

The Values of Moral Education in Buya Hamka's Thought and Its Application to Students of Grade VIII SMP Muhammadiyah 5 Surakarta

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Abstract

This study is driven by the scarcity of research on the application of Buya Hamka's concept of moral education within formal educational settings, despite its significant influence on adolescent moral development. The research aims to analyze the implementation of Buya Hamka's moral values among Grade VIII students at SMP Muhammadiyah 5 Surakarta and to identify the supporting and inhibiting factors influencing this process. Employing a qualitative case study approach, the study involved purposively selected participants, including the principal, teachers, homeroom teachers, and students. Data were collected through observation, in-depth interviews, and documentation, and analyzed thematically. The findings indicate that the internalization of moral values is manifested through the habituation of religious worship, the role-modeling of teachers, and structured religious programs that promote the virtues of wisdom (*hikmah*), self-restraint (*iffah*), courage (*shaja'ah*), and justice (*'adl*). Supporting factors include teacher exemplarity, parental involvement, and a conducive religious environment, while inhibiting factors comprise the lack of value reinforcement at home and negative influences from social media. The study affirms the continued relevance of Buya Hamka's moral philosophy in addressing contemporary challenges in character education.

Keywords: Moral Education; Buya Hamka; Character Development; Religious Pedagogy; Case Study

INTRODUCTION

Humans as creatures of God who are appointed as caliphs on earth need knowledge. Knowledge is obtained by the process of education as a medium, because in essence it is God who gives Science and knowledge to Humans. Education is a conscious and planned process to shape human potential, not only focusing on aspects of knowledge and insight, but also in aspects of morals and character (Ichsan, 2021; Sholihah & Maulida, 2020). In Islam, the purpose of education is in line with the mission of the Prophet Muhammad, which is to perfect human morals (Dewa et al., 2023; Palahudin et al., 2020). Buya Hamka, a historian of the country and a national hero, argues that moral education must be directed at the formation of a personality based on tawhid, so that one's behavior reflects the moral values taught by Islam (Hamka, 2017). The concept put forward by Buya Hamka emphasizes four main pillars: hikmah, 'iffah, shaja'ah, and 'adalah, which complement each other in forming the perfect Muslim person.

We see that current social conditions show moral degradation among teenagers, marked by rampant disrespectful behavior, low social awareness, and misuse of technology and social media (Nurhayati et al., 2023). Education today is more likely to focus on academic achievement, the number of grades, high rankings, the acquisition of champions, so that aspects of character building are often neglected (Juarman et al., 2020). This greatly impacts the emergence of a generation that is intellectually intelligent but morally weak. Whereas moral education is the foundation that determines human quality in the long run (Zubaid et al., 2024).

Buya Hamka's thinking offers a solution to the moral crisis by integrating moral education in all aspects of school life, including formal learning in the classroom, exemplary teachers, and habituation of good things. This concept is very suitable to be applied in secondary schools, where students are at the stage of character development. Buya Hamka underlined that good morals are born from a healthy soul, and a healthy soul is formed through education that combines faith, knowledge and charity (Hamka, 2015).

SMP Muhammadiyah 5 Surakarta, as an Islamic educational institution, has an important role in instilling moral values to its students. The implementation of the concept of moral education according to Buya Hamka in this school is expected to strengthen the character building of grade VIII students, both through Aqidah Akhlak learning and through extracurricular programs and other religious activities. The nuances of a religious school

environment are a supporting factor, but challenges from the influence of social media and the lack of guidance at home remain obstacles that need to be overcome and resolved.

A number of previous studies, such as research Afif et al. (2022) and Shafrianto & Pratama (2021), have discussed Buya Hamka's moral education, but most of them focus on conceptual analysis or learning in public schools. There are still few studies that examine the implementation of Buya Hamka's concept in Islamic-based schools with a strong religious environment. This creates a gap in the study of the application of the values of hikmah, 'iffah, shaja'ah, and 'adalah in junior high school students. Previous research rarely links the implementation of Buya Hamka's moral education concept with today's challenges such as the influence of digital technology on student behavior. With the increasing use of gadgets among students, a study is needed that combines the thoughts of previous Islamic education figures with relevant coaching strategies in the digital era.

