

Tradition in modern islamic education and the hermeneutics of education in the perspective of Buya Hamka

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ABSTRACT

This research uses a qualitative approach with the type of research is library research. The data source of this research uses primary data and secondary data. This research aims to find out the thoughts or hermeneutics of education from Buya Hamka's perspective. The results of this study provide answers that through pesantren education, by Buya Hamka regarding his thoughts on modern Islamic education conveys his concept, namely with Aqidah akhlak, without these two components, the quality of education is getting lower, especially in this era of globalization. Therefore, Hamka's thoughts on modern Islamic education are still relevant to be implemented throughout the ages, in order to overcome the current situation through pesantren educational institutions and general educational institutions that do not contradict the existing Islamic tradition so that the Islamic tradition is also not eroded by the existence of modern Islamic education as a fusion of Islamic education with Western education.

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Introduction

The development of Islamic education in Indonesia cannot be separated from the historical transmission of the entry of Islam into the archipelago through the role of scholars from the Middle East and then developed by Nusantara scholars with existing Islamic traditions. The state of Islamic education in Indonesia experienced major developments in the early 19th century which was motivated by contemporary and modern thinking about Islamic education from the Middle East which competed with modern education pioneered by the Dutch government at that time. However, at that time the Dutch government tried and tried to make Western-style educational institutions and many discriminatory actions against the scholars so that this hindered the space for the da'wah of the scholars. This did not last long, Islamic education progressed after the scholars and educators began to establish surau and

pesantren which were part of the Islamic tradition. Islamic tradition related to the context of Islamic education in Indonesia is very clearly maintained from modernization (modern education), namely through pesantren. This is because pesantren can balance tradition as a heritage with modernization. Especially nowadays, the problem among parents lies in the confusion and difficulty in determining the best school for their children. This problem is often heard among the public to educators regarding the anxiety of parents in determining the best school choice. Whereas what parents need to know is not only general knowledge that needs to be learned by a child, but also religious knowledge needs to be improved (Langgulong, 1988). In addition, education as a benchmark that can make the nation progress or not in a country depends on the quality of education of its citizens.

Therefore, in the previous literature, it has been stated that maintaining the Islamic tradition is through pesantren education. Through pesantren education, it can answer the problems faced by parents. Pesantren itself according to Thonthowi in the previous literature explains that pesantren is a place to preserve Islamic traditions, a balance between Islamic traditions and modernization by combining the two (Islamic traditions with education in the form of modern Islamic education). Basically, pesantren itself has an independent character, independence, superior in thought, this is an asset in moving forward and surviving in the face of modernization by continuing to work and develop by combining the two (Thonthowi, 2013). Thus, the existing Islamic tradition will not be lost and eliminated by the modernization of Western education. In this regard, education in Islam is an effort to transform humans into people who have attitudes and behaviors that are in accordance with Islamic values. In addition, as a human process in bringing themselves closer to perfection and developing their potential with the aim of none other than the realization and formation of a human being with a Muslim personality in accordance with Islamic values when thinking and acting (Darajat, 2009).

In Islamic education, the hermeneutics of Islamic education is part of the branch of philosophy which in its methods is often used in studying to think. A glimpse of hermeneutics which has recently emerged and acts as an alternative science that approaches as a form of refutation of modern civilization. Historically, hermeneutics has been a discourse and study of philosophy since ancient Greece. During the scholastic period, Christian theologians studied hermeneutics to interpret the book of Sud. Then in the 19th century, some German philosophers thought that in relation to interpreting not only stick to texts related to law, but all texts, ancient literature to texts of learning materials. Thus, hermeneutics is the center of broad understanding with human actions such as actions in a learning and school institution that can be interpreted (Enggi Rahmat Firmanto & Hoirul Anam, 2022). Islamic education is

one of the Islamic disciplines which has its own charm in its study and always becomes a hot topic in conversation, especially among academics. Because, Islamic education acts in fostering humans as a whole and balanced both in terms of physical and spiritual (Gunawan, 2014). Education is very important for human life because it is directly related to the potential contained in humans, this encourages educational thinkers to build the concept of education that is expected for present and future life by building a good civilization (Rohman, 2013).

The concept of Islamic education will continue to evolve with the changing times and follow the human civilization that undergoes changes and developments so that the orientation, form and system of Islamic education will continue to develop with more complex thoughts and renewals (Syah, 2017). Therefore, the concept of Islamic education has a flexible nature that always grows and develops according to the progress of Muslim civilization that affects the way of thinking of Muslims themselves. Although the concept of Islamic education is flexible, in reality, in facing the challenges of existing changes, Islamic education institutions are more cautious. This is related to the Islamic tradition in modern Islamic education, where the Islamic tradition in its response is not in a hurry to transform the growing modernization into an educational institution patterned after the Islamic tradition, namely the pesantren institution into a fully modern Islamic educational institution. In this situation, changes do not occur directly and everything is overhauled, but pesantren educational institutions are more adaptive to survive without having to sacrifice basic things and the essence of the pesantren itself (Huda, 2015).

