

## The Relevance of Character Education in Tafsir Al-Azhar to Education in Indonesia

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### Abstract

This research aims to analyze Buya Hamka's character education in Tafsir Al Azhar and the relevance of Buya Hamka's character education concept through Tafsir Al Azhar on character education in Indonesia. This research uses a qualitative approach. The research method applied is the Maudhu'i (Thematic) interpretation method. This research data is divided into two sources, namely primary and secondary sources. Primary and secondary data were collected from Al-Azhar tafsir, books, and articles relevant to Buya Hamka's education, focusing on character education. Data in library studies can be collected and managed in editing, organizing, and resulting ways. The next step is data analysis if all the data has been collected. Researchers used several methods to analyze data in this study: reduction, data display, verification, and conclusion drawing. The relevance of Buya Hamka's character education concept in tafsir Al Azhar is related to: a) strengthening the Religious Moderation Ecosystem such as tawassuth (simplicity), tidal (justice), tawazun (balance), and tasamuh (tolerance); b) strengthening MBKM (Blended Learning) which includes a graduate profile with characteristics such as spiritual integrity, insight into diversity, independence, cooperation, critical thinking, and creativity; c) strengthening SCL (Student Centered Learning) which is active in building independent knowledge, attitudes, and behavior; d) Pancasila Youth Profile.

### Keywords

Hamka's Character Education; Al Azhar Interpretation; Contemporary Education

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## 1. INTRODUCTION

The degradation of the education system has raised concerns about the state of education in Indonesia. The quality of education currently needs to improve its implementation and the results produced, which must be considered (Fitri & Dewi, 2021). Firstly, the handling of educational degradation must be accompanied by the application of moral values in the education system in Indonesia, as has been done through character education. Secondly, it is necessary to improve the quality of education in terms of human resources (educational output) and other components in the world of education (Noptario & Sutrisno, 2023). Hence, the degradation of education presents various issues (Fernando & Hudaidah, 2020). Like many other developing countries, Indonesia faces significant



challenges beyond increasing access to education and achieving high-quality education (Arifah et al., 2023). Although the Indonesian government has made reforms to improve the quality of education, managing a large education system remains a challenge. Although there has been rapid progress in various fields in recent decades, challenges and shortcomings remain, as do challenges in character education in the current era (Sukmayadi & Yahya, 2020). Character education, at its core, aims to develop individuals to have morality and be able to respond to their freedom and responsibility. This educational community can be local, national, or even international between countries. Thus, character education always emphasizes the formation of ethical individuals who can make the right decisions in their behavior and are active in building an everyday life. In short, the goal is to form individuals who respect local values and can act as citizens in a global society so that future generations can have good character, even in the vortex of globalization (Zadugisti, 2011).

In this era of disruption, character education is very important and will always be strengthened in the education system in Indonesia (Husin et al., 2023). This is because the increasingly strong globalization makes many young people in Indonesia very vulnerable to exposure to outside cultures that do not reflect a generation with character; this can be transmitted through games, shows, habits, etc. This can have implications for the decline in the moral quality of the nation's next generation, so it is important to provide quality character education to the younger generation to reflect a generation with good character. Character education, in principle, aims to develop moral intelligence or improve children's moral abilities (Mustoip, 2023). In substance and purpose, character education is similar to ethics education, which seeks to make fundamental individual changes to the deepest level. The term 'ethics' refers to a concept that, in English, can be translated as morality (Fahira et al., 2023).

Character education has long existed in our country, but over time, and with the development of the times, these educational values have been increasingly neglected. Technology development often puts education focusing on intelligence above character education (Noptario et al., 2024). As a result, the character of a country's society can be threatened, which has the potential to be divisive and easy to manipulate, as well as making the country more vulnerable to being colonized or controlled by other countries. Character encompasses the values of human behavior towards God Almighty, self, fellow human beings, the environment, and nationality. Religious norms, laws, customs, and culture reflect these values in thoughts, attitudes, feelings, words, and actions. Historically, education, or pedagogies, refers to adults' intentional guidance or assistance to guide individuals to reach maturity (Almarisi, 2023). Indonesia's young generation is facing significant moral degradation. Some experts even state that Indonesia is facing a multi-dimensional crisis, which is reflected in the behavior of educated state officials, yet many are involved in corruption cases. This shows the fractured personality of the nation (Abdullah, 2023). The bad example of officials and board members displaying violence in the courtroom in no way reflects their level of education. This phenomenon of declining morality has prompted the Indonesian government to implement a national policy of national character development.