This research offers novelty in examining the implementation of Buya Hamka's moral education concept in Islamic-based schools by combining exemplary approaches, habituation, and wise integration of technology. This approach allows moral education to be applied not only in the classroom, but also in the digital world and social media that are part of students' daily lives. This research places the values of wisdom, 'iffah, shaja'ah, and 'is as the main indicators of students' moral development. This model has not been widely used in previous studies, so it can be a reference for the development of character education in Islamic schools.

Islamic moral education aims to form a Muslim person of faith, piety, and noble character, including human relationships with God, self, others, and the environment (Asih, 2024; Choli, 2019; Ma'wa, 2024). The methods used include modeling, habituation, advice, stories, and rewards (Munandar, 2022; Naldi et al., 2024). Buya Hamka emphasized that morals must be based on faith and tawhid with four pillars: hikmah, 'iffah, shaja'ah, and 'is (Hamka, 2015). This concept is in line with modern character education that balances morals, intelligence, emotions, and skills (Abdurahman et al., 2025).

In Law No. 20 of 2003, education is interpreted as a conscious effort to develop spirituality, intelligence, morals, and skills. Islam uses the terms tarbiyah, ta'lim, and ta'dib, which are all aimed at forming a perfect person (Gunawan, 2013). Al-tarbiyah means to grow (QS. Ar-Rum: 39), ta'lim emphasizes the transfer of knowledge (QS. Al-Baqarah: 23), while ta'dib emphasizes the formation of comprehensive manners (Gunawan, 2013).

Akhlak etymologically means character (Arsyad, 2013) closely related to the relationship between humans and God (Ilyas, 2016). According to Al-Ghazali, morals are the nature of the soul that gives rise to spontaneous actions, while Ibn Maskawaih emphasizes it as a condition of the soul (Santalia, 2011). Morals are divided into *mahmudah*, such as repentance, gratitude, patience, *tawakal* (Al-Hasyimi, 1996; Umar Hasyim, 2004) and *mazhmumah*, which is a *muhlikat* trait that damages the soul (As, 1994) The basis is the Qur'an and Sunnah, with reason and conscience as support (Ilyas, 2016).

Moral education methods include exemplary, habituation, advice, stories, appreciation, and sanctions (Gunawan, 2013). Al-Ghazali emphasized *riyadhah* (soul training) and *mujahadah* (fighting lust) as effective methods (Mahjuddin, 2010). Hamka considered that morals come from *tawhid* and faith, which are reflected in honesty, trustworthiness, sincerity, respect, and authority (Hamka, 2016, 2017).

This study aims to determine the implementation of the concept of moral education according to Buya Hamka in class VIII students of SMP Muhammadiyah 5 Surakarta and identify the supporting and inhibiting factors. The formulation of this research problem is as follows: 1) How is the implementation of the concept of moral education according to Buya Hamka on the morals of 8th grade students of SMP Muhammadiyah 5 Surakarta? 2) What are the supporting and inhibiting factors in the application of Buya Hamka's moral education to the VIII grade students of SMP Muhammadiyah 5 Surakarta?

METHODS

This research uses a qualitative approach with descriptive methods. This approach was chosen because it allows researchers to understand the phenomenon in depth based on participants, thus producing a real picture of the implementation of the concept of moral education according to Buya Hamka in class VIII students of SMP Muhammadiyah 5 Surakarta. According to Creswell (2014), descriptive qualitative research emphasizes describing reality as it is without manipulating variables. This approach is also relevant to examine aspects of values, behavior, and social interactions that are the focus of moral education (Sugiyono, 2019).

This research design is a field study with a case study model. The case study was chosen to focus the study on one specific location and group, namely class VIII students of SMP Muhammadiyah 5 Surakarta, so that the data obtained is contextual and in-depth (Yin,

2018).. Through this design, researchers can explore the process of implementing moral education, supporting and inhibiting factors, and the impact on student behavior. Case studies allow triangulation of data from various sources, such as interviews, observations, and documentation, to increase the validity of the findings (Arikunto, 2019).

The research participants consisted of Aqidah Akhlak teachers, principals, and 8th grade students of SMP Muhammadiyah 5 Surakarta. The selection of participants was carried out by purposive sampling, which is an informant selection technique based on certain criteria relevant to the research objectives (Sugiyono, 2019). The criteria used include: (1) having direct experience in applying the concept of moral education at school, (2) being actively involved in learning activities or coaching students, and (3) willing to provide information openly. This technique is considered effective for qualitative research because it allows researchers to obtain rich and relevant data (Etikan et al., 2016).

