



## HAJ PERSPECTIVE ISLAMIC EDUCATION CONCEPT ABDUL MALIK KARIM AMRULLAH (HAMKA)

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### ABSTRACT

This type of research is this research including the type of library research (library research), namely research whose object of study uses library data in the form of books as a data source. This study uses a phenomenological approach with data sources used in this writing are phenomena or events that occur in everyday life which focus on incidents of violence against women. The results of the research The relevance of the concept of educators according to Hamka with Islamic education today is still well oriented, especially on the role of educators and the obligations of every parent, teacher and community, which affect the habits and daily life of students. The purpose of Islamic education according to Hamka has relevance to contemporary education that the purpose of education is for students to receive the pleasure of Allah by having faith and fear of Him,

Keywords :*Islamic Education, HAMKA Perspective*

### 1. INTRODUCTION

Education evolves from time to time with various theologies and thoughts and is oriented in life to increase knowledge, which influences the development and thinking of humans who are exclusive, mystical and individualistic, with the results obtained in the form of knowledge, values and skills. In fact, the implementation of education today is carried out by institutions, institutions and organizations engaged in formal or non-formal education such as schools, mosques, prayer rooms, TPQ, and others. As well as the existence of a division of labor based on profession, and educational tasks that are left entirely to professional educators or so-called teachers. Hasan Langgulong in Jalaluddin said that there are two points of view in education, namely, the first is that education is an effort to develop individual potential. Second, education is an attempt to pass on cultural values by the older generation to the younger generation.<sup>1</sup> Meanwhile, from HAMKA's point of view in Susanto he said education as a means that can support and become the basis for the advancement of various sciences, education is incorporated in two principles that support each other, namely the principle of courage and freedom of thought.<sup>2</sup>

Education in Islam is understood as an effort to change humans as a human being who has attitudes and behavior in accordance with Islamic values. Education in Islam is also a process to bring humans closer to perfection and potential development. The aim is to create human beings who have Muslim personalities by using Islamic values in thinking and acting.<sup>3</sup> So, Islamic education is not only provide knowledge to students, but also direct students to have good behavior or noble character. The degree of perfection for students is those who not only have noble

<sup>1</sup>Jalaluddin, Educational Theology, (Jakarta: RajaGrafindo Persada, 2013), p. 68-69

<sup>2</sup>A. Susanto, Islamic Education Thought, (Jakarta: Amzah, 2015), p. 99

<sup>3</sup>Zakiah Darajat, Islamic Education, (Jakarta: Bumi Aksara, 2009), p. 29

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knowledge, but also noble character. Every human being has potential that is innate from birth. This potential can be well developed through education.

The terms of education in Islam are tarbiyah, ta'lim, ta'dib and Islamic education. Tarbiyah is used to reveal the obligations of parents in caring for, looking after, nurturing and repairing and developing children's potential gradually according to their needs and with love. Ta'lim is the process of imparting knowledge, understanding, understanding, responsibility and inculcating trust in children. Ta'dib is recognition and recognition that is gradually instilled in humans.<sup>4</sup> In general, Islamic education is a tool of a system that has been deliberately planned to achieve predetermined educational goals. In the general public there are terms known as curriculum, educators, learning materials, and educational facilities. With the aim of Islamic education in general, namely to form students in accordance with the noble teachings of Islam. Discussing the goals of education in Islam reminds us that being discussed here are not the goals of education in general, but focus on the goals of Islamic education. Thus, to formulate the goals of Islamic education we only refer to the philosophy of life in Islam. Because between goals and philosophy of life is very closely related. It is clear that the philosophy of life in Islam is the Koran and Sunnah. Both of them teach that every activity carried out by a Muslim must really be intended as a service to Allah SWT alone. This assertion is stated in the Koran in surah Al-An'am verse 162,

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ١٦٢

Say (Prophet Muhammad), "Surely my prayer, my worship, my life and my death are for Allah, the Lord of the worlds.(QS Al-An'am; 162).<sup>5</sup>

