

# Relevance of Buya Hamka Education Concept in 21<sup>st</sup> Century

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## Abstract

This research aims to find out the concept of education by Buya Hamka, and to understand the relevance of Buya Hamka education in the 21<sup>st</sup> century. This research was using library research method. The method of analysis was descriptive and analytical method. Descriptive was used to understand and provide a clear depiction of the problem. Analytical was used in order for the writer can systematically arrange related issues that had been discussed. Assessment of data in this study was by reviewing various literatures related to the material had been studied.

Hajj Abdul Malik Karim Abdullah bin Abdul Malik or Hamka, was born in Sungai Batang, Maninjau, West Sumatra, on Sunday, 16 February 1908 from a religious family. He was also a scholar and poet, also a thinker. According to Hamka, education is not only to help human beings getting a decent living, but more than that, by having knowledge humans will be able to know their God, refine their morals, and always seek the blessing from Allah. Buya Hamka distinguished the meaning between education and teaching. Education is to educate, making the learners more mature and improving learners' attitude. Learners are creature with all their perfect potential as *Khalifah fil ardh* (leader on earth). The nature of education proposed by Hamka is very applicable today, in which religious education and general education are linked together, so it cannot be separated, range from the Basic Education level to the Higher Education level.

**Keywords:** Education, Buya Hamka, 21<sup>st</sup> Century.

## Introduction

Education is a universal and continues unbroken thing from generation to generation in this world. The efforts to humanizing humans are organized in accordance with the objectives of education, life view, and social background of every society is formed and composed by the way education being obtained. The view and the structure of education are the demands of the era and needs. Likewise the goals and objectives of dynamic education are in the hope of being able to answer the era. The presence of Religion is expected to change the behavior of society, especially in terms of morals, behaviors, and in the effort of the formation of good personality. Religion in education is the human empowerment to maturity in carrying out the function of humanity as a servant of God, and as a manager of the universe

In Indonesia, Islamic education has been known since Islam came to Indonesia in the 7<sup>th</sup> H/13 AD, brought by Muslim traders. The educational system was informal in the form of *majlis ta'lim* (meeting to study Islam). The emergence of the Islamic reformation movement and the introduction of the formal education system made the system of Islamic education in Indonesia were changing. The informal education system was considered inadequate, and needs to be updated and refined in a more systematic and orderly direction. From many leaders of education reformation in Indonesia, Buya Hamka was one of the scholars who went directly to education. Buya Hamka was also a writer with many works, and directly practiced his knowledge. Buya Hamka's view is that religion is *amal*, meaning to work and act according to the the Quran and Sunnah. Based on the description, the writer is interested in studying Buya Hamka's ideas about education and its relevance to the 21<sup>st</sup> century.

## Research Method

The research was using library research method. The analysis method was descriptive and analytical method. Descriptive was used to understand and provide a clear depiction of the problem. Analytical was used in order for the writer could systematically arrange related issues that had been discussed.

## Results and Discussion

### Buya Hamka Biography

Haji Abdul Malik Karim Abdullah bin Abdul Karim Amrullah was born in Sungai Batang, Maninjau, West Sumatra, on Sunday 16 February 1908 from a religious family (Roesmar, 2002). His father was Abdul Karim Amrullah, or often called Haji Rasul, a scholar who was once studied Islam in Makkah and the pioneer of *Kaum Mudo* (young generation) and leader of Muhammadiyah Minangkabau. His mother was named Siti Shafiyah Tanjung (Hamka, 1983). When he was 6 years old, he was brought by his father to Padang Panjang. Age 7 years, he went to school, although eventually he came out of the school after 3 years of study, and even learn to recite Quran from his father until *khatm* (read/study the Quran from the beginning to end). Since Zainudin Labai el-Yunusi founded the *Diniyah* School (school to study Islam) in Pasar Usang Padang Panjang, Hamka's father admitted him to this school. In the morning Hamka went to the village school and in the afternoon went to the *Diniyah* School, and at night was in the *surau* (mosque) with his friends. Then in Jembatan Besi *Surau*, where Sheikh Abdul Karim Amrullah gave the process of religious education with the old method, it converted into a *madrasa* (a school to learn about Islam) which later known by Thawalib School. Obviously in the hope that his son later became an *ulama* (muslim scholar) as his expectations, Sheikh Abdul Karim Amrullah admitted Hamka into Thawalib School. It means Hamka must out from the village school. In the initial development, Thawalib School was still not able to escape from the old ways in teaching religion. Nevertheless part of the change had begun to appear coloring this educational institution. According to Mahmud Yunus, Jembatan Besi *Surau*, that had long been teaching religion with the old pattern, was the first

*Surau* that using the classical system. Although, the system that focusing on memorization made Hamka quickly bored and dizzying his head (Yunus, 1985).

