

The Concept of Character Education in Al-Azhar Tafsir by Buya Hamka

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Abstrak

Hasil akhir dari sebuah proses pendidikan adalah pembentukan karakter. Penelitian ini menggali Tafsir al-Azhar karya Buya Hamka untuk menguji perspektifnya tentang pendidikan karakter, dengan meneliti terminologi yang ia gunakan untuk menjelaskan maknanya. Menurut Buya Hamka, pendidikan karakter memiliki implikasi yang sangat besar bagi pendidikan nasional saat ini. Melalui pendekatan penelitian kualitatif yang berpusat pada investigasi berbasis kepustakaan, penelitian ini mengeksplorasi konseptualisasi Buya Hamka dengan menggunakan sumber-sumber primer dan sekunder. Ada banyak terminologi yang berkaitan dengan pendidikan karakter, namun dalam Tafsir al-Azhar, Buya Hamka menggunakan istilah *ta'lim* dan *tarbiyyah* sebagai padanan untuk pendidikan karakter. Dalam menjelaskan ayat-ayat tersebut, beliau sering menggunakan istilah akhlak karimah dan budi pekerti untuk menjelaskan makna karakter. Menurutnya, pendidikan karakter hanya akan membuahkan hasil jika dilandasi oleh nilai-nilai ketuhanan dan kesadaran diri bahwa manusia adalah hamba dan menjadi khalifah di muka bumi. Hal inilah yang membedakan konsep pendidikan karakter Buya Hamka dengan konsep pendidikan karakter pada umumnya, terutama dalam konteks Barat.

Kata Kunci: Buya Hamka; interpretasi; pendidikan karakter; tafsir al-Azhar

Abstract

The final outcome of an educational process is the formation of character. This study delves into Buya Hamka's Tafsir al-Azhar to examine his perspective on character education, by scrutinizing the terminology he uses to elucidate its significance. According to Buya Hamka, character education holds profound implications for national education today. Through a qualitative research approach centered on library-based investigation, this study explores Buya Hamka's conceptualizations using primary and secondary sources. There are many terminologies related to character education, but in Tafsir al-Azhar, Buya Hamka uses the terms *ta'lim* and *tarbiyah* as equivalents for character education. In explaining these verses, he often uses the terms *akhlak karimah* and *budi pekerti* to elucidate the meaning of character.

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According to him, character education will only yield results if it is based on divine values and the self-awareness that humans are servants and serve as vicegerents in the world. This is the distinguishing aspect of Buya Hamka's concept of character education compared to general concepts of character education, especially those in Western contexts

Keywords: Al-Azhar tafsir; Buya Hamka; Character Education; Interpretation

INTRODUCTION

Character education is not a new concept. So long as the History of Education in Indonesia. The fundamental of education has two big goals; to help the students become smart and to help the students become good. The expectation of intellectual intelligence is in line with the spiritual intelligence that is growth in the form of the attitudes of each student. So that it will be an intelligent society that uses intelligence for the benefit of other people, and tries to build Indonesia to be better (Zubaedi, 2013).

If we observe the reality of Indonesia nowadays, it can be concluded that there has been some character decadence that affects anxiety in society. The decadence of the character can be seen in several forms such as; corruption emergency, drug emergency, sexual harassment and violence emergency, pornography and action porn emergency; crime emergency, and so on. For this reason, strengthening the role of character education must be implemented (Badan Pusat Statistik, 2021).

In the Islamic perspective, character education is known as moral education. The importance of human character education and the process of actualization and development is explained in Surah an-Nahl/16:78,

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
لَعَلَّكُمْ تَشْكُرُونَ ۝

"Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful."

Based on the verse above, it can be seen that humans from birth have been awarded with instincts (*garizah*) (Hamka, 1990, pp. 3942), senses, intelligence (*'aql*), and conscience (*qalb*), as the main potential for education. Humans have not cognitive knowledge yet, except for al-fitrah potentials which are ready to be actualized so that they are able to interact with their personal environment and the natural surroundings, so that humans are able to observe, absorb, imitate and modify various information and ideas received which are then developed into knowledge and skills (Hude & Muid, 2015, pp.43-44).

