

## The Concept Of Character Education According To Hamka And Its Relevance To National Education Goals

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**Abstract:** This research aims to identify and analyze the values of character education formulated by Hamka, as well as examine the extent to which they are relevant to national education goals. This research uses qualitative research with a Library Research approach. The results of the research show that Hamka's thoughts on character education have relevance to current national education. That national education has the responsibility to prepare a generation to form advanced and civilized Indonesian people. In accordance with the goals of national education in Law no. 20 of 2003, the relevance of the concept of character education according to Hamka as stated in the goals of national education is religious character, honesty, curiosity, reading, respect for achievement, communicative, creative, independent and democratic.

**Keywords:** Character Education; Hamka; National Education.

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**Abstrak:** Penelitian ini bertujuan untuk mengidentifikasi dan menganalisis nilai-nilai pendidikan karakter yang dirumuskan oleh Hamka, sekaligus menelaah sejauh mana relevansinya dengan tujuan pendidikan nasional. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan *Library Researcrh*. Hasil penelitian menunjukkan bahwa pemikiran Hamka tentang Pendidikan karakter mempunyai relevansi dengan pendidikan nasional saat ini. Bahwa pendidikan nasional telah mempunyai tanggung jawab untuk menyiapkan suatu generasi untuk membentuk manusia Indonesia yang maju dan berperadaban. Sesuai dengan tujuan pendidikan nasional dalam Undang-Undang No. 20 Tahun 2003 maka relevansi konsep pendidikan karakter menurut Hamka yang tertuang dalam tujuan pendidikan nasional ialah karakter religius, jujur, rasa ingin tahu, membaca, menghargai prestasi, komunikatif, kreatif, mandiri, dan demokratis.

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### A. Introduction

The objectives of national education, as stated in Law Number 20 of 2003 concerning the National Education System, emphasize the importance of forming people who are faithful, pious, have noble morals, and have integrity as good citizens (Undang Undang RI, 2003). Based on these educational goals, quality education is crucial for the future of a nation. Education plays a role as a humanization activity that provides direction to humans, enabling them to develop individuals with character.

Character education is not merely an add-on, but rather a primary foundation for building a generation capable of making positive contributions to the nation. However, how these character education values can be effectively transformed within the education system often remains a challenge (Syifa et al., 2022)

In Indonesia, many educational figures have promoted the concept of character education as the basis for national progress, one of whom is Hamka (Haji Abdul Malik Karim Amrullah). As a cleric, philosopher, and writer, Hamka possessed profound insights into the formation of human character through education. Values such as honesty, simplicity, responsibility, and politeness became the main pillars of his teachings, which aimed to shape individuals who were not only intellectually intelligent but also possessed noble character. In the context of national education goals, Hamka offered a relevant perspective rich in moral values. However, the integration of Hamka's values into the current education system is still limited and not yet broadly structured (Naili & Mutrofin, 2024).

To date, various studies have tended to focus on Hamka's thoughts on Islamic education. First, research conducted by Dian Rahmi Zul concluded that Hamka's thoughts on Islamic education encompass various efforts to maximize personal development, which are relevant to current conditions (Zul, 2021). Second, research conducted by Sulaiman concluded that according to Hamka, religious moderation is a balance in life for Muslims (W, 2022). Third, research conducted by Juarman using library research concluded that the concept of moral education according to Hamka is

the virtue of character which can produce better human behavior so that it is useful in the community environment (Susanto & Kurnianto, 2020).

To date, studies on character education in Indonesia have explored moral values from various religious, cultural, and educational perspectives. However, Hamka's thoughts on character education are often overlooked or only discussed in limited academic circles. While several studies have explored Hamka's views on morality and ethics, very few specifically link them to the goals of national education. This creates a gap in the literature and demonstrates the need for more in-depth research to understand how Hamka's character values can be relevant and applicable in the context of Indonesian national education. Therefore, this study seeks to explore and confirm the relevance and applicability of these values to national education goals.

This research introduces novelty and expands knowledge by conducting an in-depth analysis of Hamka's views on the concept of character education and analyzing its relevance to national education. This study explores the character values of Islamic educational figures and national education policies. The justification for this research is the alignment of Hamka's thoughts with the moral values of national character. This research is structured within the context of an understanding of character derived from religious values, while remaining contextualized within Indonesian culture.

