigned from the position because he felt his views were often ignored by the government. His firm attitude and courage demonstrated Hamka's integrity as a cleric who upheld the truth. For his dedication, Hamka received various prestigious awards,

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<sup>8</sup> Tendy Choerul et al., "Peranan Buya Hamka Dalam Gerakan Pembaharuan Muhammadiyah 1925-1966," *Factum: Jurnal Sejarah Dan Pendidikan Sejarah* 8, no. 2 (2019): 213–24, [https://ejournal.upi.edu/index.php/factum/issue/view/Pembelajaran Sejarah](https://ejournal.upi.edu/index.php/factum/issue/view/Pembelajaran%20Sejarah).

<sup>9</sup> Diva Nurhalizah et al., "Filsafat Islam Buya Hamka," *Khidmat: Jurnal Pendidikan Dan Ilmu Sosial* 3, no. 1 (2025): 8–16, <https://ejournal.edutechjaya.com/index.php/khidmat/issue/view/42>.

<sup>10</sup> Amril, Endrika Widdia Putri, and Delavia Andrea, "Integrasi Islam Dan Politik Dalam Perspektif Hamka," *Substansia: Jurnal Ilmu-Ilmu Ushuluddin* 25, no. 01 (2023): 119–20.

including the title of Doctor Honoris Causa from Al-Azhar University, Cairo, in 1958, and from the National University of Malaysia in 1974.<sup>11</sup> This recognition confirms that the influence of Hamka's thoughts and actions transcend national boundaries, making him one of the important figures in the intellectual treasury of the modern Islamic world.<sup>12</sup>

As an intellectual, Buya Hamka was known for his strong enthusiasm for learning and deep love of knowledge. He read extensively and studied various great works from the Islamic world, such as the writings of Zaki Mubarak, Abbas al-Aqqad, and Mustafa al-Manfaluti. Furthermore, Hamka was also open to modern thought, studying the works of Western philosophers such as Albert Camus, Sigmund Freud, and Jean Paul Sartre. This combination of strong Islamic scholarship and modern insights made Hamka's views always contextual and relevant to the dynamics of the times. Hamka's influence was felt not only in his homeland but also in various countries such as Malaysia and Singapore.<sup>13</sup>

Hamka is remembered not only as a great scholar and writer, but also as a steadfast fighter for truth and justice. Buya Hamka passed away on July 24, 1981, leaving behind an invaluable intellectual legacy. His works live on and inspire his successors to continually learn, create, and fight for the advancement of the Muslim community. Through his writings, Hamka was able to convey Islamic values in clear, logical, and easily understood language without diminishing the depth of their meaning. He used writing as an effective means of preaching to ground Islamic teachings in society. Until the end of his life, Hamka remained active in writing, preaching, and playing a role in the development of Islamic thought in Indonesia.<sup>14</sup>

### **Buya Hamka's Concept of Faith-Moral Integration**

According to Buya Hamka, morality, which he often refers to as good manners, is a fundamental part of human personality and cannot be separated from the values of monotheism taught by the Prophet Muhammad SAW. For him, good morals are rooted in belief in the oneness of God, because from monotheism arises a moral consciousness that shapes human behavior. Morals, according to Hamka, play a crucial role in life, serving as a standard of values that guide humans to behave and act correctly, and as a measure of one's nobility. This view aligns with Allah's words in Surah al-Ahzab, verse 21: "Indeed, in the Messenger of Allah you have a good example to follow, for anyone who hopes for Allah and the Last Day and remembers Allah much." This verse emphasizes that the Messenger of Allah is the primary role model for Muslims in all aspects

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<sup>11</sup> Nurhalizah et al., "Filsafat Islam Buya Hamka."

<sup>12</sup> Jumadia et al., "Biografi Dan Pemikiran Buya Hamka Analisa Mendalam Tentang Buku Tasawuf Modern," *Jurnal Edu Research Indonesian Institute For Corporate Learning And Studies (IICLS)* 6, no. 2 (2025): 1733–38, <https://doi.org/https://doi.org/10.47827/jer.v6i2.992>.