Furthermore, the importance of developing human character is reminded by Allah Swt in Surah an-Nisa' / 4: 9,

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

“And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice”.

Based on the verse above, Allah SWT requires every *ummah* that doesn't leave a weak generation, helpless and has no competitiveness in the competition of life. This verse can also be interpreted in general that there is a message from the Al-Quran to every Muslim to do the life as hard as possible so that the next generation is stronger than before. The important things that must be applied in every generation are Aqidah, the spirit of worship and moral issues (Kementarian Agama RI, 2010).

One of the figures who often discusses the character education in his various written is Haji Abdul Malik Karim Amrullah, as known as Buya Hamka. He is a theologian who is very intense in providing his views on character, morals, and ethics in many of his written. Buya Hamka stated *"Teaching and education cannot be separated. A nation that only prioritizes teaching, does not prioritize education to train character, even though progress will be achieved in the future, intelligence and cleverness will become poison, not medicine"* (Hamka, 2015).

Based on the quote above, it can be learned that it needs the process of teaching and learning to make a strong personality or character. Buya Hamka explained the role of the soul and nature in shaping a person's personality in line with the verse above. So, the whole process runs well in the family, school, and environment. As quoted by Samsul Nizar, for Buya Hamka in order to form a good personality, the essence of what is taught in religious values must be taught well. As for what Hamka emphasized that the teaching is appropriate, starting from the earliest process, it needs to be understood that in teaching education is not only limited to the transfer of knowledge, but it must be able to contribute to people who have knowledge, and also be able to give birth to a very good attitude (Nizar, 2008, pp. 113-114).

Mas'ud in his dissertation said, Buya Hamka believes that human morality comes from monotheism introduced by the Prophet. To shape the character of teenagers, it is important to instill politeness and use wisdom to distinguish right from wrong actions. Syaja'ah (emotional strength) must be guided by reason, while iffah (the ability to restrain one self) is strengthened by habituation methods such as fasting. Developing *shaja'ah*

traits through associating with brave individuals and building self confidence, as well as strengthening fair attitudes with good habits and motivation. The development of wisdom is carried out through good guidance and example, as well as through *risma* activities (Mas'ud, 2017).

Supriyadi Supriyadi, in the journal *Halaqa: Islamic Education Journal*, on the theme of character education in Hamka's modern Sufism and contemporary transformative Sufism, explains that some of the character education concepts offered by Hamka include *ikhlas* (sincerity), *khauf* (fear of God), *zuhud* (asceticism), and *tawakkal* (trust in God) (Supriyadi, 2019). Meanwhile, the study I have conducted focuses more on the Qur'anic concept of character education in *Tafsir al-Azhar*.

From the background of the issue, the author is interested in discussing how the concept of character education in *Tafsir al-Azhar* by Buya Hamka's relates to character education in Indonesia. This writing aims to offer a Qurani-based character education concept that is deeply rooted in noble Indonesian values as an effort to improve the next generation's character through systematic education.

There are several factors when the author chose Hamka's great work as the object of research with the theme of character education. First, the author of this interpretation is a native Indonesian and has an interest in Indonesian phenomena, so the interpretation made by the first chairman of MUI is very interactive and contextual with the events in Indonesian social sphere. Thus, it can be ensured that this research will significantly contribute to addressing the challenges of character education in the global era within the context of Indonesia. Second, the biography of the author of this interpretation is also an activist, a large organizer whose work in the field of intellectual mastery and attention to social society is very broad. Thus, this study is a representation to examine how character education as a scientific study typical of the Nusantara.

RESEARCH METHODS

The authors used the library research method, the main data or resources are in the library. In this research, the author analyzed the concept of character education according to Buya Hamka in *Tafsir al-Azhar* as a primary source of research and several journals related to character education and other books as secondary references. The technical data collection was taken from various sources from written materials, and then contextual evidence, and the authors found the relationships between the data and the reality. To examine the verses related to character education in *Tafsir al-Azhar*, the author used the Maudu'i (thematic) method (Rosidin, 2015). The data processing in this research is

qualitative, so it is carried out using critical analysis, comparison, and interpretation of various search results from primary and secondary sources.

