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BUYA HAMKA'S SUFI THOUGHT AND ITS RELEVANCE TO ISLAMIC EDUCATION IN INDONESIA

Idharul Haq Jaya Diningrat

Universitas Muhammadiyah Ponorogo
idharulhaqjayadiningrat21@gmail.com

Happy Susanto

Universitas Muhammadiyah Ponorogo
happy susanto@umpo.ac.id

Aldo Redho Syam

Universitas Muhammadiyah Ponorogo
aldoredho@umpo.ac.id

Asrori

Universitas Muhammadiyah Surabaya
asrori@fai.um-surabaya.ac.id

Abstract

Buya Hamka's Sufi thought revitalizes modern Islamic education in Indonesia by promoting "active Sufism"—a spirituality deeply rooted in ethical values and social responsibility. His approach transcends mere intellectual learning, fostering holistic character development that balances intellect, emotion, and spirituality. This framework addresses contemporary moral challenges, making Hamka's Sufism highly relevant for shaping well-rounded, socially engaged Muslim individuals today. This study aims to analyze Hamka's Sufi thought and its relevance to Islamic education in Indonesia. Employing a qualitative approach in the form of a literature study, the research focuses on Hamka's major writings. Data were analyzed through thematic identification, categorization of key dimensions, and synthesis of findings, with validation ensured through source triangulation. The results reveal that This study explores Buya Hamka's concept of Sufism and its relevance to Islamic education in Indonesia. Hamka integrates faith, moral, and spiritual education into a holistic framework that addresses contemporary challenges faced by Muslim communities. His approach emphasizes nurturing strong faith (*iman*) through spiritual practices like *dhikr* and *tafakkur*, fostering moral character based on divine ethics, and cultivating spiritual consciousness (*taqwa*) for inner transformation. Central to Hamka's philosophy is the dual goal of achieving happiness in both worldly and spiritual realms, promoting a balanced life that combines ethical responsibility with practical engagement. This research highlights Hamka's educational vision as a dynamic model that unites intellectual growth with spiritual and moral development. The study's novelty lies in framing Hamka's Sufism as a contextually relevant pedagogy, capable of guiding holistic human development in modern

Islamic education in Indonesia, thereby addressing gaps between tradition and contemporary educational needs.

Keywords: Sufism, Islamic Education, Modern Sufism, Buya Hamka

A. INTRODUCTION

The historical trajectory of Islam's expansion in Indonesia is deeply intertwined with Sufism. From the 11th century onward, Yemeni traders introduced Islamic teachings through Sufi practices, which resonated with the local cultural and spiritual ethos ¹. The proliferation of Sufi brotherhoods (*tariqa*) and the increasing number of adherents who pledged allegiance (*bay'a*) to spiritual masters solidified Sufism's influence on the socio-religious identity of Indonesian Muslims ². This embedded a legacy of spirituality that emphasized inner purification, moral development, and communal harmony—values that were readily assimilated into Indonesian Islamic life ³.

By the late 20th century, however, Indonesia witnessed a wave of ideological shifts among Muslim scholars educated in the Middle East, particularly in Saudi Arabia ⁴. These individuals brought with them a more literalist and scripturalist understanding of Islam that often clashed with Sufi traditions ⁵. Influenced by Salafi doctrines, many of these returnees criticized Sufism as lacking textual support from the Qur'an and Hadith ⁶. According to ⁷ This led to a growing polarization between spiritual and reformist orientations in Indonesian Islamic discourse, threatening the integrative spiritual heritage that had long characterized the nation's religious landscape.

According to ⁸ In contrast to reductionist reformist approaches, Buya Hamka proposed an educational framework that integrated Sufi ethics with modern Islamic thought. Drawing from classical sources and his own spiritual reflections, Hamka articulated a model of Islamic education that prioritized character formation and divine proximity over mere intellectual attainment ⁹. He championed the view that true education cultivates the heart and mind simultaneously, enabling

¹ Rido Kurnianto, Aldo Redho Syam, and Universitas Muhammadiyah Ponorogo, "Nilai-Nilai Humanisme Islam: Studi Pemikiran Buya Syafi'i Ma'arif Dan Nurcholish Madjid Serta Relevansinya Terhadap Pendidikan Islam Di Indonesia" 2, no. 1 (2025): 470–490.

² Monika Feby Wulandari et al., "Pembentukan Karakter Kreatif Melalui Ekstrakurikuler Hizbul Wathan" 3, no. 2 (2025): 195–209.

³ M B Hamka, A R Syam, and A Ikhwan, *Pendidikan Berbasis Nilai-Nilai Profetik Dalam Pemikiran Buya Hamka, Katalog Buku* ..., 2022.

⁴ Rido Kurnianto et al., "Model of Character Education for Early Childhood Eduwisata Ndalem Kerto through Outing Class Activities," *Al-Hayat: Journal Of Islamic Education* (2024).

⁵ Chika Putri Lestari et al., "Religious Educational Patterns of The Millennial Generation Through Ngopi Senja Activities," *El-Hkmah: Jurnal Kajian dan Penelitian Pendidikan Islam* 18, no. 2 (2024).

⁶ Nashikhatun Mahmudah et al., "Internalisasi Karakter Islami Berbasis Projek Penguatan Profil Pelajar Pancasila," *journal TA'LIMUNA* 12, no. 2 (2023): 140–155.

⁷ Zuhrotul Mufida and Aldo Redho Syam, "Islamic Educational Principles in Al-Muwatta' by Imam Malik: A Study of Hadith and Its Application in the Modern Era," *Bunayya: Islamic Education and Teaching Journal* 1, no. 2 (2024).

⁸ Kurnianto et al., "Model of Character Education for Early Childhood Eduwisata Ndalem Kerto through Outing Class Activities."

⁹ Mursal Mursal, "Pemikiran Pendidikan Islam Menurut Buya Hamka," *Kreatifitas: Jurnal Ilmiah Pendidikan Islam* 11, no. 2 (2023): 101–115.

individuals to live ethically and meaningfully¹⁰. His works such as *Tasawuf Modern* and *Lembaga Budi* demonstrate how Sufi principles can be operationalized in contemporary pedagogical contexts to nurture holistic human development¹¹.

In addressing the spiritual and moral crises among youth today, Hamka's vision offers a compelling alternative¹². Islamic education, inspired by Sufi values, should move beyond technical knowledge transmission to embrace a transformative ethos—one that nurtures moral responsibility (personal accountability) and civic engagement (social accountability)¹³. This includes fostering empathy, ethical behavior, and a commitment to social equity, particularly through inclusive educational opportunities¹⁴. According to¹⁵ Buya Hamka's legacy reminds us that a spiritually grounded pedagogy is not only a religious necessity but also a national imperative for fostering a just, enlightened, and cohesive society.

Modern Indonesian society is increasingly exposed to a range of moral and social dilemmas, including rising individualism, spiritual emptiness, and ethical decline among the youth¹⁶. Despite formal education's expansion, the absence of strong inner character development remains a pressing concern¹⁷. In this context, the marginalization of Sufi traditions in some educational institutions has contributed to a disconnect between intellectual growth and spiritual maturity¹⁸. The result is a generation with technical competence but lacking in empathy, discipline, and moral awareness¹⁹.

