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## Personality of Transformative Muslims by Buya Hamka

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**Abstract-***This paper reviews the personal concept of transformative Muslims according to Buya Hamka. This topic is expected to contribute in the Islamic educational thought as an alternative of thought amid the educational problems in Indonesia. One of the problems that emerge today is the neglect of values and morals in each educational activity. By carrying out library research, this article revealed the concept propounded by Buya Hamka regarding with transformative Islamic education that should be emphasized on maximal efforts in fostering and strengthening the personality of transformative Muslims, resulting in changes toward more humanist, liberative and transformative attitudes and behaviors. Individual personality that includes the mind, soul, aspiration and physical figure should be developed comprehensively. Educational efforts in building a transformative Muslim personality can be carried out by practicing the activities of thinking and working. Therefore, the expectation of the benefits of preparing independent and responsible generations who are able to heed all the values and morals are attained.*

**Keywords:** *Personal Education, Transformative Muslims, Buya Hamka*

**Abstrak-***Tulisan ini akan mengulas tentang konsep pribadi muslim transformative menurut Buya Hamka. Topik ini diharapkan dapat menyumbangkan pemikiran pendidikan Islam sebagai alternative pemikiran di tengah permasalahan dunia pendidikan di Indonesia. Salah satu masalah yang muncul dalam dunia pendidikan hari ini adalah terjadinya pengesampingan nilai dan akhlak dalam setiap kegiatan pendidikan. Dengan melakukan kajian pustaka (library research), artikel ini akan menunjukkan bahwa konsep pemikiran Buya Hamka tentang pendidikan Islam transformatif hendaknya menekankan pada upaya maksimal dalam menumbuhkan dan menguatkan pribadi muslim transformative, sehingga terjadi perubahan sikap dan perilaku menuju arah yang lebih humanis, liberatif dan transformatif. Pribadi*

*individu yang mencakup dari akal, budi, cita-cita dan bentuk fisik seseorang yang harus dikembangkan semaksimal mungkin dan seutuhnya. Upaya pendidikan dalam menumbuhkan pribadi muslim transformative dapat dilaksanakan dengan melatih berfikir dan melatih keterampilan bekerjanya dengan baik, sehingga harapannya mampu memberi manfaat dalam mempersiapkan generasi-generasi yang mandiri dan bertanggung jawab yang mampu mengindahkan semua aturan nilai dan akhlak.*

**Kata Kunci:** *Pendidikan Pribadi , Muslim Transformatif dan Buya Hamka*

## **A. Introduction**

Buya Hamka is one of the most relevant figures in the provision of thoughts within the society. Particularly in the realm of Islamic education in Indonesia, the study of Hamka's thought and his charisma as a religious leader and scholar is expected to provide alternative solutions for the inequality of Islamic education in Indonesia. It includes his contribution of the concept of Islamic educational thought and its potential as the power of social transformation.

This study reveals the concept of Islamic education instigated by Buya Hamka, particularly related to the concept of transformative Muslims personality, in order to be a reference for alternative solutions of social and cultural problems in Indonesia. In contemporary language, it is known as Transformative Islamic Education, education that is able to become a social problem solver and requires the role of individuals, groups, and society in general.<sup>1</sup> On that basis, the focuses of this study were: (1) What is the concept of transformative Islamic education propounded by Buya Hamka?, (2) What is the profile of transformative Muslim personality according to Buya Hamka?, (3) What is the relevance of Buya Hamka's Islamic educational thinking in association with the contemporary Islamic educational problems as an attempt to uncover the contribution of the transformative Islamic education in Indonesia?

## **B. Theoretical Framework**

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<sup>1</sup>M. Syafii Anwar, *Pemikiran dan Aksi Islam Indonesia* (Jakarta: Paramadina, 1995), 162.

This study is an effort to analyze Hamka's thought as realized in some of his works by employing the philosophy of education, namely to determine what education is, how to implement it, and what is the benefit or usefulness of education according to Hamka. The focus of this study is preoccupied within the framework of Islamic education. Subsequently, the discussion is linked to the theme of transformative Islamic education as an attempt to obtain a more humane education nuance.

Islamic education is a conscious and systematic effort of an educator to strive in developing the ideal spiritual and physical ability in accordance with the Islamic teachings of the Qur'an and *As-Sunnah*, in order to realize the ideal human beings to carry out their duties as *khalīfah*, a representative of Allah on earth and '*abdullah*'<sup>2</sup> at the same time.