RESULT AND DISCUSSION

Meaning of Character Education

The word "education" in Indonesia comes from the basic word "didik" (KBBI) which has the prefix "pe", the additional letter "n" and the suffix "an", resulting in the word "pe-n-didikan" which has the meaning; educational processes, methods, actions; and in terms of terminology, it means the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. In the Koran there are at least 3 essences that are identical to education, namely *al-ta'alim* (the concept of knowledge transfer education/cognitive domain), *al-tarbiyah* (the concept of human education from the physical and emotional side (affective and psychomotor domain), *tarbiyah* oriented towards sustainable education, namely the long-term concept and *al-ta'dib* (a comprehensive educational concept that includes *al-ta'alim* (cognitive domain), *al-tarbiyah* (affective and psychomotor domain) (Yusuf, K.M., 2019).

Meanwhile, character has two meanings (KBBI): 1). Psychological qualities, morals or manners that differentiate a person from others. 2). Character can also mean "letter". The appropriate meaning of character for this study is character in the first sense.

In Islamic teachings, character has the same meaning as morals or manners. In the Arabic dictionary, several terms are found that are synonymous with character, namely *al-sibghah* (paint, paint, character), *fiṭrah* (nature, basis, character, instinct), *tabi'ah* (character, temperament, manners, actions) *syakhṣiyyah* (identity, personality) *'arikah* (character) is the inner nature of humans that influences all thoughts and behaviour, *suluk* (manners) *syīmah* (habitat, habits, nature, character, characteristics, qualities).

Meanwhile, in terms of character education terminology, according to Thomas Lickona, "character education is the deliberate effort to cultivate virtue – that is objectively good human qualities that are good for the individual person and good for the whole society (Lickona, 2012). Character is formed from three interrelated parts; moral knowledge (moral knowing), moral feelings (moral feeling), and moral behavior (moral behavior). Good character consists of knowing the good, desiring the good, and doing the good. In this case, habituation in thought (habits of the mind), habituation in the heart (habits of the heart), and habituation in action (habits of the action) are required (Lickona, 2012).

In the context of Islam and national education, there are several terms used for character education, namely:

1. *Tarbiyah al-Aulād*

Tarbiyah al-Aulad is moral education in order to create a generation that adheres to Faith and Islam by focusing on education that is fundamental and universal, this term was introduced by Abdullah Nasih 'Abdullah Nasih 'Ulwan (Amaliati, 2020).

2. *Tarbiyah Sulukiyah*

Namely education directed at the formation of a functional personality. Education does not only educate people who are good at speaking and arguing, it should instead be used to train students to have personality integrity, which is manifested in real actions in everyday life. This term was introduced by Muhammad Munir Mursi in his book *Tarbiyah Islamiyah Ushuluha wa Tahthawwu'uha fi Bilad al-'Arabiyyah* (Sudrajat, 2016).

3. Fitriah Ghariziah Tarbiyah

It is character education by mobilizing students to always be in line with their self-image of monotheism and aiming at the ability to fulfill their human needs in a controlled manner. This concept stems from the function of its creation, humans as *rahmatan lil alamin* (Musri, 1977).

4. *Tahzib al-Akhlak*

The figure who uses this term is Ibn Miskawaih, according to him the formation of an inner attitude that is able to encourage humans spontaneously to carry out good behavior, so that he behaves in a commendable manner, achieves perfection in accordance with his substance as a human being, and obtains the happiness (*as-sa'adah*) that perfect (Miskawaih, 1985).

5. *Tazkiyah al-Nafs*

This term was offered by Imam al-Ghazali, namely an effort to purify the soul, cleanse the heart, strengthen faith. Because morals are a reflection of the heart, it is very important to have a clean heart (Hajjaj, 2011).