Current educational systems, both secular and religious, often emphasize cognitive achievements over affective and spiritual outcomes²⁰. Curricula are typically structured around measurable competencies, leaving minimal space for introspection, ethical dialogue, and spiritual refinement²¹. According to²² This imbalance undermines the essence of holistic Islamic education as envisioned in classical and Sufi thought, where *ta'dib* (disciplining of the soul) is just as crucial

¹⁰ Annisa Rahmania Azis et al., "Competency-Based Education Development : Al-Farabi 's Perspective and Its Relevance to the Development of Islamic Religious Education in the Era of Society 5 . 0" 16, no. 2 (2024): 402–424.

¹¹ Robi Jaya Askara, "Pendidikan Tasawuf Perspektif Buya Hamka Dalam Pembentukan Akhlak" (2024).

¹² Nurhadi Nurhadi and Fahrul Rozi, "Nilai-Nilai Pendidikan Jiwa Dalam Buku Tasawuf Modern Karya Buya Hamka," *Palapa* 8, no. 1 (2020): 178–195.

¹³ Yuni Suprapto, Wasino Wasino, and Trhiwaty Arsal, "Konsep Neo-Sufisme Pada Komunitas Maiyah Galuh Kinasih Bumiayu (Studi Kasus Sinau Bareng Edisi Maret," *Prosiding Seminar Nasional Pascasarjana Universitas Negeri Semarang* (2023): 945–950.

¹⁴ Komaruddin Sassi, "Principles Of Islamic Education Epistemology Tauhid Paradigm (Analysis Of Thinking Of Naquib Al-Attas)," *Millah: Journal of Religious Studies* 20, no. 1 (2020): 135–172.

¹⁵ Andhin Sabrina Zahra et al., "Integrasi Tarbiyah , Talim Dan Ta ' Dib : Pilar Utama Pendidikan Islam," *Kampus Akademik Publishing: Jurnal Multidisiplin Ilmu Akademik* 1, no. 6 (2024): 33–48.

¹⁶ Tri Na, Retno Dwiyanti, and Nia Anggri Noveni, "Students : Mediating Effect of Student Engagement" 5, no. 2 (2024): 196–219.

¹⁷ Zahra et al., "Integrasi Tarbiyah , Talim Dan Ta ' Dib : Pilar Utama Pendidikan Islam."

¹⁸ Hamka Studi, Nur Sahlul Mubarok, and Muhammad Wildan Shohib, "Al-Afkar: Journal for Islamic Studies Konsep Pendidikan Islam Perspektif KH . Ahmad Dahlan" 7, no. 3 (2024): 970–981.

¹⁹ Azis et al., "Competency-Based Education Development : Al-Farabi 's Perspective and Its Relevance to the Development of Islamic Religious Education in the Era of Society 5 . 0."

²⁰ Mey Melitasari, "Studi Komparatif Tasawuf Modern : Buya Hamka Dan Buya Kamba" 07 (2024): 151–165.

²¹ Sukari Sukari, "Pemikiran Pendidikan Islam Menurut Hamka," *Mamba'ul 'Ulum* 17, no. 2 (2021): 49–60.

²² Ahmad Tohir Arimbi Pamungkas1, "Attractive : Innovative Education Journal," *Students' Difficulties at Elementary School in Increasing Literacy Ability* 4, no. 1 (2022): 1–12.

as *ta'līm* (imparting knowledge). Consequently, many learners navigate their educational journey without a deeper sense of purpose or ethical direction²³.

Buya Hamka was critical of the overemphasis on material success within modern education and society²⁴. He argued that education should serve as a spiritual journey, enabling individuals to understand their purpose in life and their responsibilities to God and humanity²⁵. Hamka's writings consistently affirm that knowledge devoid of spirituality becomes mechanistic and potentially harmful²⁶. His vision calls for an education system that awakens the human conscience, enriches the heart, and inspires moral excellence—values that are deeply embedded in Sufi tradition²⁷.

Hamka's synthesis of classical Sufism and modern pedagogical needs can be understood as a form of neo-Sufism—an adaptive, context-sensitive interpretation of spiritual Islam²⁸. This framework does not reject rationality or scientific inquiry; rather, it places them within a moral and spiritual context²⁹. In this view, Islamic education must be both intellectually rigorous and spiritually nourishing³⁰. It should cultivate students who are not only knowledgeable but also wise, compassionate, and grounded in ethical principles derived from the Qur'an and the prophetic example³¹.

For Hamka, teachers are not merely transmitters of information, but also guides in the journey of character formation³². Inspired by Sufi models of *murshid* (spiritual mentors), educators should exemplify integrity, humility, and compassion³³. Their role involves fostering spiritual awareness and moral resilience in their students³⁴. According to³⁵ This requires a transformation of teacher training programs to include Sufi ethics, reflective practices, and character-based assessment, thereby restoring the sacred trust of education as *tarbiyah ruhaniyah* (spiritual nurturing).

²³ Nur Azizah and Miftakhul Jannah, "Spiritualitas Masyarakat Modern Dalam Tasawuf Buya Hamka," *Academic Journal of Islamic Principles and Philosophy* 3, no. 1 (2022): 85–108.

²⁴ Agung Wahyu Utomo, Mohamad Ali, and Muh. Nur Rochim Maksum, "Konsep Pendidikan Religius Rasional : Studi Pemikiran Buya Hamka Dan Mohammad Natsir," *Edukasi Islami : Jurnal Pendidikan Islam* 10, no. 49 (2022): 711–724.

²⁵ Dartim and Mohamad Ali, "Studi Filosofis Konsep Pendidikan Menurut Hamka Dan Relevansinya Dengan Sistem Perkaderan Muhammadiyah," *Heutagogia: Journal of Islamic Education* 2, no. 2 (2022): 175–187.

²⁶ Suprapto, Wasino, and Arsal, "Konsep Neo-Sufisme Pada Komunitas Maiyah Galuh Kinasih Bumiayu (Studi Kasus Sinau Bareng Edisi Maret.)

²⁷ Nurhadi and Rozi, "Nilai-Nilai Pendidikan Jiwa Dalam Buku Tasawuf Modern Karya Buya Hamka."

²⁸ Syarif Hidayat; Mavianti, "Pernikahan Beda Agama: Perspektif Al-Qur'an Analisis Pemikiran Buya Hamka Dalam Tafsir Al-Azhar," *Jurnal Pendidikan Islam* 4, no. 1 (2024): 71–93.

²⁹ Muchamad Rifki et al., "Pengembangan Karakter Religius Peserta Didik Berbasis Keteladanan Guru Dalam Pembelajaran PAI," *Edukasi Islami : Jurnal Pendidikan Islam* 11, no. 1 (2019): 1–14.

³⁰ Rahmat Halutu, Munirah, and Kahar, "Sufisme Dan Neo-Sufisme Dalam Pendidikan Islam" 20 (2023): 71–83.

