AL AZHAR HAMKA ISLAMIC EDUCATION INSTITUTE
PAST, PRESENT, AND FUTURE

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Abstract	This study aims to examine the dynamics of the Al-Azhar Hamka Islamic educational institution, past, present, and future. This research was written based on a literature review and in-depth understanding and accumulated understanding from various trusted primary book sources. This research type is qualitative with a library research approach. Data collection techniques are carried out with documentation. Sources of data come from books and journals. Data analysis technique using Content Analysis. The study results show that Hamka's Thought in Al-Azhar is actually very centered on instilling values, ethics, and respect for nationalism as an important part of education. Without these three elements, Hamka sees that education is not yet a complete system. These three things are then elaborated in the spirit of Islam as well as Islamic values and the cultural heritage of science, language, and literature from Islamic civilization. Educational management from Al Azhar and Hamka must eventually learn to apply the values needed for modern education. The system used is no longer a top-down system but an engagement study and continued with the implementation of activities that are appropriate for existing students.
Keywords	Islamic Education, Al-Azhar Hamka

INTRODUCTION

Buya Hamka realized the importance of transferring knowledge through education institutes. However, the educational institution he founded was not a surau or madrasah, which more or less allowed the traditional transmission of knowledge to take place. On the other hand, Hamka founded the al-Azhar Islamic School, which is modern and has different characters and characteristics not only in terms of scientific substance but also in its transmission style. The result is the emergence of a new style of Islamic education, which is producing a new generation of educated Muslims in a changing family and community environment (Nizar, 2008). Azyumardi revealed that the establishment of the al-Azhar Islamic School was a starting point for changing Islamic schools towards progress. Islamic schools such as Muhammadiyah schools have existed since the second decade of the 20th century. However, they failed to increase their quality and appeal until the end of Dutch and Japanese rule and even up to three decades after this country's independence (Azra, 2019).

The main factor is clear: first, there is no adequate financial support, which allows efforts to improve quality; second, resources capable unavailability of managing and developing these Islamic schools. which is almost the same, only slightly better. The situation is also experienced by state schools. As a result, many wealthy parents or officials are reluctant to send their children to Islamic schools and even to public schools. Only the lower classes send their children to Islamic schools or public schools. The schools that became their favorite were Catholic or Christian schools that promised more quality and discipline while still applying the Dutch discipline model. Until late 1970, it was highly prestigious for the rich and elite to send their children to these schools, and because of that, he also became one of the status symbols (Salik, 2014).

The situation began to change, slowly but surely, in 1970. The pioneer of this change is none other than al-Azhar Islamic School, which is located in the neighborhood of the Great Mosque of al-Azhar, Kebayoran Baru, which is an elite area in Jakarta. Closely related to the modern and Indonesian vision of great Islamic scholar Prof. Dr. Buya Hamka, Al-Azhar school has become a model for Islamic schools, which have sprouted not only in Jakarta but also in other cities in Indonesia since 1980. Al-Azhar itself has opened branches in various cities with education coverage from elementary and secondary levels, and in Jakarta, there is Al-Azhar University of Indonesia. The al-Azhar model germinated in 1980. Some of them are al-Azhar's breakaway branches. Then there are al-Izhar, Madania (Parung), as-Salam (Solo), Human Scholar High School (Serpong and Gorontalo), Athiroh High School (Makassar), Internat al-Kautsar (Sukabumi), and many more to be listed one by one. These schools follow the model laid down by Buya Hamka and are managed professionally, with good human resources, and, no less importantly, with excellent financial support. A good curriculum will make the teaching and learning process run effectively. Therefore, this curriculum must be flexible, acceptable, and

can be implemented. Therefore, it is not surprising that these schools have succeeded in improving their education quality. It's also not surprising that these schools are favorite schools and are, at the same time, 'elite' schools. Slowly but surely, more and more middle and upper-class, rich people and officials are sending their children to schools like this. And, inevitably, schools have become a new status symbol, especially for Muslim middle-class families, which have been and have continued to rise since 1980 (Purwo Juono, 2015).