One of the steps in realizing the policy is to improve character education in all educational institutions, including schools, families, and communities. In daily life, every individual is faced with standards of values that apply in various situations that change over time. This reflects ethical values in interactions with society and the environment. A person's morality determines the extent of their adherence to these ethical values. (Orgianus, 2024). Although individuals appear to have greater freedom and openness in social interactions in modern society, boundaries must be respected. Mistakes can result in legal sanctions based on the human rights of the aggrieved individual, which is different from the situation in past societies that were more bound by normative values and taboos (Pratidina & Mitha, 2023).

Education is an important process in the formation of human beings with intellectual, mental, and moral empowerment to carry out the role of guardian or Khalifah on this earth'. Education does not only serve as a defense against the negative impacts of globalization or modernization. How do the moral values instilled in education affect ignorance and backwardness? Current conditions require

comprehensive national education reform, considering the context of modern life (Onilivia & Noptario, 2024). Discussions about education in Indonesia must cover complex and dynamic issues. As formal education institutions, schools are responsible for carrying out this role. There, the process of humanization of individuals takes place, creating competitive individuals and becoming qualified nation cadres. The rapid development of technology adds to the importance of having the intelligence to adapt to an advanced world and a strong character to face progress without falling into difficulties (Anggraeni et al., 2023).

Technological advancement, which should be a positive development, is now a new source of social problems. The increasingly rampant interaction of outside cultures results from the digital era that continues to develop today. The adverse effects of these foreign cultures often negatively affect students due to the lack of knowledge to counteract them. Our country also faces the risk of various crimes, such as espionage, sabotage, terrorism, and other threats that can jeopardize stability and sovereignty (Taufikurochman et al., 2023). In the contemporary or digital era, all aspects of life are progressing rapidly towards digitalization. Initially, this development was considered favorable as it made various aspects of human life easier. However, in this country, various national problems continue to increase relentlessly. Therefore, there is a need for moral education that can shape and develop the personality of Indonesian society, known as character education. In Indonesia, many Islamic education figures have left a legacy of struggle and valuable services for the community, especially in Islamic education. One of the leading figures is Hamka, who is known for his profound views on Islamic education. Hamka considered that seeking knowledge is important for humans to obtain a decent life, get to know God, improve morals, and always try to get God's pleasure. For him, only through this kind of education can humans achieve peace (*hikmah*) in their lives. Hamka divides education into two aspects: firstly, physical education for physical and mental growth; secondly, intellectual education for the development of the human soul and mind (Karumiadri et al., 2023).

Character building is a crucial aspect in developing the personality of the younger generation in Indonesia. In this context, the thoughts of Buya Hamka, a renowned scholar and intellectual, provide an in-depth view through his work, *Tafsir Al-Azhar*. *Tafsir Al-Azhar* outlines the interpretation of Quranic verses and contains moral and ethical values relevant to Indonesia's education system. This research explores the relevance of character education promoted by Buya Hamka in *Tafsir Al-Azhar* with today's character education implemented in Indonesia. By further examining the character values in *Tafsir Al-Azhar*, this research seeks to answer how Buya Hamka's character education can be implemented in education in Indonesia. Given the moral and ethical challenges faced by today's young generation, this study is expected to provide new insights for educators and policymakers in designing a curriculum that focuses on academic aspects and the formation of solid character and integrity (Hudi et al., 2024).

