

SUFISTIC MORAL EDUCATION IN BUYA HAMKA'S THOUGHT: A LIBRARY-BASED THEMATIC ANALYSIS OF SPIRITUAL AND ETHICAL INTEGRATION

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Abstract

Krisis nilai dalam pendidikan modern telah menciptakan kebutuhan mendesak akan paradigma pendidikan Islam yang tidak hanya berfokus secara intelektual, tetapi juga bersifat transformatif secara moral dan spiritual. Penelitian ini bertujuan untuk mengkaji secara mendalam filosofi pendidikan Islam Buya Hamka dengan menyoroti aspek moralitas, spiritualitas, dan nasionalisme melalui lensa humanistik-transcendental. Studi ini menggunakan metode kualitatif, termasuk tinjauan pustaka dan analisis tematik terhadap teks-teks utama seperti *Tasawuf Modern*, *Lembaga Budi*, dan *Falsafah Hidup*, untuk menyusun kategori konseptual utama: pendidikan moral sufistik, integrasi akal dan wahyu, spiritualitas humanis, dan pendidikan kenabian yang bersifat nasional. Hasil penelitian menunjukkan bahwa menurut Hamka, pendidikan adalah perpaduan antara akal, etika spiritual, dan tanggung jawab sosial yang bertujuan membentuk manusia ideal. Kontribusi penelitian ini adalah reinterpretasi filosofi pendidikan Islam yang menjawab tantangan Generasi Z dan krisis sekularisasi dalam pendidikan kontemporer. Temuan ini memiliki implikasi penting bagi reformulasi kurikulum pendidikan Islam, peningkatan kapasitas guru yang berlandaskan prinsip spiritual, dan pengembangan paradigma pendidikan holistik di Indonesia serta dunia Islam secara lebih luas.

Keywords: Buya Hamka, Pedagogi Islam, Etika Sufi, Spiritualitas, Humanisme Transcendental.

Abstract

The crisis of values in modern education has created an urgent need for an Islamic education paradigm that is both intellectually focused and morally and spiritually transformational. This research seeks to thoroughly examine Buya Hamka's Islamic educational philosophy by highlighting the aspects of morality, spirituality, and nationality via a humanistic-transcendental lens. This study employs qualitative methods, including literature reviews and thematic analysis of primary texts such as Modern Sufism, Lembaga Budi, and Falsafah Hidup, to compile key conceptual categories: Sufi moral education, the integration of reason and revelation, humanist spirituality, and prophetic national education. The study's findings indicate that, according to Hamka,

education is a blend of reason, spiritual ethics, and social responsibility aimed at cultivating an ideal human being. This study's contribution is the reinterpretation of Islamic educational philosophy that addresses the issues posed by Generation Z and the secularisation crisis in contemporary education. These results have significant implications for the reformulation of the Islamic education curriculum, the enhancement of teacher ability grounded on spiritual principles, and the development of a holistic educational paradigm in Indonesia and the broader Islamic world.

Keywords: Buya Hamka, Islamic Pedagogy, Sufi ethics, Spirituality, Transcendental Humanism.

A. INTRODUCTION

The multifaceted crises affecting modern Islamic education (Lundeto, 2023), both domestically and worldwide (El-Mubarak & Hassan, 2021; Yusdani & Arfaizar, 2023), underscore the pressing need to reevaluate its philosophical roots and core principles. Education focused only on cognitive dimensions and academic success is deemed inadequate in developing the moral, spiritual, and social character of pupils comprehensively (Gamage et al., 2021). The problems of ethical deterioration, religious extremism, and the commercialisation of education exemplify the fragility of an educational paradigm detached from foundational transcendental and humanistic ideals (Yusuf & Kuswandi, 2023). In Indonesia, this dilemma is becoming more complex due to the rapid secularisation of education and the inadequate integration of revelation, reason, and experience in the Islamic education curriculum (Rahmad et al., 2024). Character education in madrasas has been implemented by incorporating values into the educational process; however, this approach often results in a superficial presentation of moral principles that fails to foster profound inner experiences (Muassomah et al., 2020). Moreover, incorporating literature into education has demonstrated its capacity to engage students' emotional and spiritual aspects; however, its use has not been uniformly implemented in classroom settings (Hermanto et al., 2023). This circumstance aligns with the observation that character education in schools is predominantly ideological and bureaucratic, thereby offering minimal opportunities for pupils to integrate values through significant social encounters and personal reflection (Abdullah et al., 2019). Consequently, it is essential to reintroduce the contributions of Islamic intellectuals from the Archipelago who embody a combination of spirituality, humanism, and reason in their educational perspectives, notably Buya Hamka. Hamka's insights are pertinent to addressing the disorientation inherent in contemporary Islamic educational principles (Yuslan et al., 2024).

