

Moral And Spiritual Education In Buya Hamka's Educational Thought

Muhammad 'Affan Haydar¹, Siti Mahmudah Noorhayati²

¹Magister Pendidikan Agama Islam, Institut Ahmad Dahlan Probolinggo

²IAI Nasional Laa Roiba Bogor;

Email : affan1haidar@gmail.com¹, noorhayatimahmudah@gmail.com²

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ABSTRACT

The rapid transformation of modern society driven by technological advancement, globalisation, and socio-cultural change has generated significant challenges for Islamic education, particularly in addressing moral decline, spiritual alienation, and the dehumanisation of educational practices. This study aims to analyse the concepts of moral and spiritual education in the thought of Buya Hamka and examine their relevance to contemporary Islamic education. The research employs a qualitative library research approach using philosophical hermeneutics as the primary analytical framework. Primary data were derived from Hamka's major works, including *Tasawuf Modern*, *Lembaga Budi*, *Pribadi Hebat*, and *Tafsir al-Azhar*, while secondary data were obtained from scholarly books, journal articles, and related academic studies. Data were analysed through content analysis and contextual interpretation to identify the fundamental principles and educational implications of Hamka's ideas. The findings reveal that Hamka's educational philosophy is founded upon an integrative paradigm that harmonises intellectual, moral, and spiritual dimensions. Moral education is centred on character formation through value internalisation, exemplary conduct, and ethical habituation, while spiritual education emphasises the strengthening of faith, worship, self-control, and inner purification through the framework of modern Sufism. The novelty of this study lies in its integrated examination of morality and spirituality as a unified epistemological foundation of Islamic education. The study concludes that Hamka's thought offers a relevant and transformative educational paradigm capable of addressing contemporary moral and spiritual crises while promoting holistic human development based on religious humanism and Islamic values.

INTRODUCTION

The rapid transformation of modern society as a result of technological advancement, cultural globalisation, and social change has brought complex implications for Islamic education. Modernity has not only generated progress in science and technology but has also given rise to a humanitarian crisis marked by the weakening of moral values, increasing individualism, and declining spiritual sensitivity in social life. In many cases, modern education places greater emphasis on intellectual achievement and technical competence than on the development of character and spiritual awareness among learners. As a consequence, educational institutions often succeed in producing individuals who excel academically but lack moral maturity and spiritual integrity. This situation demonstrates the need for a new educational orientation capable of balancing the advancement of knowledge with the cultivation of moral values and human spirituality (Abdullah et al., 2019).

At the same time, Islamic education continues to face a fundamental challenge in the form of a dichotomy between religious and secular sciences. This separation has resulted in an educational process that operates only partially: religious knowledge is often understood merely as normative and ritual instruction, while modern scientific knowledge develops within a framework of rationality that is frequently detached from ethical and spiritual dimensions. The consequence of this condition is the emergence of a generation possessing high intellectual capabilities but lacking moral depth and transcendental awareness. In this context, it is important to revisit the ideas of prominent Muslim educational thinkers, particularly those who successfully integrated modern rationality with Islamic spirituality. One such figure is Buya Hamka. Through his educational thought, Hamka emphasised that education is fundamentally a process of forming the complete human being an individual who possesses both intellectual excellence and spiritual purity (Nufus, 2021).

Previous studies have examined Hamka's thought from various perspectives. Research on modern Sufism, for example, demonstrates that Hamka sought to present an Islamic spirituality that is active, rational, and relevant to modern life. Spirituality, in his view, is not understood as withdrawal from worldly affairs but rather as a moral force that enables individuals to navigate the complexities of modern life wisely. Other studies have also highlighted the strong relevance of Hamka's educational concepts to character education and national moral development in the digital era (Dartim & Ali, 2022). Furthermore, research on neo-Sufism in Islamic education suggests that a spiritual-transformative approach is increasingly necessary to address the problem of dehumanisation in modern education (Haluty et al., 2023). Nevertheless, most of these studies discuss Hamka's ideas separately, whether as a modernist Sufi, Qur'anic exegete, or advocate of character education. Research that specifically integrates Hamka's concepts of moral and spiritual education within a single epistemological framework of Islamic education

remains relatively limited.