One of the figures with thoughts about the concept of Islamic education is Buya Hamka, a writer, cleric, as well as a politician and Islamic education figure is a productive intellectual figure who has concrete scientific work on existing problems. In the field of Islamic education, there are several reasons behind Buya Hamka's thoughts, as follows: First, Buya Hamka is a revolutionary intellectual figure, his actions in Islamic education provide updates even though his educational background is very traditional by sparking dynamic ideas beyond his era (Nizar, 2016). Second, the productivity of Buya Hamka's works with his intellectual thoughts is still valid until now not only in his day, this makes inspiration in today's life (Prasetya, 2014). Third, Buya Hamka as a productive figure produces brilliant thoughts so that his thoughts can inspire the birth of other works, even the fruits of Hamka's thoughts are used as objects of study from various perspectives (Saputra, 2017). Education according to Buya Hamka is an effort made by humans in shaping the personal character of a learner. The birth of humans in the world is expected to be useful people in society who are formed through education so that they know which ones are good and which ones are bad (Hamka, 2017).

In shaping a person's character, of course, it cannot be separated from the role of an educator, namely a figure who provides an example for students who can be trusted, knowledgeable, respected, good morals to lead their students so that students can understand what lessons are more important than politeness or Aqidah akhlak (Hamka, 2017). Regarding the concept of Islamic education according to Buya Hamka, he said that in a good environment or education for a child is a boarding school or pesantren. Because pesantren is an Islamic educational institution with a dormitory system. Which still maintains its Islamic values (Islamic tradition). Based on the intellectual thought of Buya Hamka's works and the description above, the researcher will examine the hermeneutics of Islamic tradition in modern Islamic education from Buya Hamka's perspective in the context of the concept of modern Islamic education.

Method

This research uses a qualitative approach that analyzes and provides an explanation of the situation under study in the form of a narrative description. The type of research used is library research, namely collecting, examining and studying data or scientific papers that aim at the object of research or collecting data that is literature. The description of all concepts put forward by the figures to be studied. The approach used is Historical Approach and Philosophical Approach of Buya Hamka's thoughts critically, evaluatively, and reflectively related to the educational interaction of learners and learners. The data source of this research uses primary data and secondary data. Primary data is data obtained directly from the object under study such as books, excerpts and manuscripts. Meanwhile, secondary data is data that supports primary data, in the form of research literature that is in accordance with this research (El Iq Bali & Chairunniza', 2020). Data collection techniques through library research using descriptive methods, namely the search for facts with precise and systematic interpretation (Kaelan, 2005). There are two methods of data analysis used in this research, including the comparative method, which compares one object with another object used to explain the relationship of two events or systems of thought; and the descriptive method, which explores various things that arise covering a subject area factually and accurately (Prastowo, 2011).

Results and Discussion

Definition of Hermeneutics

Hermeneutics etymologically comes from the Greek verb *hermeneuin* and the noun *hermeneia*. Hermeneutics is often used to explain, interpret or translate (to interpret) (Prastowo, 2011). So that hermeneutics can be interpreted as a process of change that begins

with incomprehension or ignorance to understand or understand (Sumaryono, 1995). While terminologically, hermeneutics can be interpreted as a method of interpreting biblical texts and philosophical texts (Sumaryono, 1995). Hermeneutics also examines the general rules used to interpret Biblical and philosophical texts. Therefore, the purpose of hermeneutics is to reveal the truth and value of the Bible, which has been problematic since the beginning (Schleiermacher, 1998). According to Heidegger, hermeneutics is a form of interpretation that one listens to in order to give an important message or meaning to others (Zimmermann, 2021). According to Paul Ricoeur, he understands the word hermeneutics as a theory about the operation of understanding in interpreting a text (Fateh, 2017). So, it can be concluded that hermeneutics is one of the interpretive methods used to interpret or interpret texts either biblical texts or philosophical texts.

Biography of Buya Hamka

Buya Hamka's real name is Haji Abdul Malik Karim Amarullah (HAMKA). He was born in Sungai Batang Maninjau Regency, West Sumatra on Sunday, February 17, 1908 M./13 Muharram 1326 H in a religious family. His father was Haji Abdul Karim Amarullah or often called Haji Rasul. Haji Rasul was a Mecca-educated scholar, a pioneer of youth awakening and a Muhammadiyah figure in Minangkabau. This genealogy shows that he came from a sincerely religious lineage and was associated with the generation of Minangkabau Islamic reformers in the late 18th and early 19th centuries. He was born into the structure of Minangkabau society which adheres to the traditional maternal/matrilineal system. Therefore, in his genealogy he came from the Tanjung tribe, as well as his mother's tribe (Alfian, 2019; Nizar, 2016). Hamka's father was named Muhammad Rasul, in his youth he was better known as Haji Rasul. After performing the pilgrimage, he changed his name to Abdul Karim and added the title Tuanku to his name. He was a pioneer of the Islamic reform movement (tajdid) in Minangkabau. Haji Rasul was the son of an influential cleric in Nagari Sungai Batang, who later became better known in the Danau Nagari area as Sheikh Muahammad Amrullah. As a child, Abdul Malik, usually Malik, lived in the village with his mother and father. He was the favorite son of Haji Rasul because as the eldest son Malik focused on continuing to lead the nation. However, Sheikh Abdul Karim's way of preaching, which tended to be harsh and uncompromising, carried over into the way he educated his children. Of course, Malik did not like this. He grew up to be a child who had a rebellious spirit (Hamka, 1979). But then his idyllic childhood ended. Malik followed in his father's footsteps teaching and living in Padang Panjang, Thawalib, Sumatra. He studied briefly at the Thawalib College run by his father, but he did not finish. Hamka had a playful and rebellious nature.