6. Moral education

According to Zuriyah, moral education is an educational program both at school and outside of school that organizes and simplifies moral sources and is presented with psychological considerations for educational purposes. Moral education aims to enable individuals to adapt to the goals of social life. Zakiyah Derajat makes religious education a basic value in moral or character education, by emphasizing the role of parents, teachers and society as the subject of character education. And pay attention to several important factors in character education (Zuriah, 2011).

7. Budi Pekerti Education

Conceptually, budi pekerti education is a conscious effort to prepare students to become complete human beings with noble character in all their roles in the future or the formation, development, improvement, maintenance and improvement of students' behavior so that they are able to carry out their life tasks in harmony, harmonious,

balanced physically and spiritually, physically, spiritually, materially, spiritually, individually, socially and in the world of the hereafter (Depdikbud, 1997).

From the various definitions of character education above, the author finds that Buya Hamka tends to use the terms character education and moral education to refer to character education. He interprets character education as an effort made to instill intelligence in thinking, appreciation in the form of attitudes, and experience in the form of behavior that is in accordance with noble values, namely religious and cultural values that are carried out in good daily life which are based on the nature of creation. humans, so that humans become caretakers of the universe who can live in mutual respect and complementarity.

There are three terms that are often explained by experts to explain the term Islamic education, namely *ta'lim*, *tarbiyah*, and *ta'dib*, but Buya Hamka prioritizes mentioning 2 terms out of 3, namely, *ta'lim* and *tarbiyah*. The following describes these two terms to explore the meaning of character education in Buya Hamka's view. As in Surah al-Baqarah/ 2: 31,

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

In explaining the verse above, Buya Hamka explains the gift of reason that God has given to humans. Intellect is something magical and supernatural. The form is not visible, but the trace is what shows that the mind exists. Humans who are weak at birth are given more and more preparation. The will that exists within humans drives them to think about new things so that reason which is initially abstract but through the process of learning and thinking will give birth to discoveries and culture that are known to the world (Hamka, 1990).

The existence of humans as caliphs from time to time increases the ability of humans to control and regulate the earth. He has mastered the ocean and has dived into it. He has flown in the air, he is already good at conversing, even though one is at the North Pole and the other is at the South Pole. He penetrated the mountain and built a railroad beneath it. From the ability to think, various new cultures are born which of course cannot be separated from divine values. (Hamka, 1990).

This is in line with (QS. an-Nahl/16:78) which explains *ta'lim* as a continuous process that humans have attempted since birth, the physical condition of humans is weak, the basic ability is only to cry. Nothing is known, apart from grace. The divine name is *gharizah* or instinct. With the gift of hearing and sight and heart. From the process of

seeing, hearing and experiencing, adult humans are formed, becoming more and more mature, until they become human beings who are literate.

From the explanation of Buya Hamka's explanation above, it appears that the meaning of ta'lim in this verse contains the meaning, that "Education is the process of transferring a set of knowledge that Allah SWT bestowed on humans (Adam). With the powers they have, both the powers of the five senses and reason, humans are required to mastering the transferred material. These strengths develop gradually from simple to better.

The next term is tarbiyah, in the Qur'an this pronunciation can be found in Surah Al Isya/17: 24,

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

"And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

According to Buya Hamka, this verse explains that a child's attitude must be able to appreciate the sacrifices of their parents in giving birth, raising and educating each child with love, even Buya Hamka explained that even if this verse did not exist, with their conscience humans would still be filial to their parents. especially to the mother. The educational process carried out by a mother and father is always provided on an ongoing basis by paying attention to physical and psychological aspects on a divine basis (Hamka, 1990). Not only limited to respecting and loving, in this verse a child is directly taught how to pray to Allah on the basis of remembering and remembering the struggle, sacrifice and love poured out by father and mother in childhood.