³¹ Zainuddin Arifin et al., "Sufisme Islam Dalam Bingkai Gagasanpemikiran Buya Prof. Dr. Hamka," *Jurnal Cahaya Mandalika* (2023): 198–213.

³² Muhammed Nur Kaplan and Arif Afandi Zarkasyi, "Purification of Sufism According to Hamka" 22, no. 2 (n.d.).

³³ Sulaiman Sihombing and Muawwalul Bahafi Alamsyah, "Integrasi Nilai Tasawuf Dalam Pendidikan Karakter Perspektif Pemikiran Buya Hamka" 1, no. 1 (2024): 64–75.

³⁴ Safitri Ani and Dodi Irawan, "Konsep Pendidikan Islam Dalam Perspektif Pemikiran Buya Hamka," *Jurnal Pendidikan Indonesia* 1, no. 1 (2024): 1–16.

³⁵ et al Puteh Z., "Mistisme Islam : Membincang Epistemologi Kaum Sufi Zainuddin Puteh , M . Iqbal Irham , Sugeng Wanto Universitas Islam Negeri Sumatera Utara Kan Adalah Nyawa Apakah Yang Dimaksud Epistemologi Pengetahuan Itu ?, Apa Bedanya Antara Tahu Dan Tidak Tahu ?, Apa," *Mistisme Islam: Membincang Epistemologi Kaum Sufi El-Afkar* V (2022): 318–319.

Hamka's vision also supports the revitalization of *pesantren*, *madrasah*, and community learning centers as spaces for integrating Sufi ethics into everyday learning³⁶. These institutions can serve as spiritual ecosystems that reinforce values such as humility, gratitude, self-discipline, and social responsibility³⁷. Through activities like spiritual retreats, ethical storytelling, and service learning, students can internalize the virtues needed for personal and social transformation³⁸. This approach echoes Hamka's belief that education must shape not only the mind, but also the soul and conduct³⁹.

At the policy level, incorporating Sufi thought into national Islamic education frameworks requires a shift from a utilitarian to a value-oriented educational philosophy⁴⁰. Curricula should integrate classical Sufi texts, ethical philosophy, and contemplative pedagogy to foster emotional intelligence, inner peace, and moral clarity⁴¹. Such integration aligns with global educational trends that emphasize holistic well-being, emotional literacy, and spiritual development—dimensions long cultivated in Islamic tradition but often neglected in modern policy discourse⁴².

Ultimately, Buya Hamka's legacy offers a vision for a spiritually literate generation—young Muslims who are not only academically competent but also spiritually grounded, morally upright, and socially responsible⁴³. In a world facing ethical ambiguities, environmental crises, and cultural fragmentation, Sufi-based education offers a path toward inner coherence and societal harmony⁴⁴. Re-engaging with Hamka's neo-Sufism is not merely an academic endeavor; it is a pedagogical imperative for fostering a future generation that embodies the balance of *'ilm* (knowledge), *'amal* (action), and *ihsan* (spiritual excellence)⁴⁵.

B. METHOD

This study employs a literature review method by analyzing various relevant sources, including books, journal articles, and prior research⁴⁶. The primary focus of this research is the Sufi thought of Hamka and its relevance to Islamic education in Indonesia⁴⁷. The investigation

³⁶ Muhammad Alfian, "Pemikiran Pendidikan Islam Menurut Buya Hamka," *Jurnal Islamika: Jurnal Ilmu-Ilmu Keislaman* 11, no. 2 (2019): 101–115.

³⁷ Muhammad Faris Faris, "Pemikiran Buya Hamka Tentang Kurikulum Pendidikan Islam," *Kutubkhanah* 23, no. 1 (2023): 52–59.

³⁸ Ninla Elmawati, "Konsep Ikhlas Dalam Buku Tasawuf Modern Karya Buya Hamka," *Paper Knowledge . Toward a Media History of Documents* 5, no. 2 (2020): 40–51.

³⁹ Zulkfli et al., *Pemikiran Modern Dalam Islam*, ed. Yuliatri Novita and Muh Ari Yanto (Padang: PT Global Eksekutif Teknologi Anggota IKAPI, 2023).

⁴⁰ Siti Nurjanah, "Tasawuf Buya Hamka Di Era Postmodern," *Repository: UIN Raden Intan Lampung* 13, no. 1 (2023): 104–116.

⁴¹ Muhammad Nazir Putra and Khoruddin Nasution, "Pemikiran Pendidikan Islam Hamka Dengan Pendekatan Historis," *Jurnal Pendidikan Islam* 13, no. 1 (2022): 53–56.

⁴² Alfi Dario Silva, Abd. Muqit, and Wiwin Liqna Hunaida, "Pendidikan Islam Perspektif Buya Hamka Di Era Digital," *Tsaqafah: Jurnal Peneliti Guru Indonesia* 5 (2024): 202–213.

⁴³ Fiqri Nurhasanah, Ibnudin Ibnudin, and Ahmad Syathori, "Konsep Pendidikan Menurut Buya Hamka Dan Relevansinya Dengan Pendidikan Islam Kontemporer," *Journal Islamic Pedagogia* 3, no. 2 (2023): 176–195.

⁴⁴ Kurnianto, Syam, and Ponorogo, "Nilai-Nilai Humanisme Islam: Studi Pemikiran Buya Syafi'i Ma'arif Dan Nurcholish Madjid Serta Relevansinya Terhadap Pendidikan Islam Di Indonesia."

⁴⁵ Risma Ika Putri Armiani et al., "The Use of Pancasila Smart Book to Improve Basic Literacy of Indonesia Immigrant Workers Children in Malaysia," *Al-Adzka: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah* 15, no. 1 (2025): 115–130.

⁴⁶ Uchendu Eugene Chigbu, Sulaiman Olusegun Atiku, and Cherley C Du Plessis, "The Science of Literature Reviews : Searching , Identifying , Selecting , and Synthesising," *Publications* (2023).

⁴⁷ Hero Gefthi Firnando, "Strategies for Fostering Nationalism through Buya Hamka 's Sufism Educational Lens in the Digital Era," *Teosofia: Indonesian Journal Of Islamic Mysticism* 13, no. 1 (2024): 41–64.

centers on Hamka's major works—*Tasawuf Modern*, *Falsafah Hidup*, *Lembaga Budi*, and *Lembaga Hidup*⁴⁸. According to⁴⁹ In these texts, Hamka advocates for the concept of “active Sufism,” which emphasizes that Sufi practice should not be limited to personal piety but should also contribute to the formation of students’ character and social ethics. In addition to Hamka's works, this study incorporates journal articles and previous studies that examine his ideas within the context of Islamic education. Earlier research highlights Hamka's Sufi philosophy as instrumental in shaping a holistic Islamic education framework, one that integrates intellectual, emotional, and spiritual dimensions in the development of *insān kāmil*—a complete human being who attains balance across all aspects of life. Data from the reviewed literature are analyzed using thematic analysis, grouping findings based on key concepts in Hamka's thought, such as sincerity (*ikhlās*), patience (*ṣabr*), simplicity (*zuhd*), and social responsibility⁵⁰. This analytical approach facilitates a deeper understanding of how Sufism can be effectively integrated into Islamic educational practice. Through this literature-based approach, the study aims to provide a robust academic foundation for the development of an Islamic education model grounded in Sufi values. The findings are expected to enrich scholarly discourse and offer practical solutions to contemporary challenges in Islamic education, particularly those concerning moral decline and the erosion of spiritual values in the modern era⁵¹.