Hamka wrote about his rebellious nature and the joys of traveling in one of his books *Philosophy of Life*. Abdul Malik began his foray into the world of science (religion). He saw the archaeology of fragmentary knowledge. There are still remnants of Islamic thareqat that conflict with the new discourse of Islamic renewal. This condition had a major impact on Abdul Malik's personal development, because his grandfather and biological father himself was a central figure in the history of the development of Islam in the archipelago, especially in West Sumatra. The friction of his grandfather's and father's worlds forced Abdul Malik to cross it. Although he only received minimal formal education, studying religion at the Diniyah School in Parabek from 1916 to 1923 and later at the Thawalib in Padang Panjang, Sumatra, which was founded by his father's students, Abdul Malik had extraordinary natural intelligence. His literacy (Arabic, Latin and Javanese) was above average. Abdul Malik was triggered by his father's distance and the Minangkabau ethos of being lost abroad, prompting him to travel in search of his identity. In the 20th century, political and religious movements such as Sarekat Islam led by Haji Omar Said Tjokroaminoto began to emerge in Java. Also Muhammadiyah founded by Kyai Haji Ahmad Dahlan in Yogyakarta, whose flow was in accordance with the thoughts of Haji Rasul. In addition, there were also nationalist movements, all of which under the leadership of Ir. Soekarno tried to demand Indonesian independence. Even the communist movement was born in Java, initiated by Alimin, Tan Malaka and others. The news of the revival of this political party also reached Minangkabau and became the talk of the people there. This became a strong motivation for Abdul Malik to move to Java and Yogyakarta in 1924.

In 1925, Abdul Malik returned to Minang. Although only 17 years old, he became a respected young pastor. His interest in stage preaching, which he had encountered among the expert speakers in Java, led him to take a pioneering course in public speaking for boys his age. Abdul Malik diligently recorded and compiled the speeches of his companions for later publication in a book. He himself became the editor of *Khatib al-Ummah*. This was Abdul Malik's first work as a writer. Seeing his son's great development in writing and speaking, Haji Rasul was very pleased. But in his firm and sharp way he criticized: "Speech is free, first fill it with knowledge, then your speech is meaningful and useful" (Hamka, 1979). Two years in his hometown, in 1927, Abdul Malik left without saying goodbye to his father to perform the pilgrimage and deepen his (Islamic) knowledge among the scholars there. In response to his father's criticism, he deliberately ran away from home. From Makkah he sent a letter to his father informing him that he had performed the Hajj. In Makkah, Abdul Malik briefly worked in a printing and publishing company owned by Majid Kurd's son, Mr. Hamid. He was the father-in-law of Imam and Grand Mosque Khatib Sheikh Ahmad Khatib Minangkabau, his father's principal.

After performing the hajj pilgrimage (then called Haji Abdul Malik Karim Amrullah - Hamka) and staying for some time in the Holy Land, he met H. Dan Salim. A Muhammadiyah figure advised Hamka to immediately return to the country. According to Agus Salim, there is still a lot of important work that can be done in terms of moving, learning, and fighting. Therefore, it would be better if he developed himself in his own country (Hamka, 1979). Hamka took the great leader's words as an order. He immediately returned to his homeland after seven months in Mecca. But instead of returning to Padang Panjang where his father lived, Hamka settled in Medan, the city where the ship that brought him home was docked. In 1956, Hamka finished building a residence in the Kebayoran Baru area. In front of the house was a large field allocated by the government for the construction of a large mosque. The plan to build a large mosque made Hamka very happy, because if the mosque was in front of the house, it would be easier for him to educate children in Islamic life. Two years later, an important event in Hamka's life occurred: Punjab University in Lahore, Pakistan invited him to an Islamic seminary. There Hamka met the great Islamic thinker Dr. Muhammad al-Bahai.

After attending the seminar, Hamka continued his journey to Egypt at the invitation of the Islamic Mu'tamar, whose general secretary was Sayid Anwar Sadat, an officer member of the "Egyptian Revolutionary Council" with President Jamal Abdel Nasser. Hamka's visit to Egypt coincided with President Soekarno's state visit, so Saiyid Ali Fahmi al-Amrousi was also in the country. Thus, there was an agreement between Mu'tamar Islamy and al-Syubba al-Muslimun and Al-Azhar University to invite Hamka to give a muhadharah (lecture) at the al-Syubba al-Muslimun building to further introduce Hamka's vision to the academic community and movement life in Egypt. There, Al-Azhar University through Sheikh Mahmoud Syaltout greatly appreciated the deepening and understanding of Muhammad Abduh's thought. After a public lecture in Egypt, Hamka continued his visit to Saudi Arabia and there AlAzhar University awarded Buya Hamka the highest scientific degree, namely the title Ustadzyyah Fakhriyah (Doctor Honoris Causa). The Ustadzah Fakhriyah title is the first academic award given by Al-Azhar University to someone who is considered worthy of the title.

