

# Buya Hamka: Nationalism in Islamic Education in Indonesia

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## ABSTRAK

Penguatan dan pembangunan bangsa merupakan peran vital dari kekuatan nasionalisme yang juga menjadi sarana peningkatan taraf hidup manusia. Pendidikan Islam yang mengabaikan nasionalisme dapat mengakibatkan pola pendidikan Islam yang berorientasi pada penyimpangan dari ajaran Islam. Penelitian ini bertujuan untuk menganalisis pemikiran dan relevansi nilai-nilai Nasionalisme dalam pemikiran pendidikan Islam Buya Hamka di Indonesia. Metode penelitian ini menggunakan metode penelitian sejarah. Penelitian ini akan disajikan dengan menggunakan penulisan sejarah deskriptif-analitis. Teknik yang digunakan untuk menganalisis data yaitu analisis deskriptif kualitatif. Hasil penelitian ini menunjukkan bahwa rasa nasionalisme dapat diperoleh melalui pandangan Hamka dalam dunia pendidikan khususnya pendidikan Islam. Nilai utama nasionalisme melalui pendidikan Islam merupakan upaya penguatan nilai-nilai kebangsaan sebagai individu manusia yang merupakan bagian dari masyarakat besar dalam pembentukan negara. Gagasan nasionalisme Hamka terkait kesadaran identitas kolektif dalam pemikiran Pendidikan Islam dapat dilihat pada idiom pengakuan atas dasar sila pertama Pancasila. Pengamalan nilai-nilai agama akan mampu membentengi generasi penerus bangsa dari perbuatan menyimpang.

## ABSTRACT

Strengthening and building the nation is a vital role of nationalism which is also a means of improving human living standards. Islamic education that is nationalistic can result in a pattern of Islamic education that deviates from Islamic teachings. This study aims to analyze the thought and relevance of the values of Nationalism in Buya Hamka's Islamic education thought in Indonesia. This research method uses historical research methods. This research will be presented using descriptive-analytic history writing. The technique used to analyze the data is descriptive qualitative analysis. The results of this study indicate that a sense of nationalism can be obtained through Hamka's view of the world of education, especially in Islam. The principal value of nationalism through Islamic education is an effort to strengthen national values as individual human beings who are part of a large society in the formation of the state. The meaning of Hamka's nationalism related to collective awareness in Islamic Education thought can be seen in the idiom recognition based on the first principle of Pancasila. The practice of religious values will be able to fortify the nation's next generation from deviant acts.

## 1. INTRODUCTION

Islamic education in Indonesia is one of the driving forces that encourage the leaders of the struggle to break free from the shackles of colonialism towards independence. Indeed, Islamic education has been going on since Islam was present in the archipelago. Starting from individual interactions and joint interactions between missionaries who act as educators and students who become their students (Siregar & Nasution, 2020; Trinova et al., 2022). According to previous study Islamic education is a planned, orderly and comprehensive process of inculcating values based on the teachings of the Qur'an and Hadith to students so that they can carry out all dimensions of life in accordance with religious teachings (Eissa & Khalid, 2019; Fitriani & Fibriana, 2020; Winarto et al., 2020). Departing from this description, it can be concluded that Islamic education is the delivery of Islamic teachings contained in the Qur'an, Hadith, formed from the theories and thoughts of scholars and practitioners of Islamic education who have contributed to developing education for several generations. Adjusting aspects of knowledge, attitudes and skills with the values of Islamic teachings (Burhanuddin, 2016; Sokip et al., 2019; Supendi et