Looking at several explanations of tarbiyah by Buya Hamka above, it can be concluded that the meaning of *tarbiyah* means nurturing, responsibility, feeding, developing, nurturing, rearing, growing, producing and taming, including both physical and spiritual aspects." The emphasis is on understanding the meaning. "nurturing" in the word tarbiyah is "an act of care carried out by both parents towards their child. This process is carried out with patience and love, in order to help children from being helpless until they are able to be independent, both physically and psychologically." And of course the term *tarbiyah* is very synonymous with character education that is carried out today. And Buya Hamka really encourages integration, all of them so that there is no dichotomy in knowledge.

Character Education Indicators

Buya Hamka explained several indicators that must be considered in an effort to form character, namely (Hamka, 1992):

1. The origin of human character is goodness and obedience, because humans are not made to do evil because that is not their original nature.
2. The benchmark for true wisdom is faith. That all activities carried out by a person must be based on an awareness of faith.
3. *I'tidal* balance between the power of reason and lust or lust. Thanks to God's grace on humans and the perfection of human nature itself. Humans were created by God, equipped with reason, besides being endowed with lust or sexual lust and *ghadab* (lust for anger). All of God's gifts operate in accordance with human life's needs, so there is a need for balance as determined by religion or sharia.
4. The height of character is obtained through *mujahadah*, sincerity and inner *riyadhah*. This means getting used to jobs that produce wisdom.
5. Characters move and influence each other, so be wise in looking for friends. We should look for a friend, a friend who is loyal and honest, who is religious, willing to pay attention to our mistakes. If there is something we do that is wrong, that is not in line: let him point it out.

The Concept of Character Education in Tafsir al-Azhar

Furthermore, related to character education, in some of his explanations Buya Hamka refers to character in terms of the science of mind, morals, ethics and manners as he says, "Then other diseases occur which are mentioned in the lessons of the science of mind and morals (ethics)". The term Hamka's character is sometimes equated with the term *budi* (Hamka, 1993).

One of the verses that discusses the character of a lucky believer in Surah al-Mu'minun /23: 1-9 as part of the character education process that should be applied today:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ ١ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝ ٢ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ۝ ٣ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ۝ ٤ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝ ٥ إِلَّا عَلَىٰ ۝ ٦ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝ ٦ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝ ٧ وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝ ٨ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ۝ ٩

“(1) Certainly will the believers have succeeded. (2) They who are during their prayer humbly submissive. (3) And they who turn away from ill speech. (4) And they who are observant of zakah. (5) And they who guard their private parts. (6) Except from their wives or those their right hands possess, for indeed, they will not be blamed. (7) But whoever

seeks beyond that, then those are the transgressors. (8) And they who are to their trusts and their promises attentive. (9) And they who carefully maintain their prayers"

Buya Hamka explains verses 1-9 of Surah al-Mu'minun as a form of struggle for people who want to achieve victory in the sight of Allah. So, in this verse, information is given that victory is certain for those who believe, those who believe. The sentence "*qad*" which is located at the base of *fi'il madhi (aflaha)* according to Arabic law indicates certainty.

Therefore, it (*qad*) is interpreted as "true". Only by believing in God is the only way to free oneself from the bondage of worldly desires and the devil. Experiences in our lives often show that above our limited power there is divine power. Divine power is what determines, not our power. But just believing in your heart is not enough if it is not filled with action. Faith pushes the heartstrings not to be satisfied with mere confessions of the tongue. He should be followed with evidence and devotion (Hamka, 1990).

The more worship, the stronger the faith. The stronger the faith, the greater the delight in the soul due to worship and good deeds. So, the 6 (six) conditions that must be met as proof of faith are shown. If these 6 conditions have been filled, you will definitely win. Victory over one's own difficulties, victory in the nation, and the continuation of all these victories is heaven, Jannatul Firdaus. The conditions for the mu'min's personal victory contained in the letter above are:

First, Devoted Prayer. Prayer starting with "*Allahu Akbar*" is a time to re-energize our souls so that they are stronger, because only Allah is the Greatest, while all other things are just small matters. Buya Hamka explained, *khusyu'* means an obedient heart with a submissive body posture. Devout prayer will form a brave soul to navigate the thorns and waves of life with the hope of guidance from Allah. *Khusyu'* prayer is not only limited to physical movements such as bowing and other movements, but is a practice that instills an inner and outer awareness of one's position as a servant who is full of hope in Allah SWT. In this way, the impact of the prayers performed forms a character that is far from evil and evil deeds (Hamka, 1990).

