

Knowledge on Its Own is Insufficient: Hamka's Educational Theory and Its Implementation

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ABSTRACT

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Hamka (Haji Abdul Malik Karim Amrullah) was a scholar of great prominence in Southeast Asia, and he wrote on a wide range of topics. One of his major interests was education and the promotion of good character. He believes that a passive transfer of knowledge is insufficient to become a contributing member of society. In library research, the researchers carved out Hamka's educational concept. A qualitative and descriptive research method was applied, which illustrates his major educational ideas. Hamka's fictional and non-fictional works were assessed by the researchers. He expressed his concern for the field of education in a number of his nonfiction writings. It was detected that Hamka rejected a traditional teaching approach that relied on mere memorization of knowledge. In contrast, Hamka advocates for the cultivation of critical thinking skills among students. Furthermore, Hamka stressed that the students should develop a good character. In the second step, the researchers analyzed how to implement Hamka's ideas in the education system. The researchers discovered that the syllabus should include core subjects. Especially history, sports, Islamic subjects, and language education play an essential role.

Contribution/Originality: This study documents the educational concept of Hamka (Haji Abdul Malik Karim Amrullah). It looks at his work from a different angle, namely his role in the field of education. It offers a fresh perspective on his educational philosophy that is still applicable today and might be included into the curriculum.

1. Introduction

Education plays an important role for the development of society. However, even with a high level of education, there remains a risk of social problems persisting. The Indonesian scholar Hamka (Haji Abdul Malik Karim Amrullah) could see with his own eyes that a highly educated society like the United States of America has many social problems. In the year 1952, he got the opportunity to travel to America, and he described social issues like

racism, immoral behavior, and so on (Hamka, 2002). Actually, Hamka admired elements of the US society due to its industrial development and education, but he was aware that a mere focus on knowledge might not be sufficient for successful development.

Hamka was a multifaceted intellectual who contributed substantially to Islamic sciences, history, and literature. He also made well-known statements regarding education. For him, education encompasses not only the teaching of various fields of knowledge but also the development of character. A person might be clever and can behave in a bad way that is detrimental to the well-being of society. As a prominent intellectual, he endeavored to contribute ideas and concepts that could foster a more harmonious and better society. In this article, the researchers aim to describe and analyze Hamka's approach to education. However, the researchers also aim to transcend the conventional perspective. This means the researchers want to consider the viewpoint of Hamka. It may differ from a conventional interpretation of what constitutes education.

1.1. Hamka and the Field of Education

Hamka who was born on February 17th, 1908, in Sungai Batang, was during his whole life concerned with education. He was the son of Dr. Karim Amrullah (1879–1945) (also known as Haji Rasul), a famous Islamic scholar. Consequently, his father sent the young Hamka to the town of Padang Panjang. First, he studied at the Diniyah school and later at the Thawalib school established by his father. However, he did not complete his studies. One likely reason for his lack of completion was his boredom with parts of the syllabus that only required memorization. Often, he went to the library and read novels and other non-fictional books. He was a kind of autodidact and gained extensive knowledge in various fields. The readers of his books will be impressed by the scholars whom he considered like Islamic scholars or Western philosophers. Later, Hamka studied at the school of Ibrahim Musa Parabek in Parabek. All of these schools attended by Hamka pursued a modern understanding of Islam. Hamka was fascinated by Zainuddin Labay (1890–1924) who built up a modern school in Padang Panjang and also taught at the Thawalib school. He was a very influential reformer (Nur Adilla & Izziah Suriani, 2021). He was able to inspire the students without employing corporal punishment. Nonetheless, Hamka was not completely satisfied with the education in West Sumatra and decided to pursue his studies in Java. There, he met famous Islamic scholars, like H.O.S. Tjokroaminoto (1882-1934). Due to the move to a more 'multiethnic' society, Hamka's viewpoint changed. He became exposed to topics that were related to an urban environment.

In 1928, he married Sitti Raham. He became the father of 12 children (2 passed away at an early age). As a father, he had to take care of the upbringing and education of his children. He also became an active member of the modernist *Muhammadiyah* organization. As a result, he presented public talks in several locations.

Following Indonesia's independence, Hamka remained politically engaged and supported the modernist party *Masyumi*. He also assumed the role of lecturer at additional educational institutions, including Universitas Islam Jakarta and Universitas Mustopo Jakarta. He was awarded the title *Doctor Honoris Causa* from Al Azhar University (1958) and Universiti Kebangsaan Malaysia (1974) (Rush, 2018).