Buya Hamka is not only known as an interpretive scholar and writer, but also as an educational philosopher who systematically organises ideas in various works, such as the Budi Institute, Life Philosophy, and Modern Sufism (Gozali et al., 2022). Buya Hamka views education as a process of perfecting the human soul through moral development, enlightenment of the mind, and purification of the heart (Nufus, 2021). According to Hamka, the primary goal of Islamic education is not just to produce intellectual people, but to form civilised people who know their God and are responsible to their community (Nurhasanah et al., 2018). Education is

not only seen as a process of transferring knowledge (*'ilm*), but also as developing character (*akhlaq*) and personality formation (*syakhshiyyah*) (Malik et al., 2022). This view is in line with the vision of Islamic education according to al-Ghazali and Miskawaih, which emphasises the importance of purifying the soul (*tazkiyah al-nafs*) and morals as the main goals of education (Alimin, 2023). Thus, Buya Hamka presents a humanistic-transcendental approach that positions humans as ethical and spiritual beings rather than merely economic or political agents.

Previous studies have examined Buya Hamka's ideas; however, most remain descriptive-biographical or thematically constrained. Akwam et al. (2024) emphasised moral qualities in the *Tafsir al-Azhar* without thoroughly linking them to Islamic educational philosophy. Rahmad et al. (2024) investigated Hamka's contribution to character education, although they did not explore the transcendental and epistemological dimensions within the context of educational philosophy. The research conducted by Zahra et al. (2022), which juxtaposed Hamka with other personalities, remained confined to the practical component, excluding the normative-philosophical aspect. This gap indicates the absence of a comprehensive research study that synthesises Hamka's ideas within a cohesive, philosophical framework of Islamic education. This research is crucial for addressing the scientific gap by providing a more thorough and thematic examination of Buya Hamka's philosophical writings.

This work has unique significance by conceptually restructuring Buya Hamka's idea of Islamic education as a blend of ethical (*akhlaq*), spiritual (*tauhid*), and logical (reason) elements. Hamka's humanistic-transcendental approach enriches the dialogue on modern Islamic education, which has chiefly been influenced by a technocratic or ideological perspective. Utilising primary texts like Lembaga Budi and Modern Tasauf as an epistemological foundation, and dismantling the divide between religious and general education often seen in Indonesian educational institutions (Khoiriyah et al., 2023). This study's primary theoretical foundation encompasses classical Islamic education theory (al-Ghazali, Miskawaih) and modern perspectives (al-Attas, Abdullah), with Hamka serving as a pivotal intermediary between the two. This research further advances the establishment of an Islamic educational system rooted in indigenous knowledge and global principles.

This research employs thematic analysis of Hamka's writings pertinent to educational concerns. The study involves identifying key themes, including the aim of education, the role of morality, the integration of reason and revelation, and the interaction between people and society. Each issue will be contextualised within the problems of modern Islamic education, including methodology, curriculum, and philosophy. This technique is pertinent as it enables scholars to uncover the underlying structure of meaning inside the text and facilitates critical interpretation of the character's ideas (Ishtiaq, 2019). This method not only elucidates Hamka's ideas but also interprets them philosophically and constructively to address the requirements of advancing a future Islamic education paradigm.

This research seeks to redefine the notion of Islamic education as articulated by Buya Hamka from a humanistic-transcendental viewpoint using a qualitative literature methodology. This research explicitly seeks to identify fundamental elements in Hamka's philosophy that might address deficiencies in present Islamic education discourse, including the unification of ethics, spirituality, and reason. This research also seeks to examine the significance of Hamka's ideas in the advancement of a more ethical, inclusive, and value-oriented Islamic education

curriculum. This method aims to provide both intellectual and practical contributions to the revitalisation of Islamic education in Indonesia and the broader Islamic world.