So, Buya Hamka laid down and developed an advanced and proud modern Islamic education. With these developments, the sociological situation of Muslims throughout the 1990s opened greater opportunities for the emergence of various new experiments in Islamic education to improve its quality. Since the last decade of the 20th century, more and more private Islamic schools have emerged, which in their development have been referred to as 'Islamic plus schools,' 'excellent Islamic schools,' and even 'elite Islamic schools' Islam/Muslims. Pioneered by al-Azhar Islamic School. Al-Azhar Islamic School and Islamic schools that followed in its footsteps are called 'elite,' 'superior,' or 'plus' for several reasons: First, these schools admit students at a very competitive rate, both in terms of academic ability and financial; secondly, teaching teachers are also accepted through highly competitive screening and selection; third, these schools have educational infrastructure and facilities that are far better and more complete than Islamic schools, madrasas, and even other public schools. With various backgrounds like this, it is not surprising that later, the students will also have better and superior quality (Mursal, 2023).

Education management is recognized as one of the most important aspects of education today. Educational management is the application of management science in the education world (Nawawi, 1997). This is part of management science development and technology in accordance with the orientation of scientists towards the regulation and regularity of education management so that education management was born (Avianto, 2022). In addition, management education is also a form of evidence that management science and technology develop in the human mind, which is strengthened by the ability to think (know) of all phenomena obtained from individual experience and the ability to reason (know) in providing arguments or explanations the phenomena obtained from human experience concerned. Education management is a science that discusses education from the viewpoint of cooperation in the process of achieving educational goals (Dosen, 2011).

Relevant previous research conducted by {Formatting Citation} stated that Hamka views education as an effort to develop nature, which is the main goal in Islamic education so that it is able to form a complete human being. In this case, Hamka places more emphasis on the importance of ethics or morals in education. With morals refinement of the breadth of knowledge they have, students are able to control themselves, cleanse

their hearts, and have broad insights so that they are able to achieve perfection. In comparison, research (Mursal, 2023) research results show that Islamic Education has several problems that need to be discussed in terms of concepts, including objectives, materials, methods, student educators, and evaluation where good construction and conception will have an impact on Islamic education quality itself by because Islamic thinkers seek to reconstruct Islamic education concept so that Islamic education can adapt and keep up with the times. So is research (Hidayati, 2018) Stating that Tafsir Al-Azhar has steps and characteristics that are not much different from several modern-contemporary commentary books. The methods, styles, and steps of interpretation that Hamka took in understanding the Koran have shown his sincerity in grounding the Koran in a more real and contextual Indonesian Islamic life. Then (Purwo Juono, 2015), in research on the interpretation methodology used by Hamka and his correlation regarding his ideas about Islamic education from a gender perspective. His research also sheds light on ideas relevant to developing a national education system. The research result is that statements regarding the theme of gender equality have not been found in Hamka education, but the research concluded that Hamka education is free to think misogynistically and discriminatively against women. (Nur Afifah, 2017) In his research explaining the context of jihad verses in the education field, according to Hamka in Tafsir Al-Azhar. Working hard context to study is by advancing Islamic educational institutions, such as educational institutions existence from an early age to tertiary institutions. Then, with modern technology presence and knowledge in educational institutions. In contrast to this study, which discusses the dynamics of Islamic education Al Azhar Hamka: Past, Present, and Future, where the focus of his research is on the role of Al Azhar Hamka: Past, Present and Future in Islamic education in Indonesia, Dynamics of Islamic education Al Azhar Hamka: Past, Present and Upcoming. This research is expected to be able to provide an overview of research related to the dynamics of Al Azhar Hamka Islamic Education: Past, Present, and Future.

The purpose of this research is to provide a valuable guide for the development of an educational model at Al-Azhar that takes inspiration from Buya Hamka's educational philosophy. By combining primary data in the form of Buya Hamka's works and secondary data in educational studies, this research can provide in-depth insight into the educational principles he adheres to. It is estimated that the application of the educational model inspired by Buya Hamka at Al-Azhar will improve and increase the quality of education at the institution and develop the potential of the Al-Azhar education system in the future.

METHOD

This research type is qualitative with a library research approach. The researcher explained the dynamics of Al-Azhar Hamka Islamic educational institution, past, present, and future. Research data is in the form of data regarding the dynamics of Al-Azhar Hamka Islamic educational institution, past, present, and future, from primary sources in relevant books form and journals. Data collection techniques are carried out with documentation. Data sources come from books and journals on the Dynamics of Islamic Education Al-Azhar Hamka, past, present, and future. Then, analyze data using Content Analysis. Data analysis researchers conducted a critical analysis of data related to the dynamics of Al-Azhar Hamka Islamic educational institution, past, present, and future, with relevant management/discourse theories. Furthermore, the researchers also compared it with several related studies.

