

Hamka's Exemplary Character: Nationalism Character Education

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Abstrak

Artikel ini memuat tentang pemikiran Nasionalisme dari salah satu tokoh di Indonesia yakni Haji Abdul Malik Karim Amrullah atau Buya Hamka. Hamka merupakan seorang pemikir yang sekaligus sebagai seorang religius atau ulama. Penelitian yang digunakan peneliti dengan lima tahapan penelitian sejarah, yakni memilih topik, heuristik, verifikasi, interpretasi, dan historiografi. Artikel ini memuat pendidikan karakter yang diperoleh Hamka tak lepas dari agama. Pendidikan karakter menurut Hamka yakni mengembangkan potensi yang ada dalam diri manusia namun tidak meluas dari nilai-nilai agama. Dalam implementasi kurikulum yang ada, peran Pancasila menjadi dominan. Pancasila mengajarkan rasa tanggung jawab terhadap bangsa sekaligus berdasar pada agama. Nasionalisme menjadi satu kekuatan siswa untuk menjadi benteng kokoh Indonesia di masa yang akan datang.

Kata kunci: pendidikan karakter, pemikiran hamka, sejarah, nasionalisme.

Abstract

This article contains the thoughts of nationalism from one of the figures in Indonesia, namely Haji Abdul Malik Karim Amrullah or Buya Hamka. Hamka is a thinker who is also a religious or scholar. The research used by researchers with five stages of historical research, namely selecting topics, heuristics, verification, interpretation, and historiography. In this article, the character education that Hamka received cannot be separated from religion. Character education according to Hamka is to develop the potential that exists in humans but does not extend from religious values. In the implementation of the existing curriculum, the role of Pancasila becomes dominant. Pancasila teaches a sense of responsibility towards the nation as well as being based on religion. Nationalism becomes a student strength to become Indonesia's solid stronghold in the future.

Keywords: character education, hamka thought, history, nationalism.

INTRODUCTION

Human life cannot be separated from the process of education. With education, humans and their civilization continue to develop in a better and more complex direction. It can even be said that it is education that determines the level of progress of a human civilization (Boty, et.al, 2023).

The role of education has an influence on the quality of each individual (Amos, 2019: 188). The good

or bad in each individual cannot be separated from the influence of his or her education. Therefore, it is important if education is given from the beginning in order to have a solid foundation. This foundation is expected to be able to make individuals not affected by negative things when they grow up.

Past events will have an impact on present and future events (Sofyan, 2018: 5). Human experience is indispensable in living the life to come. Humans will use

their experiences to determine the most appropriate decisions in the future. Every human being really needs history in making the right decisions. However, this is not realized by most people. Many people forget history and are even said to be blind to history, which can lead to the erosion of the spirit of nationalism.

Therefore, it is necessary to provide historical understanding to the younger generation so that they can become wiser people in living life. Hamka believes that school education cannot be separated from family education. Communication between family and school is important for the progress of student education. The mosque is one of the places where they meet to discuss students. They can communicate directly not only for the intellectual development of students, but also for the social development of students in their environment.

Education is essentially a process of instilling the value of freedom to students in order to develop their thinking (Laili, 2016: 81). This freedom does not widen from religion, in other words, religion controls student behavior. Hamka suggested the importance of balanced physical and spiritual education.

This education is inseparable from the efforts of previous figures with grueling and difficult struggles, including the figure of Buya Hamka. According to Hamka, character education is an effort to show that humans with their potential

can grow and develop properly. Humans have potential which must then be associated with religion so that humans can develop for the common good. Hamka revealed that religion has values that are able to guide humans to do good, in accordance with the philosophy of Pancasila which sets the value of divinity as the main commandment.

Pancasila education is included in the current education curriculum, namely strengthening the profile of Pancasila students. Pancasila students are expected to be Pancasila students who do not forget their obligations in their responsibilities to the nation and religion. Religion will form morals and strong character as the foundation of the Indonesian nation towards the golden generation (Syaiful, 2016: 4).

METHOD

In this article, data was obtained through historical research methods. The research method used by researchers according to Kuntowijoyo (2013) consists of five stages, namely: (1) topic selection, (2) source collection, (3) verification, (4) interpretation, and (5) history writing. The historical research method is used to conduct a critical study of past events that really happened. The topic chosen by the researcher is discussing Hamka's exemplary character in Indonesian education.

