CONSTRUCTION OF CHARACTER EDUCATION SYSTEM ACCORDING TO HAMKA

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Keywords	ABSTRACTS
HAMKA, Construction, Character Education, Education System.	**Background:** Character education plays a crucial role in shaping a generation that excels not only academically but also morally. In this context, HAMKA's educational philosophy offers significant insights for developing an Islamic-based character education system. **Purpose:** This study aims to identify, analyze, and examine HAMKA's construction of character education by focusing on three core components: input, process, and output. **Method:** A qualitative library research approach was employed by analyzing HAMKA's writings and related literature, incorporating perspectives from psychology, sociology, and education to achieve a comprehensive understanding. **Result:** The findings reveal that HAMKA's character education system comprises: (1) input, including a character-based curriculum, educators as role models, a supportive learning environment, and the involvement of parents and the community; (2) process, involving value integration into learning, habituation of good behavior, counseling, and character assessment; and (3) output, resulting in individuals with noble character, emotional and social intelligence, independence, responsibility, and adaptability in diverse societies. HAMKA emphasizes a holistic and integrated approach that demands collaboration among educational institutions, educators, families, and communities to foster character formation aligned with Islamic values. **Conclusion:** This study affirms that HAMKA's character education model remains highly relevant and applicable in contemporary educational contexts, offering practical guidance for implementing morally grounded education within modern Islamic schools.

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A. INTRODUCTION

Character education is a key cornerstone in the national education system that not only prioritises academic intelligence, but also the cultivation of moral and ethical values as the foundation of personality formation. Curriculum 2013 has sought to instil values such as honesty, discipline and responsibility, but its implementation faces serious challenges, such as the negative impact of social media and limited teacher training (Ramadhan, 2021) . In developed countries such as Japan and Finland, character education has been integrated holistically into the curriculum resulting in students who are not only intellectually intelligent but also have empathy and social responsibility (Hämäläinen, M., Koskinen, P., & Lehtonen, 2019) . This comparison confirms the importance of adapting character education to the local cultural context, where collaboration between schools, families, and communities is considered crucial to address behavioural problems and improve the quality of education (Brown, L., & Smith, 2018) .

Holistically integrated character education has also been shown to improve student discipline and reduce negative behaviours such as bullying and violence in schools. By involving all relevant parties, including schools, families and communities, character education can be a strong foundation for the formation of a better generation that contributes positively to society. Therefore, efforts to implement character education in a comprehensive and sustainable manner should continue to be encouraged and supported by all relevant parties.

In the realm of educational thought, the great figure HAMKA (Hajji Abdul Malik Karim Amrullah) made a significant contribution through his emphasis on religious value-based education. According to HAMKA, "morality and science must go hand in hand" in order to produce a generation that is not only intellectually superior , but also noble (Sutrisno, 2016) . HAMKA's thinking has inspired educational institutions, especially Islamic schools and pesantren, to integrate character education with religious activities. However, previous research indicates that the application of HAMKA's values in formal education still experiences difficulties, especially in adapting these values to the modern curriculum that focuses more on academic aspects (Sukri, 2013) . However, educators continue to make efforts to integrate HAMKA's values into the modern curriculum. They realise that character education is as important as academic education. Thus, it is hoped that the young generation produced will not only be intellectually intelligent, but also have noble morals in accordance with HAMKA's teachings.

Research by Ahmad (2020) highlights that the role of the family as the first environment of character formation is often undervalued, in contrast to the findings of international studies that emphasise the synergy between school and community as an important factor in character education (Brown, L., & Smith, 2018) . A review of the literature shows that the integration of moral values and knowledge is an effective strategy in shaping students' character. For example, Hämäläinen, M., et al., (2019) argued that "the integration of moral and cognitive values in the curriculum increases students' empathy and social responsibility." On the other hand, research by Ramadhan (2021) underlines the need for adaptation of character education strategies according to the local cultural context for more effective implementation. The fundamental difference between previous research and this study lies in the holistic

emphasis that not only focuses on academic aspects, but also integrates the active role of family and society in character building (Kurniawan, 2024) .

Moreover, Ramadhan (2021) highlights the importance of involving education stakeholders such as teachers, parents and communities in the process of student character building. Thus, character education is not only the responsibility of schools, but also a shared responsibility to create a generation that has strong moral values and high social responsibility. With the integration of moral and cognitive values in the curriculum, it is expected that students can become individuals who are more concerned about the surrounding environment and are able to play an active role in building a better society.

