

# The Relevance of Buya Hamka's Moral Philosophy to the Challenges of Education 4.0

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## ABSTRACT

This paper aims to describe Buya Hamka's moral philosophy and examine its relevance to the challenges of education 4.0. The library research approach utilizes books, journals, and other written documents. The authors applied a philosophical-historical approach in this study. Data analysis was performed using a data reduction technique, then a presentation and conclusion. To ensure the study's reliability and validity, verifying the data's legitimacy is necessary. This research established that (1) the objective of human existence is to civilize people and attain self-perfection to acquire independence since humans are social beings who must always live in communities. (2) Buya Hamka's moral philosophy is still relevant to the educational difficulties of the 4.0 era. Both want to produce civilized individuals, as seen from the government's purpose and the human goal of morality. Moreover, education 4.0 plays a significant role in forming noble character, notably in the family, particularly parents, teachers, and the community.

**Keywords:** Buya Hamka, Moral, Education 4.0

## 1. INTRODUCTION

Indonesia is a nation with an exceptionally noble character, as seen in the indigenous culture. It is illustrated by mutual regard, reciprocal respect for one another, being nice and friendly, and other characteristics associated with morality [16]. Morality is essential in Islam, both as servants of Allah SWT who worship Him and as social beings who live in society. A person's worth is determined by his morality or character, not by rank, possessions, or level in life. Islam's morals place a premium on people being highly respectable beings by nature [17]. Humans are born with a holy nature, and the environment influences both the good and negative aspects of a person's character. Thus, morality can motivate persons to do positive acts to benefit themselves and their communities. It aims to ensure that life is secure, serene, and tranquil [15].

Numerous influential Islamic scholars have discussed morality. Imam Ghazali defined morality as the behavior of people when they talk, behave, or do activities that leave an effect on them; there is no need to consider it again when it occurs [2].

Another figure is Buya Hamka, an Indonesian person investigating and examining moral education. He is a well-known clergyman in Indonesia and a prolific writer. His paintings are unique in that his ideas, as expressed in them, are highly contextual to this age. Thus, his ideas have become a reference point for contemporary thought [22].

As defined by Hamka, a moral person constantly acts morally and restrains his passion from nasty actions. These excellent actions eventually contribute to the world's and the hereafter's welfare and are capable of warding off the lust for heinous crimes [10].

Particularly now that Indonesia has entered the contemporary period referred to as the 4.0 era. In this era, there is a connection between IoT, networks, and cyber-physical systems, one of which can connect and facilitate communication between devices, sensors, machines, and people over the internet network [14].

Advancements in technology and communication possess both good impacts and detrimental consequences. Negative impacts include any knowledge that can be gained quickly and by anyone, allowing students to access material they should not know and impairing their growth and development. As a result of their abuse of technology and communication, youngsters might mimic behavior that contradicts religion, social norms, and standards [23].

This abuse of technology and information results in the creation of deviation phenomena in both the external and internal environment of the school. These students have engaged in brawls, bullied one another, drug misuse, disobeyed school regulations, were sexually violent, drank, mimicked western customs, and dared to confront instructors and parents. Moreover, high-ranking authorities perpetrate corruption, resulting in the detriment of the nation's children's moral development [20].

Indonesia is suffering a moral deterioration in youngsters due to these developments. It results from free will and the inability to meet contemporary issues, a loss of confidence in children, and parental awareness about moral growth in children. It is one of the repercussions of Indonesian education prioritizing science above moral teaching. Morals and manners are not a less-required luxury, but a cornerstone of life highly praised by religion, causing the actors to earn respect. Thus, several efforts can be performed to overcome the moral crises of the 4.0 era, such as empowering parents to imbue and acquaint children with a positive personality from an early age, following the example of Prophet SAW.

The following issues can be stated using the description above. (1) What is Buya Hamka's moral philosophy? (2) How is Buya Hamka's moral philosophy relevant to the challenges of education 4.0? This study aims to explain Buya Hamka's moral philosophy and examine its relevance to education challenges in the 4.0 era.

The advantages of this study are theoretically to provide a wealth of information and extend perspectives for authors and readers about the significance of moral ideas in light of the problems of education 4.0, as defined by Buya Hamka.