In the realm of Islamic education, there are several terms in Arabic which meanings explain the education in Islam, namely *ta'lim*, *tarbiyah*, and *ta'dib*. *Ta'lim* is education in terms of teaching. *Tarbiyah* is education in terms of fostering and upholding. Meanwhile, *ta'dib* is education in relation with good behavior and verbal communication or better known as moral or character education in the framework of the construction of noble individual<sup>3</sup> as a perfect and integrated individual.<sup>4</sup> Nevertheless, the observation of the phenomena in the current society indicates the direction of Islamic education is merely addressed to *ta'lim* and *tarbiyah*, due to the understanding and mindset of people who incline to be materialistic and material-oriented. Consequently, *ta'dib* orientation is less emphasized.

Transformative Islamic education can simply be defined as a cluster, a thought, a concept and a series of actions carried out by a person, a community and an institution to inculcate humanistic Islamic values in learners and social units, in which the output is the capacity to solve empirical issues in the socio-economic field, community development, political rights consciousness and social justice orientation.<sup>5</sup> This concept of transformative Islamic education is a result of transformative Islamic thought that has been flourished in the realm of Indonesian

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<sup>2</sup>Heri Jauhari Muchtar, *Fikih Pendidikan* (Bandung: Remaja Rosda Karya, 2005), 34.

<sup>3</sup>Ali Ashraf, *Horizon Baru Pendidikan Islam*, terjemahan Sori Siregar (Jakarta: Pustaka Firdaus, 1989), vii-ix.

<sup>4</sup>*Ibid*, p. 105.

<sup>5</sup>Mohammad Ali, "Arus Pendidikan Islam Transformatif di Indonesia: Sebuah Perjuangan awal" (*Jurnal Suhuf* Volume 29 Nomor 1), May 2017, 7-8.

thinking. Transformative thought roots from the basic view that the ultimate mission of Islam is humanity. Hence, Islam must be able to serve as a force that persistently motivates and transforms society with its various aspects into both praxis and theoretical larger scales.<sup>6</sup>

Moeslim Abdurrahman explicated that transformation should be a humanitarian movement that promotes the equal social life before Allah SWT. The transformative movement that nurtures the attentiveness for others and inspires the actions of solidarity. It is aimed at promoting human partnership on the basis of an consciousness of the faith that the history of a people can only be changed by Allah SWT if there is the will and effort of all members of the people. Transformation is the most humane way to change the history of human life. The process requires “assistance”, instead of direction or coercion. Transformation is basically a cultural movement based on liberalization, humanization, and prophetic transcendence. It changes the history of society by the society itself, towards a more participative, tolerant, and emancipatory. An aspiration that symbolizes the appreciation of human dignity and values, the respect for other’s belief and the tradition of diverse opinions. To attain such an aspiration, it might be an uneasy task. Moreover, it must be initiated by people whose view of life is concentrated on the issue of social inequality as a challenge of common faith.<sup>7</sup>

Participative social transformation is commenced by organization. Dynamic transformative movement from, by, and for society. Transformation is holistic, relating to the entire dimension of the transformation of values, individual behavior and collective structure of society. Transformative movement must create as a collectiveness, togetherness atmosphere among the members of society in discussing and perceiving reality, in seeking opportunities behind reality and in jointly deciding how to change that reality to be more meaningful based on the basic principles of humanity as equal as the *Khalifah* or representative of Allah SWT on earth to create a prosperous society.

## **C. Research Method**

### **1. Research Type**

This study is as a qualitative research in the form of library research in which the source of data was relevant documents. The research was carried out by philosophical-historical approach, the analyzed data were the data obtained from the literature review of books relevant to

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<sup>6</sup>M. Syafii Anwar, *Pemikiran*, 162.

