

Hamka's Thoughts on Educators in Islamic Education

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Abstract. *This study is backgrounded by various problems that arise in education due to the decadence of community morals, most of which are carried out by the younger generation, whose most still hold the title of students are still bound in formal educational institutions. The imbalance between intellectual input and character building gives rise to attitudes from the community towards the ability of educators as educational agents who are responsible for meeting the needs of students, both spiritual, intellectual, moral, and physical needs of students by pursuing the development of their potential, which includes affective, cognitive, and psychomotor potential by the values of Islamic teachings. This attitude shows the low awareness of the importance of integrating the roles of parents, teachers, and the community as educators, each occupying a vital position in forming complete students regarding intellectual, moral, and righteousness to Allah SWT. This study aims to find out 1) Hamka's thoughts about educators in Islamic education, 2) the Characteristics of educators in Islamic education according to Hamka, and 3) The relevance of Hamka's thoughts about educators in Islamic education. Based on the data collected in the form of descriptions, this research uses a figure study or historical approach where the researcher examines a character's thoughts, be they problems, situations, or conditions that affect his thinking.*

Keywords: *Hamka, Education, Islamic Education*

Abstrak. Penelitian ini dilatarbelakangi oleh berbagai permasalahan yang muncul dalam dunia pendidikan akibat dekadensi moral masyarakat, yang sebagian besar dilakukan oleh generasi muda, yang notabennya masih menyandang gelar mahasiswa masih terikat dalam lembaga pendidikan formal. Ketidakseimbangan antara masukan intelektual dan pembentukan karakter menimbulkan sikap dari masyarakat terhadap kemampuan pendidik sebagai agen pendidikan yang bertanggung jawab dalam memenuhi kebutuhan peserta didik, baik kebutuhan spiritual, intelektual, moral, maupun fisik peserta didik dengan mengupayakan pengembangan potensi yang meliputi potensi afektif, kognitif, dan psikomotorik sesuai dengan nilai-nilai ajaran Islam. Sikap ini menunjukkan rendahnya kesadaran akan pentingnya mengintegrasikan peran orang tua, guru dan masyarakat sebagai pendidik yang masing-masing menempati peran vital dalam pembentukan peserta didik yang tuntas dalam hal intelektual, moral dan ketakwaan kepada Allah SWT. Penelitian ini bertujuan untuk mengetahui 1) Pemikiran Hamka tentang pendidik dalam pendidikan Islam, 2) Karakteristik pendidik dalam pendidikan Islam menurut Hamka, 3) Relevansi pemikiran Hamka tentang pendidik dalam

pendidikan Islam. Berdasarkan data yang dikumpulkan dalam bentuk deskripsi, penelitian ini menggunakan pendekatan studi tokoh atau pendekatan historis dimana peneliti mengkaji pemikiran suatu tokoh, baik itu masalah, situasi, maupun kondisi yang mempengaruhi pemikirannya.

Kata kunci: Hamka, Pendidikan, Pendidikan Islam

INTRODUCTION

Indeed, the education we carry out today is inseparable from the efforts of educational leaders who pioneered it with a complex and tireless struggle. Therefore, when discussing education, it is not wise not to talk about the figures and figures of education by only accepting their efforts and works. There are quite a lot of historical figures who are very instrumental in the world of education in Indonesia (Arif, 2011).

There are also many Islamic education figures in Indonesia, where they leave the fruits of their struggle and services that until now have been enjoyed by the Islamic community in Indonesia, especially in terms of Islamic education. But on this occasion, only one figure can be put forward by not reducing and minimizing the meaning of the struggle and the services of other statistics. The author will explain their thoughts on education according to Hamka.

METHODS

In this article, researchers use a type of library research. Namely a series of activities related to collecting library data, reading, recording, and processing research materials. And also using a qualitative approach, where research procedures produce descriptive data in the form of written or spoken words conveyed from people and observed behavior. Because this type of research is literature, the data obtained is in the form of books, documents, notes, articles, and other sources from the internet related to the problems raised by the author.

As an Islamic figure, Hamka's views on Islamic education are profound. According to him, education is a means that can support and cause and become the basis for the progress and glory of human life in various sciences. Education is incorporated into two principles that support each other, namely the principles of courage and freedom of thought (Rusydi, 1983). The following discussion will explain Hamka's biography, Hamka's works, and Hamka's ideas on Islamic education.