This study aims to identify and analyze the character education values formulated by Hamka, while also examining their relevance to national education goals. This research aims to formulate a character education concept rooted in the values taught by Hamka, so that the results can serve as concrete recommendations for developing character education policies in Indonesia. It is hoped that the results of this study can contribute to formulating policies that strengthen character education in Indonesia, in line with the national goal of developing a generation with faith, noble character, and strong personalities.

## **B. Research Methods**

This study uses a qualitative method with a library research type. The library research category encompasses both the methodology and the type of research. This means it is more of a document investigation using library materials as primary sources

(data) (Basri, 2001). This research is also included in the historical-factual category because it examines individual opinions (Hamzah Amir, 2020).

## C. Results and Discussion

### Hamka Biography

On February 17, 1908 AD (1325 H), Abdul Malik was born as the son of Sheikh Abdulkarim Amrullah, a pioneering figure of the "Kaum Muda" Islamic Movement in Minangkabau who was better known as Haji Rasul. At the age of 10, his father founded the "Sumatera Thawalib" Islamic boarding school in Padang Panjang. From then on, Abdul Malik began to witness his father's efforts in spreading his Islamic ideas and beliefs. When he was a teenager in 1924, Abdul Malik, who was later known as Hamka, left for Yogyakarta to study modern Islamic thought from great figures such as H.O.S. Tjokroaminoto, Ki Bagus Hadikusumo, R.M. Soerjopranoto, and H. Fakhruddin. On this occasion, Hamka also took the time to visit his teacher, A.R. Sutan Mansur, in Pekalongan who at that time served as Chairman of the Pekalongan branch of Muhammadiyah. This meeting introduced Hamka to figures such as Citrosuarno, Mas Ranuwiharyo, and Mas Usman Pujotomo who discussed the role of Mohammad Roem (Rusyidi, 2018).

After marrying on April 5, 1929, Hamka became active in the Muhammadiyah leadership, particularly in the Minangkabau region. The Islamic renewal movement in Minangkabau itself had developed through surau-based educational institutions since the early 20th century, pioneered by figures such as Haji Abdul Karim Amrullah (Hamka's father), H. Abdullah Ahmad, H. Said Umar, and H. Djamil Djambek. Hamka's father brought Muhammadiyah's influence to Minangkabau after meeting with K.H. Ahmad Dahlan in Java (Jumhadi et al., 2020). On his second visit to Java in late 1925, Haji Rasul saw the rapid development of Muhammadiyah and decided to establish the first Muhammadiyah branch in Sungai Batang, Tanjung Sani (Jumhadi et al., 2020).

Hamka played a crucial role in the development of Muhammadiyah in Indonesia. He was entrusted with leading several Muhammadiyah branches and, in his later years, was even appointed as an advisor to the Muhammadiyah central board in Jakarta (Kamal & Mulyana, 2019). In addition, Hamka also had a career as a civil servant at

the Ministry of Religious Affairs since 1950 and actively taught at various Islamic universities. In the 1955 election, Hamka was elected as a member of the DPR-Konstituante representing the Masyumi Party until the institution was dissolved in 1959, which was then followed by the dissolution of Masyumi in 1960. In early 1958, Hamka attended the Islamic Symposium in Lahore with Prof. Hasby Assidique and K.H. Anwar Musaddad. There, Hamka delivered a speech entitled "The Influence of Mohammad Abdurrahman in Indonesia", which later became the basis for the award of an Honorary Doctorate by Al-Azhar University, Cairo. However, the political conflict between Hamka and President Soekarno led to his imprisonment for 2 years and 4 months in 1964 on charges based on the Anti-Subversive Law (Musyarif, 2019).

During the New Order era, Hamka was entrusted with the position of first Chairman of the Indonesian Ulema Council (MUI) from 1975 to 1981. He was initially reluctant to accept the position, aware of the government's attempts to legitimize state policies. However, Hamka ultimately agreed, aiming to combat communism and protect Muslims from secularism (Fauzi, 2017). After resigning from his position as Chairman of the Indonesian Ulema Council (MUI), Hamka remained active in preaching and writing major works, including the *Tafsir Al-Azhar*, which was completed two months after he stepped down. Hamka's health began to decline until he finally passed away on Friday, July 24, 1981 (14 Ramadhan 1402 H) at the age of 73 years and 5 months (Musyarif, 2019).

### **Hamka Work**

Hamka was very prolific in writing books and magazine articles that expressed his thoughts, perspectives, and hopes. Hamka has written numerous books, including hundreds, covering a variety of topics, such as literature, philosophy, interpretation, history, customs and culture, and so on (Jumhadi et al., 2020).