<sup>7</sup>Moeslim Abdurrahman, *Islam Transformatif*, ed. II, (Jakarta: Firdaus, 2005), 40.

the discussion, including the analysis of history and a figure's thought. Subsequently, in-depth analysis was done to the collected data to formulate a certain concept.<sup>8</sup>

Furthermore, in a library research, the collected data were analyzed. The existing patterns, correlation, effect, laws, concepts and principles were determined to construct a coherent and systematic theoretical framework in accordance with the purpose of a research. In addition, library research is closely linked to the history of events or chronology as well as to the characters of a figure.<sup>9</sup>

In this study, inductive approach was used as a method of library research. The data were obtained as many as possible from predetermined data sources on issues relevant to the object of study. Subsequently, they were analyzed to produce a conclusion that suits the main purpose of the study.<sup>10</sup>

## **2. Data Sources**

In qualitative research with library research, there are two data sources as the material of discussion on that research, namely primary and secondary data source. Primary data is the main data as the main source of the research. Meanwhile, secondary data is data obtained not from the main source but has relevance to the main object of research discussion.<sup>11</sup>

Primary data of this study were obtained with reference to Buya Hamka's books entitled "*Falsafah Hidup*" and "*Pribadi Hebat*". These two books are perceived to represent Hamka's thoughts from the time span of 1950-1960, both in terms of world view and way of life. In addition, they reflect Buya Hamka's thought or in other words they imply Hamka's attitude and behavior, particularly when he experienced historic events in 1950-1960.<sup>12</sup> Furthermore, the sources of secondary data were the books relevant to the discussion of research, including the works of Buya Hamka such as *Tasawuf Moderen*, *Ghirah dan*

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<sup>8</sup>budin Nata, *Filosafat Pendidikan Islam 1* (Jakarta: Logos Wacana Ilmu, 1997), v-vi.

<sup>9</sup>Amin Abdullah, *Metodologi Penelitian Agama (Pendekatan Multidisipliner)* (Yogyakarta: Lembaga Penelitian UIN Sunan Kalijaga, 2006), 192.

<sup>10</sup>Sutrisno Hadi, *Metodologi Research* (Yogyakarta: Yasbit Fakultas Psikologi Universitas Gajah Mada), 37.

<sup>11</sup>Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Penerbit CV. Alfabeta), 1-3.

<sup>12</sup>Irfan Hamka, *Ayah*, 253-263.

*Tantangan Hidup Umat Islam*<sup>13</sup>, *Sejarah Umat Islam, Pelajaran Agama Islam*,<sup>14</sup> *Lembaga Hidup* and other works written by various authors, in the form of books, articles, or publications that supported this study.

Among the books selected as secondary data sources in this study was a book entitled “*Ayah*” that was written by Hamka’s son, Irfan Hamka. In addition, a previous study that became a reference and one of the secondary data sources in this study was the report of a lecturer of Universitas Negeri Yogyakarta/UNY) entitled “*Buya Hamka dan Muhammadiyah*”.

### **3. Data Analysis Method**

This research used descriptive analysis method with philosophical-historical approach. Descriptive analysis consists of three primary activities, namely data reduction, data presentation and conclusion.<sup>15</sup> *First*: data reduction. After the data collection was completed, the data were sorted in accordance with the object of research, by classifying, guiding, organizing and sorting irrelevant data. Thus, the data relevant to the research would be easier to interpret in the next phase.

*Second*: the data would be presented in the form of a systematic narrative to be described. *Third*: the conclusion of the data that has been presented by using the analysis relevant to the object of research and determined the key points in accordance with the object of research.<sup>16</sup>

In addition, the method of data analysis in this study was conducted by reviewing all available data from various sources as the subject of in-depth analysis, with a philosophical approach. Furthermore, the collected research data were analyzed with qualitative data analysis, which was by seeking for correlation, coherence, and relevancy of the existing data. Ultimately, the analytical process would provide a comprehensive and integral description of the object as the main objective of this research.<sup>17</sup>

## **D. DISCUSSION**

Who does not know Buya Hamka? All the scholars and intellectuals throughout the archipelago undoubtedly know him. He is *ulama*’ with real name Haji Abdul Malik Karim Amrullah, a scholar and religious

<sup>13</sup>Hamka, *Ghirah dan Tantangan Hidup Umat Islam* (Jakarta: Bulan Bintang, 1957).

<sup>14</sup>Hamka, *Pelajaran Agama Islam* (Jakarta: Bulan Bintang, 2012).

<sup>15</sup>Amin Abdullah, *Metodologi*, 195.

<sup>16</sup>*Ibid*, p. 196.