C. RESULTS AND DISCUSSION

1. The Concept of Buya Hamka's Sufism in Islamic Education in Indonesia

Buya Hamka's contribution to Islamic education can be understood as a conscious reorientation of Sufi principles to address the contemporary challenges faced by Muslim communities⁵². Rather than encouraging ascetic withdrawal or detachment from the world, Hamka advocates for an education system that instills Sufi-inspired ethics—such as sincerity (*ikhlas*), trust in God (*tawakkul*), and self-accountability (*muhasabah*)—within an active social and intellectual life⁵³. This approach ensures that spirituality becomes the driving force behind ethical action and civic responsibility, offering a balance between individual piety and societal participation⁵⁴.

Modern Islamic education in Indonesia often emphasizes intellectual development, but it frequently lacks a structured integration of spiritual intelligence⁵⁵. Hamka's educational vision calls for a reintegration of this lost dimension by grounding knowledge acquisition in the ethical and spiritual framework of Islam⁵⁶. In his view, every subject—whether religious or secular—should serve the purpose of drawing individuals closer to God and enhancing their moral

⁴⁸ Nurjanah, “Tasawuf Buya Hamka Di Era Postmodern.”

⁴⁹ Kaplan and Zarkasyi, “Purification of Sufism According to Hamka.”

⁵⁰ Ani and Irawan, “Konsep Pendidikan Islam Dalam Perspektif Pemikiran Buya Hamka.”

⁵¹ Sihombing and Bahafi Alamsyah, “Integrasi Nilai Tasawuf Dalam Pendidikan Karakter Perspektif Pemikiran Buya Hamka.”

⁵² Faris, “Pemikiran Buya Hamka Tentang Kurikulum Pendidikan Islam.”

⁵³ Puteh Z., “Mistisme Islam : Membincang Epistemologi Kaum Sufi Zainuddin Puteh , M . Iqbal Irham , Sugeng Wanto Universitas Islam Negeri Sumatera Utara Kan Adalah Nyawa Apakah Yang Dimaksud Epistemologi Pengetahuan Itu ?, Apa Bedanya Antara Tahu Dan Tidak Tahu ?, Apa.”

⁵⁴ Ani and Irawan, “Konsep Pendidikan Islam Dalam Perspektif Pemikiran Buya Hamka.”

⁵⁵ Syarif Hidayat; Mavianti, “Pernikahan Beda Agama: Perspektif Al-Qur'an Analisis Pemikiran Buya Hamka Dalam Tafsir Al-Azhar.”

⁵⁶ Jaya Askara, “Pendidikan Tasawuf Perspektif Buya Hamka Dalam Pembentukan Akhlak.”

clarity⁵⁷. This holistic approach resonates with the contemporary educational need to cultivate not just knowledgeable, but also emotionally and spiritually intelligent individuals⁵⁸.

A key element in Hamka's interpretation of Sufi-informed education is the process of character formation through reflective practice (*tafakkur*) and role modeling (*uswah hasanah*)⁵⁹. For Hamka, effective Islamic education involves more than theoretical instruction; it requires educators to embody the values they teach⁶⁰. Teachers, therefore, must serve as living examples of integrity, humility, and compassion⁶¹. This mirrors the classical Sufi tradition, where the *murshid* guides disciples not just through knowledge, but through moral and spiritual presence⁶². Hamka's model reaffirms the idea that transformation is most effectively achieved through personal experience and observed conduct⁶³.

Hamka's Sufi thought does not operate in a vacuum; it actively responds to the sociocultural realities of Indonesia⁶⁴. He recognized the profound influence of local traditions (*adat*), political ideologies, and educational structures on the development of religious identity⁶⁵. According to⁶⁶ Consequently, his educational framework promotes contextual sensitivity—encouraging educators and institutions to adapt Islamic teachings in a way that respects local wisdom while remaining rooted in universal values derived from the Qur'an and Sunnah. This dynamic and inclusive approach makes Hamka's educational philosophy particularly relevant for a pluralistic and evolving society like Indonesia⁶⁷.

In Buya Hamka's educational philosophy, the integration of worldly and spiritual aspirations is central⁶⁸. *Hamka identified two overarching goals of Islamic education: attaining happiness in both worldly and spiritual realms*⁶⁹. This dual objective reflects his commitment to a balanced life in which human development does not prioritize material success at the expense of spiritual well-being⁷⁰. For Hamka, a successful education is not merely one that prepares individuals for economic productivity but one that equips them to fulfill their ethical responsibilities before God and society⁷¹.

⁵⁷ Hamka, Syam, and Ikhwan, *Pendidikan Berbasis Nilai-Nilai Profetik Dalam Pemikiran Buya Hamka*.

⁵⁸ Ika Putri Armiani et al., "The Use of Pancasila Smart Book to Improve Basic Literacy of Indonesia Immigrant Workers Children in Malaysia."

⁵⁹ Nurhasanah, Ibnudin, and Syathori, "Konsep Pendidikan Menurut Buya Hamka Dan Relevansinya Dengan Pendidikan Islam Kontemporer."

⁶⁰ Nurjanah, "Tasawuf Buya Hamka Di Era Postmodern."

⁶¹ Alfian, "Pemikiran Pendidikan Islam Menurut Buya Hamka."

⁶² Ani and Irawan, "Konsep Pendidikan Islam Dalam Perspektif Pemikiran Buya Hamka."

⁶³ Silva, Muqit, and Liqna Hunaida, "Pendidikan Islam Perspektif Buya Hamka Di Era Digital."

⁶⁴ Putra and Nasution, "Pemikiran Pendidikan Islam Hamka Dengan Pendekatan Historis."

⁶⁵ Mursal, "Pemikiran Pendidikan Islam Menurut Buya Hamka."

⁶⁶ Na, Dwiyanti, and Noveni, "Students : Mediating Effect of Student Engagement."

⁶⁷ Azis et al., "Competency-Based Education Development : Al-Farabi 's Perspective and Its Relevance to the Development of Islamic Religious Education in the Era of Society 5 . 0."

⁶⁸ Utomo, Ali, and Maksum, "Konsep Pendidikan Religius Rasional : Studi Pemikiran Buya Hamka Dan Mohammad Natsir."

⁶⁹ Nurhadi and Rozi, "Nilai-Nilai Pendidikan Jiwa Dalam Buku Tasawuf Modern Karya Buya Hamka."

⁷⁰ Syarif Hidayat; Mavianti, "Pernikahan Beda Agama: Perspektif Al-Qur'an Analisis Pemikiran Buya Hamka Dalam Tafsir Al-Azhar."

⁷¹ Rohmi Suminar Wahyuningsih, Mohd Yasin, and Aldo Redho Syam, "Implementation of Daily Performance Monitoring in Improving Moral Education," *Najaha: International Journal Of Learning and Education* 1, no. 1 (2025): 1–7.