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al., 2020). Love for the nation is one of the basic teachings of Islam, it has been proven since the Dutch colonial era that the kiai and clerics were persistently opposed to colonialism. K. H. Hasyim Asy'ari in order to maintain independence from the Netherlands issued a Jihad Resolution which was later commemorated as National Santri Day (Bali, 2020; Fadhli & Hidayat, 2018). In addition to Kiyai Hasyim, struggle figures such as Tuanku Imam Bonjol, Prince Diponegoro, Sultan Hasanuddin, other clerics, students, Soekarno-Hatta and even the people against the invaders only with sharp bamboo. Ask an image in their hearts at that time, wasn't only God Almighty the main capital that pushed them to risk their lives. Hamka said that Islam was present as a way out in upholding human independence even in a larger scope, namely the nation from all colonialism (Damayanti & Astuti, 2022; Santosa, 2018). So Islamic education that ignores nationalism can result in patterns of Islamic education that are oriented to deviations from Islamic teachings. It culminated in the uprising on August 7, 1949 in West Java, which we know as the DI/TII Rebellion in the form of ideologically based interests

According to previous study nationalism is a tool that connects the identity and historical similarities of a nation (Hamid, 2018; Ida Bagus Brata et al., 2021; Pradana et al., 2021). Nationalism is a desire and a will to unite in the nation and state. Another opinion state that nationalism means a principle which assumes that political and national entities should be able to work in harmony (Saraswati et al., 2021). The four elements in question are the urge to gain unity, the urge to gain independence, the urge to obtain authenticity and the urge to gain national honor (Ptiq, 2019; Saraswati et al., 2021). Nationalism is closely related to Islamic and religious values because sacrificing and loving the country is the implementation of religious values itself.

Based on this description, it can be formulated that nationalism is an understanding which states that the highest loyalty of an individual—horizontally—should be dedicated to the state and nation (nation state) and can be the basis for the formation of a state and national character that respects pluralism. Humanism and upholds Human rights are high, so there is a deep feeling of forming a close bond with their homeland, having socio-cultural traditions in the course of history with different strengths according to the development and dynamics of the era (Abunab et al., 2017; Madyukova, 2021; Sobirin, 2020). So it can be understood that nationalism is a form of cultural phenomenon and not a political phenomenon because nationalism is rooted in culture. These facts encourage researchers to examine and analyze the thoughts of the great scholar and education practitioner, namely Buya Hamka. Hamka is one of the practitioners of Islamic education who contributed his thoughts in the concept of education in Indonesia. The nationalist view and love of nationality of a Hamka can provide a new perspective for readers. This study explores Hamka's view of nationalism in Islamic education by looking at the socio-historical intellectual life of Hamka.

## 2. METHODS

This research method uses historical research methods. Through the book Historical Methodology. The historical research method is an investigation of a problem with the application of problem solving through a historical perspective (Cortini, 2014). This research will be presented using descriptive-analytical historical writing. In the early stages of this research, the sources of various types of data related to the writing theme were collected. The second stage is source criticism, writing materials will be reviewed and criticized accurately and validly. After that is the interpretation stage, which is interpreting the contents of the source to obtain facts in order to reconstruct the history to be written. The last stage is writing or historiography, which is expressing research results in a systematic, logical and clear written form according to the rules of scientific research. The historical method is applied to analyze and critically examine the fragments and traces of the past in the dimensions of space and time.

## 3. RESULTS AND DISCUSSIONS

### Results

Buya Hamka is a greeting as well as an abbreviation of the name of Haji Abdul Malik Karim Amrullah. Born on February 17, 1908 in Batang River Country, West Sumatra. Since childhood, Hamka was raised in an environment that adheres to Islamic teachings. His father Haji Rasul was a scholar who brought Islamic reform and was influential especially in the Minang land. His father's modern thoughts and actions had a wide enough influence and even managed to shake the thoughts of the Minang people in his day. Even though he had gone to the Koran as a child, then attended the Diniyah and Sumatra Thawalib Schools, he could not fully understand the lessons that Hamka had learned. This is because the material he gets is material with the same level of difficulty as a university. Writing, giving speeches and teaching are the ways that Hamka takes to teach Islam to the public. During his life, Hamka immortalized his thoughts

