

## **ISLAMIC MORAL VALUES ACCORDING TO BUYA HAMKA: IMPLICATIONS FOR CONTEMPORARY ISLAMIC EDUCATION**

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### **Abstract**

*This study explores the concept of Islamic moral values as articulated by Haji Abdul Malik Karim Amrullah, widely known as Buya Hamka—a prominent Indonesian Muslim scholar, cleric, and intellectual. In his thought, morality (akhlak) occupies a central role in Islamic education, with the ultimate aim of developing individuals who are not only intellectually competent but also spiritually and ethically grounded. Amid the current moral decline among the younger generation, revisiting Buya Hamka's ethical framework provides significant insight into how Islamic values can address contemporary challenges. The study employs a qualitative library research method, collecting, analyzing, and interpreting data from Hamka's primary works—such as *Tafsir Al-Azhar*, *Lembaga Hidup*, and *Pribadi*—as well as secondary sources including scholarly articles and conceptual literature. The findings reveal that Buya Hamka's moral philosophy is built upon four foundational virtues: hikmah (wisdom), syaja'ah (courage), iffah (self-restraint), and 'adalah (justice). These principles serve as a moral compass for shaping character, behavior, and educational approaches in both personal and societal contexts. The study also identifies effective methods of moral development proposed by Hamka, such as understanding, habituation, exemplary conduct, advice, storytelling, rewards, and attentiveness—with exemplary conduct being emphasized as the most effective strategy. The research concludes that Buya Hamka's moral thought offers a comprehensive and timeless model for character education, rooted in the integration of knowledge ('ilm), faith (iman), and moral action (akhlak), and remains highly relevant for contemporary Islamic educational practices.*

**Keyword:** Buya Hamka, Islamic moral values, character education, akhlak, Islamic education, educational methods, moral development

### **Abstrak**

Penelitian ini mengkaji konsep nilai-nilai moral Islam sebagaimana dikemukakan oleh Haji Abdul Malik Karim Amrullah, yang lebih dikenal sebagai Buya Hamka—seorang ulama, cendekiawan, dan intelektual Muslim terkemuka di Indonesia. Dalam pemikirannya, akhlak menempati posisi sentral dalam pendidikan Islam, dengan tujuan akhir membentuk individu yang tidak hanya cerdas secara intelektual, tetapi juga matang secara spiritual dan moral. Di tengah kemerosotan moral generasi muda saat ini, pemikiran etis Buya Hamka menjadi sangat relevan untuk memberikan solusi berbasis nilai-nilai Islam. Penelitian ini menggunakan metode studi pustaka kualitatif dengan menghimpun, menganalisis, dan menginterpretasikan data dari karya-karya utama Buya Hamka—seperti *Tafsir Al-Azhar*, *Lembaga Hidup*, dan *Pribadi*—serta didukung oleh literatur sekunder seperti artikel ilmiah dan karya konseptual. Hasil penelitian menunjukkan bahwa fondasi pemikiran moral Buya Hamka bertumpu pada empat nilai utama: *hikmah* (kebijaksanaan), *syaja'ah* (keberanian), *iffah* (pengendalian diri), dan *'adalah* (keadilan). Nilai-nilai ini menjadi kompas moral dalam membentuk karakter, perilaku, dan pendekatan pendidikan dalam konteks individu maupun sosial. Studi ini juga mengidentifikasi berbagai metode pembinaan akhlak yang dikemukakan oleh Hamka, seperti pemahaman, pembiasaan, keteladanan, nasihat, cerita, ganjaran (*tsawab*), dan perhatian—dengan keteladanan sebagai metode paling efektif. Penelitian ini menyimpulkan bahwa konsep moralitas Buya Hamka menawarkan model pendidikan karakter yang komprehensif dan tak lekang oleh waktu, yang mengintegrasikan ilmu, iman, dan akhlak, serta sangat relevan bagi praktik pendidikan Islam kontemporer.