B. RESEARCH METHODS

This study employs a qualitative methodology, namely library research (Snyder, 2019), to explore and analyse Islamic educational thought in the writings of Buya Hamka. This technique is pertinent, as the research's primary emphasis is on comprehending and interpreting meaning within the text rather than on quantitative assessment or empirical intervention (Olanrewaju et al., 2020). Library studies enable academics to investigate the philosophical and ethical ideas in the tales of ancient individuals through an interpretive methodology (Fiantika et al., 2022). This research is based on Buya Hamka's main writings that elaborate on education and morality, supplemented by secondary scholarly literature. The primary objective of this strategy is conceptual reconstruction rather than demographic generalisation.

This study's thematic-philosophical examination was executed over multiple systematic phases. The researcher commenced textual familiarisation by perusing Hamka's principal works multiple times to discern recurring ethical notions and Sufi idioms. Secondly, preliminary coding was conducted to categorise essential moral-spiritual concepts identified in Lembaga Budi, Tasauf Modern, and Tafsir al-Azhar. The resultant codes were categorised into conceptual clusters that represented Hamka's fundamental educational concepts, including spiritual purification (*tazkiyat al-nafs*), moral self-discipline, and the integration of knowledge and action. Fourth, these clusters were evaluated and enhanced by comparing them with existing scholarship and conducting cross-textual analysis. The elements were ultimately delineated and consolidated into a cohesive model of Sufi moral instruction. This analytical sequence adheres to the theme analysis methodologies established by Braun and Clarke (2006) and complies with the qualitative rigour standards set forth by Nowel et al. (2017).

This research used systematic recording of scientific articles and publications rather than using tools such as surveys or interviews for data gathering. Data collecting methods included a literature study of both printed and digital manuscripts, including Hamka's original texts and supplementary scientific research from esteemed publications. Researchers used auxiliary tools, including data cards and theme tables, to categorise idea groups. A thematic analysis technique, as delineated by Nowell et al. (2017), was used for data analysis, including steps of initial coding, topic identification, and story development. Content validity was maintained by theoretical triangulation and comparative analysis of the works of key people and relevant literature.

C. RESULT AND DISCUSSION

The findings of this study reveal that Buya Hamka's concept of Islamic education emphasises the development of moral character and proper conduct as the foundation of learning. Rather than focusing solely on the transmission of knowledge or technical skills, Hamka views education as a transformative process that nurtures values and instils ethical behaviour. He argues that morality is the key pathway to achieving human perfection—both spiritually and socially. This principle is clearly reflected in his works, particularly *Budi Institut*, which underscores education as a means to purify the heart, enlighten the mind, and

strengthen personal integrity. Scholars widely agree that this ethical dimension is central to Hamka's educational philosophy, suggesting that he envisions Islamic education as a normative and transcendental endeavour, rather than one limited to pragmatic curricular goals.

Alongside moral and ethical ideals, the aspects of spirituality and humanism in Hamka's educational philosophy are significant discoveries that define the distinctiveness of his methodology. Education encompasses the cultivation of intellectual abilities and the enhancement of spiritual consciousness through the synthesis of reason, emotion, and religion. Hamka contends that authentic education cultivates self-awareness of humanity's essence as God's creations and stewards on earth. Consequently, spirituality is not isolated; rather, it is intertwined with the development of inclusive and adaptable personalities in relation to social reality. This discovery indicates that Hamka's methodology integrates the transcendental dimension (faith) with universal principles such as honesty, accountability, and empathy. The synthesis of humanism and Sufism in Hamka's educational framework renders it a pertinent, contextually relevant educational paradigm imbued with noble principles.