Second, in verse three Buya Hamka explains the struggle to protect oneself from things that are useless jokes. He invited humans to reflect on the fact that life in this world is very short, the area we live in is very limited. I was trying to use my life, feeling around left and right, suddenly my life ran out. What has gone cannot be repeated. Therefore, all behavior, whether deeds or words, should be measured as best as possible (Hamka, 1990).

So, the personal strength that has been gained through *khusyu'* prayer must be maintained by reducing anger, joking, gambling even if you don't bet. In a large assembly, personality can be measured according to the value of behavior and speech. As the Arab saying goes:

مَنْ مَرَّ اسْتُخِفَّ بِهِ

In explaining the verse above, Buya Hamka clearly uses a socio-cultural approach where he is, the image of pistil growth, until it grows big and ripe has its own charm to touch the reader as a material for reflection in developing character. Furthermore, in explaining the urgency of making good use of time and distancing oneself from useless things, it is true, especially in this day and age, various situations will make people careless, forgetful, even without realizing it, sometimes the tendency to be reckless, both in real life and in cyberspace. With the sophistication of technology in this century, it has been proven that laghaa shapes a person's character (Hamka, 1990).

Third, purify the soul and property "And those who do zakat." (verse 4) in explaining this point Buya Hamka gives the theme of cleansing the soul. If a person has been awakened and given a fortress not to collapse again, the time has come for someone to throw themselves into the midst of a busy social circle. Personal strength does not mean setting oneself aside from the crowd. A person cannot be said to have good character if he only keeps to himself and does not mix with society.

If you pay attention to the wording "*lizzakâti fâ'ilûn*" then in Buya Hamka's explanation, the meaning of zakat in the wording of this verse has the meaning of purifying the soul, because according to him in the Makkah period the order for zakat did not yet exist, so as part of the Makkiyah letter, the meaning of zakat in the Surah al-Mu'minun is synonymous with soul development or character education. And in surah al-A'la/87:14 Allah emphasizes that the person who always purifies his soul is the one who wins (Hamka, 1990),

فَذُ أَفْلَحَ مَنْ تَزَكَّى

Fourthly, in explaining verses 6 and 7 Buya Hamka gives the theme of sex and the household, here he again compares this verse with the previous verse, he states that the relationship with God has been strengthened by solemn prayer. Thus, a strong personality has been awakened. All useless behavior, actions and words have been rejected and exposed.

Buya Hamka explained that people who cannot maintain their vagina will have an impact on soul damage, purity will be destroyed and households will be torn apart, even becoming hell. If sexual desires are followed, they will not stop halfway. A happy household is the first cornerstone of a just and prosperous country. If this is violated, sexual relations are no longer along human lines, and people have returned to living like animals, so that sexual relations no longer recognize the boundaries of adultery and

marriage, everything is destroyed and people descend into the state of animalism (Hamka, 1990).

If it is related to today's conditions, it seems that the condition of promiscuity and adultery referred to by Buya Hamka has entered a worrying stage because sex outside of marriage is not only carried out by adults, but has been carried out by the younger generation and even children in elementary school. There are already people who have fallen into this despicable behavior. According to the author, this incident occurred inseparable from the generation of this century who became too complacent with the pleasures of the world by putting aside religious values, faith and abandoning their noble nature as human beings.

Fifth, on the subject of this discussion, Buya Hamka gives the theme of duties and promises and explains verse 9. He explained that the personality has been built and given a fortress, the soul and body have been cleansed when entering the arena of society, and a happy household that is free from the dangers of obscenity and prostitution has also been established, the final goal will undoubtedly be achieved, namely a just and prosperous country.