## 2. LITERATURE REVIEW

Morals are critical to human existence and the environment. Buya Hamka has highlighted that low morals affect humanity, namely their physical and mental health. Buya Hamka views morality as a great human characteristic; as seen by his associations, good activities developed from the Prophet Muhammad's religious beliefs, notably monotheism. Thus, education's purpose is to extend the human perspective. Morals can be maintained and treated in two ways: positively, by protecting the community, or negatively, by imposing punishment. According to Buya Hamka, the characteristics that give persons their character are *iffah*, *syajaah*, *adaalah*, and wisdom. Moral growth is founded on monotheism in Buya Hamka's Sufism perspective. Buya Hamka gives ethical counsel [21]

## 3. RESEARCH METHOD

The authors conducted library research by compiling data from various reading materials found in the library or elsewhere. The authors employed a philosophical-historical approach in this research. This approach aims to collect and analyze data on previous occurrences methodically and is employed in the current learning process [5].

The data were gathered using a library research method, involving both primary and secondary data sources such as books, journals, and prior studies. The documentation method is a technique for retrieving data

on variables from notes, texts, readings, journals, articles, and books, among other sources [3].

The data for this research were collected by identifying discourses relevant to the topics addressed, whether from journals, books, articles, papers, or websites devoted to studying Buya Hamka's moral philosophy. Among Hamka's many books serving as reference points for this study were *Lembaga Hidup* (the Institute of Life), *Lembaga Budi* (the Institute of Mind), *Akhlakul Karimah* (Morals), and *Falsafah Hidup* (the Philosophy of Life).

The authors employed data analysis techniques such as data reduction, data presentation, and conclusion drafting [19]. To ensure the study's reliability and validity, verifying the data's legitimacy is necessary. Hence, data triangulation was performed to ensure the data's veracity. Two triangulation techniques were employed in this study: source and method triangulation. When researchers triangulated sources, they conducted comparisons, reiterating the degree of confidence in the information collected from several sources; comparing research findings to previously collected data [4]. Subsequently, technical triangulation was accomplished using various data collecting approaches, including literature review and documentation.

## **4. RESULTS AND DISCUSSION**

### **4.1 Biography of Buya Hamka**

Haji Abdul Malik Karim Amrullah is Buya Hamka's full name. He was born in Minangjau, Sumatra on February 17, 1908 AD or 14 Muharram 1326 H. He was born into a devout Islamic household. He is the son of a well-known scholar in Sumatra, Haji Abdul Karim Amrullah, also known as Haji Rasul, and Siti Shafiya bint Haji Zakaria (died in 1934).

In 1906, Haji Rasul founded the Islamic youth movement in Minangkabau. The movement was resistant to Rabithah's concept, particularly a movement that the teacher would keep in his memory, and was utilized as a method or system to be handed on by tarekat followers while commencing suluk. Additionally, he became an

adviser to the Islamic Religion teacher's organization in 1920 [12].

Buya Hamka is an internationally renowned scholar and educator in Indonesia. He is well-known across the community for his moral and scientific integrity. With his philosophy, he is regarded as a thinker in several domains of study, including Sufism, history, fiqh, philosophy, literature, and interpretation [13]. He began studying religion and Arabic at the Islamic boarding school built by his father when he was ten years old. Hamka also learned religious instruction in mosques and *surau*. At sixteen, he traveled to Java to explore and study religion. Additionally, he gained knowledge and bonds with HOS Tjokroaminoto, Ki Bagus Hadikusumo, RM Soerjopranoto, and KH Fakhruddin [1].

He returned to Padang Pajang after spending a year in Java. In 1927, he traveled to Mecca on his own. He worked at a printing shop throughout his time in Mecca. He was highly excited about reading classic literature and Islamic bulletins in Arabic, where he worked [12].

Hamka founded a Muhammadiyah preacher training institution upon his return from Mecca. Then, Muhammadiyah Central Leadership invited Hamka to become a Makassar preacher. Three years later, a buddy urged him to remain in the field. He was appointed head of community guidelines in Medan. Islamic periodicals expanded quickly under his guidance. The journal has included articles on *Tasawuf Modern*, *Lembaga hidup*, *Lembaga budi* and *Falsafah Hidup*.