**Kata Kunci:** Buya Hamka, nilai-nilai moral Islam, pendidikan karakter, akhlak, pendidikan Islam, metode pendidikan, pembinaan akhlak

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### **Introduction**

In the digital and globalized age, the younger generation is facing an escalating moral crisis. Widespread phenomena such as casual sexual behavior, substance abuse, hedonistic lifestyles, and the decline of social ethics reflect a growing erosion of moral consciousness, particularly in Indonesia (Sihombing & Alamsyah, 2024; Shafrianto & Pratama, 2021). Reports from the Indonesian Education Monitoring Network (JPPI) show that in 2024 alone, juvenile delinquency cases rose by over 100% compared to the previous year—from 285 in 2023 to 573 in 2024 (Mashabi & Prastiwi, 2024). Meanwhile, data from the National Narcotics Agency (BNN) indicate that youth account for approximately 27% of total narcotics users in Indonesia, signaling a disturbing trend of moral vulnerability among adolescents (Bramoro, 2024).

This situation demands an urgent reevaluation of Islamic educational strategies—moving beyond a merely cognitive orientation to incorporate affective and spiritual dimensions. Within this context, the thoughts of Haji Abdul Malik Karim

Amrullah (Buya Hamka), a distinguished Indonesian Muslim scholar, writer, and intellectual, offer a valuable moral and educational framework. Buya Hamka advocates a holistic model of moral education that integrates spiritual values derived from Islamic teachings and Sufism. His concept of ethics emphasizes sincerity (ikhlas), patience (sabr), honesty (sidq), and responsibility (amanah), all of which are to be cultivated through both instruction and lived experience (Sihombing & Alamsyah, 2024).

Scholarly attention to Buya Hamka's educational philosophy continues to grow. For instance, Amanullah et al. (2023) assert that Hamka defines morality as virtuous conduct rooted in monotheism (tauhid), which matures in tandem with emotional sensitivity in social relations. Qodim (2022) highlights the dynamic role of reason and faith in Hamka's conception of akhlak (moral character), where inner qualities shaped by both intellect and religion produce either commendable or blameworthy behavior. Arifin (2024) further underscores that Hamka's moral framework prioritizes daily character formation over abstract theorization, emphasizing core values such as piety (taqwa), trust in God (tawakkal), honesty, social care (ihsan), justice ('adl), and perseverance.

Other scholars expand on Hamka's integration of tasawuf into moral pedagogy. Maulan et al. (2021) emphasize that for Hamka, a noble individual is one who consistently performs good deeds while resisting base desires. Sihombing & Alamsyah (2024) note Hamka's emphasis on strengthening *hablum minallah* (the relationship with God) as the theological foundation for virtuous character. Rukmana & Al-Walid (2021) explain that the ideal human, according to Hamka, is self-aware of personal flaws and committed to continuous self-improvement. Shafrianto & Pratama (2021) identify practical methods in moral formation such as habituation, modeling, storytelling, and advice, which are especially vital for Islamic parenting and education.

Qomariyah & Maghfiroh (2024) assert that Buya Hamka's moral educational approach remains deeply relevant in the context of the "Society 5.0" era—functioning as both a worldview and a moral safeguard amid rapid technological advancement. However, most existing studies tend to focus narrowly on specific aspects such as internal character, emotional development, or educational relevance to the digital era, without offering a comprehensive synthesis of Hamka's moral philosophy and its practical implications for contemporary Islamic education.

This study seeks to address this gap by offering a holistic and integrated analysis of Buya Hamka's conception of Islamic moral values. It examines the foundational sources, core principles, and applied strategies within his ethical paradigm and discusses their relevance and applicability in present-day Islamic educational settings. Unlike prior research that isolates specific aspects of his thought, this study highlights Hamka's systematic integration of ethics, spirituality, and pedagogy—proposing a model of moral education rooted in faith-based character development.