Hamka was the first person to receive an H.C. degree from Al-Azhar University, Cairo. This was an important moment in the history of Hamka's Battle. In the introduction to Tafsir Al-Azhar, Hamka wrote on the matter, "I received this diploma, which is very important in my life, with great emotion. Because it was signed by the R.P.A. President himself, Jamal Abdel Nasser, and the new Sheikh of Jami' Al-Azhar, that Al-Azhar really had a great chance of running. This is Sheikh Mahmoud Shalout. And he was also in my muhadhara al-Syubba alMuslimun building" (Hamka, 1982a). Ustadzah Fakhriyah's title greatly encouraged Hamka to continue spreading Islam centered around the Kebayoran Baru Great Mosque. Hamka increasingly held

tafsir classes after the Fajr prayer. Thanks to Hamka's impressive multi-purpose performance activities and Friday sermons, the Kebayora Baru Great Mosque began to fill with worshippers. Hamka's series of wisdom tafsir published at dawn in Gema Islam was titled Tafsir Al-Azhar, which refers to the place where the tafsir was received and Hamka's personal appreciation of Al-Azhar (Egypt). Writing to Hamka, At the suggestion of the newspaper administrator at the time, brother Haji Yusuf Ahmad, all morning the "Tafsir" class was published in Echo of Islam. I immediately called it Tafsir Al-Azhar because this "Tafsir" appeared in the Al-Azhar Grand Mosque named by Sheikh Jami' Al-Azhar himself. I also expressed my gratitude for the appreciation Al-Azhar gave me (Hamka, 1982b).

Buya Hamka's Social Condition

In the late 1800s and early 1900s in the Minang Tanah Siran area, where Hamka was born, the people around Minangkabau witnessed a phenomenon known as the Movement of Change. The four figures of the Putra Minang movement known as the Youth are Sheikh Taher Djalaluddin, Sheikh Djamil Djambek, H. Abdul Karim Amrullah, and H. Abdullah Ahmad. Sheikh Taher Djalaluddin, although he had only returned twice from studying in the Middle East, settled in Singapore and returned to his hometown, had a strong influence on the other three figures. This influence was mainly channeled through the magazine al-Imam which was published in 1906. The magazine, which was only published until 1909, contained both religious articles and reports of important events in the Islamic world. Through this magazine, Sheikh Taher tried to spread Muhammad Abduh's thoughts by quoting his opinions in al-Manar magazine (Noer, 1980).

Influenced by the reforming spirit of Al-Imam, Sheikh Muhammad Djamil Djambek, H. Abdul Karim Amrullah and H. Abdullah Ahmad organized various activities that shocked the adat and religious groups that were still strongly attached to tradition and the Dutch colonial government. For example, in 1910, H. Abdul Karim Amrullah criticized the rabbit'ah and wasilah often practiced by followers of tarekat, which he published in a book entitled qat'u razdi almulhidin. The purpose of writing this book was to protect my teacher, Sekh Ahmad Khatib. Sekh Ahmad Khatib had criticized the tarekat group in his book iz'har zuqal al-kadzibin that all the practices associated with it did not originate from the teachings of the Qur'an and Hadith. His criticism was refuted by Shaykh Ahmad Munka, a senior figure and supporter of Naqshabandiyah al-Khalidiyah, who wrote his book Irqam Muta'annit li inkarihim rabitah al-Wasilin (Hamka, 1982a).

The reaction to the reform phase of H. Abdul Karim Amrullah, Sheikh Muhammad Djamil Djambek and Sheikh H. Abdullah Ahmad was quite cruel, especially among older people, as

stated by the thoughts of ahl al-sunnah wa al-jamaah, and they were also accused of zindiq, namely heresy and misleading. It doesn't even stop there, referring to the Hadith of the Prophet, man tashabbaha bi qaum fahuwa minhu, Sheikh Djamel Djambeki, Sheikh Abdul Karim Amrullah, and Sheikh Abdullah Ahmad were accused of being infidels because they were carrying bags and clothes, jackets and ties which were actually people's clothes (Hamka, 1982a).

The first organization established by the young scholars was an organization they called Talib Sumatera. The organization was based on the idea of Bagindo Jamluddin Rasyid, a son of Minangkabau who studied in Europe and only returned from his studies in 1915, then the Talib Sumatera organization was opened on the initiative of Haji Habib. At the beginning of this organization's journey, there was no significant progress. An organization that at that time was still limited to members of the Tawalib School students. Therefore, at the beginning of its growth, this organization was realized only to meet the needs of students. But in its development, after the Sumatera School, its scope included not only students of the Tawalib School, but also the Kulliyatud Diniyah led by Sheikh Ibrahim Musa Parabek in Bukit Tinggi. Its efforts were therefore extended to the examination and development of schools and the promotion of education (Hamka, 1982a). The polarization of the socio-religious structure in Minangkabau into old and new, intensified when the younger generation actively established new model schools and first plunged into politics, giving birth to the political organization Persatuan Umat Islam Indonesia (PERMI). In the midst of the social reality revealed in the previous paragraph, Hamka was born in Tanah Sirah Village on the shores of Lake Maninjau.

Works of Buya Hamka

As an expert in religion, history, culture, literature, and politics, Buya HAMKA poured a lot of his knowledge into literary works. He is a writer who gave birth to many works, his literary works both related to literature and religion amounted to approximately 79 works. His works include Khatib Ummah Arab Volume 1-3, Layla Majnu, Under the Protection of the Kaaba, Modern Sufism, Islam and Democracy, The Evolution of Sufism from Century to Century, Wandering in the Nile Valley, On the Banks of the Dajlah River Islam and Sufism, Ideological Expansion, Philosophy of Islamic Ideology, Doctrine of Pancasila, Minangkabau Customs Facing Revolution, Muhammadiyah in Minangkabau and his very famous work, Tafsir al-Azhar Juz 1-30 and many others. In addition, Hamka's works are also numerous, and his total works include more than one hundred books, for example:

- Di Bawah Perlindungan Ka'bah (1936); A novel about the loyalty and sacrificial love of a young man born into a poor family and raised by his mother.