Figure 1. Hamka' Islamic Education Goals

This balanced vision stems from Hamka's deep engagement with Sufi ethics, which advocate for inner discipline and detachment from excessive materialism, without rejecting the world altogether⁷². By grounding Islamic education in Sufistic principles such as self-purification (*tazkiyat al-nafs*) and God-consciousness (*taqwa*), Hamka proposes an educational paradigm that fosters both spiritual depth and practical competency⁷³. Through this lens, the educational process becomes a sacred journey of personal transformation, aligning one's life goals with divine purpose⁷⁴.

Hamka's dual-goal vision also emphasizes the development of moral agency⁷⁵. In line with classical Sufi traditions, he regards human beings as morally responsible agents capable of achieving spiritual fulfillment while actively engaging in worldly duties⁷⁶. Islamic education, therefore, should not only nurture cognitive intelligence but also awaken a sense of responsibility toward the community and environment⁷⁷. Such an approach prepares students to become ethical leaders who contribute meaningfully to both the *ummah* and humanity at large⁷⁸.

The concept of *happiness* in Hamka's thought transcends the conventional understanding of emotional well-being⁷⁹. It refers to a state of tranquility (*sakinah*) achieved through the proper alignment of reason, spirit, and behavior with divine guidance. Islamic education, in this framework, must cultivate intellectual discernment, spiritual refinement, and moral conduct simultaneously⁸⁰. By doing so, it fulfills the twofold goal of empowering individuals to achieve contentment in this life and attain eternal felicity in the hereafter⁸¹.

⁷² Hamka, Syam, and Ikhwan, *Pendidikan Berbasis Nilai-Nilai Profetik Dalam Pemikiran Buya Hamka*.

⁷³ Nurjanah, "Tasawuf Buya Hamka Di Era Postmodern."

⁷⁴ Zulkfli et al., *Pemikiran Modern Dalam Islam*.

⁷⁵ Faris, "Pemikiran Buya Hamka Tentang Kurikulum Pendidikan Islam."

⁷⁶ Puteh Z., "Mistisme Islam : Membincang Epistemologi Kaum Sufi Zainuddin Puteh , M . Iqbal Irham , Sugeng Wanto Universitas Islam Negeri Sumatera Utara Kan Adalah Nyawa Apakah Yang Dimaksud Epistemologi Pengetahuan Itu ?, Apa Bedanya Antara Tahu Dan Tidak Tahu ?, Apa."

⁷⁷ Ani and Irawan, "Konsep Pendidikan Islam Dalam Perspektif Pemikiran Buya Hamka."

⁷⁸ Sihombing and Bahafi Alamsyah, "Integrasi Nilai Tasawuf Dalam Pendidikan Karakter Perspektif Pemikiran Buya Hamka."

⁷⁹ Haluty, Munirah, and Kahar, "Sufisme Dan Neo-Sufisme Dalam Pendidikan Islam."

⁸⁰ Alfian, "Pemikiran Pendidikan Islam Menurut Buya Hamka."

⁸¹ Faris, "Pemikiran Buya Hamka Tentang Kurikulum Pendidikan Islam."

The Relevance of Buya Hamka's Sufism Concept to Islamic Education in Indonesia

The integration of Sufism into Islamic education has long served as a vital mechanism for nurturing both intellectual and spiritual growth within Muslim communities⁸². According to⁸³ Buya Hamka, a prominent Indonesian scholar and reformist, offered a distinctive framework in which Sufism functions not only as a path to inner purification but also as a comprehensive educational philosophy. His thought bridges classical spirituality with modern pedagogical needs, making it highly relevant to contemporary Islamic education in Indonesia⁸⁴.

Hamka's concept of *faith education* is grounded in the belief that the heart is the starting point of all true knowledge⁸⁵. He asserted that strengthening one's belief in God (Allah SWT) is not merely a theological exercise but an essential part of human formation⁸⁶. Education, therefore, must begin with cultivating strong faith (*iman*), using both rational arguments and emotional resonance⁸⁷. Hamka emphasized the importance of embedding Qur'anic values and Prophetic traditions (Sunnah) into the educational process to ensure that learners internalize belief, not just comprehend it intellectually⁸⁸.

Unlike purely intellectual approaches, Hamka's model integrates Sufi practices such as remembrance (*dhikr*) and contemplation (*tafakkur*) to nurture faith⁸⁹. Through spiritual routines, learners are encouraged to experience divine reality beyond formal doctrines⁹⁰. Faith education thus becomes a dynamic process of conviction that grows through reflection, inner struggle (*mujahadah*), and spiritual awakening⁹¹. This approach not only enhances belief but also immunizes learners from nihilism and moral relativism in an increasingly secular world⁹².

Moral education, in Hamka's vision, is an extension of faith⁹³. He viewed ethics as rooted in divine revelation, not in cultural relativism or utilitarian calculations⁹⁴. Drawing from Sufi teachings, he proposed that true morality arises when the soul is purified of negative traits such as pride, greed, and envy⁹⁵. Moral instruction, therefore, should focus on character formation

⁸² Putra and Nasution, "Pemikiran Pendidikan Islam Hamka Dengan Pendekatan Historis."

⁸³ Sukari, "Pemikiran Pendidikan Islam Menurut Hamka."

⁸⁴ Nur Azizah and Miftakhul Jannah, "Spiritualitas Masyarakat Modern Dalam Tasawuf Buya Hamka."

⁸⁵ Azis et al., "Competency-Based Education Development: Al-Farabi 's Perspective and Its Relevance to the Development of Islamic Religious Education in the Era of Society 5 . 0."

⁸⁶ Buya Hamka, *Tasawuf Modern: Bahagia Itu Dekat Dengan Kita Ada Di Dalam Diri Kita*, ed. I Santosa (Jakarta: Republika Penerbit, 2021).

⁸⁷ Mursal, "Pemikiran Pendidikan Islam Menurut Buya Hamka."

⁸⁸ Firnando, "Strategies for Fostering Nationalism through Buya Hamka 's Sufism Educational Lens in the Digital Era."

⁸⁹ Studi, Mubarok, and Shohib, "Al-Afkar: Journal for Islamic Studies Konsep Pendidikan Islam Perspektif KH . Ahmad Dahlan."

⁹⁰ Syarif Hidayat; Mavianti, "Pernikahan Beda Agama: Perspektif Al-Qur'an Analisis Pemikiran Buya Hamka Dalam Tafsir Al-Azhar."

⁹¹ Nurhadi and Rozi, "Nilai-Nilai Pendidikan Jiwa Dalam Buku Tasawuf Modern Karya Buya Hamka."

⁹² Sassi, "Principles Of Islamic Education Epistemology Tauhid Paradigm (Analysis Of Thinking Of Naquib Al-Attas)."

⁹³ Hamka, *Tasawuf Modern: Bahagia Itu Dekat Dengan Kita Ada Di Dalam Diri Kita*.