by writing. *Tafsir Al Azhar* is his greatest scientific work. The achievements and awards he has received show the credibility of the ideas that have been manifested through hundreds of his works. For his services and work, Hamka received several awards, one of which was an honorary Doctorate *Honoris Causa* from Al Azhar University, Cairo, Egypt in March 1958. Then in 1974, Hamka also received an *Honoris Causa* Doctorate from the National University of Malaysia. Hamka also received the title of Professor from the University of Prof. Dr. Moestopo. Long before that, Hamka's role in education began when he became a religion teacher in Medan and Padang Panjang, until in 1957 Hamka was appointed a lecturer at the Muhammadiyah University of Padang Panjang and became a lecturer at the Jakarta Islamic University. Hamka as a scholar and writer, is also a figure in education—especially Islamic education—in Indonesia. Looking at the historical background—both in terms of the environment, politics and culture—Hamka also has a high concern for the image of the nation's nationalism. As a figure who contributed to the birth of the Indonesian Ulama Council, Hamka was elected as the first MUI Chair in 1975. Until finally he passed away to Allah SWT on July 24, 1981.

In the current era of globalization, religion, which should be the basis for good behavior, is often the reason for prolonged conflicts. Nationalism in Hamka's Islamic education emerged as a shield in the era of globalization, so that people were not trapped in narrow nationalism that sparked division. Indeed, nationalism in Hamka's Islamic education, researchers have explored through Hamka's thoughts since he started writing magazines and books on religion, culture, history, social and literature themes. The nationalism that emerged because of a shared image in building a complete nation was reflected in Hamka's thoughts which were manifested in the Al Azhar Grand Mosque followed by the establishment of the Al Azhar Islamic school. Through an in-depth and comprehensive study, Hamka's thinking in Islamic education is actually centered on reason and reason. Intellect is referred to as written in the Islamic Religion textbook that: the higher the journey of reason, the more knowledge tools used, in the end the higher the dignity of one's faith and Islam. While the mind in question is the formation of a virtuous person in order to achieve national progress and glory. In addition to reason and reason, Hamka also believes that *aqidah* is the main requirement in Islamic education. For him, *aqidah* is a binder of the heart and feelings towards a belief and cannot be pawned with anything. Meanwhile, according to Hamka, education itself is the main aspect that drives the progress of the nation. In his book *Philosophy of Life*, Hamka tells how the West has succeeded in controlling and weakening the majority Muslim community through education. Departing from there, as a cleric, Hamka agrees with the thoughts of other scholars that reforms need to be carried out, especially in Islamic education so that Islamic teachings can be present and practiced by the community. Without reform, Islamic education will freeze and then be abandoned by society. Hamka believes that reform is needed in all aspects, not just sectors. These include reforms to liberate souls that have been colonized for a long time, renewal from the feudal system to a democratic system, agrarian livelihoods into industry, and renewal of knowledge to catch up with developed countries. Therefore, reform is very necessary in Islamic education. Islamic education can bring back education based on the Qur'an, the source of religious teachings, and the history of the Indonesian nation. Indeed, Islamic education can also improve the attitude of Muslims who have a narrow perspective by isolating themselves and not wanting to open their eyes so that they deviate from Islamic teachings.

The reform of Islamic education as a result of Hamka's struggle contains nationalist values in it, then introduced through the mosque he manages. The Great Mosque of Al Azhar is a form of nationalism in Islamic education which has a big role for the community, not only as a place of worship but also as a social institution. Hamka was able to revive the mosque as a center of worship in the broadest sense. Starting from the mosque, formal and non-formal education began to be built. Hamka succeeded in realizing the educational institution that we know today as the Al Azhar Islamic Boarding School Foundation, which is a form of modern Islamic education from kindergarten to university. Starting from the existing one, Hamka tried to combine mosques that are identical to traditional Islamic education (*pesantren*) with modern education which resulted in major reforms in the world of Islamic education. In addition to formal education, non-formal education such as Islamic religious courses, Arabic language academies, reading the Qur'an, pilgrimage rituals and missionary cadres were also built. Not only in the field of education, the construction of mosques also includes youth bodies which regularly hold various activities such as seminars, discussions, arts, sports, and fast boarding schools. Then there are health agencies that serve treatment for mosque congregations, the general public and students in the form of general and dental polyclinics. Around the mosque there are study rooms, offices and a hall which were built at Hamka's request to serve as educational and social media. Buya Hamka's educational reform combines two patterns—Buya Hamka's way of thinking, how to change the minds of these upper middle class people to be able to get an Islamic education without having to struggle with leaving their faith. Hamka has changed the view of Islam, which was previously considered to be the lower middle class, into a religion of value in Indonesia. Hamka also brought *kiyai* who were considered shabby in exclusive