Hamka was elected to the Constituent Assembly in 1955 as a member of the Masyumi Party. In an address to the Constituent Assembly, Hamka proposed that the first precepts of Pancasila include a declaration emphasizing believers' commitment to follow Islamic law following the Jakarta Charter. Hamka's proposal, on the other hand, was roundly rejected by most members, including President Soekarno. In 1959, his political career came to an end with the dissolution of the Masyumi Party, according to President Soekarno's proclamation [16]

President Soekarno arrested and imprisoned Hamka in 1964. He was apprehended as it was alleged that he was pro-Malaysia. He authored and finished his magnum opus during his captivity, the 30 juz al-Azhar interpretation. Upon his release from jail, he was named general chairman of the Indonesian Ulema Council (MUI). He served as head of the MUI for two periods. Hamka denounced the government's plan to cancel the Ramadan vacation in 1978. Then, in 1980, he issued a fatwa prohibiting families from celebrating Christmas together. Minister Alamsyah Ratuprawiranegara requested that MUI overturn the fatwa barring family Christmas celebrations. Hamka, as chairman of the MUI, refused to grant this wish. The Minister of Religion then accepted Hamka's resignation as chairman of the MUI. Following that, he was removed from his post as chairman of the MUI and suffered from a variety of maladies till he died.

## **4.2 Moral Philosophy According to Buya Hamka**

As a scholar with the mentality of always increasing his thinking skills, he created several notable works, one of which is concerned with morals. However, Buya Hamka's novel consistently analyzes morality through the lens of character. Hamka's philosophy is that morality and character are synonymous. As described in the Big Indonesian Dictionary, "morality" refers to an individual's behavior or character.

When it comes to morality, Buya Hamka believes that those who consistently do what is right and resist their urges to perform terrible deeds or depart from Islamic teachings have noble character. In essence, morality exists already, ingrained in the human psyche [11]. Buya Hamka's view on morality is explained as follows.

### **4.3 Morals as the Goal of Human Life**

Hamka asserted that morality is how people strive to develop their humanity. He mentioned that

"Virtue is the ultimate objective, and eliminating animals is a noble goal" [10].

The essence of his remarks is that morality is the purpose of human existence; it is the objective of human life to civilize people since humans are perfect creatures and are always improving their morals to avoid becoming animals. Thus, it is the purpose of human existence and lofty values. In other words, the purpose of humans is to enhance morality in order for subsequent people to have a beneficial influence on life and gain independence since humans are social creatures who coexist with society.

#### **4.3.1 The Source of Morals**

##### **4.3.1.1 The Qur'an and Sunnah**

In Islam, the Qur'an and Sunnah are the wellsprings of morality since they determine a person's noble or vile, good or terrible behavior. Although a person's thoughts and intentions serve as a barometer for both noble and dishonorable deeds, these two factors are relative, but the Qur'an and Sunnah are absolute [18].

As people possess a monotheistic character, human nature or conscience can be utilized as a point of reference. It is worth noting that external variables such as the environment and education do not ensure that human nature will work normally. Thus, because the conscience cannot be trusted with persons' good or evil deeds, they must be in line with sharia law rulings derived from the Qur'an and Sunnah, which do not clash with the human intellect because the Qur'an, like Sunnah, provides moral lessons.

According to Buya Hamka, individuals who follow Allah's orders, the Messenger of Allah, the Qur'an and Sunnah can be described as authentic Muslims of noble character.

##### **4.3.2.2 Mind**

Humans possess three strengths: mind, wrath, and passion or lustful desire [8]. To begin with, the mind directs a person away from evil, constantly obeying Allah's instructions and abstaining from all His prohibitions. Thus, the mind links mankind, as Buya

Hamka asserted that an intelligent individual could be discerned by his or her character. Second, the power of rage rules supreme, with the ability to be arrogant and haughty and commanding one to triumph and dominance. Third, the power of lust urges a person to let go of his heart's desire to do whatever he wants and instructs him to be careless and unconcerned about the repercussions of his actions.

Similarly, Buya Hamka's interpretation of the mind implies the existence of a relationship. Just like a rope connects a camel, the mind links mankind. As if a camel were tethered to a rope to prevent it from running. Hence, the human intellect is likewise constrained to prevent it from succumbing to its lusts [8]. Accordingly, passion constrains and prohibits the pursuit of evil impulses. Therefore, Hamka asserted that a person's character reveals whether or not that person possesses a mind because rational humans can distinguish between good and evil.

Buya Hamka mentioned a psychologist, namely Dr. M. Amir, in his lecture:

“That emotion (passion, rage, and desire) is like a galloping horse. And the mind is like a coachman who controls his reins” [8].

His statements imply that the mind becomes the primary actor in a person. Because persons with the mind can plan and take action to avoid being stuck in bad situations. However, if people behave following their wants without regard for the implications of their actions, they will slip into undesirable situations.