By revisiting Buya Hamka's moral philosophy, this paper aims to contribute to the development of an Islamic character education model that is spiritually grounded, contextually adaptive, and pedagogically applicable to the moral challenges faced by today's Muslim youth. It is hoped that such a model can serve as both a theoretical foundation and a practical framework for educators, parents, and policymakers striving to build a morally resilient generation.

## **Method**

This study employs a qualitative approach using the library research method to explore and analyze Buya Hamka's conception of Islamic moral values and their relevance to contemporary Islamic education. According to Sari & Asmendri (2020), library research involves the collection of data and information from written sources, including books, documents, scholarly journals, articles, and credible digital materials.

Primary data were sourced from Buya Hamka's seminal works, such as *Tafsir Al-Azhar*, *Lembaga Hidup*, and *Pribadi*. These were complemented by secondary sources, including national and international journal articles, conference proceedings, and conceptual papers that discuss Islamic ethics and moral education. Data collection was conducted through systematic documentation and content extraction.

The data analysis technique used is thematic content analysis, which involves identifying, categorizing, and interpreting key themes related to Islamic moral values in Hamka's thought. To ensure data validity, the study applied source triangulation and literature cross-referencing to verify the consistency and credibility of interpretations. The findings are contextually interpreted to derive practical implications for contemporary Islamic educational practices.

## **Findings and Discussion**

### **Buya Hamka's Concept of Islamic Morality**

Essentially, education is a system composed of various interrelated components designed systematically to achieve specific objectives. These components include curriculum, educators, instructional materials, and supporting infrastructure and facilities. All elements function cohesively to guide learners toward the educational goals that have been established. Education, according to Buya Hamka, holds profound significance in human life. It is not merely a means to achieve economic security, but a value-laden process that shapes the inner and outer aspects of human character. He emphasized the importance of knowledge, asserting that a learned person occupies a high position in society and serves as a role model for others. The loss of a scholar, he argued, is deeply felt, unlike the loss of someone lacking knowledge, which may go unnoticed.

In Islamic education, three core Arabic terms frequently appear: *tarbiyah*, *ta'dib*, and *ta'lim*. However, in Buya Hamka's works, the terms *ta'lim* and *tarbiyah* are more commonly used. In his view, *ta'lim* refers to the transmission of knowledge from educators to students, while *tarbiyah* emphasizes the formation of personality and character. In his book *Lembaga Hidup*, Hamka explains that education is fundamentally a process of shaping morals, character, and individual personality so that learners become constructive members of society capable of discerning right from wrong. He further underscores that education is the primary key to advancing a nation toward nobility, dignity, and high aspirations (Khoir et al., 2025).

Hamka argues that education should not be reduced to material concerns alone, as these fail to satisfy the deeper needs of the soul. True education, in his view, must be built upon the conviction that there exists a Supreme Power above all human authority—God. Therefore, education must not be separated from religion. Intellectual intelligence on its own is insufficient to ensure meaningful life outcomes if not accompanied by spiritual and religious values. He also highlights that *akhlak* (morality) is a deep-seated internal potential within individuals, which naturally drives them to act without extensive contemplation. When such actions align with reason and religious teachings, they reflect noble character. According to Hamka, the sources of moral character are derived from four key virtues: *hikmah* (wisdom or discernment between good and evil), *syaja'ah* (controlled courage), *iffah* (self-restraint guided by reason and faith), and *'adalah* (justice).

Thus, education should not merely develop a child's intelligence and personality but should also cultivate their ability to interact constructively with their surroundings. Parents play a crucial role in instilling religious values from an early age, as strong faith becomes a child's moral compass. Teachers contribute by providing exemplary conduct in schools, while society at large acts as a social control mechanism that supports the character formation process. For Hamka, morality resides in both the mind and the heart. It is this internal moral compass that propels individuals to act instinctively. When such actions lead to goodness in accordance with rationality and faith, they are considered noble. On the contrary, if the actions incline toward evil—even if they appear logical or formally religious—they still constitute immoral behavior. True virtue, according to Hamka, emanates from the heart, not merely from external acts. For example, a person might appear generous, but if their intention lacks sincerity, then the act cannot be regarded as reflecting true morality (Arifin, 2024).