Based on these considerations, this study considers it important to examine more deeply the construction of moral and spiritual education according to Buya Hamka as an alternative paradigm for contemporary Islamic education. Hamka's thought is particularly significant because it successfully reconciles the values of Sufism with modern rationality without compromising the essence of Islamic teachings. Through his concept of modern Sufism, Hamka offers a model of spirituality that is contextual, humanistic, and firmly grounded in the principle of *tawhid* (the oneness of God). Spirituality, in this perspective, functions not only as a means of self-purification but also as an ethical foundation for building a dignified social life. Consequently, moral and spiritual education from Hamka's perspective possesses strong relevance in addressing the moral crisis of modern society (Nurjana, 2023).

This study aims to analyse the concept of moral and spiritual education in Buya Hamka's thought and its relevance to the development of modern Islamic education. It is expected to contribute theoretically to the advancement of an integrative philosophy of Islamic education that harmonises intellectual, moral, and spiritual dimensions. In addition, the study seeks to provide practical contributions to the development of an educational system that is more humanistic, transformative, and oriented towards the holistic formation of students' character. Within the context of contemporary academic discourse, Hamka's thought is particularly important because it offers a synthesis between the classical intellectual tradition of Islam and the challenges of modernity. Through this approach, Hamka successfully developed an educational paradigm that is not only rational and adaptable to contemporary developments but also firmly rooted in the spiritual values of Islam.

METHODS

This study employs a qualitative approach based on (library research) with a philosophical hermeneutic perspective as its primary analytical framework. This approach was selected because the research focuses on exploring meanings, intellectual constructions, and the epistemological foundations of moral and spiritual education from the perspective of Buya Hamka. Within the field of Islamic educational philosophy, philosophical hermeneutics is considered a relevant method for understanding texts not merely at the literal level but also in relation to the historical, social, and contextual dimensions underlying the emergence of particular ideas. Such an approach enables texts to be interpreted more dialogically and in accordance with contemporary needs (Haruna, 2024; Asman et al., 2026). Through this framework, the study seeks to interpret Hamka's ideas in depth in order to achieve a comprehensive understanding of the relationship between education, morality, and spirituality within the context of modern society.

The primary data sources of this research consist of Buya Hamka's major works that substantively discuss issues of education, morality, and Sufism, including *Tasawuf Modern* (Modern Sufism), *Lembaga Budi* (The Institution of Virtue), *Pribadi Hebat* (The Great Personality), and *Tafsir al-Azhar* (Al-Azhar

Commentary). These works were selected because they represent Hamka's integrative intellectual framework, which combines intellectual, ethical, and spiritual dimensions. Meanwhile, secondary data were obtained from reputable academic journals, scholarly books, previous research findings, and scientific articles relevant to Islamic education, educational philosophy, character education, and Islamic spirituality. Data collection was conducted through documentation techniques and systematic literature review in order to obtain relevant, credible, and research-focused materials capable of producing valid and academically accountable findings (Snyder, 2022; Xiao & Watson, 2023).

Data analysis was carried out through content analysis and contextual interpretation. Content analysis was employed to identify the fundamental concepts within Hamka's thought related to moral and spiritual education, while contextual interpretation was used to examine the relevance of these ideas to contemporary issues in Islamic education. During the analytical process, the researcher undertook thematic categorisation, data reduction, meaning interpretation, and conceptual synthesis in a gradual and systematic manner, thereby constructing a coherent and in-depth understanding of Hamka's educational philosophy. The validity of the data was strengthened through source triangulation, comparative analysis of relevant literature, and critical examination of contemporary academic studies to minimise interpretive bias and enhance the objectivity of the research (Moleong, 2019).