Thus, Buya Hamka's philosophy is crucial because it can help people develop a noble character. As cited by Moh. Rivaldi Abdul and colleagues, in Ahmad Tafsir's book *Science of Education in Islamic Perspectives*, an ideal Muslim has a robust and healthy physique, is loyal to Allah SWT, and is intelligent [1]. An ideal Muslim must possess an intellectual mind, which enables him or her to discriminate between right and wrong and perfect morality.

## **4.4 Education as an Effort to Form Morality**

According to Buya Hamka, education has a significant influence on the nation. Education is beneficial since it develops a psychologically and scientifically robust generation [6]. Additionally, education molds the character of each child and prepares them to be the nation's future successors. As a result, education is critical. Because schooling molds children's morality, they become valuable to others around them and are capable of distinguishing between good and evil.

Education is not just about cognitive growth; it can also form and build a child's character. The same is true of Ahmad Tafsir's view that education is an attempt to assist a person in becoming a full human being since a person is considered to have become a human if he has a human nature [24].

Thus, Buya Hamka asserted that the family, teachers, and community are primarily responsible for implementing education [9]. The individuals accountable for implementing education are addressed in this section.

### **4.4.1 Family**

Children are initially educated in their families. The parents are accountable for their children's education. According to Buya Hamka, the primary duty of the home rests with the father and mother [9]. Additionally, Buya Hamka highlighted that while teaching children, it is preferable not to leave all of their activities to the teachers at school since children often engage in activities at home rather than at school [9].

It is crucial to understand that various factors contribute to the formation of morality in children when they are educated at home, notably imparting monotheistic ideals and motivating youngsters to do good. (1) Establishing monotheistic ideals, Buya Hamka [9]. stated that parental education is incomplete if it does not implant a sense of monotheism in children. Therefore, while the children are still young, parents should educate them about Allah SWT, the Messenger of Allah, the pillars of religion, and the pillars of Islam. These are

critical lessons to teach and instill in children since they are young. (2) Teaching children to do good from an early age. It is extremely simple for children to copy what their parents do; children should always be taught to do good from an early age, as they have not been harmed by bad behavior. Such that it instills morality in youngsters early on, so that as they get older, they are used to performing honorable deeds.

#### **4.4.2 Teacher**

According to Buya Hamka, a teacher is effective if he or she educates students and assists them in accomplishing their objectives. As a result, a teacher's knowledge base cannot be limited to formal institutions; it must be increased by reading and experience. Hence, teachers should be capable of adapting to the advancements of a more current and speedy period of contact, whether with other teachers or with students' parents, to expand educational understanding. Maintaining tight ties with youth and parents aims to connect the old and new eras [10].

Following Buya Hamka, good teachers seek knowledge through formal education, reading, and experience. They can then follow the development and progress of the times to avoid being left behind. Additionally, they must develop broad relationships with other teachers and student guardians. Teachers must behave well to set an example for students to maintain their dignity and always offer valuable advice in order for it to become a standard in the community. Effective teachers provide information and instill positive values by fostering civility, harmony, compassion, and trust.

#### **4.4.3 Community**

A community is a collection or group of people related to one another and who adhere to specific laws, beliefs, and a power structure. The communal context has a significant impact on how children develop their morality. A hostile setting will have a detrimental effect on behavior. In short, parents must monitor the environmental community's behavior to instill sound values in their children.

As written in Dindin Jamludin's book, as stated by Moh Rivaldi et al., the community is accountable for education and impacts how children develop values. Individuals who uphold the ideals of life standards and practice religion properly and correctly will contribute to developing children's morals to be good [1].

Hamka proposed two strategies to cultivate a positive communal climate, specifically by safeguarding the community and enforcing it.

#### **4.4.3.1 Protecting the Community**

According to Buya Hamka, a decent community is maintained by eliminating gambling, prostitution, and liquor and supported by teaching children, establishing schools, and prohibiting pornographic publications and filthy films [10]. Establishing schools will be beneficial since children will acquire an education. Then, by obscuring pornographic literature and disgusting videos, children can be protected from images they should not see.

#### **4.5.3.2 Giving Punishment**

Those who commit immoral acts in the community will face the consequences. As mentioned by Buya Hamka, persons who do wrong activities are punished by taking them to court and imposing punishments for their actions [10]. As a result, anybody who violates the standards must face fines and should not be permitted to do so. If left uncontrolled, it will harm the environment.