The research instruments included semi-structured interview guidelines, observation sheets, and documentation formats. Semi-structured interviews were chosen so that researchers could explore information flexibly but still focused on the research focus (Cohen et al., 2017). Observations were made to observe student behavior, teacher-student interactions, and school activities related to moral development. Documentation was used to obtain supporting data such as school profiles, activity schedules, photos, and coaching program documents. To increase reliability, the instruments were validated through expert judgment by a supervisor before being used in the field.

Data analysis was conducted by referring to the Miles, Huberman, dan Saldana (2014) model which includes three stages: (1) data reduction by sorting and focusing relevant data, (2) data presentation in the form of narratives, tables, or matrices, and (3) conclusion drawing/verification iteratively to ensure consistency of findings. Triangulation of sources, techniques, and time was used to test the credibility of the data (Patton, 2014). This approach allows researchers to identify patterns, relationships, and meanings from the data collected, resulting in valid and accountable conclusions.

RESULTS

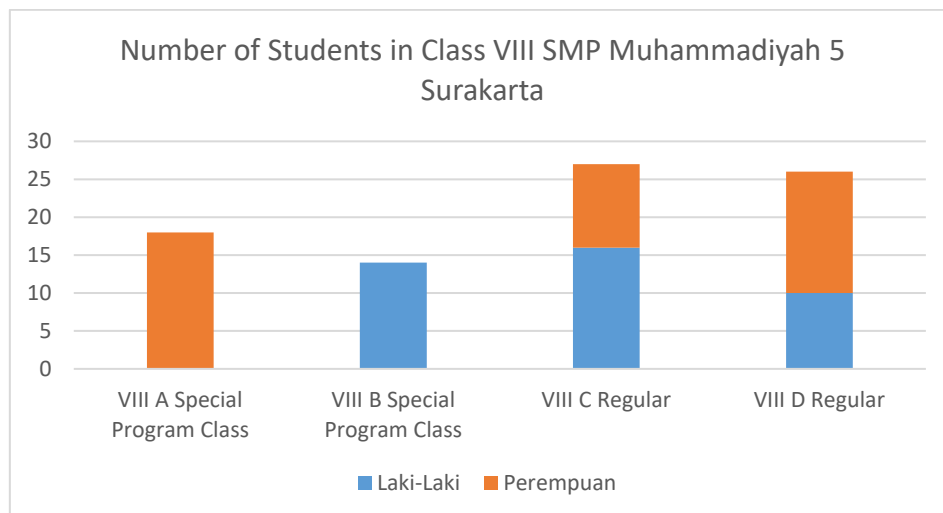
This research was conducted at SMP Muhammadiyah 5 Surakarta with a focus on grade VIII students. The number of students in class VIII is divided into Special Program

(PK) classes and regular classes. Data on the number of students can be seen in the following table 1:

Table 1. Number of students in class VIII SMP Muhammadiyah 5 Surakarta

No	Class	Men	Women	Total	Description
1	VIII A	0	18	18	Special Program Class
2	VIII B	14	0	14	Special Program Class
3	VIII C	16	11	27	Regular Class
4	VIII D	10	16	26	Regular Class
Total		40	45	85	

Also presented is the following picture 1 showing the composition of male and female students per class.



Picture 1. Number of Students in Class VIII SMP Muhammadiyah Surakarta

The total number of students in class VIII is 85 people, with a composition of 40 male students and 45 female students.

The subjects of this study were determined by purposive sampling technique, which was selected based on their relevance to the research focus on moral education according to Buya Hamka. The informants consisted of the principal, PAI teacher, homeroom teacher, and representatives of class VIII students, information can be seen in the following table 2;

Table 2. Research Informant Data

No	Informant	Description
1	PAI teacher (Retduwan, S.Pd.I, M.Pd)	Teaching class VIII
2	Class VIII homeroom teacher (Maryono, S.Pd)	Representing students' daily experiences
3	Principal (Parwanto, S.Pd)	Determining moral education policy
4	8th grade student (Sagita Nurmala Sari)	Reveal experience as an object of education
5	8th grade student (Zibrilant Adelfio Purnama)	Revealing experience as an object of education

The combination of informants from the school and students allows a comprehensive picture to be obtained regarding the condition of students' morals, strategies for instilling values, as well as supporting and inhibiting factors in the implementation of moral education.