In a just and prosperous country, everyone carries out their mandate well. The mandate is divided into two, namely the great mandate and the personal mandate. The great mandate is the task that God has placed on all humans, namely to become *khalifatullah fil-ardhi*. This mandate is not borne by heaven and earth or by hills and mountains. Only a Mu'min's heart is capable of carrying this mandate, because the Mu'min's heart is wider than the heavens and the earth and higher than the hills and mountains (Hamka, 1990).

Sixth, in the discussion of this point, Buya Hamka, based on verse 9, reiterates the sincerity of a faithful servant in keeping his prayer times after the first verse explains about solemn prayer, God willing, a just and prosperous country will be achieved, with devotion to God Almighty. But the state is not the final goal, further development after the state is established, there are still many problems, problems will be accompanied by problems.

That is the explanation of character values in Surah al-Mu'minun verses 1-9 below, we have written a table of the essence of character education that we can capture.

Table. 1
Character Education Values in Surah al-Mu'minun /23: 1-9

No	Character Taqwa (Kindness)	Character Fujur (Badness)
1	Khusyu' in Prayer	Negligent in Prayer
2	Don't do anything in vain	Busy with joking/Lagha

3	Zakat	Miserly
4	Protecting your private parts	Committing adultery
5	Maintaining the Trust	Betrayal
6	Maintaining prayer times	Negligent in performing prayers

Buya Hamka emphasized that in the character education process, human nature has a very important role. Buya Hamka explained that before several aspects of nature develop well, a newborn baby will rely on *gharizah* (instincts) such as crying when thirsty, hungry and sick (Hamka, 1990).

Buya Hamka explains the meaning of *fitrah* as "an original (pure) feeling that is embedded in the soul of every human being before being influenced by other factors, namely recognizing that the highest authority in this universe is Allah, the nature of human beings will always submit to *Rabbul Jalil* through the religious provisions prescribed by him (Hamka, 1990). The nature of obedience and servitude to Allah has been established from the spiritual realm as contained in Surah al-A'raf/ 7: 172

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ
قَالُوا بَلَىٰ سَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ۗ ۱۷۲

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

Buya Hamka explained that *fitrah* in this case is in the form of *wujud 'ilmi*, namely the embryonic condition of God's knowledge, which will then develop after humans are born and carry out various interactions with their environment. while the majority of mufassir understand nature by religious instinct, namely the religion of monotheism or the nature of faith. So, humans who turn away from the religion of monotheism have deviated from their nature.

And for the development of this potential for faith, the role of parents is very decisive, as the Prophet said,

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ
 الْبَيْهَمَةُ بِبَيْهَمَةٍ جَمْعَاءَ هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ . «ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ
 {فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا {الآيَةَ -

The potential (*fitrah*) described in the Al-Quran is different from John Luck's theory, namely the Tabularasa theory. In this theory, every child born is like a blank sheet of paper, the environment will fill that potential. Meanwhile, in Islam it is explained that every child born has potential (*fitrah*), then the family, school and community environment complements and further shapes this potential.

In Buya Hamka's other understanding, he is more flexible. For example, when explaining *fitrah* in the context of education, Buya Hamka interprets *fitrah* as the nature for learning which is driven by the potential of *al-qalb* (soul), *al-jism* (body) and *al-'aql* (reason). Where these 3 potentials form a unity that functions to support human existence as caliph and 'abdullah. If this potential can be synergized well, a healthy and strong body and character qualities will be formed based on the divine spirit.

The concept of nature is learning by prioritizing the elements of nature that Allah SWT has given to humans. The Al-Quran explains in detail the process and existence of humans as living creatures who have potential and intelligence compared to other creatures (Hamka, 1990). Allah hints at this description of human existence in the Al-Quran surah an-Nahl/16:78,

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
 لَعَلَّكُمْ تَشْكُرُونَ ٧٨

"And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful."