FINDINGS AND DISCUSSION

Findings

Islamic and Integrative Education Institute

Hamka's educational vision is integrative education. Integrative itself means education that does not separate between Islamic education and education in modern and worldly life (Razumovskaya et al., 2019). What is meant by modern life is as follows. Life in the past when Islam was born and grew and today is certainly different, but that doesn't mean we can't apply Islamic values. On the contrary, nowadays, Islamic values are increasingly relevant, for example, in the banking world, for example. If, in the past, the cinema world was closely related to the capitalist notion, which was based on competition and discriminated against the weak, now we can see the presence of Islam, which brings a collaborative and equal understanding. Therefore, we can state that Islam actually carries universal values, even beyond its era (Çoruh, 2020).

Furthermore, the second concept, namely the mundane, should not be viewed from a negative angle. Worldliness is the reality we face. We are religious in the world, and therefore, it becomes important to use religion as a guide in worldliness. Living in worldliness does not mean having to follow worldly rules. We must understand this because worldly values mean allowing ourselves to be trapped in our desires as selfish human beings (Peng, 2022). These worldly human desires include the desire to be praised, to be number one, to be rich, and various other desires that are humane but do not mean we develop them. The danger that lurks from fulfilling these worldly desires is inner dissatisfaction with always feeling inadequate in life, and seeing that this

world is an unfair place even though injustice occurs is an assumption that we make ourselves without taking into account other dimensions, namely the spiritual which is far from our reach. If, for example, on the other hand, there are those who say that the solution is with another ideology, namely, for example, altruism, then we too can be trapped in a man-made moral compass which also has the traps of modern thinking that go round and round (Ruslan, 2022).

For this reason, we cannot ignore and separate the role of Islam in modern life. The thought of secularism that separates Islam from modern life is arrogant and against a collaborative spirit, and even to some extent, it is counterproductive (Mukhammadolim, 2019). This counterproductive term arises because secularism places religion as an 'outsider.' Even though religion is not an outsider because, in society itself, religion existed even before secularism emerged idea. We need to remind you that many civilizations were born with religious teachings, including Islam. Assuming that secularism that places religion as an outsider can be dangerous even at the logic level and conscience. For example, in France, there is a ban on the burqa, which is claimed to be a form of secularism but at the same time is a form of choosing a woman's human right to choose what clothes to wear. This is clearly a form of hypocrisy from the understanding of the modern world, which, on the one hand, says that cessation must be stopped, but in practice, for the sake of achieving idealism with the basis of human thought, it actually creates new problems that are not in accordance with the utopian concept that is echoed (Yavuz & Öztürk, 2020).

This is what the author elaborates as a thought that integration is very important in Islamic education with modern and worldly life. Precisely, with the increasingly competitive and dynamic of the modern world and making many people pursue worldly aspects, the role of Islam has become even greater (Gibb, 2022). The magnitude of Islam's role is as an ideological anchor and guide. Without the presence of Islam, we would not have had guidance or a compass in modern life. We will be trapped in worldly thinking, which has actually been warned by great philosophers.

Table 1. Dynamics of Al-Azhar Hamka Islamic Education Institute

No.	Hamka Education Thought Concept
1.	Value Cultivation
2.	Universal Moral Values and Ethics
3.	Respect for Nationalism

Hamka's thoughts in Al-Azhar are essentially very centered on instilling values, ethics, and respect for nationalism as an important part of education. Without these three elements, Hamka sees that education is not yet a complete system. These three things are then elaborated in the spirit of Islam and Islamic values and the cultural heritage of science, language, and literature from Islamic civilization. Hamka's thinking is actually not

utopian and even very realistic. If it is likened to education, it is a train that goes through the times. Hamka's frame of mind is a guiding rail so that the train can go fast but is directed at things that are appropriate and productive.

Table 2. Evolution of Al-Azhar Hamka Islamic Education Institute, Past, Present, and Future

Evolution of Al-Azhar Hamka Islamic Education Institute		
Past	**Present**	**Future**
Top-down Educational Model	Flood of Information	Engagement Study

Education develops, that's why we cannot say that education in the past was bad education. Top-down education, where teachers teach and students listen, is actually the result of limited knowledge and conditions in the past. Therefore, we must look at the context and history of education and abandon the notion that education in the past was old-fashioned. We often say this without looking at the context.