⁹⁴ Studi, Mubarok, and Shohib, "Al-Afkar: Journal for Islamic Studies Konsep Pendidikan Islam Perspektif KH . Ahmad Dahlan."

⁹⁵ Silva, Muqit, and Liqna Hunaida, "Pendidikan Islam Perspektif Buya Hamka Di Era Digital."

(*tahdhib al-nafs*), emphasizing virtues such as honesty, humility, patience, and compassion—values that align both with Islamic teachings and universal ethics⁹⁶.

Hamka emphasized that moral education must go beyond formal instruction⁹⁷. He believed that the moral character of teachers and community leaders plays a crucial role in shaping students' behavior⁹⁸. Educators must serve as role models (*qudwah hasanah*), embodying the values they wish to instill⁹⁹. Additionally, moral learning must be situated within a supportive social environment that reinforces good behavior through collective norms, communal rituals, and inspirational narratives from Islamic history¹⁰⁰.

For Hamka, *spiritual education* represents the heart of Islamic pedagogy¹⁰¹. It is not an isolated discipline but an integrative force that harmonizes faith and morality¹⁰². According to¹⁰³ Spiritual education focuses on developing consciousness of God (*taqwa*), emotional maturity, and the refinement of intentions (*niyyah*). Sufism, with its emphasis on inward transformation, provides the necessary tools—such as self-accountability (*muhasabah*) and seclusion for worship (*khalwah*)—to guide learners toward spiritual excellence (*ihsan*)¹⁰⁴.

In the face of modern educational challenges—ranging from moral decline to existential disorientation—Hamka's Sufi-infused pedagogy offers a meaningful alternative¹⁰⁵. According to¹⁰⁶ His model addresses not only academic competency but also emotional resilience and spiritual direction. By anchoring Islamic education in transcendent values, Hamka helps redirect the educational mission toward forming holistic human beings, not merely productive workers¹⁰⁷. His vision thus resonates with current discourses in transformative education and humanistic pedagogy¹⁰⁸.

The application of Hamka's thought requires a curriculum that integrates faith, moral, and spiritual dimensions¹⁰⁹. Textbooks, lesson plans, and classroom activities should not treat religious knowledge as isolated subjects but as a framework for personal and communal growth¹¹⁰. Faith education can be reinforced through Qur'anic interpretation; moral education through ethical debates and stories of the Prophets; and spiritual education through guided practices in

⁹⁶ Puteh Z., "Mistisme Islam : Membincang Epistemologi Kaum Sufi Zainuddin Puteh , M . Iqbal Irham , Sugeng Wanto Universitas Islam Negeri Sumatera Utara Kan Adalah Nyawa Apakah Yang Dimaksud Epistemologi Pengetahuan Itu ?, Apa Bedanya Antara Tahu Dan Tidak Tahu ?, Apa."

⁹⁷ Wahyuningsih, Yasin, and Syam, "Implementation of Daily Performance Monitoring in Improving Moral Education."

⁹⁸ Hamka, Syam, and Ikhwan, *Pendidikan Berbasis Nilai-Nilai Profetik Dalam Pemikiran Buya Hamka*.

⁹⁹ Kurnianto, Syam, and Ponorogo, "Nilai-Nilai Humanisme Islam: Studi Pemikiran Buya Syafi'i Ma'arif Dan Nurcholish Madjid Serta Relevansinya Terhadap Pendidikan Islam Di Indonesia."

¹⁰⁰ Arimbi Pamungkas1, "Attractive : Innovative Education Journal."

¹⁰¹ Firnando, "Strategies for Fostering Nationalism through Buya Hamka ' s Sufism Educational Lens in the Digital Era."

¹⁰² Hamka, *Tasawuf Modern: Bahagia Itu Dekat Dengan Kita Ada Di Dalam Diri Kita*.

¹⁰³ Suprapto, Wasino, and Arsal, "Konsep Neo-Sufisme Pada Komunitas Maiyah Galuh Kinasih Bumiayu (Studi Kasus Sinau Bareng Edisi Maret)."

¹⁰⁴ Jaya Askara, "Pendidikan Tasawuf Perspektif Buya Hamka Dalam Pembentukan Akhlak."

¹⁰⁵ Putra and Nasution, "Pemikiran Pendidikan Islam Hamka Dengan Pendekatan Historis."

¹⁰⁶ Ninla Elmawati, "Konsep Ikhlas Dalam Buku Tasawuf Modern Karya Buya Hamka."

¹⁰⁷ Nurjanah, "Tasawuf Buya Hamka Di Era Postmodern."

¹⁰⁸ Ani and Irawan, "Konsep Pendidikan Islam Dalam Perspektif Pemikiran Buya Hamka."

¹⁰⁹ Kaplan and Zarkasyi, "Purification of Sufism According to Hamka."

¹¹⁰ Arifin et al., "Sufisme Islam Dalam Bingkai Gagasanpemikiran Buya Prof. Dr. Hamka."

mindfulness, prayer, and community service ¹¹¹. Such a curriculum promotes not only knowledge acquisition but also value internalization ¹¹².

One of the distinguishing features of Hamka's approach is his emphasis on spiritual well-being as a legitimate educational outcome ¹¹³. He believed that Islamic education should foster serenity (*sakīnah*), purpose, and ethical sensitivity ¹¹⁴. Students who are educated within this framework are more likely to become responsible citizens, committed to justice and empathy ¹¹⁵. They are also equipped to navigate the complexities of modern life without compromising their spiritual identity or ethical commitments ¹¹⁶.

The relevance of Buya Hamka's Sufism to Islamic education in Indonesia lies in its capacity to harmonize traditional wisdom with contemporary needs ¹¹⁷. His integration of faith education, moral education, and spiritual education offers a comprehensive pedagogical model that remains profoundly relevant ¹¹⁸. By rooting education in spiritual transformation and divine guidance, Hamka reclaims the holistic vision of Islamic learning—one that cultivates not only the intellect but also the heart and soul ¹¹⁹. This vision is indispensable for building an ethical, spiritually grounded Muslim society in the 21st century ¹²⁰.

¹¹¹ Mufida and Syam, "Islamic Educational Principles in Al-Muwatta' by Imam Malik: A Study of Hadith and Its Application in the Modern Era."

¹¹² Nurhadi and Rozi, "Nilai-Nilai Pendidikan Jiwa Dalam Buku Tasawuf Modern Karya Buya Hamka."

¹¹³ Jaya Askara, "Pendidikan Tasawuf Perspektif Buya Hamka Dalam Pembentukan Akhlak."

¹¹⁴ Sassi, "Principles Of Islamic Education Epistemology Tauhid Paradigm (Analysis Of Thinking Of Naquib Al-Attas)."

¹¹⁵ Hamka, Syam, and Ikhwan, *Pendidikan Berbasis Nilai-Nilai Profetik Dalam Pemikiran Buya Hamka*.

¹¹⁶ Ninla Elmawati, "Konsep Ikhlas Dalam Buku Tasawuf Modern Karya Buya Hamka."

¹¹⁷ Mursal, "Pemikiran Pendidikan Islam Menurut Buya Hamka."