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦

I did not create jinn and humans except to worship Me.(QS Az-Zariyat; 51).<sup>6</sup>

Based on the above, we can formulate the goals of Islamic education in line with the philosophy of life itself. That if the purpose of human creation is nothing but to serve Allah, and all life activities must aim at serving Him, then in fact that is the ultimate goal of true Islamic education, namely to produce human beings who are 'abid (serve/worship) only only to Allah. This means that Islamic education aims very much in line with the purpose of creation itself. There are many Islamic education figures with various thoughts has succeeded in producing a generation of Muslims who have noble character, respectable discipline, and are beneficial to the life of religion, state and society. From several Islamic education figures, the author analyzes the concept of Islamic education offered by two figures, namely classical and contemporary figures. One of the educational figures in the classical era was al-Ghazali and a contemporary Islamic education figure namely KH Ahmad Dahlan.

## 2. LITERATURE REVIEW

### 2.1. Biography of Hajj Abdul Malik Karim Amrullah (HAMKA)

Haji Abdul Malik Karim Amrullah (HAMKA) was born in Sungai Batang, Maninjau, West Sumatra on February 17 1908 AD or 14 Muharram 1326 H.<sup>4</sup> The word HAMKA is an extension of Haji Abdul Malik Karim Amrullah. Then he became known as HAMKA and was often called HAMKA when he was 3 years old. HAMKA is the son of the pioneer of the "Young People" Movement in Minangkabau, namely Dr. Sheikh Abdul Karim Amrullah and his mother named Safiyah. When he was born, there was a great conflict between young people and old people in 1908. Because HAMKA was born in that movement era, since childhood he was used to hearing debates between the old and the young about religious understanding.<sup>7</sup>

<sup>4</sup>Bukhari Umar, Islamic Education, (Jakarta: Amzah, 2017), p. 23-27

<sup>5</sup>QS Al-An'am; 6/162

<sup>6</sup>QS Az-Zariyat; 51/56

<sup>7</sup>Rusydi Hamka, Personality and Dignity of Buya Hamka, (Jakarta: PT Mizan Publica, 2016), p. 2-3



HAMKA's father was one of the most respected people in the world because they have finished performing the pilgrimage at that time. Many students wanted to study religion from their fathers, so their parents and older siblings went to Padang, but not with HAMKA. When he was small, HAMKA lived with his grandmother. The scenery in Minangkabau is very beautiful. Right in front of his grandmother's house there is a very cool lake with shady trees where HAMKA often contemplates and misses his parents who are far away. On January 22, 1936, HAMKA moved to Medan. He got an offer by Haji Asbiran Ya'kub and Muhammad Rasami to become leaders of the Community Guidelines magazine and be actively involved in the East Sumatra Muhammadiyah organization. The People's Guide magazine is growing rapidly among the people. However, when the Japanese arrived, the Community Guidelines magazine was handcuffed, the red and white flag was not allowed to be raised, and community activities were monitored. HAMKA also published the Islamic Spirit magazine at that time, but it was not as well known as the Community Guidelines magazine. By the Japanese government in 1944, HAMKA was named a member of the Syu Sangi Kai or the House of Representatives at that time. This made him ostracized and hated by the community so HAMKA returned to Padang Panjang.<sup>8</sup>

In the Constituent Assembly in Bandung, HAMKA made a speech which contains the rejection of President Soekarno's idea that he wanted to implement a Guided Democracy government system. In 1959, HAMKA published the Panji Masyarakat magazine which contained Islamic culture and knowledge. However, on August 17, 1960, the magazine was discontinued after it published an essay "Our Democracy" containing Mohammad Hatta's sharp criticism of the concept of guided democracy and the violations of the constitution committed by Soekarno. Then in 1962, HAMKA again published Gema Islam magazine as a substitute for the Panji Masyarakat magazine. In 1964, HAMKA was arrested because he was deemed to have violated the Antisubversive Presidential Decree and was released after the end of the Old Order of Soekarno's government in 1966. Then after the establishment of the New Order of the Soeharto government in 1967,<sup>9</sup>