Buya Hamka distinguishes two sources of morality: one based on religion and the other independent of it (Pradityo, 2023). However, his writings reveal a clear emphasis on religiously grounded morality. He asserts that the most straightforward path to attaining happiness is through adherence to religion, which provides both ethical direction and spiritual purpose.

Hamka explains that religion originates from inner belief, rooted in prior conviction (*i'tiqad*) and manifested in obedience that springs from faith (*iman*). Without *tasdiq* (confirmation), no act of worship can arise, and without faith, no true submission can occur (Prayogi, 2022). Religion, therefore, emerges as the culmination of belief, conviction, and faith. The stronger one's faith, the more steadfast their religious commitment, and the purer their devotion. He further asserts that religiosity is deeply tied to one's inner beliefs. These convictions result in certain dominant worldviews which influence individual and collective conduct. According to Hamka, three foundational beliefs are central to a religious worldview: the belief that human beings are the noblest of all creatures, the belief that one's own religion is of primary importance, and the belief that worldly life is not the ultimate purpose of existence.

These beliefs, in turn, give rise to essential virtues such as shame (*haya*), trustworthiness (*amanah*), and truthfulness (*shiddiq*), which are indispensable in social life. Hamka observes that moral decay is often the result of a narrow outlook on life. He echoes the perspective of some modern Western educators who argue that



sin and immoral behavior frequently stem from a limited worldview. People with narrow thinking tend to focus only on themselves or their immediate surroundings. Therefore, ideal education must broaden an individual's horizon, encouraging a more expansive and forward-looking perspective (Amanullah et al., 2023).

Hamka believes that human nature (*fitrah*) is fundamentally inclined toward goodness. He contends that although immoral acts may initially seem pleasurable, they ultimately bring suffering. Every human being, he argues, possesses an innate inclination to feel joy and fulfillment through righteous actions. When one aspires to develop noble character through training or education, it is an indication of *himmah*—a sincere inner will to achieve the higher purposes of life. The purpose of moral education, in this context, is to guide individuals toward knowing and loving God, and to live a life centered on worship and spiritual awareness. This love for God, Hamka explains, is like the natural affection one has for food and drink—it stems from the pure disposition of the human heart as a divine gift. In contrast, the inclination toward base desires (*syahwat*) does not come from the heart, because human beings were not created for evil—it contradicts their original nature (Nurfijri et al., 2023).

He further emphasizes that balance (*i'tidal*) is the mark of spiritual health. When the soul deviates from this equilibrium, it must be realigned by abandoning negative traits and cultivating virtuous ones. A person achieves moral excellence when they are able to maintain internal harmony, free from envy and jealousy, and consistently elevate God in their consciousness and conduct. According to Hamka, this is the ultimate objective of morality: a life guided by virtue, rooted in sincerity, and aimed at divine pleasure (Nurfijri et al., 2023).

Ultimately, Buya Hamka's concept of morality emphasizes the inner formation of the heart and character, shaped by both divine revelation and rational understanding. From this synthesis arises a refined personality and virtuous conduct. Therefore, the goal of moral education, as envisioned by Hamka, is to produce generations of individuals with noble character and spiritual clarity in how they view and navigate life (Salmadatu et al., 2023).