RESULT AND DISCUSSION

Biography of Buya Hamka

Buya Hamka, whose full name was Haji Abdul Malik Karim Amrullah, was one of the most influential Indonesian Muslim intellectuals of the twentieth century. His intellectual thought was shaped by a synthesis of the Islamic scholarly tradition of Minangkabau, the dynamics of Islamic modernism, and the socio-cultural experiences of Indonesian society. Hamka was born in West Sumatra in 1908 into a family of reformist Muslim scholars. His father, Haji Abdul Karim Amrullah, widely known as Haji Rasul, was a prominent leader of the Kaum Muda (Young Reformist) Islamic movement in Minangkabau. This social and intellectual environment profoundly influenced Hamka's worldview, fostering a critical stance towards religious conservatism while maintaining a strong commitment to Islamic values and traditions. Although he did not pursue higher formal education in the modern academic sense, Hamka developed through a strong tradition of self-directed learning. He deepened his religious knowledge at Surau Sumatera Thawalib and studied with several leading Islamic reformers in Yogyakarta, including H.O.S. Tjokroaminoto, Ki Bagus Hadikusumo, and A.R. Sutan Mansur. His involvement with the Muhammadiyah movement, his pilgrimage and studies in Makkah, and his active participation in journalism and Islamic activism all contributed to shaping his rational, reformist, and humanistic intellectual character (Dartim & Ali, 2022; Nufus, 2021).

As a multidisciplinary Muslim intellectual, Hamka was recognised not only as a scholar (ulama) and Qur'anic exegete (mufassir), but also as a novelist, philosopher, educator, and socio-political figure. His intellectual orientation reflects a synthesis of Islamic spirituality, humanism, and modernity. Through his

concept of Modern Sufism (Tasawuf Modern), Hamka sought to reconstruct Islamic spirituality so that it remained relevant to the challenges of modern society without compromising the essential principles of tawhid (the oneness of God) and moral conduct (akhlaq). These ideas are reflected in his major works, including *Tasawuf Modern* (Modern Sufism), *Lembaga Budi* (The Institution of Virtue), *Falsafah Hidup* (Philosophy of Life), *Pribadi Hebat* (The Great Personality), and *Tafsir al-Azhar* (Al-Azhar Commentary), all of which continue to serve as important references in the fields of Islamic education, Sufism, and social ethics. In addition to his Islamic writings, Hamka also produced renowned literary works such as *Di Bawah Lindungan Ka'bah* (Under the Protection of the Ka'bah) and *Tenggelamnya Kapal Van der Wijck* (The Sinking of the Van der Wijck), which demonstrate his sensitivity to cultural, humanitarian, and moral issues within Indonesian society. Owing to the breadth of his intellectual contributions, Hamka is widely regarded as one of the foremost representatives of modern Indonesian Muslim scholarship, successfully integrating the Islamic intellectual tradition with contemporary socio-cultural realities (Firnando, 2024; Haluty et al., 2023).

The Fundamental Concept of Moral and Spiritual Education in Buya Hamka's Thought

Buya Hamka's educational philosophy is founded upon the awareness that the greatest crisis facing modern humanity is not merely intellectual backwardness, but rather the loss of moral orientation and spiritual disconnection from divine values. In his view, scientific progress and the advancement of modern civilisation do not necessarily develop in parallel with the moral maturity of human beings. On the contrary, modernity often produces individuals who experience existential anxiety, inner alienation, and a sense of meaninglessness due to the dominance of materialism and instrumental rationality. Therefore, Hamka regarded education as a holistic process of human formation that encompasses not only intellectual development but also moral cultivation, purification of the soul, and the strengthening of spirituality. According to Hamka, education should aim to produce individuals who possess a balance between intellectual intelligence, refined character, and spiritual depth, enabling them to navigate modern life without losing their humanity (Nufus, 2021).