On July 26, 1975, HAMKA was appointed Chairman of the Assembly Central Indonesian Ulama. HAMKA became chairman of the Central MUI for two periods, namely from 1975 to 1981. In the midst of his duties, he resigned from his post due to differing principles from the government. Two months after HAMKA resigned, he entered the Pertamina Central Hospital. After approximately one week of being treated on July 24, 1981, HAMKA died at the age of 73 years.<sup>10</sup> During his life, many areas of life and professions changed. HAMKA has mastered and run including educators, scholars, politicians, writers, journalists, and so on. After returning from Mecca, HAMKA stopped first in Medan. It was there that HAMKA's intellectual role began to take shape. Armed with the knowledge he had acquired from childhood to adolescence, he later became a religion teacher at the Bukittinggi Plantation. After two years, he moved and served in Padang Panjang and founded the Mubalighin Madrasah.<sup>11</sup>

The school that HAMKA founded was named *Tabligh school*. The aim of this school is to produce Islamic preachers with length of study for two years. However, due to operational problems, this school was closed. Then, HAMKA decided to resume the school he founded by changing the name to *Kulliyatul Mubalighin* with three years of education. The aim of this school is almost the same as the *Tabligh School*, namely to produce preachers who are capable of carrying out *da'wah*, to prepare middle-level teachers, and to form Muhammadiyah cadres.<sup>12</sup> HAMKA's career in politics began when he was still a young manteeagers while in Java, namely in Yogyakarta and Pekalongan. The organizations he joined were Sarekat Islam and Muhammadiyah. Among the influential figures in HAMKA's political life

<sup>8</sup>Herry Mohammad, *Influential Islamic Figures of the 20th Century*, (Jakarta: Gema Islami, 2006), p. 62

<sup>9</sup>Rusydi Hamka, *Personality and Dignity of Buya Hamka*, p. 7

<sup>10</sup>*Ibid.* p. 23

<sup>11</sup>Hamka, *Unity of Faith and Charity*, (Depok: Gema Insani Press, 2016), p. 186

<sup>12</sup>A. Susanto, *Islamic Education Thought*, (Jakarta: Amzah, 2009), p. 102.

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are Sutan Mansur, HOS Tjokroaminoto, RM Soejopranoto, and H. Fakhruddin. From these figures, HAMKA gets views on the direction of life goals to be pursued.

## 2.2. The concept of Islamic Education

The term Islamic education consists of two words, namely education and Islam. For this reason, we will first discuss the meaning of education and Islam. First, the notion of education. In Arabic, there are three words that have the meaning of education. First, the word *tarbiyah* which comes from the verb *rabba*. The word *rabba* is mentioned a lot in the Koran, one of which is in surah Al-Isra' verse 24,

Amen

*Humble yourselves towards both of them with great affection and say, "O my Lord, have mercy on them as they both (loved me when) educated me when I was small." (QS Al-Isra'; 24).*<sup>13</sup>

The word *rabbi* or educate in this verse describes how difficult it is for fathers and mothers to raise and educate children when they are small, educate them with great affection. The affection in question is affection that does not expect anything in return. Thus, every child is obliged to respect and love both parents who have educated him as a child.<sup>14</sup> The word *ta'lim* comes from the verb *'allama*. It's in verse The Koran uses the word *'allama*, one of which is contained in surah Al-Baqarah verse 31,

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

*He taught Adam all the names (objects), then He showed them to the angels, saying, "Tell Me these names (objects), if you are right!" (QS Al-Baqarah: 31).*<sup>15</sup>

The word *'allama* contained in the verse implies to tell or impart knowledge. The meaning of the verse is that Allah SWT has given knowledge to Prophet Adam as, the first human being regarding the names of objects on this earth, which were then conveyed to humans afterwards. Humans have a feature that distinguishes them from other creatures, namely reason. With reason, humans can know and remember various kinds of knowledge that exist in this universe.