In the family context, the application of HAMKA's values is realised through effective communication between parents and children and the application of the value of honesty in everyday life. The family as the first institution for attitude formation has a strategic role in supporting character education, although interaction with the social environment also has a significant influence (Ahmad, 2020) . In the digital era, technologies such as social media and interactive learning applications are also utilised to teach ethics, digital responsibility and moral values, which expands the scope of character education implementation (Rizki, 2023) . With support from families and a good social environment, it is expected that strong and positive characters can be formed in children. The use of technology in supporting character education also provides convenience in providing interesting and interactive learning for children. Thus, the young generation is expected to grow and develop into individuals who are honest, responsible, and have strong morals.

Thus, this study aims to provide new insights into the application of an Islamic values-based character education system, particularly HAMKA's thought, in modern Indonesian education, and offer practical recommendations for educators and policy makers to create a holistic and morality-based education (Ahmed, 2015; Martinez, 2022) .

B. METHOD

This study employed a qualitative descriptive approach with a focus on library research, aiming to explore HAMKA's perspective on character education within the socio-cultural context of Indonesia. The research design follows the model of documentary and textual analysis, using both primary sources—HAMKA's original works such as Tafsir Al-Azhar, and Pedoman Hidup—and secondary sources including academic journals, books, and previous research discussing character education and Islamic pedagogy.

Data collection was conducted through a systematic process of identifying, selecting, and reviewing relevant literature. The primary texts were analyzed using a thematic content analysis, in which key ideas related to character education (e.g., values, educational components, educational goals) were categorized and coded. These themes were then interpreted and compared with both classical Islamic educational frameworks and contemporary global models of character education.

The study also applied contextual analysis to evaluate how HAMKA's ideas align or contrast with modern educational challenges and values in multicultural societies. This included analyzing the relevance of HAMKA's concepts within the current educational policy landscape in Indonesia.

To ensure the validity and credibility of findings, peer debriefing and concept triangulation were utilized by consulting Islamic education scholars to review thematic interpretations. The method follows a structured framework inspired by Creswell's qualitative research design, encompassing stages of data collection, coding, interpretation, and validation.

Through this methodology, the study aims to present a comprehensive and academically grounded analysis of HAMKA's construction of an Islamic character education system.

C. RESULT AND DISCUSSION

Construction of Character Education Input According to Hamka

Character education has become the main focus of education reform in Indonesia. Hamka's thinking provides a holistic conceptual basis, where character education is not only limited to teaching material, but also includes the role of educators, the learning environment, and community involvement. This is in line with contemporary research that emphasises the importance of integrating moral and ethical values in modern education systems (Sari, D., & Nugroho, 2016; Johnson, P., & Lee, 2017) . The following is a description of the construction of character education input based on Hamka's thoughts:

A. Character-Based Curriculum

1) **Curriculum Structure**
   a) **Interdisciplinary Approach:** Character education according to Hamka emphasises that the integration of moral values must be done thoroughly through an interdisciplinary approach. This means that each subject can be utilised as a medium to teach character values, so that learning is not isolated to certain subjects only (Thompson, 2022) .
   b) **Lesson Plan Development:** Lesson plans should be designed in such a way that they include teaching strategies that facilitate character development. Teachers need to devise measures that not only teach the theory but also the practice of values such as honesty and empathy.
   c) **Character-based Evaluation:** Evaluation of learning should involve assessing students' behaviour and character development. This evaluative approach helps identify the extent to which character values have been internalised in students' daily lives.
   d) **Training for Teachers:** Teachers as educators play a strategic role in transforming character values. Intensive and continuous teacher training is needed so that teachers are able to become effective role models and integrate character education in every aspect of learning (Handayani, 2020) .

2) **Implementation of Character Values**

Honesty, **Responsibility, Empathy, Discipline and Tolerance:** These basic values are the foundation of the character education process. Their implementation is not only through direct teaching, but also through examples of real behaviour shown by educators and the school environment.

3) **Integration of Character Values in Education**
   a) **Integration in Learning Materials:** Each subject can be organised in such a way as to reflect moral values. For example, religion or Civics can be used as a medium to teach ethics and morality, while other subjects such as language and science can integrate aspects of morals and social responsibility.
   b) **Extracurricular Activities:** Non-academic activities in schools such as sports, arts and social activities play an important role in strengthening character through hands-on experience.
   c) **Daily Life at School:** A conducive school environment, both in terms of rules and social interactions, becomes a practical arena where students learn to apply character values in daily life.