Hamka developed the idea of character education rooted in religion's essential and universal values. His thinking was inspired by a hadith he quoted in his book *Lembaga Budi*, 'Innama bu'itsu li utammima makarimal akhlaq,' which means 'I (Muhammad) was sent only to the perfect noble character.' For Hamka, this kind of character enabled Prophet Muhammad to face various social challenges (Nugroho & Fathony, 2024). Hamka, in his view, is always responsive to the social conditions of society and tries to overcome the problems that arise by using the *Adab ijtimai'i* (social community) approach (Shafrianto & Pratama, 2021). He believed that character education should be the main focus in shaping Indonesian individuals who accept their circumstances, actively endeavor to improve themselves, and positively contribute to their nation. Therefore, this research aims to explore the relevance of Hamka's concept of character education in *Al-Azhar tafsir* in Indonesia's education context. This research is expected to be a reference to strengthen character education through the thoughts of Islamic scholars who have relevant educational concepts used today so that it becomes the basis for education policy in Indonesia.

## 2. METHODS

This qualitative study uses a Library Research approach to examine the literature as a primary data source. This qualitative research aims to analyze the approach to the problem phenomenologically, namely how data in the form of words (both oral and written), speech, gestures, experiences, and observed behavior can be collected. Sugiyono (2019) explains that qualitative research aims to explore certain phenomena. Researchers develop hypotheses based on data collected during the research process. The research method used in this research is the Maudhu'i (thematic) interpretation method, in which a mufassir collects all verses of the Qur'an that discuss a particular problem or theme, then directs them to one understanding and purpose, even though the verses come from different letters and differ in the time and place of their decline. This research involved several procedures, including 1) Collecting Qur'anic verses related to character education, 2) Retrieval of interpretations of character education verses from the Al-Azhar commentary book by Buya Hamka, 3) The use of interpretations of character education verses as an analytical tool for the current context of education in Indonesia in books and articles and 4) Hypothesis derivation as an innovation in this research. Since this research uses a literature study approach, data will be collected through the documentation method, which includes searching, selecting, presenting, and analyzing primary and secondary data. Data in the literature study can be managed by editing, organizing, and resulting techniques. The data analysis techniques include reduction, data display, and conclusion drawing. The data validity test in this research includes credibility, transferability, dependability, and confirmability tests.

## 3. FINDINGS AND DISCUSSIONS

### *The Relevance of Buya Hamka's Character Education Concept in Tafsir Al Azhar in Character Education in Indonesia*

Based on the data analysis conducted, after obtaining data obtained from primary sources and secondary sources, the researchers revealed that the concept of character education of Buya Hamka in Al-Azhar commentary in Indonesian education is divided based on four main topics of discussion, the four main topics of discussion are the concept of character education of Buya Hamka which has relevance to character education carried out today. The four main points of discussion include:

#### **a. Strengthening the Religious Moderation Ecosystem**

In this context, a moderate understanding of religion has great significance. Moderate means not extreme. The term moderate and moderation in the context of religion comes from the Arabic *al-wasathiyah*, as found in Surat Al-Baqarah verse 143. The concept of moderation in religious practice is found in Islam and other major religions. In Islam, religious moderation is reflected in various terms such as in the concept of *washathiyah* Islam, such as *tawassuth* (moderation), *i'tidal* (justice), *tawazun* (balance), and *tasamuh* (tolerance) (Dinar Bela Ayu Naj'ma & Syamsul Bakr, 2021). Religious moderation refers to an approach in views, attitudes, and behavior that always takes the middle way, not leaning towards the extreme right or left in religious practice (Ansari & Alzamzami, 2022). Therefore, religious moderation education involves developing the nation's next generation to understand, live, and practice moderate attitudes toward religion to create a peaceful and harmonious society (Albana, 2023). Religious moderation has become a central principle integrated into every program and policy designed by the Ministry of Religious Affairs, which designated 2019 as the 'Year of Religious Moderation.' The ministry serves as a mediator amidst the diversity and challenges of change affecting aspects of religious and national life (Ramadhan, 2021).