¹¹⁸ Azis et al., "Competency-Based Education Development : Al-Farabi 's Perspective and Its Relevance to the Development of Islamic Religious Education in the Era of Society 5 . 0."

¹¹⁹ Zulkfli et al., *Pemikiran Modern Dalam Islam*.

¹²⁰ Ika Putri Armiani et al., "The Use of Pancasila Smart Book to Improve Basic Literacy of Indonesia Immigrant Workers Children in Malaysia."

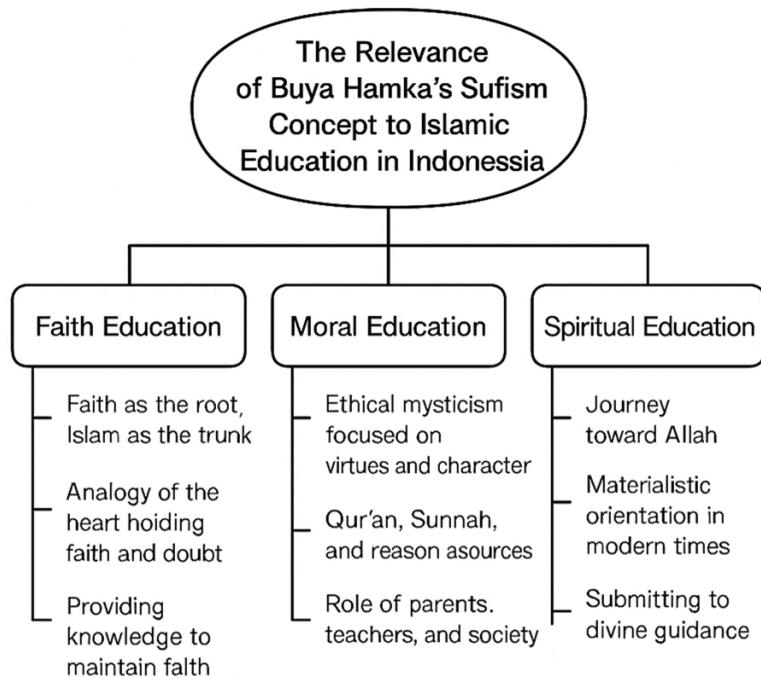


Figure 2. The Relevance of Buya Hamka's Sufism Concept to Islamic Education in Indonesia

a. Faith Education

Hamka explains that faith (iman) is the root, Islam is its trunk, and it flourishes when nurtured with ihsan (excellence in worship)¹²¹. According to¹²² An individual's righteous deeds cannot truly occur unless the heart genuinely believes. Hamka's analogy of faith is compelling: he states in Modern Tasawuf that the heart can hold only a finite amount—say, one hundred units—and it cannot be exceeded or diminished¹²³. These units are divided between faith and doubt¹²⁴. If faith occupies 25%, then doubt fills the remaining 75%¹²⁵. When faith reaches 50%, doubt also equals 50%. Only when faith reaches 100% does doubt completely vanish¹²⁶. Therefore, faith planted in the heart must be diligently nurtured to grow stronger and more fertile; neglect may cause it to weaken, fall, or be overtaken by weeds—symbolizing harmful doubts or negative influences¹²⁷. Hamka's insight suggests that the heart is the primary harbor of faith, which can easily shift or waver under the shadow of doubt¹²⁸. The growth and vitality of faith in every Muslim is dynamic, fluctuating over

¹²¹ Hamka, *Tasawuf Modern: Bahagia Itu Dekat Dengan Kita Ada Di Dalam Diri Kita*.

¹²² Studi, Mubarok, and Shohib, "Al-Afkar: Journal for Islamic Studies Konsep Pendidikan Islam Perspektif KH . Ahmad Dahlan."

¹²³ Nurhasanah, IbnuDin, and Syathori, "Konsep Pendidikan Menurut Buya Hamka Dan Relevansinya Dengan Pendidikan Islam Kontemporer."

¹²⁴ Hamka, Syam, and Ikhwan, *Pendidikan Berbasis Nilai-Nilai Profetik Dalam Pemikiran Buya Hamka*.

¹²⁵ Hamka, *Tasawuf Modern: Bahagia Itu Dekat Dengan Kita Ada Di Dalam Diri Kita*.

¹²⁶ Melitasari, "Studi Komparatif Tasawuf Modern : Buya Hamka Dan Buya Kamba."

¹²⁷ Zahra et al., "Integrasi Tarbiyah , Talim Dan Ta ' Dib : Pilar Utama Pendidikan Islam."

¹²⁸ Jaya Askara, "Pendidikan Tasawuf Perspektif Buya Hamka Dalam Pembentukan Akhlak."

time ¹²⁹. Consequently, it is essential that Islamic education equips Muslims with strong knowledge of faith ¹³⁰. This can be achieved through extensive reading of the Qur'an, deep study and practice of the Prophet's Hadiths, as well as contemplation of the natural world and surroundings ¹³¹.

b. Moral Education

Sufism, or ethical mysticism (*tasawuf akhlaki*), primarily aims at cultivating virtuous character and behavior ¹³². Hamka emphasizes that the purpose of Sufism is to purify the soul, educate it, and elevate one's moral standing ¹³³. This is highly compatible with the core definition of Islamic education, which involves a deliberate process whereby educators engage learners through teaching, nurturing, training, caring, and guiding them to cultivate good habits in accordance with shariah, encompassing both physical and spiritual dimensions ¹³⁴.

According to Hamka, moral education concerns the inner disposition, that is subject to change ¹³⁵. When founded on religious principles, it fosters virtuous behavior; conversely, if rooted in irrationality or un-Islamic foundations, it results in vice or reprehensible actions ¹³⁶. Hamka identifies the Qur'an, Sunnah, and human reason as the primary sources of ethics ¹³⁷. He asserts that developing noble character requires profound understanding and experiential knowledge of the Qur'an and Hadith ¹³⁸. The Qur'an and Sunnah serve as life's guides, while reason functions as a criterion to discern right from wrong ¹³⁹. Regarding the implementation of moral education, Hamka places the highest responsibility on parents, followed by teachers and society ¹⁴⁰. According to ¹⁴¹ Parents bear the greatest accountability for their children's character, as children spend most of their time outside formal education settings. The stages of moral development can be nurtured through methods such as comprehension, habituation (*ta'widiyah*), exemplary role modeling (*uswatun hasanah*), sincere advice (*mau'izhah al-hasanah*), and storytelling (*qishah*) ¹⁴².

c. Spiritual Education

Said Hawwa defines spiritual education in Islam as the purification of the soul or a journey (*al-sair*) towards Allah SWT—progressing from imperfection towards greater spiritual perfection by following the teachings of the Prophet in words, behavior, and deeds ¹⁴³. Hamka discusses the concept of mental health in Modern Tasawuf, asserting that the soul

¹²⁹ Faris, "Pemikiran Buya Hamka Tentang Kurikulum Pendidikan Islam."

¹³⁰ Alfian, "Pemikiran Pendidikan Islam Menurut Buya Hamka."

¹³¹ Ani and Irawan, "Konsep Pendidikan Islam Dalam Perspektif Pemikiran Buya Hamka."

