

ISLAMIC CHARACTER EDUCATION PATTERNS IN THE FAMILY ACCORDING TO HAMKA

Muhammad Rifi Harahap

Master of Islamic Religious Education. Faculty of Islamic Religious Studies,
Universitas Muhammadiyah Sumatera Utara, Indonesia
E-mail: rifimuhhammad81@gmail.com

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Abstract

Islamic character education in the family plays an important role in shaping children's personalities based on Islamic values. Buya Hamka's thoughts on character education emphasize the importance of the family as the main foundation in instilling noble moral values and faith. This study aims to identify the pattern of Islamic character education in the family according to Hamka's perspective, by referring to his works and thoughts, especially those related to ethics, morality, and Islamic character development. This study uses a qualitative method with a literature study approach, analyzing Hamka's works such as Tafsir Al-Azhar and the book Lembaga Budi. The results of the study show that Hamka emphasized three main components in Islamic character education: (1) parental exemplars in implementing Islamic values, (2) habituation of worship and noble morals in daily life, and (3) strengthening spirituality through instilling the values of monotheism. In addition, Hamka also emphasized the importance of harmonious communication in the family to build an environment conducive to the formation of Islamic character. These findings contribute to the development of Islamic character education patterns that are relevant to the challenges of modern Muslim families.

Keywords: *Islamic character education, family, Islamic values and moral education.*

I. INTRODUCTION

Character education is one of the fundamental aspects in building a generation with noble morals and Islamic personality. From an Islamic perspective, character education not only aims to form individuals who are intellectually intelligent, but also have noble character, have integrity, and are able to practice religious values in everyday life. The family, as the first and foremost institution in a child's life, plays an important role in the process of character education. In this context, the views of Muslim scholars and figures are important references in formulating an effective Islamic character education pattern.

Buya Hamka, a prominent Islamic scholar, writer, and thinker in Indonesia, has made a major contribution to the discussion of Islamic character education. Through his works, such as Tafsir Al-Azhar and Lembaga Budi, Hamka emphasized the importance of moral values, monotheism, and moral education as the basis for the formation of Islamic character in the family. Hamka's thoughts are not only relevant in the past, but also provide answers to the challenges of character education in modern Muslim families, which are faced with the dynamics of globalization, foreign cultural influences, and social change.

This study aims to explore and analyze the pattern of Islamic character education in families based on Buya Hamka's thoughts. This study focuses on three main aspects: parental exemplars, habituation of Islamic values, and strengthening spirituality in the family. By understanding the pattern of Islamic character education formulated by Hamka, it is hoped that it can provide guidance for Muslim families in educating their children according to Islamic values, as well as building a generation that is morally and spiritually strong in the midst of modernity.

II. RESEARCH METHODS

This study uses a qualitative approach with a literature study method (library research) to analyze the pattern of Islamic character education in families based on Buya Hamka's thoughts. Literature study was chosen because the focus of this study is to explore Hamka's ideas and views contained in his works and to relate them to the concept of Islamic character education in the context of the family. This research method is in the form of data sources, data collection techniques, data analysis techniques, data validity.

III. AND DISCUSSION

Based on an analysis of Buya Hamka's works, three main patterns were found in Islamic character education in the family, namely:

1. Parental Exemplary Behavior

Hamka emphasized that parents are the main figures in the formation of children's character. Parents must be role models in their daily behavior, speech, and attitude. In Tafsir Al-Azhar, Hamka quoted the Qur'an, Surah Luqman, verses 13-19, which show the importance of Luqman's advice and example to his child, especially in terms of faith, morals, and worship. According to Hamka, example is an effective way to instill Islamic values, because children tend to imitate what they see from their parents.

2. Habituation of Islamic Values

Hamka emphasized the importance of habituation in forming Islamic character. In the Budi Institution, Hamka stated that habituation to worship such as prayer, reading the Qur'an, and praying are concrete steps in instilling the values of monotheism and noble morals. In addition, habituation to positive behavior such as telling the truth, helping others, and maintaining cleanliness are also considered important parts of character education.

3. Strengthening Spirituality through Tawhid

Hamka emphasized that Islamic character education must be centered on tauhid, namely the recognition of oneness of the oneness of Allah. Tawhid is the main foundation that will affect all aspects of human life. In Hamka's view, children must be taught to understand the relationship between humans and Allah from an early age, so that values such as honesty, patience, and responsibility emerge as manifestations of their faith.

The results of this study indicate that the pattern of Islamic character education according to Hamka is very relevant to the concept of modern education that emphasizes the formation of children's morals and spirituality through a value-based approach. Some of the main discussion points are:

1. Relevance to Today's Family Education

In the context of a modern Muslim family, the exemplary behavior and habits emphasized by Hamka can be applied through daily activities, such as involving children in congregational worship at home or providing examples of good behavior in social interactions. This is in line with research which states that the family environment has a significant impact on the formation of children's character.

2. Globalization Challenges to Character Education

In the era of globalization, Muslim families face major challenges in the form of foreign cultural influences that often conflict with Islamic values. In this case, Hamka's thoughts on the importance of monotheism as a foundation of education can be a solution. By instilling strong values of faith, children can have a moral filter that helps them distinguish between good and bad.

3. Integration of Islamic Values in Modern Life

Hamka offers a flexible and contextual approach. Islamic character education is not only limited to worship activities, but also to the practice of Islamic values in everyday life. For example, in the digital world, parents can set an example by using technology wisely and still maintaining Islamic values.

4. Family Involvement as the Main Foundation

Hamka reminded that Islamic character education must start from the family, because the family is the first environment known to children. If the educational pattern in the family is based on Islamic values, children will more easily internalize these values outside the family environment.

Thus, Buya Hamka's thoughts provide a comprehensive and applicable guide for Muslim families in building the Islamic character of their children. This educational pattern not only addresses internal family challenges, but also provides solutions to external challenges faced by Muslims in the modern era.

IV.CONCLUSION

The pattern of Islamic character education in the family according to Hamka emphasizes the importance of the role of the family as the first educational institution that forms the morals and personality of children. Hamka's thoughts on Islamic character education include three main components, namely:

1. **Parental Exemplary Behavior:** Parents must be real examples in implementing Islamic values, both through speech, actions, and daily attitudes. This role model forms the main basis for children in imitating positive behavior.
2. **Habituation of Islamic Values:** Islamic character education must be applied consistently through the habit of worship, honest behavior, hard work, and loving interactions in the family. This habit helps children internalize Islamic values in their lives.
3. **Strengthening of Tawhid and spirituality:** Tauhid is the Core of Islamic Character Education According to Hamka. By instilling solid values of faith, children will have strong moral and spiritual guidance to face various challenges in life.

Hamka's views are relevant to be applied in the context of modern Muslim families facing the challenges of globalization and socio-cultural dynamics. The Islamic character education pattern formulated by Hamka provides a practical solution to build a generation that is not only intellectually intelligent but also has noble morals and is spiritually resilient.

By placing the family as the center of character education, Hamka's thoughts provide a significant contribution to the development of Islamic education methods that are adaptive to changing times. The results of this study are expected to be a practical guide for Muslim families in building a generation based on Islamic values, as well as a reference for further research on Islamic character education.

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