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- *The Wreck of a Ship* by Van Der Wijck (1938); Telling the story of Hamka's views and criticism of Minangkabau customs and colonialism, the novel is expressed through Zainuddin's expression of feelings and discussion of Ninik Mamak Bio.
 - *Philosophy of Life* (1994); Buya Hamka begins this book by explaining about life and the purpose of life. Then the next chapter also explains science and mind from various perspectives and dimensions.
 - *Tasawuf Develops and Purifies the History of Muslims* (1993); Many misconceptions have hindered the development and growth of Islamic Sufism until now. For example, some argue that the growth of Islamic Sufism was influenced by Christian teachings and philosophy. In this book, Buya Hamka offers a perspective to see Islamic Sufism as it really is, with a broad and complete understanding.
 - *Ideological Revolution and Social Justice* (1984); Buya Hamka explains how the power of religion and faith in Allah SWT becomes a driving force for humans to achieve true spiritual freedom and explains how Islam becomes a human lifestyle in living his life.
 - *The Wanderer to Delhi* (1939); According to Buya Hamka, the most satisfying romance he wrote was a tour of a food store. This is because the material is only found in his own community, which he saw and witnessed. He personally saw and interacted with the life of a small merchant and witnessed the life of a contract coolie bound by the famous "Poenale Sanctie" in the past, so that from such a life he became the main material for the story on the way to the food shop".
 - *Modern Tasawwuf*; This book begins with a brief description of tasawwuf. The book begins with a brief description of tasawwuf, then goes on to explain the scholars' opinions on the meaning of happiness, happiness and religion, happiness and the ultimate, mental and physical health, wealth and happiness, the nature of qana'ah, the happiness experienced by the Prophet, the relationship between pleasure and natural beauty, the ladder of happiness, fearing and praying to God.
 - *My Father* (1949); This book tells about Buya Hamka's biography, the origin of his descendants.
 - *Islam and Minaglabau customs*; In this book, Buya Hamka completely demolishes customs, especially customs that are contrary to Islam and static teachings.
 - *History of the Muslims, Volumes I-IV*; This book explains in detail the history of Muslims. Sections I-II explain the history of Islam from the beginning, the progress and decline of

Islam in the Middle Ages. Part IV explains the history of the entry and development of Islam in Indonesia.

- Islamic Science; This book is his work that specifically discusses the political aspects of Islam and statehood.
- Islamic Religious Studies (1956); In Buya Hamka, he divides it into nine chapters. The discussion includes: man, religion, from which point of view to seek God, faith and the pillars of faith and the right practice.
- The Status of Women in Islam (1973); This book was originally a serialized essay in Panji Masyarakat magazine. The birth of this book was inseparable from the planned enactment of the Secular Marriage Act of 1973 and her efforts to elevate the dignity of women in a situation that was quite alarming.
- On the River Dajlah (1950); This book is about the city of Bagdad, which emerged during the time of the Prophet, the Companions. The story of its rise and fall, fame, betrayal and a religion that was divided but still united.
- Memories of Life (4 series, Hamka's autobiography) (1950); In this book, he wanted to reveal all aspects of his life down to the basics, such as family life (Hamka, 1983).

Islamic Tradition in Modern Islamic Education

The formation of educational traditions in Indonesia is not something that is unexpected, but through a long process. The process is passed down from generation to generation so that the Indonesian educational tradition has distinctive characteristics compared to other educational models. From there, it can be concluded that education can be interpreted as an effort to inherit culture and develop skills that exist in a person. Or it can be said that education is a reflection of the tradition of science and culture in a particular society (Novrizal & Faujih, 2022). The development of Indonesia's educational tradition is best described in the Hindu-Buddhist era. The tradition of education in the Hindu-Buddhist era then continued in the Islamic era. It can be said that the educational tradition of the Islamic era is a combination of Islamic educational traditions that recognize the expression *uzlah* (solitude). educators (teachers) and students live in one residential environment. Such an educational tradition in Islamic times was called the boarding school. *Pesantren* (*surau*, *pondok*, *dayah*) is one of the traditional Islamic educational institutions that aims to understand, live and practice the teachings of Islam in accordance with sharia as a guide to life (Novrizal & Faujih, 2022). Before Islam came, the educational tradition of "surau" in West Sumatra functioned as a place for young single people to live. The definition of "surau" itself linguistically means a place of

worship. While the definition according to its origin, that surau is a simple building built with the aim of worshiping the spirit of the ancestors. Therefore, this surau was the earliest to be built, usually in the highest place of the settlement (Azra, 2014).