<sup>17</sup>Sugiyono, *Memahami*, p. 92-95.

leader who was born in Maninjau, West Sumatra, on February 17, 1908.<sup>18</sup> Hamka is a renowned Muhammadiyah figure and a Masyumi figure at once. In addition, he is also outstanding as a literary scholar.<sup>19</sup>

Buya Hamka's works are one of the .....for readers throughout the country. His books have been sold-out and re-printed for several times. In addition, his works are not only fond by the public in Indonesia, but also in Malaysia, Singapore, Brunei Darussalam, and Southern Thailand, as well as used as one of the reference books in the religious sciences, social sciences, and other disciplines.<sup>20</sup> His major books include *Falsafah Hidup*<sup>21</sup>, *Tasawuf Modern*<sup>22</sup>, *Lembaga Budi*<sup>23</sup>, *Pribadi Hebat*<sup>24</sup>, *Lembaga Hidup*<sup>25</sup>, *Sejarah Umat Islam*<sup>26</sup>, *Tafsir Al-Azhar*<sup>27</sup>, *Tenggelamnya Kapal Van der Wijck*<sup>28</sup>, and *Di Bawah Lindungan Ka'bah*<sup>29</sup>.

By considering the background of this study, it can be presumed that the influence of Buya Hamka's works is immense in terms of theory and practice of society in general and Islamic society in particular. It is implied by the public high interest to read his works. In a nutshell, Buya Hamka's works that have been re-printed several times indicate the public interest for understanding his thought.

Additionally, the influence of Buya Hamka on the educational sphere is also indicated by the educational institutions which have oblique association with him, namely Al-Azhar and UHAMKA Jakarta (Universitas Muhammadiyah Prof. Dr. Hamka). It confirms the role of Buya Hamka in contributing his ideas on these institutions.

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<sup>18</sup>Hamka, *Falsafah Hidup* (Jakarta: Republika Penerbit, 2015), summary at back page.

<sup>19</sup>Irfan Hamka, *Ayah (Kisah Buya Hamka: Masa Muda, Dewasa, Menjadi Ulama, Sastrawan, Politisi, Kepala Rumah Tangga sampai Ajal Menjemputnya)* (Jakarta: Republika Penerbit, 2014), p. 289-291.

<sup>20</sup>[Http//Biografi.Buya.Hamka-Biografi](http://Biografi.Buya.Hamka-Biografi) (*Referensi Biografi Tokoh dan Public Figur*) Web.Httpm. Accessed on January 25, 2016 at 10.51 WIB.

<sup>21</sup>Hamka, *Falsafah Hidup* (Jakarta: Pustaka Dini Sdn, 2006).

<sup>22</sup>Hamka, *Tasawuf Modern* (Jakarta: Republika Penerbit, 2015).

<sup>23</sup>Hamka, *Lembaga Budi* (Jakarta: Republika Penerbit, 2015).

<sup>24</sup>Hamka, *Pribadi Hebat* (Jakarta: Gema Insani, 2014).

<sup>25</sup>Hamka, *Lembaga Hidup* (Jakarta: Pustaka Panjimas, 2001).

<sup>26</sup>Hamka, *Sejarah Umat Islam* (Jakarta: Bulan Bintang, 1976).

<sup>27</sup>Hamka, *Tafsir Al-Azhar Jilid 1-9* (Jakarta: Gema Insani, 2014).

<sup>28</sup>Hamka, *Tenggelamnya Kapal van der Wijck* (Jakarta: Balai Pustaka, 2014).

<sup>29</sup>Irfan Hamka, *Ayah*, p. 243-244.

## 1. Biography of Buya Hamka

Haji Abdul Malik Karim Abdullah bin Abdul Karim Amrullah or best-known as Hamka, was born in Sungai Batang, Maninjau, West Sumatera on Sunday, February 17, 1908 from a pious family. His father, Abdul Karim Amrullah or best-known as Haji Rasul, is a prominent *ulama*' and also a local Muhammadiyah figure in Minangkabau who studied Islamic studies in Mecca and pioneered the movement of young generation. Hamka's mother, Siti Shafiyah Tanjung, came from Deli Serdang.<sup>30</sup>