## **5. THE RELEVANCE OF BUY A HAMKA'S MORAL PHILOSOPHY TO THE CHALLENGES OF EDUCATION 4.0**

Education is crucial in life since it shapes the Indonesian nation's values. However, the emergence of a rapid and ubiquitous period is dubbed the 4.0 era. Numerous developments have occurred throughout the 4.0 period, most notably in education. Today's people must adapt and evolve with the times, first as a system that must support the execution of activities, and then when changes in community behavior occur, such as

brawls, sexual assault, disputing with parents and teachers, drug misuse, and drinking alcohol, causing moral degradation in children. Thus, education has a role in forming and growing children's values in order for them to grow into decent human beings.

It is evident from Buya Hamka's definition of morality, which is as follows:

“A temperament that dives and is passionate in the human mind gives birth to an easy temperament that eliminates the need for prolonged thought” [11].

As a result, morality can be defined as behavior entrenched or rooted in human beings, where this behavior results in the development of both good and evil behavior in an individual, depending on the condition of his soul. The activity is carried out impulsively and without prior thought.

It is in line with Law of the Republic of Indonesia Number 20 of 2003, Chapter II, which discusses the fundamentals, functions, and objectives of the national education system, with article 3 stating:

“National education serves to develop capabilities and shape the character and civilization of a dignified nation within the context of educating the nation's life, to enable students to develop the potential to become human beings who believe in and are devoted to God Almighty, who has a noble character, who is healthy, knowledgeable, capable, creative, and self-sufficient, and who become democratic and responsible citizens” [7].

In other words, education in Indonesia aspires to generate dedicated and devout students to God Almighty, competent, noble and intelligent, and responsible. However, the fact is that schooling in the 4.0 era has produced a generation characterized by fighting, bullying one another, drug addiction, adultery, conflict with parents and instructors, sexual violence, hedonism, and selfishness, among other characteristics.

Therefore, based on the situation of education 4.0, which underwent a moral crisis, it seems as if Buya Hamka's moral philosophy is extremely applicable. According to Buya Hamka, morality is the objective of human existence, and national education is the goal;

they both desire to give birth to civilized people, achieve self-perfection as individuals, and humans who are social creatures and are constantly surrounded by society. Thus, a positive human character will positively affect daily life. The implementation of education demonstrates that an educator responsible for implementing education to prepare students to confront the difficulties of the 4.0 era are parents, teachers, and the community.

### **5.1 Family**

Parents have a critical role in schooling because they are the children's first school. They have a responsibility to provide the education to ensure their children's future success and instill noble character. To create a noble character in children, parents must first establish monotheistic ideals and then acquaint them with doing good from an early age. By asking and educating children to recite the Qur'an together, for example, this spiritual experience will leave a permanent impression on the children's hearts.

### **5.2 Teacher**

To be a successful teacher, one must demonstrate excellent behavior to educate students on how to behave in a positive manner themselves. Teachers should teach not just science but also moral ideals.

### **5.3 Community**

Children's values are strongly influenced by their social and geographic surroundings. Human behavior can change due to a terrible environment. The community needs to have schools so that children can acquire a proper education, and punishment should be provided if there is deviant conduct so that it deters others.

## **6. CONCLUSION**

The above explanation leads to the following conclusions:

Buya Hamka believes that people with morals constantly perform good and right and resist their urges to conduct evil deeds or depart from Islamic teachings. To a large extent, morality exists as a part of the human

psyche. Human existence aims to achieve moral perfection to become a civilized human being, a fully realized human being since humans are the most perfect of all species.

There are two primary sources where Buya Hamka obtained his teachings on morality. The first is the Qur'an and Sunnah, offering lessons on moral excellence. He believes that a person who conforms to the Qur'an and Sunnah and obeys Allah's directives is a real Muslim with noble character. Secondly, the word "bonding" connotes a sense of community. The human mind is likewise restrained, making it impossible to deviate from the path of fulfilling one's desires. As a result, passion sets boundaries and discourages the pursuit of undesirable impulses. Hamka, on the other hand, believes that a person's character reveals his level of reasoning. In this way, people can distinguish between good and evil. Families, teachers, and the community are also heavily involved in implementing education. Buya Hamka's moral attitude remains relevant to education 4.0 since it is simple to implement in the lives of the high and lower classes in Indonesia's education system.

## **AUTHORS' CONTRIBUTIONS**

The findings of this research do not accurately reflect Buya Hamka's moral philosophy. However, when applied to education 4.0, his philosophy is still applicable in certain ways that can benefit all people.

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