Then after Islam came, the surau also experienced the process of Islamization without having to change its name. With the process of Islamization, the function of the surau also changed into a place to develop Islam, a place to pray and also teach Islamic law (Azra, 2014). Over time, surau began to rise around the 20th century where this change was one of Dutch intervention. The difference that can be seen from the education system is that previously surau education did not have a grade/phase system, but after the Dutch came, it was divided into several parts or groups. Usually the 3 groups are divided into categories: Small surau are used for traditions such as a place to recite the Qur'an and also a place to worship (prayer), while medium and large surau are not only used for reciting the Qur'an, a place to pray, but also various activities related to educational functions in a broad scope. Therefore, surau can be said to be like pesantren where the education system in surau has many similarities with the education system in pesantren. However, when in a surau students are not bound by the administrative system that has been determined by the sheikh or kyai, because there are students who, if they feel they have studied enough in the previous surau, are allowed to move to another surau. Education is one of the fields where efforts are made to develop the potential of human resources to be qualitative in determining the country's civilization. Therefore, the quality of education in a country can affect the development of the country's civilization (Hidayat et al., 2018).

Islamic education is education that trains the emotions of learners in such a way that attitudes, actions, decisions and approaches to all kinds of knowledge are fully influenced by spiritual values and are fully aware of Islamic ethical values (Husain & Ashraf, 1986). The perspective of Islamic education referred to here is about the way of thinking that must be constantly developed through education to restore science and technology education, but not forgetting religious education as in the previous golden age. The search for a new perspective in Islamic education begins with an understanding of Islam towards the people, the Islamic view of science and technology after which a comprehensive Islamic education system is formulated (Khoiruddin, 2018). Modern education has various characteristics when compared to traditional education. This is because modern education is clearly more oriented towards changing times. From here, pesantren is present in various conditions and situations, it can be ascertained that this Islamic educational institution which has diverse characteristics will still exist (Nata, 2001). Of course, this pesantren which is a modern education arises because pesantren education which has principles since the colonial era will not be possible to be felt

and applied in the current era. With modernization, the world of pesantren responds to this growing era with different responses. Therefore, it is not surprising that there will be boarding schools with various names as modern boarding schools (SM, 2002).

Etymologically, the word pesantren comes from the root word santri with the prefix "pe" and the suffix "an" which means "a place where students live". In addition, the origin of the word pesantren is sometimes considered a combination of the word "sant" (good man) with the syllable "ira" (helpful) so that the word pesantren can mean a place of good human education, in another sense the pondok comes from the word funduq (funduq comes from Arabic or pandokheyon which comes from Greek which means a place to stay) (Wahjoetomo, 1997). According to Nashier, Islamic boarding schools are Islamic educational institutions that teach education, develop and disseminate religious knowledge (R. Nashir, 2010). Usually the elements found in a boarding school include: Ustadz, Santri, Dormitory, Kitab Kuning, and also the Mosque (Alhamuddin, 2005). The purpose of education in pesantren is to gain valuable knowledge experience as called useful knowledge. It can be seen that the main function of pesantren is as an Islamic educational institution that aims to produce Muslims who have intense religious knowledge and are also able to live and be able to practice Islamic teachings in accordance with Islamic law and with sincere intentions for Allah SWT (Engku & Zubaidah, 2014). Thus, this boarding school as an agent of change is expected to be able to act as a dynamizer and catalyst in empowering human resources, a developer of science and technology in this modern era, and a driver of development in all fields (Mansyuri et al., 2023). In this modern era, what is really needed and owned is that pesantren must be able to guide, educate students by developing insights into religious knowledge and soft skills in the midst of modern society (Maesaroh & Achdiani, 2018).

Hermeneutics of Education Perspective of Buya Hamka

Education is about directing, developing and maintaining the potential of students, leading them to maturity and perfection, and optimally utilizing the opportunities that support them. Its implementation should be based on tawhid and balanced between intellectual and intellectual education. The integrated curriculum includes two majors, namely rational social science and religious science based on revelation, reason and experience with a philosophical approach according to current developments. Santri are community assets who have succeeded in becoming agents of social change and are educated by multi-qualified individuals (personalities) whose mission is to optimize the physical and mental potential of students supported by Islamic boarding schools (pondok pesantren). learning that emphasizes moral internalization takes place through the methodology of sports/exercises, discussions, stories

and experiments, besides that it is also supported by the role of the family as a provider of guided independence (Maesaroh & Achdiani, 2018).

The obligation to learn and teach is QS. al-Alaq verses 1-5. In Al-Azhar, Hamka explains that the Prophet was not a good reader. He was an ummi, which means illiterate, unable to write or read what is written. But Jibril encouraged him to read three times, such as the first verse which means "Read!". Despite not being able to write, Jibril immediately brought the verses to him, teaching him to memorize and recite them. This was the first learning and teaching from the angel Gabriel, and the most honorable person was a prophet. After the first verse was commanded to be recited in the name of God who created the blood clot in man, it was commanded to be recited in the name of God Most High who teaches with a pen. In addition to reading the language, Allah commanded that knowledge could also be written with a pen. After he was able to use the pen, Allah revealed a lot of knowledge to him. Ar-Razi explains in his tafsir that the first two verses of the command to read in the name of God who created contain power, wisdom, knowledge and mercy, all of which are the attributes of God. In the next verse Allah says that seeking knowledge with a pencil or pen is a sign that among the written laws there are also those that cannot be understood if not listened to carefully. And a prophet is one who understands God according to God's will. According to Hamka, this verse is a continuation of the previous verse. The Prophet still gives a warning because the warning is very beneficial for those who believe. Then came out verse 56 that Allah created jinn and humans for no other purpose but only to fear Allah. Surah An-Najm verses 5-6 has several verses related to subjects that are interesting to study and then apply in the world of education today.