The results of observations and interviews show that the morals of grade VIII students at SMP Muhammadiyah 5 Surakarta are relatively good, although they still need consistent assistance. The principal, Parwanto, emphasized that most students carry out their religious obligations, but still often need to be reminded, especially in terms of prayer. He stated: *"In general, children still need assistance, for example, prayer still needs to be told so that it becomes a habit and habit, and if it is used to it, it will become a necessity"*. The homeroom teacher of class VIII, Maryono, added that the moral condition of students can be described as half good and half still needs improvement, especially in terms of speech and daily attitudes. From the student side, Sagita, one of the representatives, revealed that teacher guidance and peer support are still needed to foster and familiarize good behavior.

The school develops various excellent programs to strengthen students' morals. The principal emphasized that all activities lead to the formation of Islamic character according to the school slogan *"Muliska: Having noble character, winning mentality"*. The program includes moral habituation, moral coaching every Friday, Darul Arqam for grade VIII students, and character building camps for grade VII. In addition, the school cooperates with the kelurahan in counseling juvenile delinquency, which aims to provide insight into the impact of deviant behavior. Other routine activities such as congregational prayers, mentoring, tasmii' memorization of the Qur'an, monthly recitation, and homeroom guidance every week become a means of continuous moral development.

The application of the main values of hikmah, 'iffah, shaja'ah, and 'adalah is carried out through students' daily activities at school. PAI teacher Retduwan explained that students are trained to make decisions, such as refusing bullying and helping friends in trouble, as a

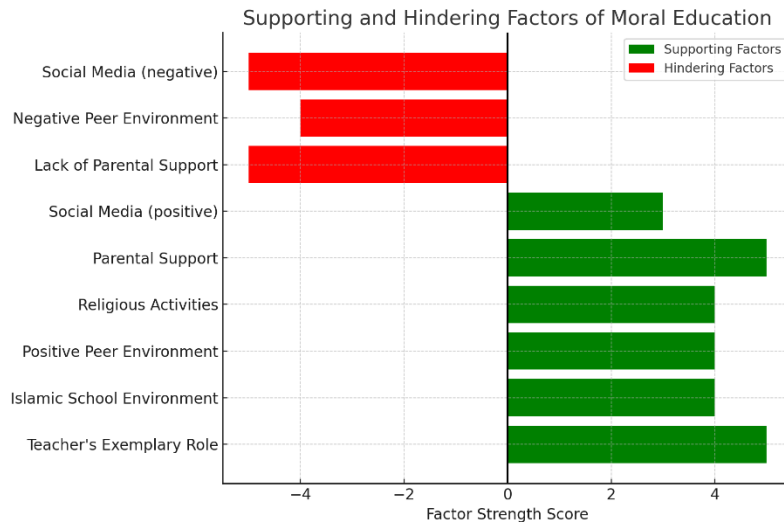
form of wisdom. The value of 'iffah is applied in the habit of keeping the tongue and attitude, where the majority of students have refrained from foul speech. The value of shaja'ah is instilled through class discussions, speech competitions, and opportunities to express opinions politely. The value of 'is reflected in the attitude of teachers who are fair in the distribution of tasks and assessments, as well as in students' daily social interactions.

The main strategy pursued by the school is the habituation of worship and exemplary teachers. Routine activities such as congregational prayer, muraja'ah, and cultum after Dzuhur become a means of internalizing moral values. The 8th grade homeroom teacher said: *"Moral development usually starts with dhuha prayers in congregation, then continues with muraja'ah, and also after the Zhubur prayer, a cultum is usually held which also discusses morals by students and is accompanied by teachers"*. In addition, teachers are required to be real role models in their daily attitudes, so that students can directly imitate positive behavior. The flag ceremony every two weeks is also used as a special medium for moral development. The school even implements a report on students' moral development every three months to monitor the consistency of coaching.