## 3. RESEARCH METHOD

### 3.1. Type of Research

In this case, the researcher used a qualitative research approach on descriptive research using the library research method. Library research, namely examining references or literature related to the discussion, both in foreign languages and in Indonesian. This research is a type of qualitative research. Qualitative research is research that emphasizes quality or the most important thing about the nature of a good or service. The most important thing from an item or service in the form of an event or phenomenon or social phenomenon is the meaning behind the event which can be used as a valuable lesson for a theoretical concept development.<sup>16</sup> Qualitative research is a descriptive work step to describe an object, or a social setting that is embodied in a narrative text. This means that the data collected is in the form of words, pictures and not numbers. This is caused by the application of qualitative methods. Thus, the research report will contain data excerpts to illustrate the presentation of the report. Researchers carry out activities that include searching, reading, and

<sup>13</sup> QS Al-Isra'; 17/24

<sup>14</sup> Hamka (1981), Interpretation of Al-Azhar Volume 6, Cet. IV (Singapore: PTE LTD National Library, 2001), p. 4031.

<sup>15</sup> QS Al-Baqarah; 2/31

<sup>16</sup> Djam'an Satori, *Qualitative Research Methodology*, (Bandung: Alfabeta, 2017), p. 22



reviewing research reports and library materials that contain theories relevant to the research to be carried out.

This research concerns the concept of Islamic education from the views of Haji Abdul Malik Karim Amrullah (HAMKA), so the main literature in this study is the views of Haji Abdul Malik Karim Amrullah (HAMKA). While the secondary literature is the Koran and books of interpretation, as a support the author uses Islamic books and articles and legal books related to Islamic education.

### 3.2. Research Data Sources

This study uses two sources, namely primary data and secondary data.

#### a. Primary data source

Sources of data obtained directly from research subjects using data retrieval tools directly on the subject as a source of information sought.<sup>17</sup> Primary data is data taken directly from sources related to HAMKA's work. The primary data source in this study was a book by Hamka in the year of the book entitled Lembaga Hidup, published fourth by Republika Publisher in 2018, Tafisr Al Azhar. Singapore: Kerjaya Printing Industries Pte Ltd fourth printing volume 6 lux edition, and a book by Rusydi Hamka, with the title Personal and Dignity Buya Hamka, publisher Mizan Publica in 2016.

#### b. Secondary Data Source

Secondary data sources are written materials originating indirectly/originally from the main source that discusses the problem under study. Secondary data in this study were obtained from other books related to the research title, namely the Concept of Islamic Education from the Perspective of Haji Abdul Malik Karim Amrullah (HAMKA). In addition, the opinion of experts is also a secondary source in this study.

### 3.3. Data Collection Techniques

Data collection techniques are a strategic step in research, because the purpose of a research is to get data. To obtain accurate data to support this research, the authors use data collection techniques with the method of review, reading.<sup>18</sup> Based on the type of research used, namely library research (library), then the data collection, the authors use the documentation method. The documentation method is finding and studying data in the form of writing, pictures, or someone's work. Documentation can be in the form of diaries, life histories, biographies, motion pictures, or some kind of work of art. This method is used to obtain the data needed to answer the main problem.<sup>19</sup>

### 3.4. Data analysis techniques

After the data is collected, the next step is to analyze the data. Data analysis is one of the important steps for processing data to answer the formulation of problems in research. The data analysis technique that can be used in writing literature is content analysis. This technique is used by writers to study human behavior indirectly through analysis of someone's works such as textbooks, essays, newspapers, novels, articles, magazines, songs, and so on. There are two stages in the data analysis technique for writing this literature, namely data reduction to obtain findings which then become the focus of writing, and data display to provide an understanding of the data so that next steps can be determined.<sup>20</sup>

<sup>17</sup> student, *Qualitative and Quantitative Combination Research Methods in PTK and PTS Action Research*, (Klaten: Boss Script, 2019), p. 297.