<sup>13</sup> Nurhalizah et al., "Filsafat Islam Buya Hamka."

<sup>14</sup> Nurhalizah et al.

of life. In Hamka's view, the Prophet's personality reflects the perfection of morals (akhaul karimah), which serves as a concrete example of the noble moral values of Islam and is worthy of emulation by every Muslim.<sup>15</sup>

Obedience to Allah SWT is the primary foundation for the acceptance of all human deeds in this world. Therefore, morality towards Allah must be a priority before developing morality towards His fellow creatures. This attitude can only be realized if it is based on strong faith and is ingrained in the heart of every Muslim. Solid faith will give rise to behavior and speech that reflect noble morality. A person with true faith will always strive to earn Allah's approval in all their actions, because they realize that this approval can only be achieved through good deeds and deeds that are blessed by Him.<sup>16</sup>

Noble morals can be formed through worship which is carried out with full devotion and in accordance with the guidance of the Shari'a. Correct worship will grow qalbun salim, namely a heart that is clean and free from reprehensible qualities (mazmumah). This is in line with the word of Allah SWT in QS. As-Syu'ara verses 88-89: "(namely) on the day when wealth and children are useless, except for those who come to Allah with a clean heart." A truly pious person is a person with noble character, because he always carries out religious commands and stays away from all His prohibitions. Piety accompanied by sincerity in worship will lead a person to purity of soul and form noble character. In this way, worship is not only a spiritual means, but also a medium for developing attitudes and perfecting morals. All forms of worship in the pillars of Islam, such as prayer, fasting, zakat and hajj, are essentially moral exercises that accustom humans to good behavior.<sup>17</sup>

At first, the urge to worship may arise out of fear of Allah's punishment due to the sins committed, but over time, this fear turns into a deep feeling of love for Allah SWT. The more often a person prays, the cleaner his heart will be. Purity of heart is reflected in nobility of morals, closeness to God, and love of goodness. Finally, the main goal of forming morals is to lead humans to achieve true happiness in this world and the hereafter, as taught in the Qur'an and Sunnah.<sup>18</sup>

Buya Hamka emphasized that in moral education, besides being guided by the Qur'an and Sunnah, there are two other important elements. First, reason, which serves as a means to understand

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<sup>15</sup> Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1980).

<sup>16</sup> Ahmad Ardi Nugroho and Bimba Valid Fathony, "Akhlaqul Karimah Dalam Perspektif Buya Hamka," *Al-Ittihad: Jurnal Pemikiran Dan Hukum Islam* 10, no. 1 (2024): 13–25, <https://doi.org/10.61817/ittihad.v10i1.134>.

<sup>17</sup> Ali Zaenal Arifin and Fitri Fatuma Solikhah, "Makna Qalbun Salim Dalam Al-Qur'an. (Kajian Tahlili QS. Asy-Syu'ara Ayat 88-89 Dan QS. As-Saffat Ayat 83-84 Dalam Tafsir Ruh Al-Ma'ani Karya Al-Alusi)," *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (2022): 1–14, <https://doi.org/https://doi.org/10.57163/almuhafidz.v2i1.37>.

<sup>18</sup> Nur Afif, Agus Nur Qowim, and Asrori Mukhtarom, "Pendidikan Akhlak Di Era Globalisasi Perspektif Buya Hamka," *Al Kamal: Jurnal Kajian Islam* 2, no. 1 (2022): 271, <https://ejournal.staika.ac.id/index.php/alkamal/issue/view/4>.

moral values in Islam. With reason, humans are able to distinguish good from evil, protect themselves, and correct their shortcomings. According to Hamka, those who use their reason correctly are those who have received inayah or protection from Allah SWT. Second, knowledge, because knowledge plays a vital role in elevating one's status. A person with knowledge is not only respected by others but also honored by Allah, because their knowledge forms the basis for noble behavior and morals.<sup>19</sup>