Hamka was also interested in teaching the public. He gave public lectures in various mosques and radio broadcasts. It was also important for him that the public could ask

questions regarding Islam. He was active in the Al Azhar Mosque in Jakarta. It became an important center for knowledge transfer.

Hamka was deeply concerned about a growing Westernization and secularism. When he was the head of the religious council of Indonesia, he made a controversial verdict by stating that it is not allowed for Muslims to celebrate Christmas together with Christians. This view was highly sensitive and led to his resignation. On 24th July 1982, he passed away.

1.2. Education in an Islamic Context

Hamka grew up in West Sumatra, the ancestral home of the Minangkabau people. This society is considered to be one of the orthodox Islamic societies in Indonesia and a society that wants to uphold customary traditions (*adat*). In Islam, knowledge is something precious. The scholars are considered to be the heirs of prophets and the people who look for knowledge can expect a huge reward:

Abu Darda (r.a.) said: 'Indeed I heard the Messenger of Allah (s.a.w.) say, "Whoever treads a path in search of knowledge, then Allah makes easy a path for him towards paradise. The angels lower their wings out of approval for the students of knowledge. Indeed, everything in the heavens and earth seek forgiveness to the scholar even the fish in the sea. The virtue of the scholar over the worshipper, is like the full moon over all the other planets. The scholars are inheritors of the Prophets [...]" (Ibn Rajab Al-Hanbali, 2017, p. 20).

This narration illustrates the profound respect afforded to Islamic scholars within the Islamic community. Hamka encountered this during his childhood. His father was respected and sometimes feared due to his stern character. However, the *hadith* also mentions the students. They will be rewarded and encouraged to pursue knowledge.

Examining education from an Islamic perspective raises the inquiry into what constitutes education itself. Syed Muhammad Naquib al-Attas presents the definition: "Education is a process of instilling something into human beings." (Al-Attas, 1999, p. 13). He asserts that a distinction must be made between the process, the content, and the recipient (Al-Attas, 1999). This means it is important for this research article to consider these three points within the approach of Hamka's educational concept.

1.3. Research Objectives

The research objectives of this article are as follows:

- i. To describe the essential features of education according to Hamka.
- ii. To find out how Hamka's educational approach can be implemented within the educational system.

2. Literature Review

The relevant literature has to consider that there are two major sources: first the literature written by Hamka, in which he tries to outline his educational concepts, and second, the publications that analyzed Hamka's ideas about education.

2.1. Hamka's Publications Related to the Field of Education

Hamka looked at the field of education from different angles. He centered his perspective on the broader context. The society itself should transform, and the young generation plays an important role in that transformation process. Many researchers focus on the four non-fictional works *Tasawuf Modern* (Hamka, 2018a), *Falsafah Hidup* (Hamka, 2020a), *Lembaga Hidup* (Hamka, 2023a), and *Lembaga Budi* (Hamka, 2019b). These four books can be considered a *magnum opus* besides his *Tafsir al-Azhar*. However, other significant books thematize the topic of education. A good example is the book *Peribadi* (Hamka, 2023b), in which Hamka analyzes the personality and how it can be attractive to others. Hamka writes:

The set of traits and advantages creates attraction. It can be learned through extensive social interaction, and some are also inherited. The education of parents, school, peers, and social environment - all of them are teachers that form attraction: its strengths and weaknesses (Hamka, 2023b, p. 10) [Translation by the researchers]

This citation is a typical example. Hamka regards education as a crucial element within a broader context, specifically relating to the development of one's character. In the mentioned quotation, he shows that a teacher is not necessarily a person. We can learn from nature, our friends, and so on.

2.2. Scientific Literature About Hamka's Educational Concept

Numerous publications exist regarding Hamka, his perspectives on Sufism, and his literary works. However, his contributions related to education received less attendance. Nonetheless, there are some important publications and discussions in that field. An excellent and detailed concept of Hamka's educational ideal related to Islam was given by Nizar (2012). He asserts that Hamka distinguished between formal education and informal education. The family provides informal education by focusing on the natural disposition (*fitrah*) of the child. For example, the parents encourage the child to pray and behave in a good way. Additionally, there is the school that follows a given syllabus.