In the pattern of religious moderation ecosystem, elements such as tolerance, communication, education, moderate leadership, and cooperation are crucial in strengthening respect for different beliefs and preventing inter-religious or inter-belief conflicts. Thus, the religious moderation ecosystem plays a role in strengthening unity and integrity in diversity and creating peace and justice for all (Endah

Setyawati et al., 2021). As stated in the 2020-2024 RPJMN, religious moderation has an important role as the state's goal to strengthen religious harmony and build social harmony between communities. Efforts to strengthen religious moderation are carried out by one ministry alone and require synergy with various programs and activities from other relevant ministries or institutions. Related to Al-Azhar's interpretation, the concept of religious moderation is reflected in principles such as *tawassuth* (moderation), *i'tidal* (justice), *tawazun* (balance), and *tasamuh* (tolerance), as found in the concept of *washatiyah Islam*. (Ummah, 2022).

#### **b. Strengthening MBKM (Blended Learning)**

The Merdeka Belajar Kampus Merdeka (MBKM) program is an innovation from the Ministry of Education, Culture, Research, and Technology that aims to improve the quality and characteristics of human resources. This program aims to enable students and lecturers to experience different learning experiences, which are expected to broaden perspectives, expand networks, and increase character excellence (Meliyawati, 2023). MBKM also allows students to participate in learning activities outside their study program at the same university with a certain number of credits. A supervisor accompanies all these activities and requires a cooperation agreement if they involve parties outside the study program (Rodiyah, 2021). In addition, to effectively implement the MBKM policy, synergies, and partnerships are needed with other parties with competence in their fields of knowledge and contribute to achieving the desired learning objectives (Permana et al., 2022).

Previous research has shown that the MBKM program primarily aims to improve the competitiveness of learners (both students and university students) and educators (teachers and lecturers) in the era of digitalization and disruption. From the perspective of Progressivism Theory, MBKM is considered a step forward in education in Indonesia. This theory emphasizes that learners have higher potential than others, and the boundaries between school and society are increasingly blurred, allowing progressive educational ideas to be developed (Mujahid et al., 2022). Learners naturally possess dynamic intelligence and creativity that enable them to overcome various challenges. Therefore, education is responsible for enhancing learners' intelligence and creativity in their physical and spiritual aspects and daily behavior and actions. Educational institutions should reflect society's values, thus enabling learners to participate actively in the life around them. Thus, an independent and educative learning process should occur inside and outside the classroom (Permana et al., 2022).

Education also molds learners to be mature, courageous, independent, and innovative. Therefore, education should create an environment that allows learners to develop independent and analytical thinking skills to discover their identity. In this context, what is important is not only to convey knowledge as something that must be taken for granted by learners but rather how to teach them to have the ability to think rationally. One way to achieve this goal is by allowing learners to be actively involved in the teaching and learning process and knowledge exchange. Thus, learners are considered as the main subjects who play an active role in the educational process, not just as objects. In this context, the relationship between Al-Azhar's interpretation and the strengthening of MBKM is reflected in the profile of graduates who are expected to include: 1) spiritual integrity, 2) understanding of diversity, 3) independent ability, 4) spirit of cooperation, 5) critical thinking ability, and 6) creativity (Sopiyulloh et al., 2023).

#### **c. Strengthening SCL (Student Centre Learning)**

Success in education depends on the application of learning methods. Learning methods integrate the principles of teaching and learning in a learning system that involves students, learning objectives, materials, facilities, procedures, and tools or media used. The effectiveness of learning methods depends on the level of modernity and traditionality of their application. Various studies show that appropriate learning methods can achieve educational goals well in modern and traditional learning (Ratna, 2018). Teachers can introduce various learning methods to students in general to improve the effectiveness and efficiency of the teaching and learning process, as described by (Warsita, 2008). Modern learning

methods involve innovative approaches that combine practical, technical, and tactical ways of applying, appreciating, and interpreting the material.