For Hamka, reason cannot be guided by faith. Faith serves as a moral compass that guides human thought to stay on the right track. With faith as a foundation, the use of reason will produce wisdom that is not only rational but also spiritual, bringing humans closer to God and distancing them from deviation. In *Falsafah Hidup*, Hamka asserts that "Knowledge and faith must be combined like light and the sun. Life without faith will feel empty, while faith without knowledge will be lost in doubt." This statement reflects Hamka's view that reason and faith are not two opposing things, but rather two complementary elements.<sup>20</sup>

According to Hamka, knowledge without a foundation in faith can lose its moral direction and potentially cause harm because it is not based on true values. Conversely, faith that is not supported by reason and knowledge can turn into fanaticism and blind belief, which actually distances humans from the true nature of religious wisdom. Therefore, a balance between knowledge and faith is key to developing a civilized, knowledgeable, and fully faithful human being.<sup>21</sup>

Morality is not only interpreted as outward behavior, but also as a reflection of personality formed through the internalization of noble values. One important element in moral education is peace of mind, which arises through obedience to Allah SWT and sincerity in every deed. Spirituality, or closeness to Allah SWT, occupies a central position in Hamka's teachings. He emphasized that a person's mental health is largely determined by a strong relationship with God. When an individual has strong faith and feels secure in their faith, they will experience inner peace that becomes strength in facing life's various challenges. Thus, inner peace is the primary foundation for creating strong and balanced mental health. A calm heart gives rise to emotional stability and the ability to face life's challenges wisely. According to Hamka, patience and trust in God in accepting fate are the main paths to achieving inner peace and emotional stability.<sup>22</sup>

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<sup>19</sup> Abdhillah Shafrianto and Yudi Pratama, "Pendidikan Akhlak Dalam Perspektif Buya Hamka," *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 6, no. 1 (2021): 97–105, <https://doi.org/https://doi.org/10.48094/raudhah.v6i1.89>.

<sup>20</sup> Hamka, *Falsafah Hidup* (Jakarta: Republika Penerbit, 2015).

<sup>21</sup> Nurhalizah et al., "Filsafat Islam Buya Hamka."

<sup>22</sup> Arifin, "Konsep Pendidikan Akhlak Perspektif Buya Hamka Dalam Menjawab Isu-Isu Aktual Pendidikan Kontemporer."

## **The Relevance of the Idea of Faith-Ethics Integration to the Problem of Dehumanization in Modern Education**

In every era and context of life, humans always need a foundation that unites the physical and spiritual. Without this foundation, human life will lose its direction and meaning. Buya Hamka emphasized that education plays a central role in improving the nation's morals, particularly by nurturing the younger generation to develop strong character and good morals. He argued that a nation's progress is impossible without education that focuses on shaping the personality and moral values of its citizens.<sup>23</sup>

Education is essentially a process of moral formation in each individual. Buya Hamka emphasized that the essence of humanity can only be found within humans themselves, and the measure of a person's humanity lies in the extent to which they strive to refine their character and improve their behavior. Thus, education is not merely aimed at sharpening the intellect, but also at shaping a personality with noble morals as a manifestation of true humanity.<sup>24</sup>

Buya Hamka views true knowledge as Islamized knowledge, that is, knowledge based on faith and manifested in good deeds. In his Philosophy of Life, Hamka states that knowledge without faith will lose its balance, because faith functions as a "scale" that guides humans to use their knowledge wisely. In the reality of life, humans are constantly fighting for a living, with the strong surviving, while the weak are eliminated. Advances in science do bring benefits, but they also have social impacts, such as reduced employment opportunities due to technological advances. Therefore, Hamka emphasized that knowledge that is not accompanied by faith and human awareness will become a destructive force, threatening the balance of life and divine values.<sup>25</sup>

In the modern era, Islamic religious education faces increasingly complex challenges due to rapid social, cultural, and technological change. The shift in the noble values of religious education is one of the most noticeable impacts. The greatest challenge lies in the emergence of a dichotomy of knowledge, a sharp separation between religious knowledge and general knowledge, which hinders the integration of Islamic values into various disciplines. Hamka emphasized that Islamic education must be able to adapt to current developments without losing its spiritual spirit. Through the integration of Islamic values into the modern education system, the younger generation is expected to develop a solid spiritual foundation as well as intellectual competencies relevant to advances in knowledge and technology.<sup>26</sup>

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<sup>23</sup> Ahmad Faizal and Nurjanah, "Pendidikan Akhlak Dalam Perspektif Buya Hamka Dan Ibnu Miskawaih Dengan Konteks Modern," *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 8, no. 3 (2023): 1006–20, <https://doi.org/https://doi.org/10.48094/raudhah.v8i3.598>.