<sup>18</sup> Sugiyono, *Quantitative, Qualitative and R&D Research Methods*, (Bandung: Alfabeta, 2018), p. 224

<sup>19</sup> Ibid. p. 240

<sup>20</sup> V. Wiratna Sujarweti, *Complete, Practical, and Easy-to-understand Research Methodology*, (Yogyakarta: 2014, Pustaka Baru Press), p. 103

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#### 4. RESULTS AND DISCUSSION

In the book *Living Institutions*, Hamka explains that each Humans have the right to learn and seek knowledge with all the energy, effort and potential they have. Islam has ordered humans repeatedly about seeking knowledge. There is a saying that intelligence is light and stupidity is darkness.<sup>21</sup> As is known that there are three terms Islamic education in Arabic, namely *tarbiyah*, *ta'dib*, and *ta'lim*. However, judging from Buya Hamka's works, there are only two terms that connote Islamic education, namely *ta'lim* and *tarbiyah*.

First, the *ta'lim*, HAMKA refers to the word *ta'lim* that is contained in the Koran surah Al Baqarah verse 31,

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

*He taught Adam all the names (objects), then He showed them to the angels, saying, "Tell Me these names (objects), if you are right!"* (QS Al Baqarah; 31).<sup>22</sup>

In Al-Azhar's interpretation, the word *ta'lim* in this verse means process transfer of knowledge bestowed by Allah to man (Adam).<sup>23</sup> The meaning of *ta'lim* in education is the process of imparting knowledge. HAMKA distinguish the meaning between teaching and education. According to him, teaching is an effort of educators to transfer knowledge to students. While education is an effort of educators to assist in shaping the personality traits of students. So, the meaning of the *ta'lim* concept is in line with the meaning of teaching in which education is an attempt to transfer knowledge (transfer of knowledge).

Second, *tarbiyah*. Hamka referred to the wrong *tarbiyah* word the only one found in the Koran sura At-Taubah verse 129,

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

*If they turn away (from faith), say (Prophet Muhammad), "Allah is sufficient for me. There is no god but Him. Only in Him do I put my trust and He is the Lord of the great Throne.* (QS At-Tauba; 129).<sup>24</sup>

In his interpretation, the word *tarbiyah* is contained in the Koran surah At-Taubah verse 129 means guardian and protector. The maintenance in question is God's maintenance for all of His creation on earth without exception.<sup>25</sup> It means that Allah is the one who sustains and protects all of His creatures on earth, just like parents who care for and protect their children from the womb to maturity. In addition to parenting, parents also always develop the potential that children have both physically and spiritually teach good things. So, the concept of *tarbiyah* has meaning care from educators to students. In addition to these two concepts, Hamka has also explained the meaning of education clearly in his book entitled *Living Institutions*. According to him, education is an effort to shape the character, personality, and morals of students so that they can become useful people in society, and know what is good and what is bad. Education is also the most important *wasilah* (way) to achieve national progress, a noble position, and high ideals.<sup>26</sup>

So, there are 3 things that are emphasized in Islamic education according to Hamka is the distribution of knowledge, the formation of manners, and the development of the potential of students.

<sup>21</sup>Hamka (1981), *Living Institute*, (Jakarta: Republika Publisher, 2018). p. 43

<sup>22</sup>QS Al-Baqarah; 2/31

<sup>23</sup>Hamka (1981), *Interpretation of Al-Azhar Volume 1: The Religious Book of Interpretation of the Koran*, Cet-IV (Singapore: Pustaka Nasional Pte Ltd, 2001). p. 157

<sup>24</sup>QS At-Tauba; 9/129

<sup>25</sup>Hamka (1981), *Tafsir Al-Azhar Volume 4: The Religious Book of Interpretation of the Qur'an*, Cet-IV (Singapore: Pustaka Nasional Pte Ltd, 2001). p. 3187

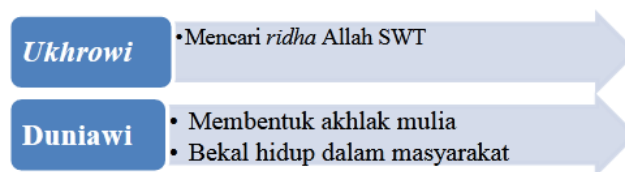
<sup>26</sup>Hamka (1981), *Living Institute*. p. 303.