Several inhibiting factors were found in this study. First, the lack of continuity of moral habituation at home, where parents do not always support the religious practices instilled at school. The school principal emphasized: *"At school students are familiarized with muraja'ah and dhuha prayers, but at home they are neglected. This is a big challenge."* Second, a less conducive social environment, where some students are influenced by friends who are accustomed to speaking harshly. Third, the negative influence of social media that often displays content that is not in accordance with Islamic values, as recognized by student Sagita: *"Sometimes social media is also influential in hindering the development of morals that have been taught."*

Conversely, there are also factors that strengthen moral education. Teachers become the main role models for students, an Islamic and conducive school environment helps foster a religious atmosphere, and the positive influence of peers who advise each other in goodness. Programmed religious activities strengthen value internalization. Social media that is used positively, for example to access Islamic studies, is also a good influence. Parental support at home also strengthens the synergy between school and family, as emphasized by the homeroom teacher: *"The first supporting factor in implementing moral values at school is teachers who set a good example for students, and the second more influential supporting factor is parents at home."*

Based on the results of the interviews, the supporting and inhibiting factors for the application of moral values can be categorized as in the following graph in picture 2 which shows a comparison of the strength of each factor.



Picture 2. Graph of supporting factors vs. inhibiting factors

The findings of this study also recorded a number of expectations from teachers, students, and the school. PAI teachers expect the integration of moral values in all aspects of learning so that students can more easily internalize them. The principal emphasized the importance of synergistic cooperation with parents, while students suggested that moral material be increased in the curriculum. Another expectation that emerged was an increase in teacher exemplary, because the figure of educators remains the main reference for students in behavior.

DISCUSSION

Implementation of the Concept of Moral Education According to Buya Hamka on the Morals of Class VIII Students

The results showed that the implementation of the concept of moral education according to Buya Hamka at SMP Muhammadiyah 5 Surakarta has been pursued through habituation activities, exemplary teachers, and religious programs. The values of wisdom, 'iffah, shaja'ah, and 'is become guidelines in fostering student morals. This is in line with Hamka's view (2016) in Lembaga Budi, that moral education must be directed at the formation of human beings with noble personalities with a balance of reason, morals, and

spirituality. This concept is also consistent with the ideas of Al-Ghazali (2013) who emphasized habituation and exemplary as the main methods in moral education. The application of the value of wisdom in decision-making, 'iffah in maintaining self-respect, shaja'ah in the courage to express opinions, and 'is in being fair shows the harmony between Buya Hamka's theory and practice in schools. According to Zarifah & Faelasup (2024), character education is effective when moral values are not only taught, but also practiced in daily life. It can be concluded that the implementation of Hamka's concept of moral education in this school is in accordance with the current theory of character education.

The implementation of this moral value also shows the awareness of the school regarding the importance of integrating morals in all teaching and learning activities. Not only limited to Aqidah Akhlak subjects, but also through intracurricular and extracurricular activities. According to Kasingku & Gosal (2024), education should combine cognitive, affective, and psychomotor aspects so that students develop in a balanced manner. Thus, schools have tried to build an integral moral education ecosystem. However, the implementation still faces limited learning time and external challenges. This emphasizes that moral education cannot only depend on schools, but must be a shared responsibility between families, schools and communities. In line with Zamroni's (2017) view, moral education requires continuity across environments so that the values instilled are not lost outside the classroom.

Supporting Factors in the Implementation of Buya Hamka's Moral Education

The research findings show that the main supporting factors are exemplary teachers, a religious school environment, intensive and programmed religious activities, and parental support at home. Buya Hamka (2017) emphasized the importance of *uswah hasanah* (exemplary) as the most effective way to instill morals. This is also supported by Bandura's (1986) theory of social learning theory, which explains that children learn behavior by imitating figures who are considered influential, including teachers and parents.

A conducive school environment is also proven to strengthen the internalization of moral values. According to Ginanjar (2017), an educational environment rich in moral values will accelerate the process of student character building. At SMP Muhammadiyah 5 Surakarta, habituation such as congregational prayer, *muraja'ah*, and *kultum* are part of the environment that forms good habits. This factor shows the harmony between moral development and experiential learning strategies. Likewise, parental involvement is an

important factor in strengthening the cultivation of student morals. According to Bronfenbrenner (1994) in the ecological theory of development, the interaction between the home and school environment greatly affects the moral development of children. Parents' support in familiarizing worship at home strengthens the habituation that has been instilled at school. It can be concluded that moral education that is synergistic between school and family is more likely to be achieved optimally.