<sup>24</sup> Budi Johan, "Integrasi Ilmu Dalam Pandangan Buya Hamka," *Jurnal HAMKA* | 01, no. 01 (2022): 13–32, <https://journal.uhamka.ac.id/index.php/hamka>.

<sup>25</sup> Hamka, *Falsafah Hidup*.

<sup>26</sup> Abdul Wahid, *Isu-Isu Pendidikan Kontemporer* (Semarang: Walisongo, 2018).

Hamka firmly rejected the separation between knowledge and faith. He argued that knowledge not based on faith would plunge humanity into moral crisis and spiritual emptiness. In Modern Sufism, Hamka asserted that life without religion is empty. He viewed the crisis in modern society not as a lack of knowledge, but rather as the loss of the spiritual dimension in life. For Hamka, monotheistic education not only builds a vertical relationship between humans and God but also fosters social responsibility, honesty, and moral courage. This view reflects the concept of transformative education, namely the unification of knowledge, faith, and good deeds as a complete and complementary whole.<sup>27</sup>

In Buya Hamka's view, the modern era is marked by rapid progress in various fields, from technology and speed to automation. However, behind this progress, humans live in anxiety, lost their grip, and are overcome by fear. In his work, *Lembaga Hidup* (Living Institution), Hamka illustrates that modernity has separated humans from the balance between material and spiritual aspects. Science advances rapidly but loses its moral direction and purpose. As a result, modern life has become cold and devoid of beauty and human values. Hamka questions the meaning of scientific and technological progress if it ultimately only creates emptiness and the potential for destruction for humanity itself.<sup>28</sup>

In Hamka's view, knowledge without faith is actually detrimental, because intelligence without spiritual guidance has the potential to lead humans astray. Conversely, a life that is solely oriented towards the afterlife without providing benefits to the world also means neglecting social responsibility as human beings. Therefore, education must be able to produce productive individuals and make real contributions to worldly life, but still based on faith, honesty, and sincerity. According to Hamka, an ideal education is one that forms individuals who are resilient and competitive amidst the currents of modernization, but still grounded in divine values. In the context of the digital era that tends to be oriented towards markets and technology, this idea serves as an important reminder that education must not lose its spiritual direction or its human meaning.<sup>29</sup>

Likewise, in today's society, Buya Hamka's ideas about Islamic education, which focuses on moral development and humanizing humanity, are highly relevant. Hamka emphasized that progress is inevitable, including in education. However, the essence of Islamic education must remain grounded in moral and humanitarian values as its core. Therefore, Hamka's concept of Islamic education can serve as a foundation and guide for life amidst the rapid flow of

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<sup>27</sup> Hamka, *Tasawuf Modern* (Jakarta: Republika Penerbit, 2015).

<sup>28</sup> Nurul Qomariyah and Muliatul Maghfiroh, "Relevansi Konsep Pendidikan Islam Perspektif Buya Hamka Di Era Society," *Rabbani: Jurnal Pendidikan Agama Islam* 4, no. April (2023): 128–47, <https://doi.org/https://doi.org/10.19105/rjpai.v4i2.8700>.

<sup>29</sup> Afifah Nur Azizah and Dzulkifli Hadi Imawan, "Relevansi Pemikiran Buya Hamka Terhadap Tantangan Pendidikan Islam," *DIAJAR: Jurnal Pendidikan Dan Pembelajaran* 4, no. 4 (2025): 695–703, <https://doi.org/10.54259/diajar.v4i4.5437>.

modernization, as it remains relevant in maintaining a balance between intellectual progress and the nobility of human morality.