In 1918, Hamka was circumcised in his hometown, Maninjau and at the same time, his father Sheikh Abdul Karim Amrullah returned from his study. Later, Sheikh Abdul Karim Amrullah changed *Surau* jembatan besi that was formerly a place for him to conventionally teach religious education into a *madrrasah* named *Thawalib School*. He indeed had a strong eagerness that his son would be a scholar according to his wishes, therefore, he moved Hamka from *Sekolah Rakyat*<sup>31</sup> in Maninjau to *Thawalib School*. At that time, Hamka was actually studying at a public school in Maninjau hence he did not finish his formal study since he only attended the formal school for two years.<sup>32</sup>

As a voyager in pursuing sciences, Hamka initiated his journey in Yogyakarta, the hometown of Muhammadiyah. With the guidance of his uncle, Ja'far Amrullah, he seized the opportunities to attend number of courses organized by Muhammadiyah and Syarikat Islam.<sup>33</sup> Furthermore, in his journey in Java, Hamka became an acquaintance with H.O.S. Cokroaminoto, Ki Bagus Hadikusumo, R.M. Suryopranoto, and A.R. Fakhruddin. He learned a lot about modern Islamic movement from those figures. At that time, Hamka participated in various discussions and trainings of Islamic movement at Abdi Dharmo Pakualaman, Yogyakarta. Moreover, he also attended their speeches about Islam and socialism.<sup>34</sup>

In addition, Hamka had the opportunity to meet with several key figures, including Syamsul Rijal, in which suggests that Yogyakarta has distinguished significance in the growth and development of

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<sup>30</sup>Hamka, *Ayahku* (Jakarta: Pustaka Panji Mas. 1982),55; lihat juga, Zainuddin Roesmar, *Tuntunan Dakwah dalam Masyarakat Pluralistik Perspektif Metode Dakwah Hamka* (Pekanbaru: Unri-Press. 2002), 24.

<sup>31</sup>It was a formal school at the time, similar to Elementary School at this time.

<sup>32</sup>Rusdi Hamka, *Pribadi dan Martabat Prof. Dr. Hamka* (Jakarta: Pustaka Panjimas, 1983), 2.

<sup>33</sup>Hamka, *Ghirah*, 68.

<sup>34</sup>Rusdi Hamka, *Pribadi*, 78.



Hamka's thought as a fighter and an advocate of Islam. The city had provided a meaningful contribution in constructing Hamka's religious consciousness and in reinforcing his youthful spirit at once, even though he was still an adolescent whose immaturity was partly attached.<sup>35</sup>

Until then, Buya Hamka went to Mecca and studied religion from the scholars there. He also worked in book publishing at the same time, an experience that triggered his talent of writing. During his life, Hamka was a prolific scholar, poet, journalist, writer, and activist in Muhammadiyah organization, and an Islamic politician due to his involvement as a constituent member of Masyumi.

In fact, Hamka produced numerous works, which are distributed to Malaysia and Singapore. At the end of his life, Hamka was pointed as the Head of MUI for two periods, but at the second term of his duty, he resigned and not for so long, he passed away on Friday, July 24, 1981.

## 2. The Concept of Islamic Education by Buya Hamka

Buya Hamka is a religious scholar and writer whose works are deeply imbued with his way of life, particularly his modesty and wisdom. His works are actually coherent with his attitude and his behavior, hence what is written becomes the reflection of his daily life. According to some writers, Buya Hamka's style of writing is more prominent to the firmness of Islamic creeds and Sufism, but enriched with philosophical style of language.<sup>36</sup>

In formulating the essence of education, Buya Hamka highlights the individual characteristic building with Islamic nuance or in his writings referred as "personality". Well established person with all the potential and actualization of human to realize a perfect one in accordance with Muslim's way of life. Hamka explicates in a book entitled *Pribadi Hebat*.

*"The perfect one, in terms of mind, soul, companionship, health, and knowledge, integrate in one person. The integration is what constitutes a "personality". Weak or strong, more or less of all the mentioned properties, leads to the fragile or powerful, more or less personality is what determines the quality of a person."*<sup>37</sup>

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<sup>35</sup>Hamka, *Kenang-kenangan Hidup Jilid I* (Jakarta: Bulan Bintang, 1976), 89.

<sup>36</sup>Rusdi Hamka, *Pribadi*, 78.

<sup>37</sup>Hamka, *Pribadi*, 2.