Additional results indicate that Hamka's educational philosophy embodies a strong national ethos, aiming to cultivate a generation that is both religious and nationalistic. The principles of patriotism, communal solidarity, and commitment to the community are essential components of a comprehensive Islamic education. In this perspective, Islamic education encompasses not only private or spiritual dimensions but also entails certain social and national obligations. Literature studies indicate that Hamka's thought has an integrative tendency that amalgamates moral education, divine consciousness, and national identity. This confluence renders Hamka's model of Islamic education both spiritually visionary and socially practical. Consequently, Hamka's Islamic educational method warrants further advancement as a holistic, integrative, and revolutionary paradigm for character education

1. Ethical and Character Development

Buya Hamka consistently asserted that the essence of Islamic education lies in cultivating exemplary morals or character rather than mere intellectual attainment (Nugroho & Fathony, 2024). For Hamka, morals represent the integration of spiritual principles into everyday behaviours, resulting in the development of a consistent moral character. This aligns with his conception of *adab* as the epistemological and pedagogical ethical base. Hamka developed a paradigm of moral education that emphasises the absorption of religious and societal ideals through self-discipline (Prayitno & Mubarok, 2022). Consequently, character education under Hamka's concept aims to cultivate exemplary individuals who are devoted to God and beneficial to society (Amanullah et al., 2023). This concept underscores that Islamic education should be normative and transcendental rather than uncritical.

Hamka delineated three principal phases for cultivating exemplary morals: habituation (*ta'wil*), self-protection (*iffah*), and bravery (*syaja'ah*), which illustrate the transition from spiritual conduct to social action (Amanullah et al., 2023). These phases exemplify comprehensive development, transitioning from purpose to habit and, subsequently, to actual moral bravery. This concept aligns with the principle of habituation in contemporary character education, highlighting the significance of environment and regular practice (Susanti, 2023). Hamka uniquely positions Sufi spirituality as the cornerstone of values, ensuring that moral

habituation transcends mere cultural practices and serves as a way of soul purification (Ariga, 2014). This underscores that, as Hamka argues, character development is not only technical but also transformational. Consequently, this paradigm serves as a pertinent framework for spiritual-humanistic character education.

Unlike the concept that just prioritises exterior ethics, Hamka emphasises the alignment of reason, emotion, and revelation in moral education (Arifin, 2024). Reason serves as a reflecting instrument that translates moral principles into logical thought, while the heart operates as a means to see the ramifications of religion. This amalgamation is a crucial asset in addressing modern ethical dilemmas, such as radicalism and consumerism (Ciptadi et al., 2025). Furthermore, a literature analysis reveals that Hamka places a greater emphasis on interior morality as the cornerstone of character development, rather than solely focusing on exterior conduct. This suggests that Hamka's paradigm is profound and resilient in the face of contemporary challenges. This synthesis implies that contemporary moral education should return to foundational spiritual principles.

The incorporation of Hamka's moral standards in practice requires systematic integration into the curriculum and educational policy. Hakim et al. (2024) advocate enhancing the emotive and spiritual dimensions of the Islamic Religious Education curriculum, emphasising the cultivation of honesty, accountability, and compassion in classroom interactions. Susanti (2023) underscores techniques such as *uswatan hasanah*, *mau'izhah hasanah*, and *qishah* to impart morality via exemplification, counsel, and narratives. This application circumvents moral education that consists solely of rote memorisation of ideals devoid of contemplation. This approach necessitates enhancing the capabilities of religious educators as motivators and character developers. Consequently, Hamka posits that the evolution of morality is not incidental; instead, it requires a supportive and integrated educational framework.

Hamka's moral framework is pertinent; however, its actual application faces challenges, particularly due to the predominance of academic achievement and insufficient teacher preparation (Arifin, 2024; Utomo & Dartim, 2020). This illustrates the disparity between the theoretical framework and the actual practices of schools that prioritise scores and accreditation (Panghegar et al., 2024). Consequently, it is essential to conduct empirical research to assess the efficacy of incorporating Hamka's values into the school character curriculum. This study agenda facilitates cooperation among scholars, practitioners, and policymakers to reform moral education. This synthesis underscores that, in the absence of structural action, Hamka's ideas will remain only rhetorical speech. Consequently, the execution of Hamka's moral paradigm requires meticulous curriculum design and educational policy.