Furthermore, in child development psychology, the child's age as a learner can be clearly seen at the age of 7-12 years, at this age the growth of the right brain and left brain grows in balance, individual and ego-centric traits begin to shift to a social-centric attitude so that they begin to open up to the outside world and The sensorimotor senses have fully developed, so in Islamic teachings, children at the age of 7 are instructed to pray because at this age the values of faith have grown with the potential for faith at the previous age, namely 0-7 years of age, giving way to enthusiasm for learning.

Allah SWT exemplified the nature of learning through the Prophet Adam (AS), who while living on earth was taught the various names that exist on earth, as Allah explains in Surah al-Baqarah/ 2:31-32,

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ۝٣١ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۚ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ۝٣٢

“(31) And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful. (32) They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

The content of the verse above explains that humans are creatures that Allah SWT prepared to become knowledgeable creatures, namely by teaching the Prophet Adam about various names. The word 'allama in Arabic contains a meaning that indicates a long time, even lasting a lifetime. And in educational theory it is stated that humans are animal educandum (creatures that are educated) and animal educandus (creatures that educate) (Bunyamin, 2010).

To bring out the nature of learning in children, parents should have closeness both physically and psychologically when children study with their parents. Apart from that, familiarize children with the universe by conducting learning in nature in the form of simple experiments to ensure children's knowledge. -children accept, and give children an understanding that what is in this universe is the power of Allah SWT, so that in this way children's reasoning and learning abilities will compare directly with faith.

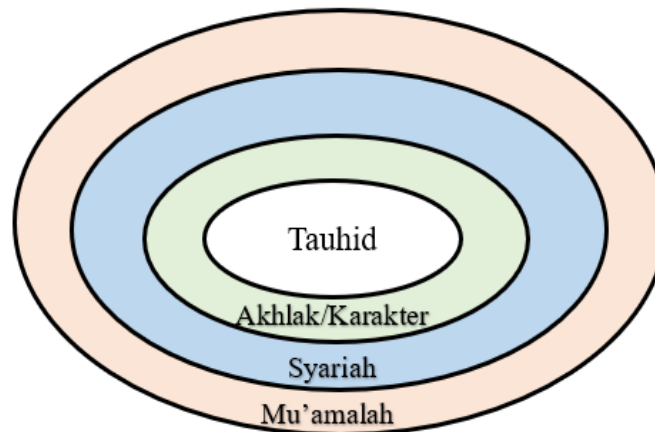
Furthermore, Buya Hamka has a clear view of Islamic teachings, he emphasizes that the core of Islamic teachings is *tauhid*. Meanwhile, morals or character are in second place after core teachings or monotheism. Sharia actually ranks third in the core teachings, monotheism. Only after the *shari'ah* did these teachings relate to other social problems.

Morals, as an Islamic teaching, are in second place after the core teachings, namely the teachings of monotheism. This means that morals or character education and its application in Islam should always be imbued with the teachings of monotheism. Meanwhile, sharia as an Islamic teaching is in third place from the core teachings, monotheism, after morals. This means that sharia in Islam must always be imbued with monotheism and morals. It is not permissible for the *shari'ah* and its implementation to be outside the framework and teachings of monotheism and morals. Meanwhile, life's issues, such as freedom and others, must always be bound or at least imbued with Islamic law.

Islamic Sharia must be based on Islamic moral teachings. Islamic morals must rely on the teachings of monotheism in Islam.

The position of morals in the structure of Islamic teachings according to Buya Hamka, as described above, can be described as follows:

Picture. 1
The Urgency of Aqidah/Tawhid in Forming Character



CONCLUSION

Based on the discussion conducted by researchers regarding the concept of character education in Buya Hamka's *Tafsir al-Azhar*, the following conclusions can be drawn. Buya Hamka uses the term *tarbiyah* as a term closely associated with character education, prioritizing divine values as its foundation, thereby forming good character. Therefore, it is hoped that education will not only be limited to the transfer of knowledge, but more importantly, how the knowledge gained can produce good behavior (*akhlak al-karimah*) nurtured within the family, school, and community environments. This concept is supported by three important elements: reason, heart, and the five senses, with the awareness of the human role as *khalifah fi al-ard* and as *'abdullah*.

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