Some scientists concentrated on the examination of a particular aspect of Hamka's educational concept. Saputro and Miftahuddin (2024) stress that Hamka focused on character development. It is essential to have a noble character in order to achieve a harmonious way of life within society. However, religion plays an important role. This can be seen particularly in Hamka's ideas about *tasawuf* (Rofi et al., 2019). According to Hamka, *tasawuf* encompasses positive character traits, such as *qanaah*. This term means that a person is content with his or her present situation. Such an internal disposition helps in daily life. On the other side, there are authors who emphasize that Hamka was critical towards the modern education system. Mursal (2023) notes that Hamka cautioned against the materialistic lifestyle that modern education systems propagate. Hamka wanted a kind of holistic education system that integrated fields like character education and social consciousness, too.

The importance of character was mentioned by some authors, and Hamka intended to integrate traditional values like honesty, sincerity, and justice (Yusuf & Kuswandi, 2023). Sukari (2021) noted that a decent way of life will lead to get the pleasure of Allah (swt.). Hamka himself began to teach at the Al-Azhar Mosque (in Jakarta), which later became a

successful foundation. Education was offered from kindergarten to senior high school, and subsequently, the Universitas Al-Azhar Indonesia was established (Hamka, 2008).

In the literature review, it could be seen that there are some research gaps. In general, many researchers have overlooked the literary work of Hamka in the context of education. The literature is often considered in the field of ethics (Abdul Aziz, 2021), Minangkabau studies (Stark et al., 2022), or Sufism (Najib, 2018; Zaprulkhan, 2024). Therefore, it is important to look at Hamka's contribution to the field of education by considering his novels too. This research paper aims to provide suggestions for incorporating Hamka's educational concept into the educational system.

3. Research Method

The research methodology employs library research to analyze relevant works by Hamka in the domain of education. The scientists differ about the number of steps involved in such research. Some assert that there are four steps to consider (Khatibah, 2011), while others propose ten research steps (Sari, 2021). The researchers adhered to the following four steps:

- a) Discovering the literary books of Hamka that thematize the field of education.
- b) In the second step, the researchers wrote out Hamka's most significant statements.
- c) The content was analyzed.
- d) The implementation of Hamka's educational concept is assessed in the last step.

4. Results

Hamka grew up in a traditional Islamic environment, and he could see that some of the educational methods had some deficiencies. There was frequently a tendency among students to simply memorize Islamic texts without engaging in thoughtful reflection on their content. On the other side, there was a group of people who studied in government schools of the colonial power. These students were not connected to religious knowledge, and Hamka feared that their influence could lead to a Westernization and materialistic lifestyle. Therefore, he had to stress that an educational concept should integrate local and religious forms of knowledge.

4.1. Humanity and *Akal* (Intellect)

The intellect (*akal*) is one of the major features that differentiates human beings from animals. Therefore, Hamka stressed that education had to nourish it. Consequently, Islam forbids drugs as these are destroying the *akal* (Hamka, 2020a). In the field of education, Hamka describes an Islamic scholar who memorized a lot of religious knowledge but still could not answer elementary questions:

What he explained was the knowledge he had memorized from the hadith. Later, after he came down from the pulpit, he was asked what the meaning of life was, and he could not give a satisfactory answer because his attention did not reach the point even though the content of his speech was what he had to answer. What was the reason? It was because his speech was something he had memorized, not something he understood! (Hamka, 2020a, pp. 48-49) (Translation by the researchers)

Hamka emphasized that a person should not blindly follow the older generations or ancestors (Hamka, 2018a). It is not recommended to become a so-called *Pak Turut* (a person who just obeys).

Humans were created by God not to become (like) a *Pak Turut* because a *Pak Turut* has the characteristics of livestock. Humans are educated to live so that they can receive lessons and knowledge from nature, from all the events that flow in life, which is like a river flowing downstream (Hamka, 2018a, p. 126) (Translation by the researchers)

The aforementioned quotation is quite intriguing, as Hamka transcends the contemporary notion of education. Hamka refers to nature as a kind of teacher. This concept is widespread in the Minangkabau customs (Navis, 2014). The people can learn from nature. If a certain incident happens, then a person might learn a lesson. An individual should be able to ponder on their own without blindly following another person.

4.2. The Aims of Education According to Hamka

Hamka formulated some aims regarding education. In many of his works, he looked at the constitution of human beings. There is a physical body (*tubuh*) and the soul (*ruh*). For the well-being, it is essential to nourish both elements in a thoughtful manner. In the field of education, the educator must take this into account. For example, if there would be a one-sided perspective, then this would lead to a kind of imbalance. Therefore, Hamka gives some advice. Regarding the physical body, he advises that a person should not take too much medication, follow their desires, sleep too much, and so on (Hamka, 2018a). The soul and the mind should also be developed. Reading could help to develop a creative mind.