On the other hand, conventional methods of learning refer to commonly used approaches where teachers and students are active in learning, thinking, and developing innovations. According to Wortham (2013), various methods such as expository, demonstration, panel discussion and debate, role play, and simulation emerge from these modern and conventional approaches. Both approaches aim to improve the effectiveness, efficiency, and quality of learning in education (Ratna, 2018).

Conventional learning considers the teacher as the main source of knowledge and skills delivered to students. Developments in research on the learning process have changed the view of traditional learning methods that place the teacher at the center of learning. These changes include the concept that students are actively constructing their knowledge, known as constructivism. Applying this constructivist approach encourages the development of student-centered learning (SCL), a learning approach that focuses on students.

Although student-centered learning (SCL) has been around for a long time, its implementation in learning activities continues to develop gradually. In Indonesia, SCL remains a topic of interest, particularly in face-to-face learning, characterized by an increasing demand for discussions, lectures, and training on SCL. The thinking of figures such as John Dewey, Jean Piaget, and Vygotsky, who emphasized the student learning process, has led to a paradigm shift from teacher-centered learning to SCL. The SCL approach puts students at the center of the learning process. Human neuroscience research supports these changes, showing that students learn more effectively through hands-on experience and have control over their learning process. This learning model is different from the Instructor-Centered Learning model, which emphasizes the transfer of knowledge from teachers to students who tend to be passive (Trinova, 2013).

Applying the concept of student-centered learning, students are expected to participate actively and be independent in their learning process. They are expected to take responsibility and initiative to recognize their own learning needs, seek relevant sources of information to meet those needs, and develop and present their knowledge based on the sources they find. In this context, students can choose the topics they want to study.

With the development of the times, teacher-centered learning methods are considered inadequate. Therefore, a change is needed towards a learning method that emphasizes more on students (student-centered learning). In this approach, learners are expected to have internal motivation to set learning goals. Student-centered learning is a learning model that focuses on learners, allowing them to be active and independent in the learning process. They are responsible and have the initiative to identify their own learning needs and seek out sources of information without relying entirely on the teacher.

Student-oriented learning is an approach to teaching and learning that focuses on students' needs and interests. This model is designed to provide flexibility in the learning system that suits the student's learning style and life. Educational institutions and teachers are no longer the main center of attention; they play a supporting role. According to Oemar Hamalik (2004, p. 201), the SCL learning model refers to the active student learning method (SCL), in which students are involved in various activities to understand the learning material. This approach helps students develop greater responsibility for their learning process and encourages responsible learning habits. According to Trinova (2013), student-centered learning is the main factor in the successful implementation of the learning process in educational institutions, especially those led by educators (teachers) (Trinova, 2013). The relationship between the interpretation of Al Azhar and the strengthening of SCL is evident in developing knowledge, attitudes, and behaviors to achieve higher independence.

#### **d. Pancasila Student Profile**

In today's modern era, Pancasila is still important in all areas of life and must be a value instilled

in every Indonesian's heart. However, the challenge is how to internalize Pancasila in the current era of globalization, especially in the younger generation, who are highly connected to information technology (Sofiyana et al., 2021). As part of the younger generation, students are widely using information technology. Information technology has changed how information is delivered to be more open, including positive and negative information (*Tafsir Al-Azhar - HAMKA*, n.d.).

Undoubtedly, the global flow of information has become an integral part of today's life. However, what is more worrying is the effort to attack philosophy with ideologies that are not in line with the values of Pancasila (Sulianti et al., 2020). This situation is further exacerbated by many students needing to memorize Pancasila's text. Although this study did not cover all students in Indonesia, the results noted a decline in understanding and appreciation of Pancasila among them. The lack of memorization of the Pancasila text makes it difficult for students to apply Pancasila values in their daily lives. This phenomenon highlights a serious challenge in the world of education, where students, as the next generation of the nation, should strengthen the existence of Pancasila in their lives to build a character that respects the values of humanity, tolerance, and justice (Adha & Susanto, 2020). Therefore, it is important to deepen the understanding of Pancasila values students so that these values become a principle of life and become the foundation for facing global information flows. Through the required Pancasila Education course, the values of Pancasila can be well internalized by every student (Sofiyana et al., 2021).