#### **Hamka's Works in Religion and Philosophy**

No	Title and Publisher	Year
1.	Modern Sufism	1939
2.	Life philosophy	1939
3.	Religion and Women	1939
4.	Living Institute	1940
5.	Budi Institute (Mutu Filsafat), Wijaya Publishers	1940

6.	Headed the Community Guidelines Magazine from 1936 to 1942	1936-1942
7.	Spirit of Islam Magazine	1943
8.	Tower Magazine, Padang Panjang	1946
9.	Islamic State	1946
10.	Islam and Democracy	1946
11.	Revolution of Thoughts	1946
12.	Religious Revolution	1946
13.	Freedom	1946
14.	Compared to the Waves of Society	1946
15.	Minangkabau Customs Facing Revolution	1946
16.	In the Valley of Ideals	1946
17.	Muhammadiyah Through Three Eras, Padang Panjang	1946
18.	After the Renville Manuscript	1947
19.	Speech in Defense of the March 3rd Incident	1947
20.	Waiting for the Drum to Sound, Bukittinggi: 1949, during the Round Table Conference	1949
21.	My Father, Jakarta	1950
22.	Bathing in the Light of the Holy Land	1950
23.	Wandering in the Nyal Valley	1950
24.	On the Banks of the Dajlah River	1950
25.	Guidelines for Islamic Missionaries, First Edition (1937), Second Edition	1950
26.	Personal	1950
27.	1001 Questions of Life (a collection of essays from Pedoman Masyarakat)	1950
28.	Philosophy of Islamic Ideology	1950
29.	Social Justice in Islam	1950
30.	History of Islam in Sumatra	1950
31.	Memories of Life, 4 volumes	1951
32.	The Development of Sufism from Century to Century	1952
33.	In the Valley of Ideals	1952
34.	The Root of Pancasila	1952
35.	Lies in the World	1952
36.	Four Months in America, Volumes I and II	1952
37.	Institute of Wisdom, Jakarta: Bulan Bintang	1953
38.	Headed the Mimba Agama Magazine, Ministry of Religious Affairs from 1950 to 1953	1953
39.	History of the Muslim Community, 4 volumes, 1938-1955	1950-1953
40.	Islamic Religious Studies	1938-1955
41.	The Influence of Muhammad Abduh's Teachings in Indonesia (Speech in Cairo, 1958), for Dr. Honoris Causa	1956
42.	Questions and Answers (copied from articles in Gema Islam Magazine)	1958

43.	Muslim Outlook on Life	1960
44.	From the Old Treasury, printed by M. Arbi Medan	1960
45.	Ideological Expansion (Alghazwul Fikri), Jakarta: Bulan Bintang	1963
46.	Sayid Jamaluddin Al Afghani, Jakarta: Bulan Bintang	1965
47.	Human Rights from an Islamic Perspective	1968
48.	Facts and Imaginations of Tuanku Rao	1970
49.	State Ideals in Islamic Teachings (Public Lecture, at Christian University)	1970
50.	The Position of Women in Islam, Panji Masyarakat Magazine	1970
51.	Islam and Spirituality, Jakarta: Bulan Bintang	1972
52.	Islamic Studies, Panji Masyarakat	1973
53.	Returning Sufism to Its Roots	1973
54.	Prayers of the Prophet Muhammadiyah in Minangkabau (welcoming the Muhammadiyah Congress in Padang)	1974
55.	Leading Panji Masyarakat Magazine from 1959 to 1981	1975
56.	Al-Azhar Interpretation, 30 Juz	1959-1981
57.	The Influence of Muhammad Abdurrahman's Teachings in Indonesia (Speech in Cairo, 1958), for Dr. Honoris Causa	1981

## The Concept of Character Education According to Hamka

### Definition of Character Education

Education According to the National Education System Law is "A conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, the nation, and the state." (Undang Undang RI, 2003)

Etymologically, the word character (English: character) comes from Greek, namely charassein which means "to engrave". The word "to engrave" can be translated as "carving, painting". This meaning can be associated with the perception that character is a painting of the soul that is manifested in behavior. Character in the Big Indonesian Dictionary is defined as "nature, mental traits, morals or manners that distinguish a person from another, and character (M Ali, 2018). A person with character means a person who has personality, behavior, nature, disposition or character. This meaning shows that character is identical to personality or morals (Samrin, 2016).