Another term that was introduced is the word *fitrah*. It is a person's natural inclination. One major element is the belief in God.

Abu Huraira reported Allah's Messenger (saw.) as saying: The mother of every person gives him birth according to his true nature. It is subsequently his parents who make him a Jew or a Christian or a Magian [...]. (Muslim, 2659) (<https://sunnah.com/muslim:2659a>)

Consequently, one important aim of education is not to go against the *fitrah*. For example, educational institutions must be aware that an exclusive focus on this world, while disregarding the hereafter, would contravene the inherent inclinations of individuals. The students should be encouraged to follow the obligatory acts of worship like praying, fasting, etc.

Another major element that must be nourished by the educator is knowledge. During the colonial times, this was neglected. Nonetheless, it is very important for society.

When a nation is left in ignorance, without sufficient education, and the elderly are left illiterate, the fate of the nation will be ruined (Hamka, 2023a, p. 165) (Translation by the researchers)

This citation of Hamka reveals his profound concern for the welfare of society. The promotion of a Western lifestyle during the colonial era resulted in an increasing emphasis on materialism. However, the happiness that goes along with the fulfillment of

material needs is only for a short moment. Therefore, Hamka introduces his concept of being 'moderate' (*sederhana*) (Hamka, 2020a). As a consequence, the person will try to live in a well-mannered way, and for example, ask for forgiveness if he or she makes a mistake. Such a behavior will lead to a good atmosphere in which the people support each other.

The concept of being modest begins at a young age. The parents have to look at the well-being of the child instead of their own interests. Hamka writes that many parents want their children to follow in the footsteps of their parents, or they want the children to study something that is highly respected in society (Hamka, 2020a). On the other side, there are parents who do not take care of the education of their children. Therefore, Hamka summarizes the aim of education as follows:

Children must be educated and raised according to their talents and abilities that go along in accordance with their abilities and in accordance with the development of the times. The purpose of education is to shape children to become useful members of society in social life. Full of humanity, no matter what their livelihood is, love for brotherhood and independence (Hamka, 2020a, pp. 237-238). (Translation by the researchers)

Education must foster the intellect. Modesty is an essential element of such an education. The educators could serve as a role model. On the other side, children have to know that they are part of a greater society. If they are raised in a village community, they will acquire knowledge through the process of socialization. However, in recent years there has been a trend toward individualization (Beck & Beck-Gernsheim, 2002). In an Islamic community, it is essential to care for others, such as parents and neighbors.

4.3. The Importance of *Akhlak* and Worship

A good character was considered to be important for Hamka. In one narration the following is mentioned:

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, I have only been sent to perfect righteous character." (Ahmad, 8952)
(<https://www.abuaminalias.com/dailyhadithonline/2012/11/02/sent-good-character/>)

In many of his works, Hamka stressed the necessity of being a good person. If someone behaves in a bad way, then this can be a hint that his soul is ill. In Islam, there is a famous narration about a neighbor that was also mentioned by Hamka (2019a). She was very dedicated in worship, but she behaved badly and as a consequence, she will be thrown into hell. However, good behavior without worship would not be sufficient too (Hamka, 1999). One should be aware that the character can be developed. Hamka calls this *riyadah* (*latihan batin*) (Hamka, 2019a). These are exercises that help the inner constitution of a human being. The difficulty is that each individual has different dispositions. For example, someone might not be able to pray in the early morning because he is sleepy and tired. In such a case, he can try to go to bed early in order to change his sleeping habits.

4.4. Educational Ideas in The Literary Work of Hamka

Hamka was a renowned novelist, and in several of his works, the theme of education is significant. One novel is titled *Angkatan Baru* (The Young Generation) (Hamka, 2016). The storyline is as follows:

There are two main protagonists: Syamsiar and Hasan. Syamsiar had studied in a religious school in Padang. She does not respect the traditional way of life, and she reads constantly romantic novels. Many men would like to marry her, yet she declines. The other main character is Hasan. He was a student at the Thawalib school in Padang Panjang. After the return from his studies, he began to teach the children in the village. Syamsiar likes him, and after a while, they marry. Soon Hasan realizes that the marriage is not like he expected. Syamsiar is spoiled and only takes care of her outer appearance while the other family members have to do the daily chores. Hasan has to entertain his wife, who seems to want to live like the main protagonists of the novels that she reads. As a consequence, the children's education in the village is neglected. However, Hasan soon becomes aware of the situation and resumes his previous lifestyle. Syamsiar does not like that and starts to write letters to an old friend who is active as a poet in a newspaper. They write to each other. One day Hasan detects the misbehavior of his wife and contacts the poet. In the end, he even divorces his wife.