For Hamka, the essence of Islamic education lies in the formation of the ideal and civilised human being (*insān kāmil*), namely a person who is able to place knowledge within the framework of devotion to God and social welfare. Within this perspective, education cannot be understood merely as a process of knowledge transmission, but must also function as a process of value transmission and character formation. Hamka argued that educational success should not be measured solely by academic achievement, but primarily by its ability to cultivate moral integrity and spiritual awareness among learners. In his view, individuals who possess knowledge without moral character are prone to intellectual arrogance, abuse of power, and humanitarian crises. Hamka's criticism of modern education stemmed from his concern over the emergence of generations who are intellectually capable yet lacking in social empathy and inner tranquillity (Dartim & Ali, 2022).

Within his epistemological framework, the concept of *akhlaq* (moral character) occupies a central position in the entire structure of Islamic education. For Hamka, morality extends beyond outward behaviour or formal compliance with religious and social norms. Rather, moral character represents the manifestation of an individual's spiritual quality and consciousness of *tawhid* (the oneness of God). Consequently, morality is not built upon social pressure or pragmatic interests but grows from a spiritual awareness arising from a profound relationship between humanity and God. This perspective demonstrates that moral education in Hamka's thought possesses a strong transcendental dimension. Morality is not merely a matter of social ethics; it is a reflection of the purity of the heart and the spiritual maturity of the individual. Therefore, character formation must be achieved through the internalisation of values, exemplary conduct, moral habituation, and continuous spiritual education (Haluty et al., 2023).

Hamka further maintained that the moral deterioration of modern society is fundamentally rooted in a spiritual crisis. When material wealth, power, and worldly pleasures become the primary goals of human existence, various forms of social decadence emerge, including individualism, hedonism, and the erosion of human solidarity. In such circumstances, spiritual education becomes an urgent necessity for restoring inner balance. According to Hamka, spirituality is not a means of escaping social reality; rather, it is an inner force that enables individuals to maintain moral steadfastness amid the disruptions and uncertainties of changing times. Spirituality fosters peace of mind, clarity of thought, and the ability to control one's desires, preventing individuals from becoming trapped in a purely materialistic orientation towards life (Firnando, 2024).

These ideas are elaborated more systematically in *Tasawuf Modern* (Modern Sufism), one of Hamka's most influential works, which demonstrates his effort to reconstruct Sufism so that it remains relevant to modern life. Hamka rejected the classical interpretation of Sufism that tended towards excessive asceticism and withdrawal from social engagement. In his view, Sufism should not produce passive, fatalistic, or anti-modern attitudes. Instead, it should serve as a spiritual energy that motivates individuals to work actively, contribute positively to society, and confront modern life wisely and responsibly. Hamka argued that modern humanity does not require a spirituality that retreats from reality, but rather one that provides inner peace amid the complexities of contemporary existence. Consequently, his concept of Modern Sufism presents an Islamic spirituality that is rational, dynamic, and productive (Nurjana, 2023).

Furthermore, Hamka regarded spirituality as the foundation for the formation of a truly free human being. Freedom, in this sense, does not merely signify liberation from physical oppression but also emancipation from the domination of desires, material greed, and excessive attachment to worldly concerns. From this perspective, spiritual education performs an emancipatory function by helping individuals attain inner freedom and personal maturity. A person endowed with spiritual strength is capable of maintaining moral integrity even within social environments experiencing a crisis of values. Thus, spirituality in Hamka's thought is not simply an individual mystical experience but also an

ethical force that nurtures social responsibility and humanitarian consciousness. Ultimately, Hamka's conception of moral and spiritual education demonstrates a creative synthesis between the Islamic Sufi tradition, modern rationality, and religious humanism. He successfully formulated a paradigm of Islamic education that avoids both textual conservatism and the excesses of secular modernism. Education is positioned as a means of developing individuals who simultaneously possess intellectual breadth, moral maturity, and spiritual depth. Within the context of contemporary Islamic education, Hamka's ideas remain highly relevant particularly in addressing the challenges of educational dehumanisation, the moral crisis among younger generations, and the spiritual disorientation that increasingly characterises modern society.