**Figure 1. The Concept of Islamic Education from the HAMKA Perspective**

HAMKA states that Islamic education originates from The Qur'an and the Sunnah of the Prophet, both of which must always be attached to every human being.<sup>27</sup> The Qur'an and as-Sunnah are the two main sources of Islamic law which contain all aspects of life, one of them education. So that the basis of Islamic education is the Koran and the Sunnah of the Prophet. Such basics of Islamic education are absolute with their function as the main reference, source of regulations, and source of truth in the implementation of the educational process. Besides being directly related to the process, the basis of Islamic education cannot be separated from the goal of Islamic education as the ultimate goal of an educational process. The purpose of Islamic education has been implicitly formed useful human being in society so he knows what is good and bad. After carrying out a series of educational processes both family education and formal education, then the next step is to plunge into the world of society. Society is a real place where students can implement all the knowledge that has been obtained. In it there are many people with their own characteristics which are of course different from one another, some are good and some are not good. Manners and decency are highly valued in people's lives. Good people will be respected and vice versa, bad people will be ostracized. All human actions are judged by other humans or in Javanese it is termed sawang sinawang. For this reason, the role of education, especially moral education, is very much needed in people's lives.

So it can be concluded that the purpose of Islamic education according to Hamka consists of three things, namely to seek the pleasure of Allah (aqidah), build character (morals), and prepare a decent life in society.



**Figure 2. The Concept of Islamic Education Objectives from the HAMKA Perspective**

Regarding educators, in general, Hamka argues that educators are responsible for preparing and delivering students to have broad knowledge, have noble character, and benefit society at large. However, over time the meaning of educators has shifted to a more shallow direction. Educators are considered merely as people who teach students to increase knowledge. This is contrary to the obligation of educators to not only teach but also educate. What is meant by teaching in this case is helping children develop and adapt to the environment. While educating is an attempt to deliver students towards maturity both physically and spiritually. So the notion of educating is more characteristic fundamental, not just the transfer of knowledge but also the transfer of values.

In "teaching", the teacher will act as the smartest person in the class, and students are objects that are subjected to a blueprint for where the teacher wishes, while in "education", what is more emphasized is behavior transformation, ethical transformation, morality transformation, and not

<sup>27</sup>Hamka (1981), Living Institute. p. 220

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moral transformation. thinking style. The meaning of education has been reduced in such a way that it becomes mere schools and other educational institutions, or mere teaching (including upgrading) and training, all of which will result in irrationality, immorality and aggressiveness. The education system in Indonesia has followed the antagonism of 'banking style' education, ie teachers teach, students learn; the teacher knows everything, the student knows nothing; the teacher thinks, the student thinks; teacher talks, students listen; teachers arrange, students are arranged; the teacher chooses and imposes his choice, the student obeys; teacher acts, students imagine how to act according to the actions of the teacher; teachers choose what to teach, students adapt; the teacher confuses the authority of knowledge with the authority of his professionalism, and contrasts it with the freedom of his students; the teacher is the subject of the learning process, the student is the object.