### **Moral Education in the Perspective of Buya Hamka**

Education, according to Buya Hamka, is a lifelong process that begins from birth and continues until the end of life. It encompasses all learning experiences acquired throughout one's life across various environments and situations that

influence personal growth and development (Maulan et al., 2021). For Hamka, morality (*akhlak*) refers to traits that are firmly rooted within the heart—deeply embedded and enduring—so much so that they naturally manifest as behavior without requiring much thought (Azwardana et al., 2024). If these internal traits give rise to behavior that is good and praiseworthy according to both reason and Islamic law (*syari'ah*), then such behavior is referred to as noble character (*budi pekerti*). Conversely, if they lead to behavior that is blameworthy in both rational and religious terms, then it is considered corrupt character. Hamka emphasized that true character stems from internal sincerity rather than outward actions alone. A person may appear generous by giving to others, but if the act is driven by ulterior motives rather than sincere intention, it does not reflect genuine morality (Shafrianto & Pratama, 2021).

Hamka classified manners (*adab*) into two main categories: inner manners (*adab batin*) and outward manners (*adab lahir*). *Adab batin* includes one's etiquette toward Allah, the Prophet Muhammad (peace be upon him), and fellow human beings. This encompasses respect toward one's parents, oneself, the community, and proper conduct within circles of knowledge. Meanwhile, *adab lahir* refers to interpersonal courtesy and social behavior that prevents misunderstandings and promotes harmony (Putra & Susilo, 2022). Hamka asserts that noble character is cultivated through sincere and reverent worship. Such worship purifies the heart (*qalibun salim*), removing blameworthy traits and instilling virtue. In addition to the Qur'an and Sunnah, Hamka argued that moral education must also involve intellect and knowledge. Intellect is used to understand ethical values as prescribed by the *shari'ah*, to manage life wisely, and to improve oneself. A person who utilizes reason properly is considered divinely protected. Meanwhile, knowledge elevates a person's dignity, as the learned are honored and respected by society (Shafrianto & Pratama, 2021).

In Hamka's view, educators and learners are inseparable components of the educational system. Both play crucial roles in achieving educational goals. Without educators, the educational process cannot function effectively; without learners, the process itself is incomplete. His philosophy concerning the roles of teachers and students remains relevant today, especially within the Islamic educational context. Teachers are responsible for nurturing and developing the learners' natural potential—both physically and spiritually. They must guide students toward broad knowledge, moral integrity, and practical life skills. Furthermore, Hamka emphasized



that educators must possess exemplary moral character and avoid authoritarian methods. Echoing Ibn Miskawayh, he viewed teachers as deserving of deep respect, as they lead humankind toward wisdom and eternal truth. Regarding students, Hamka encouraged them to be critical in their learning, rather than accepting knowledge passively (*taqlid*), as uncritical acceptance may foster future fanaticism (Juarman, 2020).

In the context of moral education, Hamka identified four core virtues (*fada'il*) that constitute the essence of moral formation: *iffah* (self-restraint), *syaja'ah* (courage), *'adalah* (justice), and *hikmah* (wisdom). These traits, he argued, must be instilled in learners to develop a virtuous character (Dina, 2020). *Iffah* is the ability to preserve inner dignity and control desires, especially against temporary pleasures such as illicit sexual behavior. It acts as a safeguard against moral decay. *Syaja'ah*, or courage, is the bravery to uphold what is right and the fear of doing wrong. This virtue drives the soul to pursue righteousness. Hamka likened *iffah* and *syaja'ah* to the wings of a bird—if one wing is damaged, it cannot fly properly. *'Adalah* refers to placing things in their proper place and fulfilling others' rights justly. Lastly, *hikmah* represents wisdom drawn from life experiences. Hamka saw a deep connection between justice and wisdom, arguing that love (*mahabbah*) binds them together. Through love, a person becomes willing to struggle for others' happiness and refrains from causing them harm. For Hamka, understanding these four virtues is essential, as they form the core of all moral behavior (Qodim, 2022).