Character education is a system of naming character values that includes components of knowledge, awareness or will, and actions to implement these values, both towards God Almighty, oneself, others, the environment, and the nation. The development of national character can be done through the development of a person's individual character. However, because humans live in a certain social and cultural environment, the development of a person's individual character can only be done in the relevant social and cultural environment. This means that the development of culture and character can be done in an educational process that does not separate students from the social, cultural, and national environments. The social and cultural environment of the nation is Pancasila, so cultural and character education is developing Pancasila values in students through education (Rasyid et al., 2024).

Character education, according to Ratna Megawangi, is an effort to educate children to make wise decisions and practice them in their daily lives, so that they can make a positive contribution to their environment. Fakhry Gaffar also defines character education as a process of transforming life values to be developed within a person's personality so that they become integrated into that person's behavior (Rofi'ie, 2017).

Based on the above understanding, it can be understood that character is identical to morals, ethics, and morals, so that character is the universal values of human behavior that encompass all human activities, both in relation to God, to oneself, to other humans, and to the environment, which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, etiquette, culture, and customs.

### **The Concept of Character Education According to Hamka**

Hamka defines character education as a series of educational processes or efforts undertaken by educators to shape and cultivate the character, morals, and personality of students in accordance with religious and humanitarian values, thus enabling them to develop their full potential. Character education is expected to foster attitudes that enable individuals to distinguish between good and bad. Ultimately, character education is an effort to shape the behavior and roles of individuals with diverse backgrounds so that they can benefit society (Kumalasari & Wibowo, 2021).

According to Hamka, every human being's nature basically guides him to always do good deeds and submit to serve his Khaliq. If there is a human being who does not do good deeds, then in fact he has deviated from his nature. Hamka added that in humans there are three main elements that support their duties as caliph fi al-ardh and 'abd Allah. These three elements include reason, heart, and five senses (Nizar, 2008)

Instilling manners and manners in children should be done as early as possible. This effort is made by instilling good living habits. The first thing that must be instilled is divine values. The importance of religious education which will influence a child's personality pattern. According to Hamka, education starts from the time the child is born and is encouraged to perform the prayer and iqamah. It is hoped that the child's soul will be taught the values of submission to his Khaliq (Nizar, 2008)

Simple character formation can be achieved through the intellect of a wise person, so its relationship to education is very influential. The purpose of education is to shape children into useful members of society. This is what Hamka meant by character education: getting used to speaking frankly (honestly). Being brave because you're right, patient in the face of obstacles and objections, resilient to criticism, and strong and steadfast. Sacrifices are necessary, even if not insignificant, to overcome various obstacles (Hamka, 2015)

Buya Hamka chose to use the term "personality" or "personality" to explain the concept of character education. In reality, the meaning of "personality" and "character" are not very different; they are interrelated and influence each other. However, the term "character" is currently more prevalent in Indonesian education than "personality" itself. Furthermore, Hamka, in one of his works, "Personal Greatness," refers to character as "personality." (Irwandi, 2018)

According to Hamka, there are at least three factors that can shape a person's character. The first is family factors, and this factor even begins when a person is in the womb. Because the mother's health and feelings during pregnancy greatly influence a person's future personal development. As Buya Hamka has expressed, "Maintaining the mother's health and feelings during pregnancy greatly influences the future personal development of her unborn child. The second factor is the community environment. It

cannot be denied that the community environment is one of the things that can shape a person's personal character. This is due to the tendency of a person to imitate those around them, especially children or teenagers who are still searching for their identity. It is true what a wise man said, "if you want to know a person's character, then look at who his friends are." The third and final factor that can shape a person's personal character, according to Buya Hamka, is education at school (Hamka, 2015).

The characters that a person needs to have, as stated by Hamka in one of his works "Great Personality" (Hamka, 2014) are as follows:

1. Religious

Buya Hamka included two points about religious values that can strengthen a person's personality. The first concerns the influence of religion and faith, and the second concerns the influence of prayer and worship. Hamka likened an intelligent person without faith to someone who finds a lump of gold in the middle of a barren desert while lost. The gold would be worthless and worthless, because when someone is lost in the desert, all they need is water and a guide. Gold, at that point, has no value at all. Therefore, intelligence cannot always help a person. When someone reaches a dead end, faith in Almighty God is the only thing that can help a person (Hamka, 2014)

2. Honesty

According to Hamka, honesty is one of the jewels of a person's personality. Honesty is a value that determines the quality of one's character. A person cannot be called virtuous if they lack honesty in their life. Buya Hamka explains to his readers that honesty is one of the characteristics of a virtuous person (Hamka, 2014)