discourse into an inclusive, humble and respected perspective. Even some of the thinkers who have contributed up to now are graduates from the Great Mosque of Al-Azhar such as Jimly Assidiqy, Wahid Zaini, Nurcholis Madjid and others. Departing from the dawn lecture at the Great Mosque of Al-Azhar, Hamka's work in the form of Tafsir Al-Azhar can become a recognized and relevant masterpiece until now. Because actually Al-Azhar Tafsir has been compiled according to the needs of the community and is a response to all the problems that are being faced. Hamka's view of nationalism in Islamic education is that nationalism is the basis for the formation of a state and national character that respects pluralism, humanism and upholds human rights. We can also find Hamka's nationalism in his book entitled *The Living Institute*, Hamka explains that as humans we are obliged to have good relations between citizens. Hamka assumes that all layers of society are one unit, if one is sick, the others will also feel it. For Hamka, as long as we do not deviate from the path justified by Islam, nationalism will naturally be realized. Because nationalism actually glues the diversity of society with all its differences. Islam as a religion strongly recognizes nationalism, because according to Hamka, maturity in religion is the meaning of nationalism. If examined more deeply, the origin of the birth of the strength of a nation comes from nationalism itself. Through his book entitled *The Unity of Faith and Saleh Amal*, Hamka said that the main asset that can fight all difficulties is unity. All the difficulties that Hamka meant were a reflection of Indonesia's journey itself. Starting from before Indonesia's independence, the difficulties we face are in the form of colonization and domination of other nations. Furthermore, in the form of oppressed human values, it is followed by the arbitrary attitude of some groups in power. Nationalism grows along with these difficulties, so that the power is built that can reduce "Al-Ghazwul Fikri" which we can understand as ideological colonization as part of the new imperialism. It has been proven that nationalism can counteract the radical views of some religious groups who oppose the elements of difference so that they demand a uniform view as the main goal in their sermons. Therefore, we can conclude that the view of nationalism according to Hamka is the strength of the nation as well as the power that supports religion.

Every thought in his work can make us realize that love for religion can make us automatically have love for the nation and state. In accordance with the teachings in the holy verses of the Qur'an, it is neither exaggerated nor reduced. Hamka said that a life based on the One Godhead is a life full of love—what is meant in this case is love for the homeland—and Muslims flocking to carry out the independence revolution. Departing from this thought, we can see that Belief in One God, which is the first principle of Pancasila, has represented a shared awareness of considering religiosity regarding Islamic values in defending the nation and state. Of course, if these things are perfectly implemented in Islamic education, then the course of learning either in output or outcome will bring up Muslim individuals who not only have noble character, but also have a nationalist spirit and care about the fate of their own nation. We can find so many thoughts that contain nationalism through Hamka's writings, especially in Islamic education indirectly. The researcher tries to formulate and examine the main points of his thoughts to be more focused and narrow, so that the focus of the analysis is more emphasized in 1964 to 1975 where Hamka's thinking is considered mature with the publication of Tafsir Al-Azhar as a form of reform of Hamka's Islamic education with the value of nationalism in it. able to revive the mosque to modern Islamic schools.