Principles of Spiritual Education in Hamka's Perspective

Within Buya Hamka's educational philosophy, spirituality is not regarded as a supplementary aspect of education but rather as the very core of human personality formation. Spiritual education, according to Hamka, is directed towards developing an inner awareness that connects human beings with God while simultaneously fostering moral responsibility in social life. Therefore, the educational process should not be limited to the theoretical transmission of religious knowledge; it must also provide living experiences of values through exemplary conduct, the habituation of worship, the strengthening of tawhid (the oneness of God), and the cultivation of self-discipline. These principles serve as essential foundations for forming individuals who possess a balance between intellectual intelligence and spiritual depth (Nufus, 2021).

One of the most fundamental principles of spiritual education in Hamka's thought is exemplary conduct (*uswah hasanah*). Hamka argued that moral education cannot be effective if it is conveyed solely through normative lectures and verbal instruction. Moral values must be demonstrated concretely through the daily behaviour of educators. In this perspective, teachers function not merely as transmitters of knowledge but also as moral figures and spiritual guides who embody the values they seek to teach. The personality of the educator exerts a psychological and pedagogical influence far greater than the simple transfer of academic content. Hamka emphasised that learners tend to acquire values through social imitation; they are more inclined to emulate what they observe than to follow abstract advice. Consequently, the moral integrity of the educator becomes a fundamental requirement in the process of spiritual education (Dartim & Ali, 2022).

Furthermore, Hamka viewed exemplary conduct as the most effective medium for the internalisation of values. When virtues such as honesty, simplicity, responsibility, and discipline are consistently demonstrated by educators, learners naturally undergo a process of moral learning. In this context, spiritual education is not implemented through coercive methods but through the creation of an ethical environment in which religious values can develop into genuine innerawareness. Hamka's perspective highlights the strongly practical dimension of spiritual education, as morality is formed not through the memorisation of concepts but through repeated and consistent life experiences. In

addition to exemplary conduct, Hamka regarded the habitual practice of worship as an important instrument for the development of human spirituality. In his view, acts of worship are not merely formal rituals but also means of spiritual training that cultivate inner discipline and moral awareness. Consistent religious practice nurtures psychological tranquillity, self-control, and a closer relationship with God. Hamka argued that modern individuals often experience inner anxiety not because of material deprivation but because they have lost a sense of spiritual meaning in their lives. Therefore, education should instil the value of worship as an existential human need rather than merely a normative religious obligation (Firnando, 2024).

Another crucial dimension of spiritual education in Hamka's thought is the strengthening of tawhid as the foundation of all moral development. Tawhid is understood not only as a theological doctrine concerning the oneness of God but also as a principle that liberates human beings from all forms of servitude to anything other than Allah, including materialism, uncontrolled desires, and worldly power. Awareness of tawhid gives rise to honesty, humility, responsibility, and a clear moral orientation. Consequently, education based on tawhid does not merely cultivate personal piety but also promotes a civilised social ethic. In the context of modern societies characterised by intense competition and pragmatism, strengthening tawhid becomes essential for maintaining a balance between worldly pursuits and spiritual responsibility (Haluty et al., 2023).

Hamka also placed great emphasis on the importance of controlling human desires (nafs) within spiritual education. According to him, the root cause of moral corruption lies in humanity's inability to regulate destructive impulses and passions. Uncontrolled desires give rise to greed, selfishness, and various forms of moral deviation. Therefore, spiritual education must be directed towards developing reflective capacity and self-control. Within the framework of Hamka's concept of Modern Sufism, controlling one's desires does not imply rejecting worldly life; rather, it means placing worldly matters in their proper proportion within the broader framework of devotion to God. Spirituality is thus understood as an inner strength that enables individuals to maintain moral integrity amidst the temptations of modernity and materialistic culture (Nurjana, 2023).