3. Tolerance

Tolerance is an open attitude and respect for all differences among others. People typically tolerate differences in customs, ethnicity, and religion. Tolerance also means respecting and learning from others, appreciating differences, bridging cultural gaps, and rejecting unfair stereotypes, thus

achieving shared attitudes. Tolerance means attitudes and actions that prohibit discrimination against groups that are different or unacceptable to the majority in a society (Hamka, 2014)

4. Discipline

According to Hamka, to cultivate discipline, a person must have a sense of duty in their life. Someone who works diligently to fulfill their obligations will be disciplined in carrying out those obligations. This is because in life, there are rights and obligations that must be fulfilled. Someone who only thinks about their rights, without properly fulfilling their obligations, will be known as selfish. Conversely, someone who is able to carry out their obligations well will certainly receive their rights properly. A sense of duty can make someone disciplined and focused in carrying out every activity (Hamka, 2014)

5. Hard Work

Hamka believes that hard work is a tool to achieve goals, and hard work is the fuel to achieve those goals. Someone who lacks goals in life will lack the passion to work (Hamka, 2014).

6. Creative

According to Hamka, an organized way of thinking is a way to foster creativity (Hamka, 2014)

7. Independent

Hamka often uses the term "self-confidence" to define independence. Someone who believes in their own abilities will be able to become a useful person for their environment (Hamka, 2014)

8. Demokratic

According to Hamka, Indonesia entered a democratic era after breaking free from the shackles of colonialism. During this democratic era, everyone was free to express their feelings and thoughts. Everyone was free to develop their personality according to their desires. However, this freedom remained within limits, ensuring that it did not harm others. According to Buya

Hamka, although Indonesia embraces democracy, there are still limitations. This is because Indonesia adheres to the Pancasila ideology, which establishes norms that everyone must adhere to. Everyone is free to do what they believe, as they have the right to do so. However, they must still respect religious norms, customs, and the feelings of others, as they have an obligation to uphold these principles (Hamka, 2014)

9. Curiosity

Hamka explained that curiosity must be balanced with enthusiasm and sufficient knowledge about what one is doing or learning (Hamka, 2014)

10. National Spirit

Hamka divided the Indonesian national spirit into three phases. First, the phase of seizing independence, followed by the second phase, the phase of defending independence. In this phase, the Indonesian people are struggling to maintain their independence. After passing through the previous two phases, the Indonesian people have now entered the phase of struggling to fulfill their independence. The national spirit that emerges in this phase is the desire to fill independence with various things so that this nation becomes a strong and advanced nation (Hamka, 2014)

11. Love For The Motherland

According to Hamka, to realize this love for the motherland, everyone must have aspirations and goals to bring happiness to their nation and homeland (Hamka, 2014).

12. Appreciating Achievement

According to Hamka, an attitude of appreciating achievement can be fostered through a strong sense of empathy for those around them. A person with a strong sense of empathy will naturally be able to appreciate their own achievements and those of others (Hamka, 2014).

13. Friendly/Communicative

Hamka explains that good communication skills must also be supported by good listening skills. These skills are necessary for a person to truly be a friendly and pleasant person (Hamka, 2014).

14. Peaceful Love

According to Hamka, a peaceful love can be cultivated through mutual respect (Hamka, 2014).

15. Love Of Reading

According to Hamka, a love of reading is an attitude that can nourish one's mind. Someone who loves reading will have broad insights and deep thoughts (Hamka, 2014).

16. Environmental Care

According to Hamka, environmental care is an attitude that can foster greatness of spirit. Someone who cares about the environment will realize that everything in the universe is God's creation and they must protect it (Hamka, 2014)

17. Social Care

According to Hamka, social care is an attitude that arises from a person's skill in interacting with their community. Someone who is socially aware will have a sociable nature and will help others (Hamka, 2014).

18. Responsibility

According to Hamka, the key to responsibility is patience. It cannot be denied that every mandate, whether a job, position, or rank, inevitably presents difficulties or obstacles. Therefore, a person needs patience in carrying out their work responsibilities (Hamka, 2014)

In other words, according to Hamka, character education emphasizes fulfilling human nature with its innate potential so that it can grow and develop well. Human potential then needs to be tied to religious values so that humans can use their potential for the common good. Hamka believes that every religion has universal values that instruct humans to do good, in line with the Pancasila philosophy, which has placed the value of God as the first principle. Ultimately, Hamka hopes for a religious society, one

that adheres to religious values but still can think critically and rationally. Character education is expected to be the primary source in creating Indonesians who do not simply resign themselves to circumstances but also strive to improve themselves and contribute to their nation (Kumalasari & Wibowo, 2021).