## Discussion

The study of nationalism in Islamic education as a result of Hamka's thought in this article uses the analysis of Achmad Fedyani Syaifuddin, the values of nationalism can be explored through three main pillars, namely: collective identity awareness, historical collective awareness and shared social movements. The main value of nationalism through Islamic education is an effort to strengthen national values as individual human beings who are part of a large community in the formation of a country (Istiyani & Wibowo, 2020; Utomo et al., 2023). First, the collective consciousness of identity. Hamka's idea of nationalism related to collective identity awareness in Islamic Education thought can be seen in the idiom of recognition on the basis of the first precepts of Pancasila, namely Belief in One God which for him is something that is able to bind us as a nation (Dasmana et al., 2022; Dodego et al., 2022). For Hamka, a life based on the One Godhead is a life full of love. Therefore, if the state is based on the One Godhead, the defense of a person to his country, he becomes worship, demands the pleasure of Allah SWT, never hopes for worldly profits, rewards from the stars and signs of honor, in short, not because he is attracted by things that are not eternal, what was not there before then exists and finally disappears (Adnan, 2021; Hamka, 2019). The foundation as the first principle, which is also contained in Islamic teachings, certainly strengthens the national image and becomes the foundation for the next stage of the emergence of nationalism. For Hamka, if the first precepts of Pancasila have been embedded in individuals, then the precepts after that will follow automatically. To ensure the preservation of Pancasila, there is no other way, there is only one, namely to become a true Pancasila. It is a big slander if there are people who contradict Islam and Pancasila (Abby & Chasanah, 2021; Alfian, 2019)

Hamka's idea of nationalism related to collective awareness of identity in Islamic education thought can then be seen in Tafsir Al-Azhar as the embodiment of Islamic education. Tafsir Al-Azhar has three core parts of the interpretation of the Qur'an, namely the interpretation of Islamic laws, *aqidah*, and stories and stories of the past. In the context of collective identity awareness, Hamka believes that *aqidah* is the main requirement in Islamic education (Alfian, 2019; Hamka, 2020). *Aqidah* is a feature of identity in Islamic education, because the same recognition of *aqidah* which is in line creates a strong sense of collective identity awareness. For Hamka, *aqidah* connects individuals with their national groups. This is the nature of the purity of *aqidah* which in its function becomes the glue of national identity. Seeing the different views of each nation's history, *aqidah* proves that the spirit of collective identity awareness also encourages a nation to be involved in a joint movement (Burhanuddin, 2016; Utomo & Dartim, 2020). The role of this collective awareness of identity must be in line with the interests of a common nation. If separated, the collective awareness of this identity will be in vain and make a nation weak. A nation cannot explore its historical roots if it forgets its own identity.

Second, historical collective consciousness. Historical collective awareness is the second pillar in the effort to raise nationalism after the stage of collective awareness of identity owned by a nation. The historical collective consciousness in Hamka's Islamic Education thought emerged when he first wrote the book on Islamic Religion, which in his introduction in 1956 said that the tips for writing the book were carried out in a new way at that time. The method in question is by using the Indonesian language. For Hamka, Indonesian is an ancestral heritage language (Alfian, 2019; Burhanuddin, 2016). Of course, language was born from the collective memory of the predecessors which was later adopted by the community to form a real historical form regarding the excavations of the collective memory of their ancestors. This indicates that Hamka's historical collective consciousness is a tangible manifestation of the Youth Pledge through the product of its historical collective spirit within the framework of Indonesian independence. Hamka's idea of nationalism related to historical collective consciousness can then be seen in the writing of Tafsir Al-Azhar which uses Indonesian (Abby & Chasanah, 2021; Hamid, 2018). This awareness emerged in Hamka who at that time was colored by the idea of the development of Islamic education thought in Indonesia which was thick with Malay style. On the other hand, Hamka saw that it was too old-fashioned considering the emergence of a new generation who could no longer speak Arabic in Malay. Historical collective awareness in Hamka's Islamic Education thought was also built with an understanding of the history and politics of science. As a scholar and education figure, Hamka has seen very carefully the influence of the use of the West in dragging dark history to obscure the truth—in this case what is meant by Islamic education—which is developing in the pace of knowledge in Indonesia. This awareness leads us to the unity of values between Islamic education and history, politics and others that cannot be separated because they correspond to each other in human civilization.