Beyond personal development, spirituality in Hamka's perspective carries significant social implications. Sound spiritual education produces individuals who possess not only religious depth but also social sensitivity and humanitarian responsibility. Spirituality should be reflected in empathy, solidarity, justice, and concern for the welfare of society. For Hamka, genuine piety does not end with personal ritual observance; it must manifest itself in morally responsible social behaviour. Consequently, spiritual education performs a transformative function in building a civilised and just society.

In conclusion, the principles of spiritual education in Hamka's thought demonstrate a close integration between tawhid, morality, and personality development. Spiritual education is directed not only towards strengthening the vertical relationship between human beings and God but also towards shaping a socially responsible and humanistic character. Through exemplary conduct, the

habituation of worship, the strengthening of tawhid, and the cultivation of self-control, Hamka presents a paradigm of Islamic education that places spirituality at the centre of holistic human development. In the context of contemporary education, which faces challenges of moral decline and dehumanisation, Hamka's ideas remain highly relevant as an epistemological framework for developing an educational system oriented towards moral maturity and spiritual depth.

The Relevance of Hamka's Thought to Modern Education

Within the landscape of modern society, the educational thought of Buya Hamka has become increasingly relevant, particularly as education faces the challenge of dehumanisation resulting from the dominance of materialistic and pragmatic paradigms. Modernity, characterised by rapid technological advancement, global competition, and consumerist culture, has shifted the orientation of education towards academic achievement and economic productivity. Consequently, education is often understood primarily as an instrument for social mobility and the acquisition of technical skills, while moral and spiritual dimensions tend to be marginalised. As a result, contemporary society frequently produces individuals with high intellectual capacity who nevertheless experience identity crises, ethical disorientation, and spiritual alienation amid the progress of modern civilisation. It is within this context that Hamka's thought becomes particularly significant, as he offers an educational paradigm that views human beings not merely as rational creatures but also as moral and spiritual beings who require a balance between material and inner needs (Nufus, 2021).

Hamka maintained that the true purpose of education is to cultivate the integrated personality—an individual capable of harmonising intellectual intelligence with moral maturity and spiritual depth. This perspective serves as a critique of modern educational systems that place excessive emphasis on cognitive achievement and academic competition while neglecting character formation and spiritual development. According to Hamka, educational success should not be measured solely by academic performance and mastery of knowledge but rather by the extent to which education is able to produce individuals who possess integrity, social responsibility, and the capacity to uphold moral values amid social change. For this reason, Hamka regarded moral education (akhlaq) as the fundamental foundation of human personality development (Dartim & Ali, 2022).

The relevance of Hamka's thought becomes even more apparent within the context of twenty-first-century education, which demands the simultaneous development of multiple dimensions of intelligence. Contemporary education can no longer be satisfied with producing learners who excel intellectually; it must also foster emotional, social, moral, and spiritual intelligence. In this regard, Hamka's concept of integrative education aligns closely with the principles of modern holistic education. He rejected the dichotomy between religious and secular knowledge, arguing that both are equally important instruments for the advancement of human civilisation. Education should therefore integrate scientific mastery with the cultivation of divine values, ensuring that intellectual

development does not result in spiritual emptiness or moral crisis (Haluty et al., 2023).

The phenomenon of moral degradation among younger generations represents one of the major challenges of modern education and further underscores the relevance of Hamka's ideas. Rising levels of violence, intolerance, misuse of digital media, declining social empathy, and the spread of hedonistic lifestyles demonstrate that technological advancement does not necessarily correspond with moral maturity. Young people today live in a digital environment that provides unrestricted access to information while simultaneously exposing them to value disorientation and identity crises. In such circumstances, the moral education proposed by Hamka becomes increasingly important as a philosophical foundation for character development. Hamka emphasised that moral education cannot rely solely on formalistic or indoctrinative approaches; rather, it must engage the inner consciousness of learners through exemplary conduct, value habituation, and spiritual reinforcement (Firnando, 2024).