Hamka further argued that moral education must be rooted in faith in Allah (*iman*), emphasizing that *tawhid*—the oneness of God—is the ultimate foundation of Islamic morality. Throughout his writings, he consistently stressed that every human action, including moral formation, must be grounded in *tawhid*. He famously declared: "Indeed, the belief in *tawhid* that is firmly instilled through the teachings of the Prophet shapes the morals of its adherents—morals that are steadfast and unwavering. For there is no place to fear, no refuge, and no surrender except in Allah." A person whose heart is filled with unwavering belief in *tawhid* becomes an extraordinary individual, one whose soul governs the body and whose relationship with the divine is unwavering (Afif et al., 2022).

In Hamka's view, education should also function as a bridge connecting Muslim youth with the authentic history of their nation. Accurate historical understanding, he believed, provides both inspiration and moral examples for future generations. Education, therefore, should direct students back to the primary sources of Islam—

especially the Qur'an. Without making the Qur'an the guiding framework of life, the survival of the Muslim community in any region is at risk. This idea aligns with the famous words of Kyai Haji Ahmad Dahlan, founder of Muhammadiyah in 1912, who said, "Islam will not disappear from the world, but it can disappear from Indonesia" (Susanti, 2023).

### **Methods in Moral Development**

Etymologically, the term "development" implies a process of nurturing, shaping, and transforming something towards a better state. In the religious context, development refers to a continuous effort aimed at enhancing the quality of faith, moral character, and religious understanding. Terminologically, it originates from the verb *to develop*, meaning to systematically and sustainably build or form in order to achieve spiritual and moral objectives in accordance with religious teachings. Moral development can thus be understood as a process of renewal—a deliberate effort to refine and elevate the quality of one's being, aligning it more closely with contemporary needs and higher values (Maulana, 2024).

Moral development is a conscious, well-planned, organized, and focused effort to improve learners' knowledge, attitudes, and skills. It involves directing, guiding, stimulating, and supervising individuals to achieve specific ethical goals (B. Sari & Ambaryani, 2021). More specifically, moral education refers to a systematic effort to shape or reform behavior in accordance with Islamic teachings through education provided by families, schools, and broader society (Huda, 2022).

In Buya Hamka's view, the primary responsibility for children's moral development lies with parents, as children spend most of their formative years at home, particularly with their mothers—who serve as their first "madrasah" or school (Shafrianto & Pratama, 2021). The parental role is foundational and precedes all other moral instruction. With proper guidance, children are expected to develop ethical behavior and exhibit personalities grounded in Islamic values (Mutiarra & Iswantir, 2022). Schools and formal institutions serve a complementary role, providing knowledge and skills that are typically not covered within the family environment. However, because children spend significantly more time with their parents than at school, the influence of home life is far more substantial. Parents must therefore employ deliberate methods in shaping their children's morality, recognizing that children are a reflection of their upbringing (Shafrianto & Pratama, 2021).

To ensure effective moral development, several key educational methods are used. These include the methods of understanding, habituation, exemplary modeling, advice, storytelling, reward and punishment (*tsawab*), and attentiveness. These approaches are inspired by the Prophet Muhammad's methodology in educating his family and companions and aim to holistically shape the learner's character in alignment with Islamic values (Mutiara & Iswantir, 2022).

The method of understanding involves explaining the core meaning of moral values, helping children logically grasp why good conduct is essential and immoral behavior should be avoided. This method draws on both past and present stories, real-life experiences, and significant events to provide moral insight. Parents may engage children in discussions on foundational Islamic practices such as the *shahada*, *salat*, *zakat*, Ramadan fasting, and *hajj*, while also elaborating on the Prophet Muhammad's noble character and warning against vices like fighting, alcohol consumption, or drug abuse (Shafrianto & Pratama, 2021; Komariah et al., 2021).

The method of habituation involves instilling consistent and repeated moral behavior from an early age so that it becomes second nature. Children are trained to speak and act respectfully, and through repeated guidance, their behavior aligns with Islamic norms. An example is when schools regularly organize social service activities, thereby habituating students to value compassion and social responsibility. Though the process of training and repetition is demanding, it is the parents' duty as stewards entrusted by Allah to raise children toward becoming complete human beings (*insan kamil*) (Fikri et al., 2025).