It is this phenomenon that underlies HAMKA's thinking that in schools there is only teaching, not education. Even if there is education, it is only wrong education, education that eliminates the person. Lots of knowledge but lack of mind. As a result, there are many young people whose goals in life are uncertain. Unable to serve the homeland of his blood. How will he get it when he doesn't know his mother tongue<sup>28</sup> According to him, Islamic education is a series of efforts made by educators to help shape the character, mind, character, and personality of students, so that they know what is good and what is bad. While teaching Islam is an attempt to fill students' intellectuals with a number of knowledge. In defining education and teaching, he only differentiates the meaning of teaching and education in the sense of the word. But in essence he does not distinguish between them. The two words (education and teaching) are intertwined systems. Every educational process, in which there is a teaching process. Both complement each other, in order to achieve the same goal. Educational goals and missions will be achieved through the teaching process. And vice versa, the teaching process will not mean much if it is not accompanied by an educational process. By linking these two processes, humans will gain the glory of life, both in this world and the hereafter. Because it is precisely in schools that education has an important meaning for the first time it is applied. In that narrow room, the concept of education should be carried out by teachers as educators who represent social reality to students.

HAMKA explained that the school yard and grounds is a place to train the mind. That's when the child can adjust to the society that will be occupied later.<sup>29</sup> After enough time then the child will be put in one place, meeting with many other children who come from different environments, which place is called a school or madrasah. Schools are intermediaries that are very influential in the implementation of education. Apart from being a place for extending the responsibilities of parents, schools are also a place for delivering students from the family to the community. At school, children need to adapt to be able to interact with other students because the people in them are new people they don't know. The process of interaction between students is what is needed as a provision before plunging into the world of society. In addition, according to him the school is an extension of family education, so that education at school is related to education at home. For that there must be good contact between parents and teachers.<sup>30</sup> Parents should not hand over responsibility to educate them fully to teachers at school, but both of them must work together in seeing the growth and development of children. When there are students who have problems, the teacher should not immediately punish them, but seek to find out the truth why this happened. For this reason, it is necessary to have a good relationship between parents and teachers in guiding the child's education process.

There are two functions of schools as formal educational institutions. First, schools as social institutions that can build cooperation between students to create a harmonious school environment. Second, schools as institutions for intellectual, personality and moral development.

<sup>28</sup> Hamka (1981), Living Institute. p. 333.

<sup>29</sup> Hamka (1981), Living Institute. p. 288

<sup>30</sup> Ibid. p. 306





So, schools do not only teach about science, but are also guided to have good behavior and personality. In addition, the school is also a place for students to interact with other students.

## 5. CONCLUSION

Based on the results of the research and analysis conducted, it can be concluded that: The concept of Islamic education from the Hamka perspective consists of seven components, namely (1) Humans in Islamic education. With the potential that humans have, they have the freedom to design an ideal education, namely Islamic education that emphasizes faith and morals for students. (2) Hamka's perspective Islamic education consists of four meanings, namely the distribution of knowledge (ta'lim), upbringing (tarbiyah), the formation of adab and the development of potential (3) The basis of Islamic education is the Qur'an and As-Sunnah, while the goals of education Islam consists of two dimensions, namely ukhrawi and mundane goals. The purpose of ukhrawi is to seek the pleasure of Allah SWT.

To achieve this fitrah, humans must maintain and sharpen the potential of their minds, feelings and human nature. Therefore, to create perfect human beings physically and spiritually, there are several institutions that play a full role in human education, namely: education in the family, formal education (schools), education in society. All of these institutions operate according to the needs of their students, with their respective duties and responsibilities. The role of each institution is very influential on the character and character of students, because students more easily understand learning from what they see, and participate in practicing it. If what is learned deviates from its nature, then it will be a loss for us as educators, because we have wasted the opportunity to get a perfect successor. Young students are more elastic and can be shaped into anything. However, as time goes by and the changing times, educators are required to be more extra in educating their students, because changing times and technological advances can change culture and habits.

The relevance of the concept of educators according to Hamka with Islamic education today is still well oriented, especially on the role of educators and the obligations of every parent, teacher and community, which affect the habits and daily life of students. The purpose of Islamic education according to Hamka has relevance to contemporary education that the purpose of education is for students to receive the pleasure of Allah by having faith and fear of Him, building character so that they have noble character, and provision for a decent life in society by becoming democratic citizens. and be responsible with existing customs and regulations.

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