Third, the joint social movement is the last pillar in the emergence of nationalism. If you look at the history of world culture, if a community or nation already has a collective consciousness of identity and the same historical collective consciousness, then a joint social movement will immediately surface. No wonder many nations are willing to risk their lives to defend their rights such as the right to religion, place to live, work and others. A collective social movement can also be analogized as an instinct that suddenly appears because of a threat that endangers a community or nation. Of course, the threat referred to here is not only a threat from outside, but also from within. One example of a joint social movement from Hamka's Islamic education is the spirit of *jihad* in the name of Allah SWT. Here, it should be emphasized that the notion of *Jihad* is not something that is extremist in nature so that it leads to acts that are misunderstood as terrorism. But the *Jihad* in question is a conscious human effort to do everything to fight the threat that afflicts his nation. This effort brings the fruit of movement from a simple level to a massive one if needed. As a figure who is famous for his tolerant personality, but if something deviates from Islamic law, Hamka is a firm person. Hamka understands that the Qur'an and hadith are the main guides in enforcing the Shari'a, without leaving human values. Because if there is a reverse situation—namely, there are human values that deviate from religion—then there is no tolerance for him. The starting point for the emergence of Hamka's nationalism is when the application of religious values is carried out perfectly and in line with the basis of the state. This is because Hamka's own actions did not violate the common interest as a nation above the interests of religion. One of the social movements with Hamka can then be seen in Tafsir Al-Azhar which until now we can still see the form of the movement (Faozi et al., 2021; Hamka, 2015).

Hamka never separated the values of Islamic education and nationalism. For him, anyone who is able to practice Islamic values in the life of the state is automatically a nationalist. That there is an idiom of defending one's own nation in Islam and if Islam is implemented in the foundations of education, a nationalist Islamic education will emerge through joint social movements against any threat. Indeed, nationalism in education, especially Islamic education, is an attitude of love for the homeland that adapts



and follows the developments and dynamics of the times. The attitude of love for the homeland and care for the homeland and nation is very much needed by students as the next generation of the nation who can advance the nation and state in the future (Adnan, 2021; Sari et al., 2021). In particular, Islamic education, Muslims are often considered the cause of the emergence of radicalism on a national and international scale. This stereotype is supported by several radical actions from Islamic organizations that do not reflect their morals as an Islamic group (Faozi et al., 2021; Taufik et al., 2021). Several other individuals were also caught red-handed carrying out acts in Indonesia such as terror bombings. In line with previous study that found Indonesia was the country with the most terror cases that occurred due to religious factors with the majority of perpetrators being Muslim. Talking about religion and faith certainly has a big influence on the personal formation of the community and is closely related to Islamic education (Yuliyanti & Marlianti, 2021).

The implication of this study providing the figure of Hamka related to nationalism in Islamic education. Although Hamka is not a professional teacher by profession, he has managed to become an example in his overall attitude as an educator throughout his life. Hamka's educational attitude is reflected in oral forms such as direct teaching, speeches, da'wah, as well as through his writings and works. Because for Hamka the practice of religious values will be able to fortify the next generation of the nation from deviant acts, because in truth if religious teachings are followed properly, the next generation of the nation will become a generation that fully understands their religion and grows their love for the nation and state, so they are not carried away by teachings, as well as other deviant traits in the name of religion.

#### 4. CONCLUSION

Hamka's understanding in Islamic education has contributed to the development of nationalism, we can even find and implement it in the life of the state. The main value of nationalism through Islamic education is an effort to strengthen national values as individual human beings who are part of a large community in the formation of a state. Through the figure of Hamka, nationalism in Islamic education can mainly produce a generation of Muslims who are superior and have complete understanding of religious teachings and their love for the country. Because the practice of religious values will be able to fortify the next generation of the nation from deviant actions.

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