2. Spirituality and Humanism in Education

Buya Hamka's educational philosophy prioritises the amalgamation of spirituality and humanism, positioning the inner dimension as the cornerstone of students' ethics and compassion. According to the research of Sihombing & Alamsyah (2024), Sufi principles such as honesty, patience, and humility serve as fundamental components of character education, harmonising spiritual, moral, and social dimensions. This approach aligns with the contemporary Sufi ethos presented in Hamka's Modern Sufism, which asserts that cultivating

the soul enhances spiritual profundity and fortifies interpersonal connections. Hamka utilises Sufi values as a mechanism for character development, offering an educational paradigm that is not only normative but also transformational and contextual. Research by Nufus (2021) revealed that Hamka's Sufi mysticism cultivates a serene, stable, and socially productive generation. This synthesis demonstrates that Hamka's spiritual education transcends the confines of knowledge and humanity, establishing a new paradigm for 21st-century education.

The research conducted by Salsabilla et al. (2024) underscored the critical importance of Spiritual Quotient (SQ) within the context of Hamka's Islamic education, positing spiritual intelligence as a fundamental pillar that must complement both IQ and EQ in human growth. This method highlights that spiritual intelligence may preserve people's moral integrity and foster emotional resilience (Utomo et al., 2022). This research aligns with modern views that see spirituality as an element of psychological and social dynamics in character education. Hamka said that spiritual intelligence is not an extraneous trait, but rather an intrinsic human capacity to comprehend the significance of life and the purpose of existence. Thus, Islamic education must cultivate a sense of divinity and inner connectedness as fundamental qualities in pupils. Consequently, Hamka's spiritual-humanism presents a comprehensive framework that is almost unparalleled in contemporary educational models.

The research by Novika et al. (2024) demonstrates that spiritual-humanist education under Hamka's philosophy aims to cultivate a generation that is not just religious but also critical, adaptable, and socially and intellectually engaged. This methodology signifies the efficacy of Hamka's paradigm as a "liberation education" capable of deconstructing the conventions of religious texts and humanising essential principles (Nurhadi & Rozi, 2020). Hamka's spiritual humanism repudiates the dichotomy between science and religion, instead integrating both within an educational framework that cultivates ethical consciousness. This synthesis is intriguing since it utilises the essence of humanity as the basis for social interaction and logical understanding. This research demonstrates that spiritual humanism provides a robust response to the identity problem in the context of globalisation.

The execution of Hamka's spiritual-humanism encounters obstacles, particularly within an educational framework that prioritises cognitive and utilitarian dimensions (Karumiadri et al., 2023). Sihombing and Alamsyah (2024) and Salsabilla et al. (2024) emphasise Hamka's conviction that Sufi ideals should be both imparted and embodied in educational and communal actions. This gap underscores the need for curriculum intervention and educator training to authentically integrate the spiritual component rather than merely including it as formal curriculum material. In the absence of structural understanding and institutional support, Sufi ideals may be ignored inside contemporary educational institutions. Consequently, Hamka's practical synthesis is essential to ensure that the spiritual-humanistic revolution transcends mere speech and becomes a continuously executed educational vision.

Hamka's spiritual-humanism significantly contributes to the epistemology of contemporary Islamic education by integrating values and purpose into pedagogical activities (Sutoyo, 2016). This paradigm embodies the integration of revelation, reason, and spiritual sentiments as the cornerstone of a comprehensive Islamic education system. This synthesis demonstrates that transformational education fosters both academic competence and an awareness of diversity and social responsibility. This research demonstrates the significance of

Hamka's philosophy within the global educational framework grounded in universal human values, exemplified by UNESCO's Global Citizenship Education (UNESCO, 2014). Consequently, Hamka's spiritual-humanism may serve as a theoretical and practical framework for educational reform in Indonesia and beyond.

3. National Education and Societal Ethics

Buya Hamka positions national education not as an ancillary activity, but as a fundamental component of Islamic moral education (Vedira & Aprison, 2024). The character curriculum he developed prioritises nationalism as a manifestation of belief rather than just symbolic patriotism (Kumalasari & Wibowo, 2021). This notion is shown in character education that incorporates the principles of divinity and patriotism as a cohesive moral framework. Hamka sees devout and patriotic persons as catalysts for social change capable of harmonising cultural and religious disparities. Research on the history of character education emphasises the relevance of Hamka's framework for building social harmony in a pluralistic society (Kumalasari & Wibowo, 2021). Thus, according to Hamka, the national education framework is holistic, combining spirituality, morality, and national responsibility.