عَلَّمَهُ شَدِيدُ الْقُوَى (٥) ذُو مِرَّةٍ فَاسْتَوَى (٦)

Meaning: "who was taught by (Jibril) who is very strong and powerful; then (Jibril) appeared in his original form."

Hamka interpreted this verse to mean that the Prophet Muhammad SAW saw that the person who taught him this revelation was a very powerful being. Ibn Kathir in his tafsir means a very strong one, the angel Gabriel. According to the story of Ibn Abi Hatim which he received from Abdullah bin Mas'ud, the Prophet saw his initial appearance twice. The first time the Prophet asked Jibr to show his true form, he granted the request. The integrated curriculum has two majors, namely rational social science and religious science based on revelation, reason and experience with a philosophical approach according to current developments. Learners are community assets who successfully become agents of social change and are educated by multi-skilled individuals (personalities) whose mission is to optimize the physical and mental potential of students and are supported by boarding schools (pondok pesantren) during learning.

Emphasis on moral cultivation through sports/exercise methods, discussions, with stories and experiments, besides that it is also supported by the role of the family as a provider of guided independence (Utomo & Dartim, 2020). Hamka also explained that the environment starts from the first school, i.e. the family who must avoid education and talents such as father-mother, and then continue the school. Hamka prefers the internal type (boarding school). This system is considered more complete in the process of moral internalization, guaranteeing the establishment of a beautiful relationship between teachers and students. For him, schools are mini-series of human life, so it is very necessary to introduce morality and refinement of the soul there. In his interpretation of al-Azhar, Hamka explains that this verse contains instructions to the Prophet on how to preach or invite people to follow the true religion of Allah. According to Hamka, Allah ordered the Prophet to use three methods in preaching. First, wisdom, namely wisdom, noble character and pure heart. Second, good teaching or good messages given as advice. Third, discuss with them better. This verse suggests choosing the best way in case of controversy or dispute.

Buya Hamka's Modern Islamic Education Concept

Education in general is essentially a set of tools that work together and relate to each other in a planned system (Alfian, 2019b). In relation to education, the set of tools in question is in the form of curriculum, educators, learning materials, educational infrastructure, learning materials and students. According to Buya Hamka, education is a tool or resource that can encourage and give birth and become a foundation or guide for a person in various sciences in his life. As an Islamic figure, Buya Hamka's views on Islamic education are very deep (Hamka, 1980). According to Dzakiah Daradjat's vision, education is the process of forming a Muslim personality. Meanwhile, according to Ahmad Fu'ad Al-Ahwaniy, Islamic education is education that consists of several things, such as religion, charity, morals, and physical and spiritual qualities, none of which are neglected. The purpose of Islamic education is to guide, educate, direct, remember intelligently, purify the soul and even strengthen a person's inner and outer being. Based on the above opinion, it can be concluded that Islamic education is religious education and follows or is based on the Al-Quran and As-Sunnah, so as to form a person with noble character or personality. Buya Hamka's opinion on the concept of Islamic education which includes a set of tools in an educational system, among others:

- The purpose of education: The purpose of Islamic education is contained in the word of Allah SWT. Therefore, these objectives can be explained as follows: (1) The formation of a strong and reliable generation; (2) Like the caliphs of this country, people must be physically strong to worship God and of course be trustworthy individuals when given

responsibility; (3) Making people 'abd (servants) and leaders (khalifah). Ibadah comes from Arabic which means to worship, serve or surrender to God. Whereas the caliph is a person who is the successor of the Prophet. So as a servant and caliph has a great responsibility in worshiping Him and as a messenger who teaches the teachings of the messenger of God. Al-Qur'an Surah Al-Baqarah verse 30 and Al-Qur'an Surah Fathir verse 39 mentioned that the purpose of Allah creating humans is to make them caliphs on this earth; (4) Achieving happiness in this world and the hereafter. One of the keys to achieving happiness in the world and the hereafter is to deepen education in accordance with Islamic teachings (Nasution, 2016). Because with Islamic education, students can become individuals who are noble, obedient, responsible and devoted to the Divine personality. In general, the purpose of Islamic education according to Buya Hamka is to achieve happiness in this world and in the hereafter. In order to realize this goal, humans must try to maximize the potential that exists in humans towards the hereafter alone, which in the end all educational processes are carried out and felt only to make students (humans) as servants of Allah (Alfian, 2019).

- Islamic education curriculum: The word curriculum linguistically comes from the Greek words *curir* which means runner and *cur* which means the distance that must be traveled by a runner. In the context of teaching, the curriculum can be interpreted as a competition for students to understand lessons as a whole and get grades (Alhaddad, 2018). Hamka's views on the curriculum have not been found in his thoughts, but Hamka's thoughts are more directed at the conditions of educators and students. According to him, the curriculum is a very important tool in education, especially Islamic education. In this case, the existence of customs in the social group will have an influence on the process of personal development of students. Thus, in the social environment, students must be able to develop in a conducive manner that is faced with diversity in order to foster critical thinking and mutual respect among others. So, by Hamka from this it is worth including in the Islamic education curriculum which teaches students to respect diversity and diversity. The purpose of the Islamic education curriculum is to achieve optimal development of students so that their abilities, skills or abilities are channeled, increasing awareness and religious and social responsibility in society.
- Educator: According to Natsir, education is a person who is ready and willing to sacrifice for his nation, has knowledge from a clear source and educates students with sincerity and kindness. A teacher also requires a lot of patience and determination in his work. Meanwhile, according to Hamka, breeders must have a noble character, honesty, justice,