### **Rehumanization of Modern Education Based on Hamka's Integration of Faith and Morals**

According to Buya Hamka, the rehumanization of education means returning to the primary purpose of education as a means of developing complete human beings, not merely producing rational individuals or workers without moral values. In his work, *Lembaga Budi dan Falsafah Hidup* (Institute for Budi and Philosophy of Life), Hamka emphasized that true humanity can only be realized if education fosters three main pillars: faith, as a spiritual foundation, reason as an instrument for critical and scientific thinking, and morals as a moral and social guideline. The rehumanization of education, in this view, aims to return humans to their true selves as rational and soulful beings, so that they do not fall into the trap of dehumanization that arises from the modern education system which is too materialistic.<sup>30</sup>

Buya Hamka emphasized that monotheism is the primary foundation of Islamic teachings, fostering a sense of faith in the six pillars of faith. Understanding monotheism is not merely theological but also rational. He encouraged Muslims to reflect on Allah SWT's creation in the universe as concrete evidence of His existence and power. Through this process of reflection, a deep faith in all the teachings of Islam brought by the Prophet Muhammad SAW will grow.<sup>31</sup>

In the context of moral education, Hamka argued that moral development must begin with strengthening the concept of monotheism in students. If a firm belief in monotheism is instilled in their minds and thoughts, then noble morals will emerge naturally, as exemplified by the Prophet Muhammad SAW. Therefore, character development based on monotheism is key to producing individuals with faith and noble morals.<sup>32</sup>

Practically, Buya Hamka emphasized that the idea of rehumanizing education through the integration of faith and morals requires a comprehensive transformation in orientation, curriculum, the relationship between educators and students, learning methods, and school culture. The goal is to ensure that education does not lose its human essence. According to Hamka, education should be directed toward forming a perfect human being, a person who is balanced in intellectual,

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<sup>30</sup> Hamka, *Lembaga Budi* (Jakarta: Republika Penerbit, 2016).

<sup>31</sup> Fabian Fadhly Jambak, "Filsafat Sejarah Hamka: Refleksi Islam Dalam Perjalanan Sejarah," *Jurnal Theologia* 28, no. 2 (2017): 255–72, <https://doi.org/https://doi.org/10.21580/teo.2017.28.2.1877>.

<sup>32</sup> Hasan Basri and Egie Febriyota Yudhi, "Konsep Pendidikan Akidah Menurut Buya Hamka Dalam Buku Pelajaran Agama Islam," *Tamaddun: Jurnal Pendidikan Dan Pemikiran Keagamaan* 25, no. 1 (2024): 029, <https://doi.org/10.30587/tamaddun.v25i1.7338>.

spiritual, and moral intelligence. Thus, education functions not only as a process of transferring knowledge, but also as a process of fostering faith and strengthening noble morals in students.<sup>33</sup>

Buya Hamka defined Islamic education as *tarbiyah*, as this term has a more comprehensive meaning, encompassing both the vertical relationship between humans and God and the horizontal relationship between humans. According to him, *tarbiyah* encompasses three main stages that serve as the foundation for achieving the goals of Islamic education. First, maintaining and nurturing the natural instinct or basic potential of students so that they grow toward maturity in a balanced manner. Second, developing all potential, both intellectual and moral, through various means that support the formation of reason and character. Third, directing all of this potential toward goodness and the perfection of life, so that students can become complete human beings. This entire process occurs gradually, adapting to the development and needs of individual students.<sup>34</sup>

According to Buya Hamka's view, morals are the highest goal in humans' efforts to perfect their humanity. He emphasized that the virtue of reason is the pinnacle of life's goals, while distancing oneself from animalistic nature is a noble ideal that every human being must achieve. For Hamka, morals are the basis for humans to truly live as true humans. Because, even though humans were created as the most perfect creatures, without good morals they can fall to a lower level than animals. Therefore, Hamka views moral perfection as a life goal and ideal that reflects the true nature of humanity.<sup>35</sup>

Buya Hamka stated that perfect humans do exist, namely those who are aware of their shortcomings and continuously strive to improve them towards perfection. According to him, improving morals is the path for humans to achieve true humanity. This effort is not only important for individuals but also for social life. Therefore, moral development, as emphasized by Buya Hamka, is a process of forming humans who are beneficial to society, because society is essentially a reflection of the moral quality of its individuals.<sup>36</sup>

According to Buya Hamka, morality is the primary goal of humans in achieving self-perfection as individuals. However, because humans do not live alone and are social beings, the development of moral perfection within an individual will also have a positive impact on social life.