¹³² Kaplan and Zarkasyi, "Purification of Sufism According to Hamka."

¹³³ Arifin et al., "Sufisme Islam Dalam Bingkai Gagasanpemikiran Buya Prof. Dr. Hamka."

¹³⁴ Sihombing and Bahafi Alamsyah, "Integrasi Nilai Tasawuf Dalam Pendidikan Karakter Perspektif Pemikiran Buya Hamka."

¹³⁵ Ninla Elmawati, "Konsep Ikhlas Dalam Buku Tasawuf Modern Karya Buya Hamka."

¹³⁶ Alfian, "Pemikiran Pendidikan Islam Menurut Buya Hamka."

¹³⁷ Ani and Irawan, "Konsep Pendidikan Islam Dalam Perspektif Pemikiran Buya Hamka."

¹³⁸ Sassi, "Principles Of Islamic Education Epistemology Tauhid Paradigm (Analysis Of Thinking Of Naqib Al-Attas)."

¹³⁹ Nurhadi and Rozi, "Nilai-Nilai Pendidikan Jiwa Dalam Buku Tasawuf Modern Karya Buya Hamka."

¹⁴⁰ Jaya Askara, "Pendidikan Tasawuf Perspektif Buya Hamka Dalam Pembentukan Akhlak."

¹⁴¹ Hamka, *Tasawuf Modern: Bahagia Itu Dekat Dengan Kita Ada Di Dalam Diri Kita*.

¹⁴² Melitasari, "Studi Komparatif Tasawuf Modern : Buya Hamka Dan Buya Kamba."

¹⁴³ Syarif Hidayat; Mavianti, "Pernikahan Beda Agama: Perspektif Al-Qur'an Analisis Pemikiran Buya Hamka Dalam Tafsir Al-Azhar."

is an invaluable treasure ¹⁴⁴. The purity of the soul results in clarity of self, both outwardly and inwardly, and this clarity represents true wealth ¹⁴⁵. He explains that those who live in fear of life without the strength or effort to cleanse their inner selves will never experience true joy or satisfaction ¹⁴⁶. Just as a warrior attains honor through blood and sword, scholars and leaders reach their status through hard work and perseverance. Such is the nobility of the inner self ¹⁴⁷.

In the modern era, the prevalent materialistic orientation has caused spiritual clarity to diminish ¹⁴⁸. Therefore, spiritual practice becomes the essential means to purify the heart and counteract cultural trends that distance people from religious values ¹⁴⁹. Guiding humanity on the spiritual path requires first understanding what spirituality entails ¹⁵⁰. In Sufism, spirituality means returning to one's origin by drawing nearer to Allah and dedicating oneself to Him ¹⁵¹. Humans must obey Allah's commands more than those of physicians, for physician's care for bodily health while Allah's laws govern the soul's well-being and the spiritual path to life's true health. Divine guidance is not a human construct shaped after trials and suffering; it is a pure revelation, free from falsehood or corruption, incomparable and unquestionable ¹⁵².

D. CONCLUSION

This study has examined the relevance and conceptual foundation of Buya Hamka's Sufism in the context of Islamic education in Indonesia. Drawing on classical Sufi ethics while addressing the socio-cultural realities of a modern, pluralistic society, Hamka offers a compelling educational framework that integrates faith, morality, and spirituality into a cohesive whole. His thought challenges the fragmentation often seen in contemporary Islamic education, which tends to emphasize cognitive development while neglecting ethical formation and spiritual consciousness.

Hamka places faith education at the heart of the learning process. He argues that true education must begin with nurturing a strong belief in God (*iman*), not just through intellectual discourse but also through emotional and spiritual engagement. This perspective encourages learners to internalize religious values through practices such as remembrance (*dhikr*) and contemplation (*tafakkur*), transforming belief from abstract knowledge into a lived experience. Building on faith, Hamka asserts that moral education is essential for personal and societal harmony. Unlike moral relativism, which detaches ethics from transcendental truth, Hamka's moral philosophy is grounded in divine revelation. Drawing on Sufi traditions of self-discipline and purification of the soul (*tazkiyat al-nafs*), he emphasizes character formation as the key to developing virtues such as honesty, patience, humility, and compassion. For Hamka, ethical behavior is cultivated not just through instruction but through continuous self-reflection and the

¹⁴⁴ Nurhasanah, Ibnudin, and Syathori, "Konsep Pendidikan Menurut Buya Hamka Dan Relevansinya Dengan Pendidikan Islam Kontemporer."

¹⁴⁵ Putra and Nasution, "Pemikiran Pendidikan Islam Hamka Dengan Pendekatan Historis."

¹⁴⁶ Nurjanah, "Tasawuf Buya Hamka Di Era Postmodern."

¹⁴⁷ Faris, "Pemikiran Buya Hamka Tentang Kurikulum Pendidikan Islam."

¹⁴⁸ Kaplan and Zarkasyi, "Purification of Sufism According to Hamka."

¹⁴⁹ Ani and Irawan, "Konsep Pendidikan Islam Dalam Perspektif Pemikiran Buya Hamka."

¹⁵⁰ Haluty, Munirah, and Kahar, "Sufisme Dan Neo-Sufisme Dalam Pendidikan Islam."

¹⁵¹ Studi, Mubarok, and Shohib, "Al-Afkar: Journal for Islamic Studies Konsep Pendidikan Islam Perspektif KH . Ahmad Dahlan."

¹⁵² Buya Hamka, *Falsafah Hidup: Memecahkan Rahasia Kehidupan Berdasarkan Tuntunan Al-Qur'an Dan Sunnah*, ed. M. Santosa (Jakarta: Republika Penerbit, 2018).

emulation of exemplary role models (*uswah hasanah*). Most distinctively, Hamka underscores the centrality of spiritual education, which harmonizes belief and ethics through the cultivation of *taqwa* (God-consciousness) and sincere intention (*niyyah*). Education, in this view, becomes a sacred journey toward spiritual maturity (*ihsan*), integrating the intellect, emotions, and soul. Hamka proposes a model of education that nurtures inner transformation while preparing students to contribute meaningfully to the broader community.

Central to Hamka's philosophy is the idea that Islamic education should aim for happiness in both the worldly and spiritual realms. He rejects the dichotomy between secular success and religious devotion, arguing instead for a balanced life guided by ethical responsibility and divine purpose. This dual-objective model aligns with contemporary educational needs that call for emotional resilience, ethical clarity, and spiritual depth in learners. Hamka's educational vision also offers practical guidance for curriculum development. It calls for the integration of religious and secular subjects into a unified framework that fosters moral and spiritual growth. Such an approach equips students not only with knowledge but also with the values and dispositions needed to navigate complex modern realities while remaining anchored in Islamic tradition. The unique contribution of this research lies in its identification of Buya Hamka's Sufism as a contextually adaptive and spiritually grounded model for holistic Islamic education in Indonesia. Unlike prior studies that treat Sufism as a purely mystical or personal path, this research highlights its pedagogical value in shaping ethically responsible, spiritually mature, and intellectually competent Muslim learners for the 21st century.

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