Learning conditions with that pattern was not appealing to Hamka, thus his seriousness to learn did not grow within his heart, but forced from the will of his father. This situation made Hamka loved to be in public library owned by Zainuddin Labai el-Yunusi and Bagindo Sinaro. Hamka was happy in this library, steeped in story books and history. The library that named Zainaro, cultivated a passion in Hamka. The pressure on his heart seemed to have a place in this library. The innocent idea of a child could grow and grow, but as his idea grew, it did not get the support from his father, in fact his father once said "Are you going to be pious or just going to be a storyteller", this criticism was thrown when he caught red handed reading in the library.

A great desire to go to Java, as a result of his understanding on information gained from the Zainaro library, Hamka took a decisive decision and leaving for Java by himself. But the fact was not as smooth as he had imagined, the escape was stopped in Bengkulu because he was exposed to smallpox. For two months Hamka was in bed. After recovering he returned home to Padang Panjang with body and face filled with smallpox. This failure did not make Hamka despair, a year later, cannot be stop by his father, Hamka went for the second time to Java in 1924.

Hamka settled in Java for short of time, approximately one year, according to Hamka it was able to provide a "new spirit" for him in studying Islam. The traveler in his journey to gain knowledge had started from Yogyakarta, which was the birthplace of Muhammadiyah organization. Through Ja'far Amrullah, his uncle, Hamka then got the opportunity to attend courses organized by Muhammadiyah and Syarikat Islam. In his journey he also met with Hos Tjokroaminoto and learned about modern Islamic movements from HOS Tjokroaminoto, Ki Bagus Hadikusumo, RM Soerjopranoto, and K.H. Fakhruddin. At that time, Hamka attended various discussions and training about Islamic movement in Abdi Dharmo Pakualaman, Yogyakarta. Not only that, Hamka also attended lectures on Islam and Socialism. He had the opportunity to met important figures, such as Hajj Fakhruddin and Syamsul Rijal. His journey stated that Yogyakarta has its own significance in the growth and development of Hamka's thinking as a partisan and advocate of Islam. The city had given something in promoting Hamka's religious awareness and strengthening his youthful spirits, even though his overall childish behavior yet still remained. But he was seen as a leader among his peers. He himself mentioned that in Yogyakarta, Islam was as a living thing, which put forward dynamism in the establishment and the struggle.

### **Buya Hamka's thoughts about education**

Buya Hamka was a multi-faceted human or asset of the Republic of Indonesia. Apart from being a scholar and poet, he was also a thinker. Among his thoughts was the

idea of education. The importance of humans seeking knowledge, according to Hamka, is not only to help people earn a decent living. More than that, with knowledge humans will be able to know their God, refine their morals, and always seek the blessing from Allah. Buya Hamka distinguished the meaning of education and teaching. According to him, Islamic education is a series of efforts by educators to help shape the characters, mind, morals, and personality of learners, thus they will understand what is good and bad. While teaching of Islam is an attempt to fill the intellectual of learners with knowledge (Kurniawan & Mahrus, 2011).

Urgency of Education for People. The essence of education according to Hamka is divided into 2 parts, which are: *first*, physical education, education for growth and perfection of physical, and the power of the soul and reason. *Second*, spiritual education, that is education for the perfection of human nature in science and experience based on religion. Both the physical and spiritual elements have a tendency to develop, thus it needs to be cultivate through education. Education is the most appropriate means in determining the optimal development of both elements.

The terminology and objectives of Islamic Education. Buya Hamka distinguished the meaning of education and teaching. According to him education is a series of efforts undertaken by educators to shape the nature, character, morality, and personality of learners, thus they can distinguish what is good and bad. Teaching is an attempt to fill the learner's intellectual with knowledge (Muslim, 2005). The difference between the two is in fact only in the meaning, but essentially he did not distinguish it. Both words contain an integral and complementary meaning in order to achieve the same goal. It is because in every process of education, there is a teaching process. Educational objectives and missions will be achieved through the teaching process. Vice versa, the teaching process will not have much meaning if not accompanied by the educational process.

Buya Hamka also stated that: "based on their mind, humans can create good civilization", this phenomenon can be seen from human history on earth. The function of education is not only as a process of development of learners' intellectual and personality, but the process of socializing learners with the environment in which they are located. Therefore, educational objectives according to Hamka have two dimensions; happiness in the world and in the afterlife. To achieve that goal people must carry out their duties well, which is worship. All educational process ultimately aims to be able to lead and make the students as good servants of God.