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<sup>33</sup> Muh Karumiadri, Mutohharun Jinan, and Muh Nur Rochim Maksum, "Nilai-Nilai Pendidikan Humanistik Menurut Prof. Dr. Hamka Serta Relevansinya Terhadap Tujuan Pendidikan Nasional," *Murhum : Jurnal Pendidikan Anak Usia Dini* 4, no. 2 (2023): 165–78, <https://doi.org/10.37985/murhum.v4i2.170>.

<sup>34</sup> Nunu Burhanuddin, "Konstruksi Pendidikan Integratif Menurut Hamka," *Jurnal Educative: Journal of Education Studies* 1, no. 1 (2016): 13–26, <https://doi.org/https://doi.org/10.30983/educative.v1i1.119>.

<sup>35</sup> Asbianti Rukmana and Khalid Al-Walid, "Konsep Manusia Sempurna Perspektif Buya Hamka," *Paradigma: Jurnal Kalam Dan Filasafat* 3, no. 2 (2021): 76–88, <https://doi.org/10.15408/paradigma.v4i2.24256>.

<sup>36</sup> Moh. Rivaldi Abdul et al., "Pembentukan Akhlak Dalam Memanusiakan Manusia: Perspektif Buya Hamka," *Jurnal Pendidikan Islam Dan Budi Pekerti* 1, no. 1 (2020): 79–99, <https://www.journal.iaingorontalo.ac.id/index.php/pekerti/article/view/1279%0A>.

Therefore, developing personal morality not only brings goodness to the individual but also serves as the foundation for creating a harmonious and dignified social order.<sup>37</sup>

Buya Hamka stated that true humanistic education is rooted in the family environment, which is the first and foremost setting in the process of shaping human personality. He emphasized that a child's education does not begin after birth, but rather while still in the womb, when parental attention and affection should be given. For Hamka, the family plays a central role in fostering a child's mental, physical, and spiritual readiness. Therefore, prospective parents need to prepare themselves thoroughly, both psychologically, physically, and financially, before entering family life, so they can optimally carry out the educational function within the family.<sup>38</sup>

Therefore, to be a good person, one must have a balanced character between emotional and spiritual aspects. This balance is reflected in attitudes of tolerance and mutual respect between individuals, which are the foundation for a harmonious and harmonious community life. Buya Hamka emphasized that character education must be rooted in spiritual development from an early age, and this process begins in the family environment as the primary foundation for personality formation and character development in children.

In the family education process, parents have an important role in instilling the values of monotheism in children from an early age. This instillation can be done by practicing the concept of the pillars of faith and guiding children to understand the attributes of God, such as compassion and help. Children need to be taught that God is the Most Merciful, so that humans must spread compassion to other creatures on earth; and God is the Most Helpful, so that every human being should be ready to help those in need. These values need to be instilled consistently from childhood, so that they become the foundation for the formation of character and noble morals in their lives later.<sup>39</sup>

In the school environment, Buya Hamka emphasized that the relationship between teachers and students must also be built on a humanistic and exemplary basis, where teachers have a very important role, namely as murabbi who educates the soul and morals, not merely mu'allim who only transfers knowledge. Therefore, in this case, the learning process is ideally directed at fostering moral and spiritual awareness, by emphasizing the habituation of noble morals, not merely mastery of cognitive aspects. Hamka also emphasized that the educational curriculum should integrate divine values in every field of knowledge, so that science and technology do not develop in a secular manner, but become a means to recognize and glorify the greatness of Allah SWT. In addition, the

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<sup>37</sup> Ardi Nugroho and Valid Fathony, "Akhlaqul Karimah Dalam Perspektif Buya Hamka."