The story is quite interesting as both protagonists studied Islam. Nonetheless, their character is very different. Hamka juxtaposes these characters (see Table 1).

Table 1: The Two Major Protagonists of *Angkatan Baru*

Character Traits of Syamsiar	Character Traits of Hasan
She does not care about others.	He cares about the well-being of the children of the village.
She has no objective in life.	According to him, everyone must have a target or ambition.
Syamsiar behaves in an un-Islamic way (looks for another man).	Hasan is loyal and behaves Islamic.
Syamsiar does not respect the traditions.	Hasan respects the traditions.

Table 1 demonstrates how Hasan embodies a virtuous individual with a clear life goal and a commitment to serving society. On the other side, Syamsiar exhibits selfishness and lacks concern for societal needs. Her mother has to cook for her, and her younger sister washes her clothes. Syamsiar's adherence to Western ideals results in a neglect of her familial responsibilities. In the end, her marriage is not successful, and it might be interpreted that Hamka wants to stress that a Western lifestyle is not appropriate. Hasan realizes that education is important for the future of the young generation:

Hasan became disappointed, what kind of education was given by the teachers with high diplomas to their students? Is it enough for a girl to have the tools to navigate life by studying chemistry, natural science, philosophy, and once again, even though there is no formation in the future (and hereafter)? (Hamka, 2016, p. 46) (Translation by the researchers)

To include educational values in novels has some advantages. There are people who are reluctant to read non-fiction books. They prefer novels. Therefore, the usage of novels

gives Hamka the opportunity to express his view about many topics, including education (Stark & Huszka, 2024).

4.5. The Way to Implement Hamka's Educational Concept

There are different ways to implement the educational concept: 1) Maintain or introduce specific teaching subjects. These subjects are necessary in order to develop a good personality and 2) to foster the role of the teachers.

Hamka had teaching positions in various universities, and he could get good ideas in those places. However, the realm of education extends beyond schools or universities. Education begins at home. The family has to teach the basic forms of etiquette. Hamka sees the danger that some parents might spoil their children and give them what they like (Hamka, 2020a). As a result, such children might become spoiled and arrogant. In some of his literary works, like in the mentioned novel *Angkatan Baru*, he describes the behavior of such a person, and in the end, there might be tragic consequences.

During the lifetime of Hamka, he could experience that there are different teaching systems. He rejected a traditional Islamic system that emphasized mere memorization. When he was young, he escaped from such a stringent system, and he began to read novels. By pursuing his interests, he learned that literature helps in many ways. For example, he could see that many novels were translated; therefore, he himself translated important novels like *Laila dan Majnun* as mentioned in his autobiography (Hamka, 2009). Such dedication can be applied to other fields as well. The students should understand their interests and try to pursue the knowledge. However, some subjects are crucial in order to get a balance between the cognitive disposition and the physical condition.

4.5.1. Teaching Subjects Encouraged by Hamka

There are several subjects that should not be neglected even though they might not follow the current teaching trend.

a) History

Hamka was active as a lecturer and educator in different places. Throughout his lifetime he was never against the idea of learning natural sciences besides the Islamic sciences. However, he saw the danger of growing materialism and Westernization.

The Dutch colonial government had a kind of evolutionary understanding that emphasized Western ideas. Therefore, it is crucial to understand that subjects such as history reveal a rich historical heritage within the Malay-speaking world. Hamka himself wrote books like *Sejarah Ummat Islam* (Hamka, 2018b) and *Dari Perbendaharaan Lama* (Hamka, 2020b). In the last-mentioned book, he wrote and analyzed the local history of some Indonesian regions, like, for example, Madura. Such a description should show that the local history and culture are critical. It can be said that Hamka was a kind of predecessor of the idea of teaching the subject 'local culture.' For example, in the homeland of Hamka, the local culture of West Sumatra is taught (Yulfian, n. d).