The virtues of Pancasila, including social justice, unity, and compassion, are also evident in Hamka's discourse on national education (Yuniarto et al., 2023). He advocates for the internalisation of these ideals via everyday activities in students' social interactions, rather than mere theoretical study. The reinforcement of national ideals via example narratives and local culture might enhance the sense of unity (El-Mubarak & Hassan, 2021). This educational methodology aligns with the principle of contextual learning, which prioritises meaningful and relevant learning (Salsabilla et al., 2024). This synthesis demonstrates that Hamka's national education is not derived solely from governmental directives but is constructed from the religious and cultural values inherent in society. This methodology is very pertinent in addressing the difficulties of social fragmentation and identity in the context of globalisation.

Hamka perceives instructors as supporting adversaries, namely those who concurrently foster religion and promote collaboration. Hamka says that an exemplary educator not only imparts knowledge but also instils a profound love for one's country and fosters empathy towards others. Hamka conceptualises teachers as moral and nationalist exemplars who inspire beyond mere academic instruction (Alfian, 2019). This method promotes the development of democratic, inclusive, and patriotic educational methods inside schools. This synthesis highlights Hamka's educational paradigm as 'moral-national education,' characterised by collaboration and the emergence of national ideals via social interaction. Consequently, educators assume the role of character facilitators rather than just content deliverers.

While Hamka's concept of national education is robust, literary analyses also highlight difficulties in its implementation within contemporary schools, particularly the prevalence of academic curriculum and disjointed religious teaching. Henny et al. (2024) recognised inadequate teacher understanding of the integration of religious, moral, and nationalist principles as the primary impediment. The research by Salsabilla et al. (2024) identified comparable issues, including the lack of teacher training to integrate elements of religion and nationality in education. This signifies the need for a more comprehensive teacher professional development program. This critical synthesis indicates that, in the absence of systematic action,

the national ideals established by Hamka are in danger of devolving into pseudo-symbols. Consequently, policy and training measures are essential for implementation.

Hamka's national education, in theory, enriches the discourse on Citizenship Education through values and spirituality. His paradigm integrates aspects of Islamic spirituality with the philosophy of global citizenship, resulting in individuals who are both religious and critically inclusive. This aligns with the global character education paradigm, including UNESCO Global Citizenship Education, which stresses tolerance and communal responsibility (UNESCO, 2014). This synthesis affirms that Hamka's ideas serve as a conceptual framework for civic education in a complex, multidimensional environment. Consequently, Hamka's viewpoint serves as the foundation for conceptualising a robust, humanistic, religious, and contemporary education in Indonesia.

4. Incorporation of Rationality and Divine Insight in the Educational Framework

According to Buya Hamka, a defining feature of the epistemology of Islamic education is the harmonious blending of reason (*'aql*) and revelation (*naql*) (Febriyani et al., 2024). The foundation of Islamic knowledge is derived not only from revelation but also from reason and sensory experience to attain comprehensive truth (Purnomo & Sumiarti, 2023). Hamka recognises that revelation imparts moral certainty, but reason serves as a cognitive tool that structures pupils' thought processes. Consequently, a balanced education must include both elements to cultivate credible and ethical knowledge. This synthesis underscores that Islamic education must incorporate religion and reason into a cohesive epistemic framework.

The amalgamation of reason and revelation is a crucial approach in equipping students to confront the epistemic intricacies of the contemporary day (Malik et al., 2022). Hamka recognised that reason without revelation may lead to moral relativism, while revelation lacking the reinforcement of reason may result in dogmatism that stifles innovation. Consequently, reason is used to evaluate revelation contextually via a critical thinking process. This method aligns with the notion articulated by the journal Ethical Curriculum Development, which emphasises the significance of integrating revelation and reason in value-based schooling. Hamka's concept offers an Islamic education that embraces modern science while being impervious to theological distortion.