The data obtained will be reviewed through the verification stage, and analyzed through the interpretation stage. The analysis which then becomes historical facts is then compiled into historical research that can be scientifically accounted for.

RESULTS AND DISCUSSION

History of Hamka's

Hamka was born on February 17, 1908 on the shores of Lake Maninjau in a village called Tanah Sirah in the highlands of West Sumatra (Hamka, 2018). Hamka was born to a couple named Muhammad Rasul or Abdul Karim Amrullah who was called Haji Rasul and his wife named Siti Safiyah. Siti Safiyah is a descendant of Minangkabau traditional guardians, while Haji Rasul is a respected scholar who is a descendant of Padri. From birth, his parents told Abdul Malik Karim Amrullah to dream big. His mother wanted Malik (named Hamka) to be an heir, a *mamak*, meaning a person who takes care of old property and follows custom. Meanwhile, Haji Rasul hoped that Hamka could continue his religious struggle.

Little Hamka spent time reading the Quran and other religious books. His father was not only a biological father, but also a teacher who set an example for him. Haji Rosul equipped Hamka with religious knowledge to build and strengthen his Islamic character so that he could overcome all obstacles in life. As a devout

believer in his religion, Hamka performed the Hajj pilgrimage at the age of 19. He showed his courage by giving a public speech at the age of 17. Apart from being an intellectual scholar, Hamka is also known as a social activist who fights for the way of life as a Muslim in accordance with his beliefs.

Hamka grew and developed into a sociable and charismatic person. His thinking also had a vision that could overcome various problems. Hamka migrated to Java in 1924, precisely in Yogyakarta he met HOS Cokroaminoto. At that time he began to gather with national figures, but Hamka remained in his religious stance. Hamka was an editor and writer in various newspapers and magazines. Hamka died on July 24, 1981 at the age of 73.

Hamka's Rationale

Hamka was born during the colonial period so he did not get the maximum education. He received his education at the village school, diniyah school in Padang, and Sumatra thawalib school in 1916-1923. The experiences in his life were able to hone his abilities in shaping his personal characteristics. Hamka's personality is influenced by several factors, including the family environment, community environment, and school environment.

a. Family

Hamka is a person who was born into a family that gained knowledge of Islamic

science. His father was Haji Rosul who instilled religious knowledge in him. His father was not only a biological father, but also fostered in religion. Haji Rosul passed on the concept of freedom of speech. Hamka emphasized that everyone has the right to have an opinion without having to distinguish one another. Hamka did not only look at religion for unity, but became brothers because of fellow humans (Hamka: 2015).

b. Society

Minang land is Hamka's birthplace. From this region Hamka recognized various thoughts. Tanah Minang is one of the places where the national movement against colonialism took place. The community movement is known to be solid because it has unique customs. The cultural custom of *raso jo pareso* (taste and check) makes people unite as one against colonialism. Taste comes from feelings while check comes from human thinking. *Rasa* and *periksa* became one of the factors in the emergence of Hamka's thoughts.

c. School

Hamka started his education in his homeland. Islamic education became Hamka's choice of education. Starting from Diniyah school, Sumatra Thawalib, and Pesantren Parabek (Hamka: 2015). From this school, Hamka read many books related to Islam. He has read various books both from Indonesia and from abroad. According to Nasihudin, from a

number of subjects taught, he was interested in Arabic. Therefore, hamka grew into a writer who held religious values as seen from his works.

Hamka's Thoughts

a. Character Education

Character education is defined by Hamka as a teaching-learning process to shape a person's character, morals, and personality. Character education is expected to be able to distinguish between good things and bad things. The emerging character plays a role in a person with various conditions for usefulness in society. The basis of its formation is through religion so that children are able to develop the potential that exists within themselves.

Character education comes from factors not from within a person, namely family education, community education, and formal education at school (Hamka2014). Character will grow through a person's habituation in understanding the changes that occur. Motivation also has a role in growing one's character. Therefore, character education can be sourced from experiences that form a broad perspective(Hamka: 2014).