RESULTS AND DISCUSSION

Islamic Education in the Family According to Hamka

Based on the level of obligations and duties of parents as educators above, it can be understood that parents are required to provide food that is halal *al-thayyibat* (halal and nutritious), patient, affectionate, respond to the growth of the child's mind through concrete stories and examples in a wise way, by the emotional development of a child, and lead him to be able to solve various problems that are being faced. Here, both parent's task is to channel children's needs according to their potential and instill the moral joints of Islam.

According to Hamka, children aged, 7 years should be told to pray, 10 years old forced not to be abandoned, pray at the beginning of time immediately, if possible should be with a submissive heart (*thau'an*). If the heart is in doubt, it should force it (*karhan*). This is called suggestion, according to today's psychology. Hopefully, because such an influence is made every day, the road will eventually open up as well.

But what to say if religious feelings are weak in their parents' hearts? His son was handed over to a school. According to Hamka, there is only teaching in the school, not education. Even if there is education, it is only wrong education that eliminates personal—a lot of knowledge but lack of bud. As a result, many young people are not sure of their purpose in life. Unable to serve, the homeland spilled its blood. How will it be while his mother tongue is unknown to him (Rusydi, 1983)?

Quoting the opinion of Al-Hakim Al-Musta'shim, Hamka gave signs for both parents on how to carry out education for children, namely (Nugraha et al., n.d.) (Chaer, n.d.)

1. Get used to children getting up quickly and don't sleep too much. Because a lot of sleep will make children lazy to move, lazy to think and slow to create.
2. Instill noble moral education and simple living as early as possible. Because if not, it will be difficult to change the attitude that has crystallized into good.
3. Awaken children's five senses by optimizing hearing and vision functions through thinking about God's creation, both in terms of beauty and wonder and the meaning contained in it.
4. Teach a simple lifestyle, which is simple in spending shopping; not extravagant and not filial, simple to utter words; Does not leak mouth and talk based on situations and

- conditions. Simple to do work, and straightforward when joys and sorrows.
5. Through stories that emphasize love, teach them the importance of a harmonious life.
 6. Get used to children being confident and not depending on others, having independence in expressing opinions, and being responsible for their decisions. There are at least two Islamic approaches to instilling self-confidence: *tawhid* and *destiny*. I believe in no absolute power and provision other than God's rule.
 7. There is not a single creature to be feared except God. As long as an activity does not contradict divine provisions and values, growing worry is unnecessary. The activities carried out will be more dynamic and, at the same time, worth submitting to the great substance. The growth of confidence in students will cause impulse and thinking power independently (Mohammad, 2006).

After the child grows up, both parents must respect the opinions expressed by the child and give him the freedom to develop, both physically and psychologically, to the maximum. Both parents should be wise and wise in guiding and directing their children. Such an approach is very influential in further developing the child's personality. This view is based on the reality of the attitude-generally-parents of the time, where parents were often rude when faced with naughty children. Such a child is usually at the same time the potential of his intellect develops.

Hamka revealed that it was a father's splendor in ancient times if his son was afraid of him. Just now, he entered the house, returning from work. The boy ran away as a cat guilty of stealing jerky. Therefore, until the magnitude, father and son do not feel the pleasure of fatherhood or the joy of having children. This is contrary to one of the characteristics of the ideal educator, which states that educators must have a fatherly character or nature in the sense that they must position themselves as protectors who love their students and always think about their future for the good of their children. The task of both parents is to model good behavior and attitudes, advise, guide, and control—not shape—so that the child's natural dynamics develop optimally by the values of his religious teachings.

The above view is a reaction to the educational practices carried out by most parents at that time. In general, children are not free to express opinions in front of their masters nor to determine the will of impulses by their ideals. Both parents seem to have full power in deciding their children's future. If his parents are scholars, he always wants his son to

become a scholar like his parents. Such an educational pattern has helped kill the dynamics of children. As a result, the child is always dependent and under the shadow of the parents' will. Such practices have been going on for a long time, especially in Minangkabau. Meanwhile, some parents feel responsible for educating children when a teacher has handled it. They act ignorant and are only "released poultry" to teachers without wanting to participate in building their children's personalities (Muhammad B. Hamka, 2022).