Hamka's concepts of reason and revelation are not only theoretical; they are systematically integrated into the curriculum and pedagogical approaches (Erwin et al., 2024). The epistemology of Islamic education emphasises the significance of using scientific techniques grounded in revelation and validated by sensory experience, intuition, and common sense (Fahmi et al., 2024). This aligns with Hamka's perspective that the educational process should include stages of cognition, contemplation, and the application of spiritual principles in practical life. Consequently, this approach guarantees that the acquired information is both scientifically valid and ethically and spiritually significant. This synthesis demonstrates the significance of Hamka's approach in contemporary education, which necessitates the integrity of values.

A critical review of several studies reveals that the combination of reason and revelation faces significant problems, particularly within educational contexts dominated by technocratic and secular paradigms. The research by Hasibuan and Hidayat (2024) asserts that the worship

of academic performance often disregards spiritual values as an epistemic basis. This difficulty becomes especially evident when the national curriculum intersects with both religious and scientific topics, but fails to combine them cohesively. This circumstance necessitates reformulating the curriculum and strengthening human resources to implement Hamka's integrative concepts effectively. Consequently, Hamka's educational framework necessitates systematic procedures and rigorous training to ensure the harmonious and constant realisation of reason and revelation.

Hamka's synthesis of reason and revelation enhances the epistemological framework of Islamic education, making it comprehensive and relevant to world concerns. The synthesis of values, science, and spirituality aligns well with the current educational revolution, exemplified by al-Faruqi's notion of Islamization of Knowledge, which aims to integrate modern knowledge with Islamic principles (Muslih et al., 2024). Hamka's concept aligns with the comprehensive framework of Inclusive *Tawhid*, which emphasises the diversity of values and humanistic contemplation within Islamic education. This philosophical synthesis positions Hamka as a significant contributor to the development of the theoretical framework of transformative Islamic education. Consequently, Hamka's amalgamation of reason and revelation may serve as a robust epistemological basis for constructing a cultured and forward-thinking educational paradigm.

5. Analysis of Secularisation and the Dilemma of Contemporary Educational Objectives

Buya Hamka said that contemporary education has adopted a secular orientation, prioritising science and utilitarianism while progressively devaluing moral and spiritual values. Research conducted by Putra and Nasution (2022) substantiates that Hamka saw the transition of contemporary education towards cognitive and technological dimensions as a factor contributing to the decline in students' moral integrity. Hamka referred to this crisis in educational objectives as "education makes individuals intelligent without compassion," hence resulting in a character imbalance (Qodim, 2022). This critique underscores the ethical need for education to foster spiritual development in pupils rather than focusing solely on scientific accomplishments. The synthesis of the literature review affirms that Hamka advocates for transformational education that encompasses cognitive, emotive, and spiritual dimensions. Consequently, the secular paradigm, which distinguishes between information and values, may engender a morally superficial generation.

Khoir et al. (2025) assert that Hamka adopts a critical stance toward the education system, which systematically segregates the curriculum into general and religious knowledge, with insufficient integration between the two. This strategy engenders identity fragmentation; pupils acquire information while forfeiting their moral and spiritual foundations. Hamka underscores the need for a curriculum that integrates the realms of revelation and secular knowledge while maintaining an ethical focus. Education should aim to cultivate a well-rounded individual who is "knowledgeable, civilised, and pious" (Karatsiori, 2023). This combination necessitates a reevaluation of the national education system to cultivate individuals who are both proficient and possess strong moral character. Consequently, Hamka's critique of

the secularisation of contemporary education serves as an appeal to policymakers for comprehensive curricular reform.

Hamka perceives the prevalence of the secular paradigm as resulting in spiritual isolation from educational environments, characterised by value-free learning and just symbolic moral instruction (Busti et al., 2025). Hamka explicitly repudiates the educational culture that neglects religion and ethics in pedagogical methods (Basri et al., 2024). This approach diminishes education's transcendental goal, reducing it to a purely instrumental activity. The synthesis emphasises that Hamka advocates for an education that cultivates not just knowledgeable individuals but also religious and ethical ones. Implementing this notion requires reevaluating the values and structure of school-based educational activities to ensure that learning has spiritual and social significance. Criticism of the consummation of secularisation is not only rhetoric, but a need for substantive structural reform in the education system.