Character education seeks to develop the potential within. Through family environment education, children will get the character of parents, the community environment will foster social character, and schools through teachers

instill good values contained in the curriculum. If these three things are good, then the child will get good character values as well.

b. Religion and Character education

Authority sworn by God, religion and state, often meet on the stage of history. Each promises redemption and salvation, but also demands loyalty and sacrifice. Religion and the state are ontologically derivatives and products of the Word of God, for God is the Absolute, the Source and End of all that exists. But now they are together in human consciousness, incarnated in institutions that sometimes appear to fight for supremacy (Fachruddin, 2006: 5).

Hamka defines religion as not only worshipping God but also feeling and thinking about appropriateness in personal and social life. Human potential is then connected to religious values. Character education must be based on divinity. Because modern education brings harm if it deviates from religious values. One reason is that reasoning power cannot be used as a single foundation if religion has no spiritual value. At least that is what people do when they hold religious values have three qualities: shame to make them ashamed, trustworthy or capable of being reliable and the desire to try to be right (Hamka, 2015).

Religion can be a reference in determining progress if each religion is able to respond to it with tolerance.

Tolerance is an attitude to recognize wholeheartedly the differences between religions without interfering with matters of belief (Hamka: 2016). Tolerance is further defined as an attitude of mutual cooperation in order to create harmony without overlooking religious origins. With the similarity that religious teachings do not do bad things, then adherents must work together to do good. The existence of equality to do good and not impose one's beliefs is a high attitude of tolerance. Differences about holy books and attitudes to worship must be interpreted with mutual respect for each other.

c. Exemplary Character of Hamka's Nationalism in Today's Education

Nationalism is the main thing of life conveyed by Buya Hamka humans. Nationalism according to Hamka is as long as it is in accordance with Islamic teachings (Hamka, 2015: 54). His opinion is acceptable because he is a religious person who upholds religion as the basis of life. Hamka not only read Arabic books, but thoughts about sense of responsibility towards the nation (nationalism) could not be separated from his curiosity. Nationalism according to Hamka does not extend from religious values. Arab nationalism is the same as the nationalism expected by Hamka where religion is the relationship between us and each God, while the homeland is above us all (Hamka, 2015: 54).

It shows that nationalism precedes all forms of differences, and it can even be said that nationalism is the "glue" of differences in the diversity of society. In further research, Hamka's view of nationalism is not only influenced by the sense of nationalism possessed by all people (including Muslims), because Hamka deeply understands the importance of God's law (sunnatullah). This law discusses things that oppose or reject religious orders are against God.

Post-independence, even in modern times, the meaning of nationalism can be expanded to include relationships that can build life together safely, serenely and peacefully. At the same time, a sense of responsibility or nationalism becomes a bond between citizens (society) that requires tolerance and care for others. Hamka seems to agree with the view of Socrates, who described society as a unity; as a whole member (Hamka 1984:71).

Therefore, as Hamka stated, the happiness of society is in accordance with what each individual wants to be happy (Hamka: 2015). The differences in social conditions and the suffering that occurs are part of the fear that should be felt. When this happens, the ideals embraced by the nation also become part of its ideals.

Today's education agrees with Hamka's thoughts on Nationalism. Schools are places to learn from each other.

Teachers teach students a sense of national responsibility with government programs. Nationalism is one of the strengths of students to become a strong fortress of Indonesia in the future. This is realized in education with an independent curriculum.

The implementation of an independent curriculum teaches students to learn responsibility for themselves and their nation. Coupled with the Pancasila student project, the position of religion and nationalism is not displaced in education today. According to Hamka's thoughts, nationalism is above the differences that exist, namely differences in coolie color, ethnicity, race, beliefs, and religion (Hamka: 2015).

CONCLUSION

Buya Hamka left an irreplaceable legacy in the life of the nation and state. This versatile Buya Hamka is a gift from God achieved by hard work so that it bears sweet fruit forever. The cycle that Buya Hamka went through in his life with consequences can be positive, so that it can be an example to raise awareness of building life. Education in the current independent curriculum is able to accommodate Hamka's thoughts on Nationalism. Students are taught to have responsibility for the nation and religion through the Pancasila profile strengthening projec

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