tawadhu and istiqomah. Their knowledge is unquestionable because they have knowledge in all fields (Nashir, 2008). Educators are people who have the ability or potential to design teaching programs and are able to organize and manage classes so that students can learn so that they can achieve the ultimate goal of the educational process. This kind of figure is worthy of being called an educator (Hamzah, 2007). Hamka argues in his thought that educators have a big share in providing education in the form of character and educators should have akhlakul karimah which is useful for directing students where education is oriented towards exemplary (Hamka, 1980). The term educator used by Hamka, namely: Muallim, Muaddib, Murabbi, Mudarris, and Mursyid. Hamka's views on educators can include: Both parents, Teachers (educators) and citizens or society. Because an educator has a very big role. And of course being an educator must have a good and noble personality in accordance with Islamic law.

- **Learners:** According to Hamka, students are agents of change who are one of the assets of society, so they know and dare to convey the wishes of society. He also said that it is the duty and responsibility of a student or learner to try as much as possible to develop his potential in accordance with the human values that Allah SWT gives us through his nature (Nizar, 2016). According to Al-Ghazali's view, there are several things that must be done by a learner (Mujib, 2006), namely: (1) Study with the intention of worship to Allah SWT; (2) Reducing the tendency to the worldly; (3) Tawadhu by leaving personal interests for the benefit of his education; (4) Guarding the mind and contradictions arising from various streams; (5) Studying the praiseworthy sciences; (6) Learning gradually from easy to difficult; (7) Learning knowledge in a kaffah (complete) manner; (8) Recognizing the scientific values of science in order to have an objective nature in assessing something; (9) Give more importance to religious knowledge than worldly knowledge; (10) Recognizing the values of the benefits of science for the welfare of the world and the hereafter; (11) Learners must submit to the advice of educators.
- **Environment:** The environment is one of the causes of learner success or failure. Because there learners are formed by the environment in which they live. Therefore, learners should have a good environment. Natsir believes the family is a good environment that provides complete love both physically and mentally to realize a noble generation. And a good educational institution or school is an institution that provides a warm embrace or comprehensive touch to its students. Therefore, Hamka explained that starting to create a good environment starts from the family environment, namely the role of father and mother in education and leadership, then through the school or pesantren environment.

The community environment as an environment where students interact, Hamka argues that students are also part of the community that will develop and grow to replace the role of the community itself, therefore every member of the community is responsible for maintaining, protecting generations from things that can hinder the progress of children (students).

- Learning method: Teaching methods are ways or techniques used by educators to convey material or material to students with the aim of making it easier or easier for students to understand (Daradjat, 1996). According to Hamka, one should use four methods in applying learning methods, namely. discussion method, demonstration method, narrative method or experimental method (Utomo & Dartim, 2020).

Basically, the concept of Islamic education emphasized by Buya Hamka is to put Aqidah as the most important part of life. According to him, Aqidah as a lesson that has a great influence to educate the soul to be strong and firm. Aqidah itself is known as tawhid, which is the concept of belief that only recognizes Allah swt as the One True God and there is no God like Allah. Hamka also explained that Aqidah is the most important Islamic teaching (principal) and important by recognizing the Oneness of God, the one supreme power that is other than Allah swt is just a mere creature or object (Hamka, 1982b). Hamka also conveyed his thoughts that the concept of Islamic education besides Aqidah is morals. Morals are supplies that exist in a person's mind that have been ingrained in humans so that they cause behavior easily without coercion and without thinking for a long time in its manifestation. So, it can be said that the concept of Islamic education according to Hamka rests on Aqidah and morals. Where the concept was influenced by Hamka's own experience since childhood. During his childhood, Hamka received direct education from his father by being trained in the most basic religious sciences, namely Aqidah and morals.

With regard to modern Islamic education today, what Hamka thinks about the concept of Islamic education itself, namely Aqidah and morals, is still relevant to be implemented throughout the ages. Even looking at the current era, there are many students who understand knowledge but are only used to pursue worldly problems and are not accompanied by the achievement of akherat, so educators must be able to instill Aqidah and morals in the souls of students. So, Hamka's thinking can be used to overcome the current situation and is very appropriate to be implemented in modern Islamic education today. Of course, through pesantren educational institutions and general educational institutions that do not contradict the existing Islamic tradition, so that the Islamic tradition is also not eroded by the existence of modern Islamic education as a fusion of Islamic education with Western education.

Conclusion

The Islamic tradition in education has existed since ancient times marked by the existence of surau which is like a pesantren as a form of modern Islamic education. Modern Islamic education is currently realized in pesantren educational institutions that still maintain their Islamic traditions through an education system that has many similarities. Through pesantren education, Buya Hamka regarding his thoughts on modern Islamic education conveyed his concept, namely with Aqidah akhlak, without these two components, the quality of education is getting lower, especially in this era of globalization. Therefore, Hamka's thoughts on modern Islamic education are still relevant to be implemented throughout the ages, in order to overcome the conditions that occur in the present through pesantren educational institutions and general educational institutions that do not contradict the existing Islamic tradition so that the Islamic tradition is also not eroded by the existence of modern Islamic education as a fusion of Islamic education with Western education.

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