### **Character Education According to Hamka and Its Relevance to National Education Goals**

From the perspective of experts, the function of educational goals is an ideal image that is full of good, noble, appropriate, true and beautiful values for life (Halil & Mukhtar, 2024). If educational objectives are viewed as a single component, then they must be the primary basis for achieving the desired outcomes in all educational activities. All educational activities irrelevant to these objectives must be avoided and considered flawed. Therefore, educational objectives are normative. Therefore, all educators and education personnel must understand them. A lack of understanding of educational objectives by educators and education personnel will result in errors in the educational process (Noor, 2018)

Law Number 20 of 2003 concerning the National Education System, Article 3, which states, "National Education functions to develop the abilities and shape the character and civilization of a dignified nation in order to enlighten the life of the nation, aiming to develop the potential of students to become human beings who believe in and are devout to God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens." (Undang Undang RI, 2003). The objectives of National Education are a formulation of the quality of Indonesian people that must be developed by each educational unit. Therefore, the formulation of the objectives of National Education serves as the basis for developing national cultural and character education (Rasyid et al., 2024).

In addition to focusing on the national education goals outlined in the law, education in Islam also has a core goal, namely to shape the whole person, both physically and spiritually, intellectually and spiritually. The complexity of these educational goals positions students not only in need of increasing intellectual

knowledge, but also moral values that play a strategic role in life. The presence of educators does not play a limited role as a transfer of knowledge, but rather as role models who provide role models for their students. It is hoped that this exemplary behavior is reflected in the students' daily behavior in their living environments, whether family, school, or community (Tohidi, 2017).

Hamka's thoughts on character education are relevant to current national education. National education has the responsibility to prepare a generation to shape an advanced and civilized Indonesian people. However, in reality, national education still prioritizes formal frameworks and tends to neglect the process and substance of educational goals. Hamka, in this regard, offered a concept of character education with three main components. First, character education emphasizes the concept of divinity and a balance of rationality. Second, character education needs to be implemented comprehensively in every educational environment. Third, the concept of character education must be implemented in accordance with current developments for the advancement of the nation (Kumalasari & Wibowo, 2021).

Upon closer inspection, Hamka's thoughts on Islamic education are still relevant and capable of serving as a reference for education today, if properly reconstructed. One example, regarding the purpose of education, according to Hamka, is that the current state of everything, facilitated by technology, has led to the emergence of people who lack gratitude and tend to be satisfied with ease. In reality, humans should be taught to always be grateful for the conveniences available. Furthermore, the growing culture of hedonism, partying, and the desire to always stand out, has led the younger generation of Muslims to become infected with this culture, requiring special treatment to return them to the right path. Through this reconstruction of Hamka's thoughts, particularly regarding the purpose of Islamic education, we can guide our students back to maximizing their scientific potential in a positive direction: to become obedient, humble, and humble servants of God, while still keeping abreast of existing technological developments (Mursal, 2023).

**Table 1. Relevance of Character Education According to Hamka to National Education Goals**

Character Education Indicators	Hamka	National Education Goals
Religious	Believe, Pray and Worship	Have faith and devotion to God Almighty
Honest	Honesty, noble character	Having noble character
Curiosity, reading, appreciation of achievement	Curiosity, reading, empathy	Knowledgeable
Friendly/communicative	Pleasant personality	Speaks fluently
Creative	Orderly thinking	Creative
Independent	Believe in yourself	Independent
Democratic, environmentally conscious, and socially conscious	Democracy, empathy, good at socializing with the environment	Democratic and responsible

#### D. Conclusion

Hamka defines character education as a series of educational processes or efforts undertaken by educators to shape and cultivate the character, morals, ethics, and personality of students in accordance with religious and humanitarian values, thus enabling children to develop their full potential. The values of character education, as outlined by Hamka in one of his works, "Personal," include: religious, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curious, nationalistic, patriotic, respectful of achievement, friendly/communicative, peace-loving, avid reader, environmental concern, social concern, and responsibility.

Hamka's character education ideas are relevant to current national education. National education has the responsibility to prepare a generation to shape an advanced and civilized Indonesian people. In accordance with the national education goals

outlined in Law No. 20 of 2003, the relevance of Hamka's concept of character education, as outlined in the national education goals, is religious, honest, curious, reading, respectful of achievement, communicative, creative, independent, and democratic.

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