We have entered a period of information flooding or information flooding. However, we need to know that information is not science, and the impossibility of distinguishing information and knowledge makes us misguided and trapped in falsehood, which leads us to mistaken thinking (Jin et al., 2022). Realizing this, we need to apply a framework in studying and developing knowledge. The limitations that we make are not to hinder our scientific development. Instead, we have to see that the limitations and guidelines that we have save us from going astray because humans who feel they are already knowledgeable and learn many things more easily fall into arrogance (Indrajit, 2020).

The biggest challenge in education is actually getting them to find the best way to learn for themselves. We cannot force lessons on them, and we can only prepare corridors that they can understand so that learning becomes a much easier process for them and they build the right learning motivation for them. Educational management from Al Azhar and Hamka must ultimately learn to apply the values required for modern education. The system used is no longer a top-down system but an engagement study and continued with the implementation of activities that are appropriate for existing students.

Discussion

Hamka Education Thought Concept

Hamka's thoughts in Al-Azhar are essentially very centered on instilling values, ethics, and respect for nationalism as an important part of education. Without these three elements, Hamka sees that education is not yet a complete system. These three things are then elaborated in the spirit of Islam as well as Islamic values and cultural heritage of science, language, and literature from Islamic

civilization. Hamka's thinking is actually not utopian and even very realistic. If it is likened to education, it is a train that goes through the times. Hamka's frame of mind is a guiding rail so that the train can go fast but is directed at things that are appropriate and productive.

We have entered a period of information flooding or information flooding. However, we need to know that information is not science, and the impossibility of distinguishing information and knowledge makes us misguided and trapped in falsehood, which leads us to mistaken thinking (Jin et al., 2022). This misguidance then makes us easily fall for hoaxes and become emotional figures. Just because we feel the need to be right, we have sacrificed everything from friendships to energy that we could have put into productive things. This desire to be right and find answers is actually a form of human egoism that wants to be a perfect being.

Because of that, as clever as we are, and no matter how much we believe in our intellect, we must not be arrogant, let alone forget the basic principles of a very important scientific paradox. This scientific paradox is that the more we learn, the more questions we ask, and the more aware we are of our ignorance. Feeling that we have learned many things does not mean that what we learn is correct because, in the end, we need to criticize the scientific roots that we have.

Realizing this, we need to apply a framework in studying and developing knowledge. The limitations that we make are not to hinder our scientific development. Instead, we have to see that the limitations and guidelines that we have save us from going astray because humans who feel they are already knowledgeable and learn many things more easily fall into arrogance (Indrajit, 2020). If you are not careful, knowledge can actually be very destructive. For example, corruption was born from the science of capitalism and psychology. Capitalism says that getting as much wealth as possible is everyone's right as long as we know how. On the other hand, we also have the understanding that by leveraging psychology, we know how to manipulate people to our liking. The person who commits corruption feels great because he has the knowledge to achieve his desires with his small business, but he doesn't realize he has damaged the moral order and stability in society (Mlambo et al., 2019).

This understanding reminds us repeatedly that the function of science is not for our own benefit but for the benefit of many people. This is what proves how important it is to have boundaries in education so that we don't regard the ability to cheat, lie, and take advantage of ourselves as a science. In fact, it is far from the benefits of knowledge to achieve many people's welfare (Murtafiah & Hidayah, 2022).

That was the first thing from Hamka's thought. But Hamka also spoke about the importance of universal moral values and ethics (Xafis et al., 2020). Universal moral values and ethics are a way to bridge science so that it is not used for negative things. For example, moral values that are quite universal are about honesty and openness in science. Although honesty and openness are universal, they are often neglected. Some intolerance movements are the result of a failure to understand and apply the principles of universal moral values. For example, if we only speak in terms of Islamic concepts, do we thereby close ourselves off from other sciences born from non-Muslim groups? If we assume that knowledge can only come from the Islamic community, we have closed many possibilities for scientific development. In contrast, other scientific fields utilize Islam as a means of developing their knowledge. What we can see, for example, is the existence of Algebra, which has been used in various other fields of science. That's why teachings that are not universal elements are actually collaborative efforts and don't deny Islam because morals are maintained, but scientific developments are not then limited. Furthermore, Hamka's thought is nationalism value. Nationalism and Islam are not contradictory. In fact, we can see that Islam and nationalism are things that mutually support one another (Gufron, 2019). Within the framework of nationalism, we learn to tolerate and fight for the same rights granted by other nations.