The method of exemplary modeling is considered the most effective in teaching moral values. It transcends verbal instruction by providing living examples. This method has psychological impact, as students tend to imitate what they observe in their educators. Therefore, teachers must avoid showing inappropriate behavior, especially in the realm of moral education. Modeling bridges theory and practice, ensuring that students not only understand ethical principles intellectually but also apply them in daily life (Heriyanto et al., 2022; Sirait, 2024). Children naturally imitate the speech, actions, and demeanor of those around them, and thus, good examples play a critical role in character development (Nuronia & Jannah, 2025).

The method of giving advice emphasizes persuasive, emotionally engaging reminders. Drawing from Islamic traditions, effective advice should clarify truth, warn against sin, and inspire reflection on death, divine judgment, and the afterlife. This method is most impactful when delivered sincerely, at the right time, and in a way

that resonates with the recipient's psychological and emotional state. Thoughtful and timely advice can deeply influence learners' willingness to uphold moral and religious commitments.

The method of storytelling leverages narratives found in the Qur'an and Islamic history, which offer powerful moral lessons. These stories serve as vivid examples of ideal conduct and resonate particularly well with children. Storytelling is a compelling medium through which values and behaviors can be taught, internalized, and practiced (Sirait, 2024).

The reward and punishment method, or *tsawab*, is closely related to the Western concept of behavior reinforcement. As explained by Armai Arief, *tsawab* includes both rewards and sanctions that aim to guide behavior. Rewards serve as encouragement for virtuous behavior, while punishments function as deterrents from unethical conduct. This method helps reinforce moral choices by associating them with tangible consequences (Udin, 2024).

Lastly, the method of attentiveness emphasizes the importance of consistent monitoring, support, and emotional investment in the child's spiritual and social development. Parents and educators must remain actively involved in observing, guiding, and nurturing the child's faith, behavior, and interpersonal skills (Mutiarra & Iswantir, 2022).

Taken together, these methods form a comprehensive strategy for moral development, rooted in Islamic pedagogy and exemplified by the prophetic model. The integration of these methods into educational practice—both within the family and formal institutions—offers a holistic framework for cultivating morally upright individuals grounded in Islamic ethics.

## **Conclusion**

This article concludes that moral education, according to Buya Hamka, emphasizes the importance of character formation and the cultivation of noble conduct grounded in religious values, particularly within the framework of Islam. Hamka believed that education is not limited to the transmission of knowledge but must also involve moral development capable of shaping individuals into virtuous and socially responsible members of society. Morality (*akhlak*), as defined by Hamka, is an innate potential within the human soul that drives a person to act instinctively. When such actions align with rational thought and religious teachings, they constitute noble character.

Effective moral education, in Hamka's view, requires the collaborative involvement of parents, teachers, and the broader community. Parents serve as the child's first educators (*madrasah*), laying the foundational values of morality, while teachers and society function as supervisors and facilitators of character development. Furthermore, moral education must instill and actualize four principal virtues that underlie noble character: *hikmah* (wisdom), *syaja'ah* (courage), *iffah* (self-restraint), and *'adalah* (justice).

Religious and faith-based moral education, according to Hamka, produces individuals with inner balance who live with a deep sense of responsibility and moral awareness. To achieve this, various pedagogical methods must be employed—including understanding, habituation, exemplary conduct, advice, storytelling, reward (*tsawab*), and attentiveness. Among these, exemplary conduct stands out as the most effective approach, as it integrates both knowledge and practice through personal modeling.

In sum, Buya Hamka's concept of moral education represents an integrated effort that harmonizes knowledge, faith, and ethics. It aims to form individuals of strong moral character, virtuous behavior, and spiritual integrity—individuals who are not only capable of self-development but also of contributing positively to society as a whole.

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