<sup>38</sup> Sayyidah Ifitah Hanim, Yoyok Amiruddin, and Moh Afifulloh, "Konsep Pendidikan Humanisme Perspektif Buya Hamka," *Vicratina Jurnal Pendidikan Islam* 10, no. 5 (2025), <https://jim.unisma.ac.id/index.php/fai/issue/view/1731>.

<sup>39</sup> Abdul et al., "Pembentukan Akhlak Dalam Memanusiakan Manusia: Perspektif Buya Hamka."

educational environment must be able to reflect a religious culture that fosters empathy, compassion, and social responsibility among students.<sup>40</sup>

In addition to family and school, the community environment also plays a crucial role in shaping a child's character. Living side by side in society requires individuals to be prepared to adapt to diverse characters, ethnicities, religions, and cultures. Therefore, tolerance and a spirit of mutual assistance are key to creating a harmonious and harmonious life. Every individual needs to understand the social consequences of their actions in order to play a positive role in society. Furthermore, the government has the primary responsibility for directing and controlling the national education system, as mandated by the 1945 Constitution of the Republic of Indonesia and its various implementing regulations, which reinforce the function of education as a means of developing citizens with morals and character.<sup>41</sup>

In Buya Hamka's view, the role of parents, teachers, and society is crucial in shaping a child's character. His concept of humanizing education through the integration of faith and morals is considered relevant for application in contemporary education systems. Hamka emphasized the importance of providing space for students to freely but purposefully develop their creativity and talents, so that they grow in self-confidence and have meaningful learning experiences as a foundation for their future lives. Synergy between parents, educators, and the social environment is also considered a crucial factor in supporting children's moral and spiritual development in community life.<sup>42</sup>

Thus, according to Buya Hamka, the rehumanization of education based on the integration of faith and morals is a solution to the spiritual and moral crisis plaguing modern education. This idea demands that the world of education create a balance between intellectual intelligence and moral sensitivity, as well as between scientific advancement and spiritual depth. Through this balance, education is expected to produce individuals who are not only intellectually intelligent but also civilized and devout, in accordance with the primary goal of Islamic education, which views humans as caliphs on earth.

## CONCLUSION

Buya Hamka's thoughts on the integration of faith and morality have made a significant contribution to the development of the rehumanization paradigm in modern education. Hamka emphasized that faith is a spiritual foundation that guides human reason and behavior, while morality is a concrete manifestation of faith that is lived in action. The results of the study indicate

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<sup>40</sup> Hamka and Syam, *Pendidikan Berbasis Nilai-Nilai Profetik Dalam Pemikiran Buya Hamka*.

<sup>41</sup> Hanim, Amiruddin, and Afifulloh, "Konsep Pendidikan Humanisme Perspektif Buya Hamka."

<sup>42</sup> Johan, "Integrasi Ilmu Dalam Pandangan Buya Hamka."

that true education must be holistic, that is, not only fostering intellectual intelligence, but also fostering spiritual and moral dimensions to form a perfect human being, namely a person who is balanced between rationality, morality, and spirituality. This study enriches the scientific treasury by clarifying the conceptual framework of the integration of faith and morality as a philosophical basis for the renewal of Islamic education and the development of humanistic pedagogy. However, this study has limitations because it uses a qualitative approach based on literature studies, so it cannot empirically measure the application of Hamka's concept in contemporary educational practices.

For further research, it is recommended that Buya Hamka's model of integration of faith and morals be tested empirically and interdisciplinary, particularly in the context of Islamic educational institutions, to assess its effectiveness in shaping students' moral character and spiritual awareness. Furthermore, curriculum developers and educational policymakers need to integrate the values of faith and morals into curriculum design, learning strategies, and school culture. Thus, Buya Hamka's ideas can be implemented as a transformational framework capable of presenting an educational system that not only fosters intellectual intelligence but also strengthens moral integrity and spiritual foundations in facing the challenges of the modern era.

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