4) **Example of Character-Based Curriculum According to Hamka**
   a) **Integration of Science and Morals in Every Subject:** Combining academic knowledge with moral values in every learning activity.
   b) **Teaching morals as an independent subject:** Making moral education a separate subject, so that students receive special attention to the moral aspect.
   c) **Extracurricular Activities that Develop Character:** Design a programme of out-of-class activities specifically aimed at shaping and strengthening student character.

B. Educators as Role Models

According to Hamka, teachers are not only conveyors of knowledge, but also role models. Teachers who demonstrate integrity, honesty and empathy will inspire students to internalise these values. International research also emphasises that the role of teachers as role models has a significant impact on student character building (Smith, J., & White, 2019) .

C. Supportive Learning Environment

A conducive school environment, both physically and psychologically, is essential in supporting character education. This includes safe learning facilities, an atmosphere that supports positive social interactions and transparent school governance. This concept is in line with research in Indonesia which shows that a supportive learning environment can increase the effectiveness of character education implementation (A. Rahmawati, 2018) .

D. Parent and Community Involvement

The involvement of parents and communities in character education strengthens the consistency between the values taught at school and those applied at home. Cooperation between school and family is key in creating a comprehensive synergy in student character development.

Other Aspects of Character Education Input Construction

In addition to the main aspects that have been described, there are several other important components in the construction of character education inputs:

A. Training Programme for Educators

A training programme specifically designed to improve teachers' ability to implement character education is essential. This includes interactive teaching techniques, character evaluation strategies, and personalised approaches to assisting students' moral development.

B. Engaging Teaching Materials

Innovative and relevant teaching materials can increase students' interest in learning character values. The use of digital media, case studies and collaborative projects are some of the methods that have been proven effective in the context of character education.

C. Assessment of Character Behaviour

An objective and thorough assessment of students' character behaviour should be designed so that it reflects progress not only in academics, but also in moral and ethical development. This evaluation should involve teachers, parents and students themselves to get a comprehensive picture.

Several previous studies from both Indonesia and abroad have examined aspects of character education with various approaches:

a. **Curriculum Integration and Character Values:** Research by Sari, D., & Nugroho, (2016) shows that integration between academic subjects and character education is very effective in shaping students' positive attitudes and behaviours. On the other hand, international research by Johnson, P., & Lee, (2017) emphasises the importance of an interdisciplinary approach that is able to connect various disciplines with ethical values.

b. **Teacher's Role as Role Model:** Handayani, (2020) suggests that teachers who have personalities and behaviours consistent with character values are able to create a learning environment that supports character building. Research from Smith, J., & White, (2019) also confirmed that the presence of teachers as role models is a determining factor in the process of internalising character values by students.

c. **Learning Environments and Community Engagement:** A. Rahmawati, (2018) highlights that school environment and community engagement are crucial in supporting character education, especially through collaborative programmes and extracurricular activities. In contrast, the study by Thompson, (2022) underlines the importance of synergy between education policy and implementation on the ground to achieve optimal results in character building.

Overall, previous research supports Hamka's thinking by emphasising that character education should be seen as a collective effort involving curriculum, educators, environment and community. Despite variations in approach and research focus, a common view emerges on the importance of integrating moral values into all aspects of the education system.

Thus, the construction of character education input according to Hamka provides a holistic framework that involves various elements ranging from the

curriculum, the role of educators, the learning environment, to community involvement. Comparison with previous research shows a similar direction in the effort to integrate moral values thoroughly in various domains of education, while emphasising the need for a contextual and adaptive approach to the challenges of the times.

Character Education Output According to Hamka

Character education is a strategic effort in shaping individuals who not only excel academically, but also have morality, social sensitivity, and emotional maturity. Hamka's thinking presents a holistic conceptual framework, where character education includes the formation of a noble personality and the integration of religious values in daily life. This approach has received widespread attention, in line with global trends that emphasise the importance of soft skills and emotional intelligence in education (Rahmawati, 2017; Lickona, 2016) . The following is the output of character education according to Hamka which can be explained in detail:

1. Formation of a Noble Person

Hamka emphasised that character education should be able to produce individuals who have high ethical and moral values, such as honesty, integrity and justice. The formation of this noble character is the basis for all aspects of life, where individuals always refer to religious principles and noble values. In the context of research in Indonesia, Hadi (2019) found that the integration of religious values in education contributed to increased morality and social cohesion among students.