When we were in the struggle for independence, we had agreed with other groups and united to fight for the values we believed in. This freedom to carry out a way of life and belief is what makes various parties unite. However, this freedom should not be considered as a mere common interest because it makes the relationship transactional. On the other hand, nationalism in Hamka education is an acknowledgment that we do not only live side by side but also support each other to achieve common goals. Islamic values, as previously mentioned, are universal. Islam has even become a solution to various life problems. A clear example is returning to the banking problems that we discussed earlier. With the existence of Islamic banks, we have developed a positive form of cooperation that banking is not only looking for profit, and customers do not need to be under pressure from debt or pressure from other needs that make life difficult. Not to seek happiness but instead to fulfill ambitions to become a superior figure, while in Islam, humans are nothing but carrying out the destiny that has been outlined by Allah with the various tasks that Allah SWT has entrusted to us. From this explanation, the author wants to reiterate how visionary the Hamka concept is in education, which can then be applied to scientific development in the following periods.

Evolution of Al-Azhar Hamka Islamic Education Institute

Education develops, that's why we cannot say that education in the past was bad education. Top-down education, where teachers teach and students listen, is actually the result of limited knowledge and conditions in the past. Therefore, we must look at the context and history of education and abandon the notion that education in the past was old-fashioned. We often say this without looking at the context. There are several things that make ancient education a top-down model of education (Urban et al., 2019).

Some of these things are as follows:

1. Early Stages of Organized Education

We are actually in a period where systematic and coordinated education has just entered its period and has not yet become commonplace. The main target is for the system to run first, and of course, there are many deficiencies here and there. At that time, the Top-down education system was still common and lasted for years. Even in Islamic religious education, this is also done. It must be realized that at that time, people who were seen as teachers/prophets or apostles had a very large knowledge gap compared to their students. Even if, for example, at that time, a discussion system was imposed, the results would not be efficient and effective.

2. Large Number of Students

Student numbers are very large, and the teacher-to-student ratio is still very different. Under these circumstances, the Top-down education system is far more realistic and can accommodate as many students as possible. If you don't use the Top down system, then student numbers that can be accommodated will be limited. If the number accommodated is limited, then we will not be able to achieve an effective and efficient educational model. This is not going to give us a sustainable solution to a good educational model.

3. Limited Books

Books as a source of information were not easy to obtain in the past. Even the ability to read is limited to a few people. Under such conditions, it is unrealistic to ask students to study independently. By forcing students to study independently, we put them in a difficult position due to limited knowledge. Because of that, it would be better if, at that time, learning took place in the classroom with a top-down system from teacher to student rather than the learning process in the form of discussions. The scarcity problem of this book is a big issue in Europe and other countries. At that time, a new solution was found when Penguin Books appeared, which sold books at lower

prices and used soft covers so that everyone could buy books (Ahmad, 2019).

It is these factors that we often don't understand in the context of the past. Meanwhile, modern education already has a very different reality. It has been briefly explained that we are in an information era that is easy to obtain and inexpensive. However, is it with this incredible amount of information that people become educated? Or conversely, humans become arrogant and think they are knowledgeable just because they know a lot of information? If the measure of intelligence is the amount of information, then we can say that computers and the internet are the smartest people in the world because the amount of information they have far exceeds humans anywhere. On the contrary, we are facing a real problem, and if we don't find a solution, it could endanger civilization and scientific development.

We are now faced with a challenge when we are all exposed to information overload and disproportionate (Meneghello et al., 2019). In this era, people often encounter various sources of information with abundant content. Information that comes simultaneously from various sources can cause confusion and difficulty in determining the correct and relevant information. In the long term, this will endanger science development because we will experience difficult experiences, namely the difficulty of sorting out information, which results in a flood of information, making it difficult to sort out valid and accurate information from false or irrelevant information. This can lead to the emergence of fake news (hoaxes) that spread quickly on social media and the internet (Inwood & Zappavigna, 2021). Like it or not, we try to make changes to the way we learn and communicate. In the information overload era, the way people learn and communicate has changed drastically. Courageous learning, online information seeking, and communication through social media are becoming increasingly dominant in everyday life. This is what ultimately should be of concern to teachers so that they can quickly respond to challenges in decision-making (Dhani, 2020). Now, teachers are facilitators who become student navigators when they have absorbed a lot of information, and the next step is to sort out the information they get. An abundance of information often makes decision-making more difficult. People can feel how many choices there are, and the decision-making process becomes more complicated (Dos Santos et al., 2019).