With these supporting factors, the implementation of Buya Hamka's moral education concept is easier to carry out. This shows that moral education does not only depend on the teacher, but also on the education system that involves all parties.

Inhibiting Factors in the Implementation of Buya Hamka's Moral Education

Although there are many supporting factors in this implementation, this study also found inhibiting factors, such as the lack of cooperation with parents for habituation at home, the negative influence of social media, and bad company. This shows that the main challenge of moral education lies in the students' external environment. According to Zahrotunnisa et al. (2025), the biggest challenge of character education in the digital era is the influence of social media which often brings values contrary to Islamic teachings.

The influence of friends in class or outside the classroom is also an inhibiting factor. According to Faulintya et al. (2025), interaction with peers has a major influence on behavior formation, sometimes even more dominant than the influence of family or teachers. So, students who hang out with friends who do not have good morals will be more susceptible to being carried away by bad behavior as well. Another inhibiting factor is the limited time in learning Aqidah Akhlak is also an obstacle in deepening the material taught. This shows the need for a strategy to instill moral values in all subjects, not just in religious studies. In line with the idea of Bukoting (2023), character education should be integrated into all subjects and school activities for more effective results. So, this inhibiting factor shows that moral education needs a more adaptive and solutive strategy to the challenges of the times, including the positive use of social media as a means of guidance.

Research Implications

This research provides important implications for the development of moral education in Islamic schools. First, Buya Hamka's concept of moral education is still relevant in the context of modern schools, especially in facing the challenges of adolescent moral degradation. Second, the results of the study strengthen the theory that habituation,

exemplary, and a religious environment are the keys to the success of moral education. Third, the involvement of parents and the community is an important aspect that cannot be ignored. For schools, this study provides recommendations to expand the integration of moral values into all subjects and activities, as well as strengthen cooperation with parents in fostering student morals. For future research, this study can be developed with a quantitative approach to statistically measure the effectiveness of the program, or through a comparison between schools to see the most effective implementation model.

Research Limitations

This study has several limitations that need to be noted so that the results are interpreted proportionally. First, the limited time and range of subjects, where data collection was only carried out in a certain period with a focus on grade VIII students and some teachers, so it did not represent all classes or other Muhammadiyah schools. Second, the use of a descriptive qualitative approach makes the research results contextual and not intended to be widely generalized. Third, there are limitations in accessing long-term primary data, especially related to observing student behavior, so that some information is obtained through interviews and teacher reports that have the potential to contain informant bias. Fourth, there is limited specific literature on the implementation of Buya Hamka's thoughts in formal schools, so researchers must adapt general theories to the empirical context. Nevertheless, these limitations do not reduce the contribution of the research, but rather become the basis for further studies with a broader scope and the development of moral education models based on the thoughts of Buya Hamka and other Islamic figures.

CONCLUSION

This research confirms that the implementation of the concept of moral education according to Buya Hamka at SMP Muhammadiyah 5 Surakarta runs through habituation, exemplary teachers, religious activities, and strengthening the main values of hikmah, 'iffah, shaja'ah, and 'is. The results showed that students' morals are good although they still need assistance, especially in worship and speech. The main supporting factors include exemplary teachers, a religious school environment, parental support, and consistent and sustainable religious activities. In contrast, inhibiting factors are found in the lack of continuity of habituation at home, the bad influence of social media, and unhealthy associations. Thus, the

research objectives to answer questions related to implementation, supporting factors, and inhibiting factors have been achieved.

This study provides three main contributions, namely: 1) strengthening Buya Hamka's thoughts on moral education with empirical evidence in today's education; 2) enriching the study of character education based on the four pillars of morals (hikmah, 'iffah, shaja'ah, and 'is) that have not been widely researched before; and 3) offering integration of moral education practices to face today's challenges, such as the influence of social media on adolescent behavior.

Based on the limitations of the research, it is recommended that further studies be conducted with a longitudinal design to assess the consistency of moral development in the long term. The research can also be extended to non-Islamic schools or schools with different characteristics. A quantitative approach by testing the effectiveness of the moral education program based on Buya Hamka's concept is also important to measure the impact statistically. Hopefully this research will be useful for readers, academics, students, students, educators, and teachers, and make a scientific contribution to the life of our beloved nation's education.

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