In another work, Hamka conveyed that one's worth lies not in the quantity of wealth and facilities in life, but the best attitude as evidence of an individual good personality, thus education lies in the construction of one's personal determination to be prepared in facing all kinds of life problems. Furthermore, Buya Hamka writes as follows,

*“An educated person despite of his/her expertise in a particular discipline is not necessarily worthy and wealthy in life if his/her other personality is incomplete or indecisive, particularly related with ethics and morals.”*

*“Many teachers, doctors, judges, engineers and people whose book collection and diplomas are copious, yet they are “dead” in society since they are not “social person”. They live for themselves and his prestige solely, only to chase mundane wealth. Their soul turns to stone, no ultimate goals except pleasure. Their personality is feeble, since they are driven not by the impulse of the mind and soul. Furthermore, their versatility often creates fear, instead of the courage for being alive.”<sup>38</sup>*

As an illustration of what is personality and what kind of personality is intended by Buya Hamka to further be developed by every human being, Hamka described it as follows:

*“A set of one's characteristics and superiorities that shows one's excellence from others, leading to the division of great human and small human. There are human whose life is very meaningful and those whose life is meaningless. The presence is not extraordinary and the absence is not weird.”*

*“A set of mind, soul, aspiration and physical figure, it leads to the value of one's humanity is different to the others.<sup>39</sup> The aim of Education is, to keep children away from a strong sense of power against the weak. Education is to instill a sense that I am a member of society and an inseparable part of a society. A genuine education is to build the children's insight toward their mind and discipline. Not to their own passion and desire and not to those who let them down”<sup>40</sup>*

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<sup>38</sup>*Ibid*, 2-3.

<sup>39</sup>*Ibid*, 4.

<sup>40</sup>Hamka, *Falsafah*, 241.

Thus, it can be concluded that according to Buya Hamka, the essence of Islamic education is an endeavor to develop the entire potential of people, which includes the mind, soul, aspiration and physical figure to realize a good personal as reflected in the daily attitude and behavior in accordance with Islamic teachings. Furthermore, the aim of Islamic education in accordance with the explication of Buya Hamka, is to keep children (read: *learners*) away from any desire to persecute others. With such an aspiration that education will be able to instill a sense that oneself (read: learners) is a member of society and always be a part of society. Moreover, a genuine education is essentially capable of constructing children's insight toward their minds and discipline, instead of towards either their desires or those who control them. It means an aspiration to manifest a perfect one according to the nature of the human creation.

Islamic education is an educational process imbued with the spirit of the Qur'an and As-Sunnah, both theoretically and practically. The essences of education and educational aims that have been formulated previously become a main guide in designing a strategy or method in the implementation of an educational practice. It can be stated that the formulation of the essence and the purpose of education are a basic key to the implementation of education. Buya Hamka implicitly provides an important guide on how to implement the educational process to be realized in accordance with the ideals or goals of education as formerly formulated in his writings. He elaborates his idea as follows,

*“There are two types of personality owned by people who make history of a nation, namely thinker and worker. Person who is creates theory and person who is practices the theory. Therefore, there are two activities in this life, thinking and working.”<sup>41</sup>*

Therefore, education should foster those fundamental capabilities: thinking and working. The ability to think and the ability to realize it must be optimized in the independence era. The thinkers and workers are the ideal personality to elevate and enrich the value of a nation.<sup>42</sup>

Buya Hamka distinguished the two activities that should be carried out by each individual to form such a personality, namely to think and to work. To think means the competence to set up a theory appropriately, while to work means the capacity to realize the theory at the level of

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<sup>41</sup>Hamka, *Pribadi*, 74.

<sup>42</sup>*Ibid*, 76.

working process maximally and appropriately. Buya Hamka further explains in his book “*Falsafah Hidup*” as follows:

*“Children must be educated and nurtured based on their skills and capacities in accordance to the dynamic of the era. The aim of education is to inculcate a child to become a valuable member of society in the social life. People imbued with humanity regardless their livelihood. People promote union and freedom. A Democratic education. Any education aimed at other directions except the above is an education that annihilates the personality as God’s gift.”<sup>43</sup>*

In another elucidation, Buya Hamka provides a more specific explanation of the procedures that should be performed in pertaining with the implementation of education as follows:

*“Give children a space to think and guide them in a free circumstance. Don’t force to them, children receive lessons that are not in accordance with their skills, either from teacher, parents, or the rule. To prevent them like a tree with withered shoots because it is watered in the middle of the day. Leadership and open-minded education is like air and sunlight. Let them exposed by the air and the sun, hence they will be able to survive, solely by verbal, has not been successful to educate children. The most important is if they imitate the role model and their parents.”<sup>44</sup>*

Accordingly, Buya Hamka suggested the process or the implementation of Islamic education to realize the personal perfection (*insan kamil*) as a God’s gift is comprised of two substantial activities, namely to rehearse for thinking and for working integratively and comprehensively. Thus, the outcome will be a perfect personality (*insan kamil*) as a member of society with high sense of humanity and compassion.