Then what should be done then? What must be done are forms of educational development based on curriculum changes. Currently, we know Islamic boarding schools as relaxing Full-day Schools and also the ESA system or Engagement Study Activity, which means that children are brought closer to giving concepts before then carrying out their own educational development. In the

educational process, this is known as the scaffolding process (Doo et al., 2020). Scaffolding means forming support when building a house, and until then, the house or building can stand upright without support. In education, the meaning of scaffolding is actually the same, namely how our educational curriculum arranges a buffer so that later children can learn how to process information into knowledge that they can absorb and use. Of course, building scaffolding for education is much more difficult than building scaffolding for students (Levrini et al., 2019).

Students are human, and they have flexible self-development and have different perceptions when we are scaffolding them. If we don't use the right way of communication as well as appropriate disciplinary efforts, they can become traumatized in the educational process (Ardiana, 2022). Education itself is not a completely enjoyable process because, of course, there are pressures and challenges that must be experienced by students before they have certain skills and abilities that can help them achieve the development they want. If we force students to be exposed to education with an unhealthy intensity, they will instead be demotivated (Merita, 2019). The biggest challenge in education is actually getting them to find the best way to learn for themselves. We cannot force learning on them, and we can only prepare corridors that they can understand so that learning becomes a much easier process for them and they build the right learning motivation for them. In the end, strong learning motivation can enable these children to live a challenging learning life (Khuseini et al., 2023).

Some of the things we need to pay attention to in building sustainable learning motivation are some of these things (Andriani & Rasto, 2019).

1. Finding interests: Each child has their own interests. If they don't learn according to their interests, then children will have difficulty achieving the development they want. Therefore, the first step is finding their interests.

2. Children need to be introduced to a path they can choose to achieve their goals. This is important for these children.

3. Children must be given frameworks and limitations that are important for them to do so that in applying their knowledge, they do not go wrong because knowledge has a negative side, too, if it is used in an inappropriate way.

Educational management from Al Azhar and Hamka must eventually learn to apply the values needed for modern education. The system used is no longer a top-down system but an engagement study and continued with the implementation of activities that are appropriate for

existing students. In this case, the author presents a simple curriculum design. In the end, a more detailed and technical design is needed because the ability to understand changing times is needed to achieve results that meet expectations and desires. The curriculum design offered is as follows:

1. Prioritizing Islamic Values

Islam is a religion that highly values science. Even Islamic civilization is one of the most important, based on Karen Armstrong's research. Sunnah Rasulullah is always based on knowledge and prioritizes the principles of critical thinking in solving problems (Armstrong, 2007).

2. Integration of Independent Curriculum with Needs of Competition

School should have become a place to prepare children for the needs of competition. Therefore, the existence of an independent climate must be utilized so that children can graduate as competitive figures, survive in existing competition, and then achieve the expected objectivity.

3. Small and Focused Classes

The ideal education for children should be small classes and provide space for children to be treated as individuals. Children who are treated as individuals well can then develop themselves so they can focus on their potential. The number of classes that only employ a few people allows teachers to focus more on education.

4. Scaffolding

It is important that the construction of the main educational building is a scaffolding process. Materials and theories can be studied from various sources because we are no longer subject to limitations in the past. It is much more important for today's students to learn how to think critically and not accept all information as truth because, in reality, learning is always a challenging process and not an easy thing to do.

5. Understanding of National Values

In the end, students must also understand that the value of friendship should not be abandoned because, in Islam, there is tolerance and efforts to embrace various circles so that they can touch various groups without having to worry.

All of that is then collaborated in three principles of teaching stages that are applied holistically, namely:

1. Engagement Namely, an effort to introduce basic concepts first before moving forward to get to know other scientific foundations, which closes with concept studies.
2. Learning: When the basic concepts have been introduced, the next step is learning or learning.

Students begin to learn about other concepts that are appropriate to them.

3. Activity: The next big step is activity and applying what has been learned. So students can apply it in the real world

CONCLUSION

Hamka's thoughts in Al-Azhar are essentially very centered on instilling values, ethics, and respect for nationalism as an important part of education. Without these three elements, Hamka sees that education is not yet a complete system. These three things are then elaborated in the spirit of Islam as well as Islamic values and cultural heritage of science, language, and literature from Islamic civilization. Educational management from Al Azhar and Hamka must eventually learn to apply the values needed for modern education. The system used is no longer a top-down system but an engagement study and continued with the implementation of activities that are appropriate for existing students.

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