Desita evaluated that Hamka, as a transformative figure, has played a crucial role in shaping contemporary educational institutions that emphasise Islamic principles, exemplified by Al Azhar (Selvia et al., 2023; Setyawan & Dopo, 2020). This backdrop illustrates Hamka's efforts to provide an educational framework that harmonises science and religion. A literature synthesis indicates that such a school model may serve as a practical laboratory for evaluating the integration of revelation and general scientific curricula (Yuslan et al., 2024). The primary problem is replicating this paradigm in other educational institutions while preserving its core nature. Consistent with al-Faruqi's concept of the "Islamization of Knowledge," Hamka advocates spiritual principles as the cornerstone of all education. This model provides strategic guidance for transforming the national education system.

Hamka's criticism of the secularisation of contemporary education theoretically reinforces the foundation of a comprehensive Islamic education that integrates science, ethics, and spirituality (Zahra et al., 2022). This notion aligns with al-Faruqi's perspectives on the Islamization of science and on a comprehensive educational framework encompassing cognition, emotion, and spirituality. The synthesis of the literature indicates that Hamka's paradigm significantly contributes to the worldwide discourse on humanistic and meaningful education. This transformational, value-based curriculum can address contemporary education issues, including identity fragmentation, academic stress, and the erosion of human values. Consequently, Hamka's criticism of secularisation serves not only as a repudiation but also as a foundational framework for constructing a cultured and forward-thinking educational paradigm.

A contextual best practice exemplifying Hamka's Sufistic moral education is evident in various Muhammadiyah boarding schools, where moral development is incorporated through daily spiritual discipline, ethical contemplation, and teacher role-modelling (*uswah hasanah*) within a structured life system (*nizham al-hayah*) (Biyanto, 2017; Kaplan & Zarkasyi, 2024; Zakariyah et al., 2022). In these educational settings, students assimilate essential virtues such as sincerity, humility, mutual assistance, and integrity through collective worship, mentoring relationships, and community responsibility, illustrating that moral development arises from spiritual awareness and experiential practice, rather than solely from doctrinal instruction (Lahmar, 2024). Hamka's spiritual-ethical paradigm is significantly relevant in modern

Muhammadiyah schools, contingent upon a value-oriented culture, exemplary educators, and reflective communal learning (Barr et al., 2025; Zahra et al., 2022).

D. CONCLUSION

This research suggests that Buya Hamka's Islamic educational philosophy offers a revolutionary approach that cohesively incorporates morality, spirituality, rationality, and nationalism. Utilising a Sufi-modern framework grounded in the principles of adab, tauhid, and reflective thinking, Hamka asserts that genuine education entails the purification of the soul, the cultivation of virtuous character, and the enhancement of societal duty. A thematic study of Hamka's principal writings, including Modern Sufism, Philosophy of Life, and the Institution of Virtue, demonstrates that the educational framework he advocates transcends dichotomies between general knowledge and religion, as well as between the spiritual and the intellectual. According to Hamka, Islamic education is not merely informational but transformative, cultivating the holistic individual (*insan kamil*) who embodies ethical, religious, and patriotic values.

This study's theoretical contribution is the redefinition of Islamic education via a humanistic-transcendental lens. This study provides a conceptual reexamination of Sufi moral education within the framework of Generation Z, addressing the crisis of character and value disarray. This book effectively establishes a synthetic framework for integrating revelation, reason, and spiritual experience as the epistemological foundation of modern Islamic education. The research indicates that Hamka's national vision may serve as the basis for a civic education program rooted in prophetic principles and social ethics. This research enhances the academic debate on Islamic educational philosophy in Indonesia by integrating ancient theories (al-Ghazali, Miskawaih) with contemporary perspectives (al-Faruqi, Amin Abdullah).

This study proposes three avenues for further research advancement. Initially, an empirical study is required to evaluate the efficacy of incorporating Hamka's educational ideals into the character education curriculum within official Islamic institutions. A Hamka-based spiritual-humanistic teacher training paradigm must be established to enhance pedagogical competencies in internalising moral and national values. Third, comparative analyses of Hamka's ideas alongside those of other prominent Islamic scholars, such as Syed Muhammad Naquib al-Attas and Fazlur Rahman, may expand the theoretical framework of comprehensive Islamic education. This method will enable Islamic education to address contemporary concerns and serve as a catalyst for cultivating an ethical, critical, and inclusive society in the future.

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