Furthermore, in both of the activities, Buya Hamka explicitly described the rehearsal to think is included the process of education that is initiated by exploring the children’s skills, promoting freedom of thinking by being role model for them, inviting them in discussion or deliberation, teaching them disciplines particularly religion and science

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<sup>43</sup>Hamka, *Falsafah*, 240.

<sup>44</sup>*Ibid*, 241.

in an integrated method hence they will be contended with their mind and soul, not their desire and lust.

In pertaining with the rehearsal to work, it can be conducted by teaching children for being independent, not imposing certain willingness, and teaching them responsibility by giving them a role in the environment. In addition, it is important to treat them reasonably instead of spoiling them. Spoiling a child will only create a weak personality or *syakhsiyah dho'ifah*.

A strong grip in the vision and mission of education will fortify the steps and process of its implementation towards the aspired goals, therefore, the results can be heading for the role in providing optimum benefit for others or society. Likewise, the benefits of education in the concept of Islamic education as propounded by Buya Hamka, which is implied in his writings, among them are as follows,

*“The old-fashioned education that was solely prioritized on memorization requires mind and weakens energy. Once after the Independence, Mohammad Hatta visited a school in Sumatra. Students were studying. He asked them, “Who are the Indonesian representatives abroad?” None can answer this question. Since then, there is a consciousness among educational stakeholders on, what are the benefits of school in the Independence era, is education apart from the community development or is it the incarnation of society?”<sup>45</sup>*

*“Therefore, education that fosters both fundamental abilities: thinking and working. The ability to think and the ability to work must be reinforced in the Independence era. Thinkers and workers are the ideal personality to elevate and enrich the value of a nation.”<sup>46</sup>*

Education is intended to prepare the valuable successor generation to carry on the struggle in maintaining and filling the Independence, instead of being a slave in the homeland. It is corroborated in other writings as written by Hamka in *Falsafah Hidup*, as follow:

*“The success or failure of life to be endured by a child, from childhood to adulthood, to old period, all of them are determined*

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<sup>45</sup>Hamka, *Pribadi*, 76.

<sup>46</sup>*Ibid*, 76-77.

*during the construction and rehearsal initiated from childhood. It is in the past that the future is directed, the dream of each one of us. A dream of society and a dream of nation. In the future to come is we rely on all of our dreams and our aspirations”.*<sup>47</sup>

*“The former education, good or bad, is not merely lingered in the children but also the whole nation. The basis of education is to create an independent human being in an independent homeland, not to be a slave in the homeland. Thus, there will be a powerful sense of freedom in a people, a nation and a homeland.”*<sup>48</sup>

Essentially, the role of education is implied by Buya Hamka in his writings, namely the preparation for young generations so as they are prepared to carry on the struggle for filling the Independence days in the future. Nevertheless, consciously or unconsciously, the upcoming challenges will be more complicated, hence the older generation should uphold the basics of Islamic education in accordance to the genuine values. Therefore, Buya Hamka suggested the benefit of Islamic education is to prepare determined learners, spiritually and scientifically, in facing the increasingly complex challenges of the age. Explicitly, it is to prepare skillful generations in all spheres of life (social, political, economic, health, technological, educational, *etc.*) in order to optimize and defend the Independence of the country, instead of being a slave in this wealthy homeland. In other words, the implementation of education is expected to be beneficial for creating independent and free humans.

### **3. Buya Hamka’s Islamic Education: the Relevance of the Transformative Muslim Personality Building**

By carrying out an in-depth study of the concept of Islamic education through Hamka’s writings, it reveals that his concept of Islamic education is the orientation towards personality reinforcement. Meanwhile, the scope of personality includes mind, soul, aspiration and physical figure. The contemporary condition of Indonesian education has a propensity to focus on materialistic achievements instead of individual personal building.