According to him, the model of thinking of the people, mainly the two parents, should be eliminated. Both parents should have a new vision of their children's education. Both parents should give children freedom (independence) of thought to develop according to their potential. A child should be educated and nurtured according to his talents, abilities, social demands, and time development. Here, the position and function of parents are not to shape children according to their wishes but to guide and control so that the freedom and dynamics of children's potential can be realized optimally by the values of their religious teachings.

Islamic Education in Schools by Teachers According to Hamka

According to Hamka's view, as written in one of his works entitled Lembaga Budi, teachers who get success in their work and educate their students to achieve progress are teachers who not only have enough knowledge from the teacher's school but expand their experience and reading. Always firmly related to modern progress and wide association, both with parents and fellow teachers, they can increase knowledge about education. Close relationships with older adults and young people so that he can relate the old age to the new generation and set aside what is good and still relevant.

This shows that an educator, in this case, the teacher, can carry out an effective learning process if the relationship with his students runs harmoniously. To create a harmonious relationship, an educator is required to have several knowledge to be taught, have personality integrity, use various learning methods, and understand the differentiation (personality and social) of students, both mental, spiritual, intellectual, and religious which are believed along with various approaches. Four concepts need to be considered by an educator, namely: First, developing the potential (fitrah) of students. Second, establish verbalistic teaching. Third, record all student activities as a guideline

for coaching and the following educational process. Fourth, formulate conducive conditions in developing the education system effectively and efficiently, and minimize factors that hinder achieving Islamic education goals.

For the above approach to be carried out properly, according to Hamka, an educator must first know his duties and responsibilities, namely trying to help guide his students to have broad knowledge, noble character, and practical master skills, both for himself and the wider community. To create such conditions, an educator is required first to expand his experience and scientific insight, refine his character, be wise, forgiving, and calm in providing teaching, and not get bored quickly in giving lessons, especially on subject matter that is poorly understood by some students, and pay attention to the physical and psychological conditions of students (DS, 1984).

According to Hamka, school education is tied to home education. There should be good contact between parents and teachers. Sometimes they come to visit, pilgrimage to pilgrimage, to investigate the child's character under his upbringing. Of course, it will be easy to do this in Islamic education. If the teacher's house is close to the home of the student's parents, at least once a day, between Maghrib and Isya, the teacher and the student's parents will meet in the *surau*. And if the house is far apart, we will meet on Friday. The perfection of the child's upbringing can be well discussed.

The cleverness of parents educating children is to be a teacher's helper. If education is only delegated to the teacher, the results will not be optimal. The influence of the surrounding situation, work, intelligence, and education of parents in ancient times was also significant for their children. "The water came down from the roof," the saying goes. It can be proven; If the father is stupid, his mind drops, and it passes down to his son. Likewise, if his father is wise, that intelligence will come down to his son. This is where teachers come in. Hamka is optimistic that children from the descendants of ignorant and backward people can become intelligent and advanced if taught and educated by good teachers.

As for a good educator, according to Hamka, he must meet the requirements as well as obligations as an educator, namely;

1. Be fair and objective to each student.
2. Maintain his dignity with *al-karimah* morals, look good, dress neatly, and abstain from despicable deeds. Such an attitude will be a practical example for students to emulate.

3. Convey all the knowledge you have without any cover-up. Give students expertise and advice for providing their lives amid society.
4. Respect students' existence as dynamic human beings by allowing them to think, create, argue, and find other conclusions.
5. Provide knowledge according to place and time, according to their intellectual abilities and mental development.
6. Not making wages or salaries is the main reason for teaching students. According to Hamka, it is not wrong to work for wages. But suppose the business is already looking for wages alone. In that case, so that there is no longer a sense of responsibility for the good or bad of the work, the address will all be damaged and eventually wretched. People who work solely given wages cannot be trusted. He did an excellent job and sorted out his gifts not because he wanted goodness but wages. If wages have been lowered, the work has been canceled, so the quality has regressed.