In addition, Hadi also highlighted the importance of a holistic approach in character education, which not only focuses on the formation of moral values, but also integrates spiritual, social, and cognitive aspects. This is in line with the view that character education not only aims to create individuals with noble character, but also high emotional and social intelligence. Thus, character education is expected to create a generation that is not only intellectually smart, but also has a strong and responsible personality.

The holistic approach in character education also pays attention to the spiritual development of individuals, thus creating humans who have inner depth and a strong relationship with God. In addition, the social aspect is also emphasised so that individuals are able to interact well in society and maintain harmonious relationships with others. The integration of cognitive aspects is also important to develop critical and analytical thinking skills in dealing with various life situations. Thus, holistic character education is expected to create a balanced human being who is able to make a positive contribution to the world.

2. Strong Social and Emotional Skills

This aspect emphasises the development of emotional intelligence and interpersonal skills. Hamka believes that the ability to manage emotions, empathise, and communicate effectively is essential in forming harmonious relationships in society. Research by Wijayanto (2018) shows that improving social and emotional skills in the school environment can reduce interpersonal conflict and support cooperative learning.

Overall, the development of social and emotional skills also has a positive impact on the well-being of individuals and society. According to Hamka, individuals with strong social and emotional skills tend to be happier, healthier and more

productive. They are also better able to adapt to various situations and challenges faced in daily life. This can help in creating a more harmonious and peaceful environment in society. Thus, co-operative learning not only benefits the development of individuals personally, but also makes a positive contribution to society as a whole. Individuals who have good social and emotional skills will be able to contribute in building harmonious relationships with others, thus creating a healthier and more peaceful social environment. Thus, cooperative learning can be one of the efforts to improve the welfare of individuals and society at large.

3. Independence and Personal Responsibility

Independence means an individual's ability to think critically and make decisions independently, while personal responsibility includes the readiness to take responsibility for any actions taken. According to Hamka, this aspect is crucial so that each individual can face the dynamics of life with a mature and responsible attitude. Suryani (2017) states that independence and responsibility are the main foundations in achieving educational and career success.

In the context of education, self-reliance and personal responsibility are very important to build strong character and personality in individuals. It will also help them to be self-reliant and responsible for their actions. In addition, independence and personal responsibility will also help individuals to face various challenges and dynamics of life more wisely and maturely. By having independence and responsibility, one will be able to manage time and tasks more effectively, so as to achieve the desired educational and career goals. In addition, an attitude of independence and responsibility will also help individuals to develop good problem-solving and decision-making skills, so that they can face every situation more confidently and wisely. Thus, independence and responsibility play an important role in shaping individuals who are successful and highly competitive in the world of education and careers.

4. Adaptability in a Diverse Society

In a multicultural society, adaptability is vital. Hamka teaches that individuals are able to appreciate differences and establish harmonious interactions with various groups. International research by Berkowitz, M. W., & Bier (2018) suggests that social adaptation in the context of diversity increases tolerance and strengthens solidarity, which in turn creates an inclusive and harmonious society.

The Importance of Multicultural Education in Shaping Tolerant Individuals Multicultural education has an important role in shaping individuals who are tolerant and respectful of diversity. Through learning about different cultures, religions and traditions, individuals can understand and respect differences, thus creating an inclusive and harmonious environment. Thus, multicultural education can be the foundation for a highly competitive society in this era of globalisation. Individuals educated in a multicultural environment will be more open to differences and have the ability to interact with people from different backgrounds. They will be better able to establish harmonious relationships with others and appreciate diversity in society. Thus, it is important for multicultural education to be continuously improved in order to create tolerant individuals and an inclusive society in the future.

5. Social Awareness and Concern

Character education not only focuses on self-development, but also includes a sense of responsibility towards the social environment. Hamka emphasised the importance of caring for others and being sensitive to social issues. According to Smith, J., & Johnson (2020) , social awareness is a key element in the formation of a just and civilised society, where each individual actively contributes to the common welfare. With social awareness and concern formed through character education, it is expected that future generations will be more sensitive to differences and better prepared to play a role in building harmonious relationships in the midst of a multicultural society. Through learning values such as gotong royong, helping each other, and mutual respect, a safe, peaceful, and respectful environment is expected to be created. Thus, character education will not only shape quality individuals, but will also make a positive contribution in creating a better society.