Furthermore, Hamka's concept of Modern Sufism (Tasawuf Modern) possesses considerable relevance in addressing the psychological challenges faced by contemporary urban societies. Competitive modern lifestyles often generate mental pressure, existential anxiety, social stress, and a pervasive sense of meaninglessness. While modernity offers material convenience, it does not necessarily provide inner peace. Within this context, Hamka viewed spirituality as a fundamental human need. Spirituality is not merely a matter of formal religious ritual; it is an inner force capable of generating tranquillity, self-control, and clarity of thought amid the complexities of modern life. Through his concept of Modern Sufism, Hamka sought to present an Islamic spirituality that is active, rational, and contextual, thereby ensuring its continued relevance to the realities of contemporary urban society (Nurjana, 2023).

According to Hamka, Sufism should not be understood as a withdrawal from worldly life or an escape from social realities. On the contrary, spirituality should function as a moral energy that motivates individuals to remain productive, work diligently, and contribute positively to society without losing their orientation towards God. This perspective demonstrates the strongly transformative dimension of spirituality in Hamka's thought. Spirituality not only shapes the vertical relationship between human beings and God but also fosters social awareness, humanitarian solidarity, and ethical responsibility within society. Consequently, Hamka's concept of spiritual education is highly relevant to the development of a more humanistic and civilised educational paradigm in response to the growing dehumanisation of modern education.

Beyond its significance at the individual level, Hamka's thought also contributes meaningfully to the development of a more ethical social civilisation. An educational system that produces highly competitive individuals without a strong ethical foundation risks generating broader social crises, including corruption, intolerance, and moral disintegration. Hamka believed that education should serve as an instrument for building a society that is not only intellectually advanced but also guided by strong moral values and spiritual awareness. Thus, Islamic education from Hamka's perspective extends beyond the cultivation of

personal piety and seeks to establish a social order that is just, humane, and dignified.

In the context of contemporary education, Hamka's ideas ultimately demonstrate a profound relevance as an alternative to the reductionist tendencies of many modern educational paradigms. He offers an integrative model of education that reconciles modern rationality with Islamic spirituality within a framework of religious humanism. Education is viewed not merely as a means of intellectual development but as a process of forming individuals who possess moral consciousness, spiritual tranquillity, and social responsibility. For this reason, Hamka's concepts of moral and spiritual education remain highly relevant and worthy of reactualisation in addressing the challenges of global education in both the modern and postmodern eras.

CONCLUSIONS

Based on the findings of this study, it can be concluded that Buya Hamka's concept of moral and spiritual education is founded upon an integrative paradigm of Islamic education that harmonises intellectual, moral, and spiritual dimensions. Hamka viewed education not merely as a process of transmitting knowledge but as an endeavour to develop the whole person, characterised by a balance between intellectual capability, moral maturity, and spiritual depth. Through his concept of Modern Sufism (Tasawuf Modern), Hamka successfully reconstructed Islamic spirituality in a manner that remains relevant to the dynamics of modernity without compromising the essential values of tawhid (the oneness of God) and Islamic morality. According to Hamka, spiritual education is realised through exemplary conduct, the habituation of worship, the strengthening of tawhidic consciousness, and the cultivation of self-control as fundamental elements in the formation of individuals who possess integrity, dignity, and moral excellence.

In the context of modern education, Hamka's thought demonstrates profound relevance as a response to the challenges of moral decline, the dehumanisation of education, and the weakening of spiritual awareness within contemporary society. The educational paradigm he proposed offers an alternative framework for developing educational systems that are concerned not only with academic achievement but also with character formation and the spiritual development of learners. Consequently, Hamka's ideas are significant not only as part of Indonesia's Islamic intellectual heritage but also as an important epistemological contribution to the advancement of contemporary Islamic education that is more humanistic, transformative, and oriented towards the cultivation of a morally grounded civilization.

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