It instills courage in students. The courage of mind is the courage to declare a matter that one believes to be true, Not afraid of failure, wrong, or reproach from others. To instill the seeds of courage in children, expert educators in Europe and America got several ways; that is:

1. Strengthen gymnastics lessons (sport) to keep the body and mind healthy.
2. Teach and tell the stories of brave people, namely the nation's heroes and Islamic warriors.
3. Get used to being frank and conversational.
4. Do not believe in khurafat.
5. We are enriching the intellect with helpful knowledge.

For knowledge to stick in students' hearts, Hamka gave the example of Engku M. Syafei (Alm), a famous educator in Kayu Tanam. Hamka recounts:

One day students came to Engku M. Syafei (Alm) asking that day be taught the study of Earth Economics. They were on the school grounds, not in the classroom. At that time, Engku M. Syafei treated the request while standing. He was given information about the wealth and fertility of the motherland, the fruits that could grow, and the results it could bring to the son of the earth itself if they meant it. He told his disciples to oppose the top of Mount Singgalang and that there was unfathomable wealth. Then he was also told to listen to the sound of the water flow in Batang Anai, which was great and powerful,

and he also stated the benefits that could be taken from it. So that the students were pensive and attached to their hearts to the teacher's statement, such a lesson is far more imprinted on their souls than being told to sit in a row facing a bench. This indicates that science is not attached to the heart and soul. It is not connected to the self unless practiced, habituated, and tried.

Islamic Education in Society According to Hamka

Students are social creatures who cannot live without interacting and need the help of others around them. This essential trait makes interdependence between students and other humans in their community unavoidable. Their existence cooperates and influences each other. Through the form of a harmonious society, upholding moral values, and living by the values of religious teachings, it will realize a peaceful life order.

Such conditions and models of society are the prototypes of an ideal community for implementing effective and dynamic education. Therefore, in formulating an educational system, a psychological-sociological approach is needed. The process should accommodate and select the social value system (*adat*) where education is carried out as well as possible. With this approach, education can play its role as an agent of change and *social culture* (Baihaqi, 2007).

Hamka calls students flowers of society that will later bloom or become the body of humanity. Therefore, each community member is responsible for maintaining and protecting them from everything that can hinder the progress of their intelligence.

According to Hamka, the morals of students can be said to be a reflection of the moral form of the society in which they are located. This is because the life of every member of humanity in a social community is a miniature culture that will be seen and then emulated by each student. The community's existence is a laboratory and macro source full of alternatives to enrich the implementation of the educational process. Every member of society has a moral role and responsibility for implementing an effective educational strategy. All existing elements should work together reciprocally as a social-control tool for education (Alfian, 2019).

Hamka emphasized that the existence of *adat* in a social community and state political policies is quite influential for developing students' personalities in the future.

Therefore, the entire social system in which students are located should be conducive and proportional to support the development of the natural dynamics of each student. People and countries should see government customs and policies as flexible and respect every opinion as diverse. Such an attitude will foster the dynamics of critical thinking and respect for the independence that everyone has without offending the freedom of others.

The community is also required to have a concern and control (*social control*) for the development of student education. This concern is not only moral and material but a form of concrete action, such as developing scientific assemblies in their communities. The participation of all such community members will help educational efforts, especially in refining morals and responding optimally to the natural dynamics of students. Such a prototype of society is the prototype of *civil society* as desired today (Rofi et al., 2019).

The three educators above should work together harmoniously and integrally to create students with complete personalities. If this is not done, implementing outstanding education will only be a hypothesis. The role of the three educators above has a considerable influence in shaping the personality of students. However, which factor has a more significant impact cannot be grouped linearly because it supports and strengthens each other (Wahid, 1984).

CONCLUSION

This research is motivated by various problems that arise in the world of education due to the moral decadence of society, most of which are carried out by the younger generation, who, in fact, still holds the title of student still bound in formal educational institutions. The imbalance between intellectual input and character building raises attitudes from the community towards the ability of educators as educational agents who are responsible for meeting the needs of students, both spiritual, intellectual, moral, and physical needs of students by striving for potential development, which includes affective, cognitive, and psychomotor potentials by the values of Islamic teachings.

This attitude shows the low awareness of the importance of integrating the roles of parents, teachers, and the community as educators, each occupying a vital position in forming complete intellectual, moral, and righteous learners to Allah SWT. This study aims to find out 1) Hamka's thoughts about educators in Islamic education, 2) the

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