Duties and Responsibilities of Educators. According to Hamka, the duties and responsibilities of educator is to monitor, prepare and deliver the learners to have extensive knowledge, noble character, and beneficial to people's lives. To do this there are 3 institutions in charge and responsible:

1. Informal Educational Institution (Family). In the family, Islam is known as *usrah*, and *nash*. Families can also be obtained through breastfeeding and

liberation. The importance and primal of the family as an Islamic educational institution.

2. Formal Educational Institution (School). Hadari Nawawi was grouping school educational institution to educational institution that the educational activities are deliberately intentional, planned, and systematic, in order to assist the children in developing their potential, thus able to perform their duties as the *khalifah* of Allah on earth.
3. Non Formal Educational Institution (Society). Non Formal educational institutions are regular educational institutions but do not follow the fixed and strict rules. Almost similar with the above understanding, Abu Ahmadi defined the non-formal institution to all forms of education organized intentionally, orderly, and planned outside the activities of the School institution (Ramayulis, 2008)

Based on (Ramayulis & Nizar, 2005), according to Hamka the requirements to become teacher in realizing the ideal education are as follows: fair and objective; good *akhlak* (moral); deliver science without any cover; respect the existence of students as a dynamic human; Giving knowledge according to the place, time, ability; improving *akhlak* (moral) wisely; guiding correspond with the purpose of education; providing provision of knowledge of religion & general; teaching an orderly life; *ikhlas* (sincere) and *tawadhu'* (humility); loved to read.

### **Curriculum**

At the beginning of the 20<sup>th</sup> century the Islamic education system was still traditional. The curriculum of education was still traditional, which revolved around the Quran and the study of *kitab* (holy book), *Nahwu Sharaf*, *Fiqih*, *Tafsir* and so on, and focused just there. Such an educational curriculum was deemed inadequate and incompatible with the development of the era, thus Hamka and his colleagues who had the same vision held a renewal education curriculum to be more developed and the *kitab* used were also not fixated on one book.

### **Learning Systems and Methods**

Based on (Kurniawan & Mahrus, 2011) the methods of teaching according to Hamka are:

1. Discussion, the process of exchanging ideas between two parties
2. Field trip, invites children to know their environment, thus children will gain immediate experience and sensitivity to social.
3. Recitation, assigning tasks like give a number of questions to children to do.
4. As for the Second, the Islamic methods are:

5. *Amar ma'ruf nahi mungkar*, means promotion of virtue and prevention of vice. Aims to be sincere in the fight for truth, and make life be more triumph.

Observation, giving explanation and understanding of the learning material to the learners. This method is used in order to learners knowing more about God.

### **Educational Evaluation**

Evaluation is to determine the progress of a work in Islamic education, or the final stage that is done in the educational process, aims to know the extent of process of teaching and learning in achieving goals that have been determined as the basis of an educational activity. Buya Hamka's view in evaluation is like other Islamic educational figures, leads to the cognitive, affective, and psychomotor domains. Evaluation can be done by assigning several tasks, such as those found in the learning method, which is recitation. This is an evaluation done globally or commonly.

### **Relevance of Buya Hamka's thought in the 21<sup>st</sup> century**

Education is part of teaching to learners (human) in an effort to educate and making learners more mature and improving their morals. Islam views learners as God's creatures with all their perfect potentials as *khalifah fil ardh*, and is the best among other creatures. Humans' superiorities are not just different in physical arrangements, but humans have advantages in the psychic aspect. Those two aspects of human beings have its respective potential that supports the process of self-actualization in their position as a noble creature. Physical and psychic potentials, or in other words, the material and spiritual potentials make human the best creation of God.

Law of the Republic of Indonesia, Number 20 of 2003 on National Education System article 15 explained that general education is primary and secondary education prioritizing the extension of knowledge required by learners to continue the education in higher education level. Religious education is a basic, medium, and high education that prepares students to be able to run a role that requires mastery of knowledge about religion and/or become a religious scholar (Undang-Undang Republik Indonesia, 2011).

The nature of education proposed by Hamka is very applicable in the current era, namely religious education and general education that interrelated and inseparable, ranging from the level of Basic Education to the level of Higher Education.

### **Conclusion**

Education is not only to help human beings get a decent living, but more than that, by having knowledge humans will be able to know their God, refine their morals, and always try to seek the blessing from Allah. Buya Hamka distinguishes the meaning between education and teaching. Education is to educate, making the learners more mature and improving learners' attitude. Learners as the perfect being with their potentials as *Khalifah fil ardh*. The nature of education of Buya Hamka is very applicable in this era, in which religious education and general education are related

to each other, thus cannot be separated, from the level of Basic Education to Higher Education.

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