The cultivation of Pancasila's character also plays a role in uniting diversity. Indonesia, which is rich in culture, ethnicity, religion, and race, not only enhances its global image but also has the potential to cause conflict. Various cases in Indonesia often trigger conflicts through SARA issues. Therefore, students, as the nation's next generation, need to be able to reduce the potential for conflicts arising from this diversity. Proficiency in digital technology and free access to information can be used to defuse conflict, not trigger it. This initiative is in line with the efforts of the Ministry of Education, Culture, Research, and Technology (Kemdikbud) in instilling the character of Pancasila through the MBKM Program, where the character of Pancasila is implemented in the Independent Campus. Having the character of Pancasila also helps students develop *Bhinneka Tunggal Ika's* attitude toward accepting diversity. Students who have the spirit of Pancasila need to instill Pancasila values in all aspects of their thoughts and actions so that their loyalty to Pancasila can help reduce the negative impact of information disclosure when participating in the MBKM Program (Sofiyana et al., 2021).

The values in Pancasila support the creation of good governance because they contain concepts that promote effective governance at the national level (Wasitaatmadja, 2016). Pancasila contains basic values that are essential for the life of a community, nation, and state and should be a source of national pride. Indicators of Pancasila's strength in supporting good governance include the image, commitment, and ability to advance Indonesia through unity within the national language and diversity framework. Therefore, good governance is the hope of the people of Indonesia to overcome radicalism and encourage national development with a society that has a character rooted in Pancasila values (Ma'ruf, 2018). Overall, the values of local wisdom reflect the spiritual aspect in the axioms of Pancasila philosophy, where religious values show the purity that comes from God Almighty, philosophical values show goodness that comes from the will, ethical values show truth that comes from reason, and aesthetic values show beauty that comes from feelings (Sofiyana et al., 2021).

This research reveals that Buya Hamka, as an important Indonesian scholar, has a concept of education that is very related to education in the current era. Educational concepts that others had never thought of in his era have been thought of by Buya Hamka. Thoughts related to strengthening religious moderation, independent learning, student-centered learning, and the Pancasila student profile are character education efforts conceptualized by Buya Hamka and have relevance to education in Indonesia today, so it becomes a novelty in this study.

Based on this explanation, the substantive theory is that local wisdom values in Indonesia align

with the spiritual values in the axiology of Pancasila philosophy. However, they are interpreted in different ways in various regions or locations. There is no need to dispute the values of local wisdom that exist in multiple ethnicities in Indonesia because these values are uniform as axiological values underlying the philosophy of Pancasila. These spiritual values of Pancasila can be the basis for character education in the Merdeka Belajar program to develop smart and ethical student profiles. Related to that, the relevance of Al-Azhar's interpretation to the Pancasila student profile includes (1) faith and devotion to God Almighty and noble character; (2) creativity; (3) spirit of cooperation; (4) global diversity; (5) critical thinking skills; and (6) independence. In the context of the concept of character education, according to Al-Azhar's interpretation, there is a connection between the concept of character education in Indonesia and the character profile of Pancasila students.

#### 4. CONCLUSION

The relevance of Buya Hamka's character education concept in Tafsir Al Azhar is related to: a) Strengthening the Religious Moderation Ecosystem as reflected in the concept of washatiyah Islam such as tawassuth (moderate), tidal (fair), tawazun (balanced), and tasamuh (tolerance); b) Supporting MBKM (Blended Learning) which produces graduate profiles by the education roadmap, including spiritual integrity, diversity of insight, independence, the spirit of cooperation, critical thinking skills, and creativity, c) Strengthening SCL (Student Centered Learning) which is active in building independent knowledge, attitudes, and behavior, d) Pancasila Youth Profile which includes faith and piety to God Almighty with noble character, creativity, the spirit of cooperation, global diversity, critical thinking skills, and independence.

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