Buya Hamka has proposed the essence and aim of education oriented towards personality reinforcement as an alternative solution relevant to the contemporary challenge and problems in the educational

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<sup>47</sup>Hamka, *Falsafah*, 240.

<sup>48</sup>*Ibid*, 241-242.

realm. Since the issues of contemporary education are redundantly materialistic thus they should be overcome by appropriate personality reinforcement.

Personal reinforcement is directed to educators, learners and all stakeholders in education. Hence, there will be a solution in facing all the problems and challenges of education in Indonesia, particularly in Islamic education that inclines to deviate from the original aim (to realize a perfect one or *insan kamil*). Furthermore, it will affect on the provision of alternative solutions for other dimensions of social, culture, economy and even politics, as aspired by the transformative Islamic education. Personality reinforcement in individual can be a basic and central foundation for the upholding of transformative Islamic education in Indonesia.

In addition, the relevance of Buya Hamka's educational thought to contemporary situations can be observed from the efforts to instill and strengthen the personality through the optimal enculturation of thinking and working or skills of students. Hence, Buya Hamka's concept of the implementation of education is relevant to contemporary conditions as an effort to strengthen the personality of students, including their mind, soul, aspiration and physical figure through skills training in accordance with the concept.

Furthermore, Buya Hamka proposed a concept of the benefits of education that is relevant to contemporary educational conditions, in order to provide a nationally transformative Islamic education paradigm to formulate the vision, mission and objectives of Islamic education in the realm of *ta'lim*, *tarbiyah*, and *ta'dib* comprehensively and integratively. It is expected that it will realize the young generations with determined personality to play a role in each dimension of life in the community independently without any coercion from others.

Furthermore, the expected benefit in accordance with the formulated concepts is to promote the personal role in the social sphere, in which the benefits correspond to the main objectives of the transformative Islamic education. It is the realization of humanist society which able to address the problems in various aspects of life.

The essence of Islamic education is an attempt to develop all potentials of human, including mind, soul, aspiration and physical figure in order to realize a good personality as reflected in the daily attitude and behavior in accordance with Islamic teachings. In addition, the purpose of Islamic education is keep children (learners) away from

the desire to persecute others, or Hamka refers to as “violence from the strong against the weak.”

The expectation from that education will be able to instill self-confidence learners as members of society and always be a part of it, or a social person. Furthermore, the genuine education is intended to create children who submit to intellectual and knowledge, not to desire and lust, nor to people who control them. Although if they are incorrect.

The implementation of Islamic education according to Buya Hamka is intended to the personality reinforcement as given by God by advocating two interrelated activities, to think and to work. In more detail both activities, Buya Hamka explains, the rehearsal to think is included the process of education that is initiated by exploring the children’s skills, promoting freedom of thinking by being role model for them, inviting them in discussion or deliberation, teaching them disciplines particularly religion and science in an integrated method hence they will be contended with their mind and soul, not their desire and lust.

In pertaining with the rehearsal to work, it can be conducted by teaching children for being independent, not imposing certain willingness, and teaching them responsibility by giving them a role in the environment and not by spoiling them.

The benefit of Islamic education by Buya Hamka is to prepare students or young generation with strong spiritual and science in facing the increasingly complicated challenges of the era. Explicitly, the benefit of Islamic education according to Hamka is to prepare skillful generation in all spheres of life, in accordance to Islamic teachings in order to optimize and defend the Independence, instead of being a slave in prosperous homeland (to instill self-reliance and responsibility) or in other words, to create free human beings.

## **E. Conclusion**

The relevance of Buya Hamka’s concept of Islamic education with the contemporary educational sphere is the endeavor to inculcate and strengthen the individual personality as an alternative amid the existing education inequality and other problems in which the root is caused by the weak personality and materialistic life orientation.

In addition, the relevance can be observed from the practical efforts to foster transformation of educational paradigm in formulating a balanced vision, mission and objective of Islamic education in *ta’līm*, *tarbiyah* and *ta’dīb* in a comprehensive and integrated way in a term of



“personality.” Buya Hamka suggested personality to have a broader and more comprehensive meaning because it is integrated in the mind, soul, aspiration and physical figure, so as to create an independent human being (a perfect one or *kamil*). Ultimately, personality reinforcement can be a firm foundation for the concept of transformative Islamic education.

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