Character education can also help reduce conflict and strengthen unity in society. Through the introduction of these values from an early age, it is expected that future generations will have more empathy and concern for others. Thus, strong character development will be a solid foundation in building an advanced and civilised nation.

6. Readiness to Face Life's Challenges

Individuals who have a mature character education will be better equipped to deal with life's challenges. This includes the ability to cope with failure, learn from experience and demonstrate resilience in difficult situations. A recent study by Rahmawati (2021) revealed that education that emphasises resilient development significantly improves students' ability to cope with academic and social stress and challenges.

Thus, it is important for every individual to have a strong foundation of character in order to better face various challenges in life (Munir, 2016). According to Rahmawati (2021) , the ability to overcome failure, learn from experience, and demonstrate resilience in difficult situations is an important key in facing life's challenges. Therefore, character education that emphasises resilient development is very important in equipping individuals to deal with stress and challenges in both academic and social environments.

Character education that emphasises the development of resilience can also help individuals build healthy relationships with others, as well as increase the ability to adapt to changes that occur in life. By having a strong foundation of character, an individual will be better able to maintain their emotional balance and remain calm in the face of challenging situations. In addition, the ability to cope with failure and learn from experience will also help individuals to continue to grow and become a better person in the future (Munir, Mustakim & Hakim, 2023).

Literature reviews conducted by researchers, such as Hadi (,2019) Wijayanto (2018) , and (Suryani, 2017) as well as international studies by (Berkowitz, M. W., & Bier, 2018) and Lickona (2016) , reinforce Hamka's view that character education should include moral, social, and spiritual dimensions. Although there are differences in approach where Hamka's thinking focuses more on normative spiritual and religious aspects, while modern research tends to rely on empirical data through measuring emotional intelligence and resilience, these two perspectives complement

each other in an effort to form individuals who are intact, adaptive, and ready to face all the challenges of life.

In the context of globalisation and rapid technological development, character education is becoming increasingly important in maintaining the values of kindness, honesty, and empathy amidst the rapid and complex flow of information. According to research by (Berkowitz, M. W., & Bier, 2018) and Lickona (2016) , character education is not only related to an individual's ability to control emotions and act morally, but also involves the ability to adapt to environmental changes and face life's challenges with a positive attitude. Thus, character education is not only about understanding deeply held values, but also about developing the ability to think critically, be empathetic, and act in accordance with those values in everyday life.

In addition, character education also involves the formation of a strong personality and high integrity, so that individuals are able to be role models for others in living a meaningful and meaningful life. Thus, it is important for educators and parents to pay sufficient attention to the formation of children's character, so that they can grow into individuals who have good morality and are able to contribute positively to society. Therefore, the implementation of character education in the school and family environment is very important in shaping a resilient and quality generation.

With strong character education, it is expected that the younger generation will be able to face various challenges and negative temptations around them. In addition, by having a strong personality, individuals will also be better able to make the right decisions and be responsible in living their daily lives. Thus, character education will not only benefit the individuals themselves, but also society as a whole.

Thus, the output of character education according to Hamka not only includes aspects of moral and spiritual formation, but also integrates social, emotional, independence, adaptation, and readiness to face life's challenges. This approach, when combined with empirical findings from modern research, offers a comprehensive framework for producing well-rounded individuals who are able to compete in the global era.

D. CONCLUSION

HAMKA's conception of character education offers a holistic and integrated framework that aligns spiritual, intellectual, and social dimensions in the development of morally grounded individuals. Rather than treating character education as an isolated component, HAMKA emphasizes its centrality in the entire educational system, where educators serve as moral exemplars, curricula are infused with ethical values, and the learning environment fosters continuous moral growth. This study highlights the relevance of HAMKA's philosophy in addressing contemporary educational challenges, especially in culturally diverse and morally complex societies.

The findings suggest that HAMKA's model can serve as a foundational reference for Islamic educational institutions seeking to develop character education programs that are both culturally rooted and globally responsive. Its emphasis on cooperation among schools, families, and communities also reinforces the need for systemic and collaborative implementation strategies.

However, as a conceptual and literature-based analysis, this study is limited in its empirical validation. Future research could expand on this work through case studies or qualitative fieldwork in Islamic schools applying HAMKA's principles. Comparative research between HAMKA's model and modern character education frameworks in other cultural contexts may also yield further insights.

Ultimately, integrating HAMKA's educational vision into Islamic schooling may enhance not only moral development but also prepare students to become ethically responsible and socially resilient members of society.

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