Hamka wanted to counterbalance the colonial scholars' one-sidedness. Many of them supported the so-called Gujarat hypothesis. Gujarat, a region in India, is posited by these

scholars as the origin of Islam in Indonesia, tracing its roots to the activities of Gujarati merchants. Hamka opposed this idea and gave proof by referring to non-Western sources (Zed, 2018). There were already Arabic settlements on the West Coast of Sumatra in the 7th century. By giving such evidence, he proves that the people must be careful about a Western education that tends to be one-sided. On the other side, there were Indonesian nationalists who stressed that some older kingdoms, like Majapahit, formed the first kind of nationalism. Hamka expressed a notable skepticism regarding such concepts. At times, local rulers sought assistance from foreign powers such as the Portuguese or Dutch. Nevertheless, figures such as Diponegoro (1785-1855) and Imam Bonjol (1772-1864) emerged as national heroes, aspiring to create a government free from colonial domination.

b) Sport/ Physical Education

In the book *Peribadi* (Hamka, 2023b), Hamka stresses the importance of health. Hamka links this to physical education. To achieve a good way of thinking, it is important to have a healthy body. If a person neglects the well-being of the body, it might be problematic to absorb knowledge or to worship, such as during fasting or praying.

Hamka emphasizes the importance of nurturing two essential qualities in a human being: modesty and courage. The Islamic sciences help to understand the meaning of this world and the responsibility that a believer has towards his fellow Muslim. In the book *Falsafah Hidup*, Hamka stresses that sports education might help to become brave (Hamka, 2020a). The reason is that sometimes a person must act bravely to help his team succeed.

Hamka often mentions that nature plays an important part in people's life. In some of his novels, he describes the surroundings in a beautiful way. A person may attain a tranquil mind by contemplating about the beauty of nature and reflecting on creation.

c) Islamic Studies

Even though Hamka wrote about educational concepts in general, he was throughout his life interested in the field of Islamic studies. However, he could see that many people were influenced by a secular education during the colonial time, and even after independence, many people seemed to follow a Western way of life. Hamka described that such people often follow Western ideals and seem to be more Westernized than the Dutch themselves. He calls them 'more Dutch' than the Dutch (Hamka, 1999). They become neglectful. Nonetheless, for a Muslim, the major target should be to go to Paradise. A secular curriculum may not align with religious goals.

In many of his books, Hamka focuses on the importance of a good character. It is closely related to a correct belief. For example, it is essential to accept the situation as it is and not to complain. If someone has internalized Islamic values, then this will lead to a harmonious way of life within society.

d) Foreign Languages

Hamka was genuinely interested in learning foreign languages, particularly Arabic. He read many non-scientific books in Arabic, including works on Western philosophy. When he was a teenager, he tried to learn English in Padang Panjang with Sutan Marajo (Kasim & Muhamad, 2015). Unfortunately, Sutan Marajo had to move to Padang, so he could not

further his studies. A person who acquires a foreign language will comprehend how a person from a distinct cultural background perceives their environment. Hamka writes:

And fathers should tell their children to learn as many foreign languages as possible. This is due to the presence of the word "Arif." Mastery of one tongue (language) leads to an increase in humanity. A person who knows two languages can be seen as having two identities. Moreover, nowadays, the world has become small because of the rapid communication, and there is a lot of interaction between nations. (Hamka, 2023a, p. 273) (Translation by the researchers)

When Hamka was in Mecca, he met Haji Agus Salim who gave him the advice to return to Indonesia. Haji Agus Salim was a famous politician and could speak nine languages (Stark et al., 2024). Hamka respected him and followed his advice to return to Indonesia. If someone knows many languages, then it is possible to read many books and comprehend the perspectives of others.

4.5.2. *The Role of the Teacher*

In the field of education, the teacher has to be a kind of role model. Parents are the first people responsible for education. They can help the children to develop the *akal*. The teacher should encourage the children to use their mind. This will help to recognize 'problematic' knowledge and scholars. For example, Hamka mentions that there are and will be *ulama* who allow things that are actually forbidden. Therefore, the students should be careful with whom they study. Hamka himself mentioned many scholars, who could be role models. His father, for example, went two times to Mecca in order to study with Shaikh Ahmad Khatib al Minangkabawi.

The Islamic teacher could evaluate the level of knowledge of his students and identify their deficiencies. A good teacher should encourage the students to pursue knowledge and permit them to engage in critical contemplation and reflection. In the above-mentioned novel *Angkatan Baru*, Hasan realizes that he has a responsibility towards society. Otherwise, the pupils would get no education and perspective. Hasan's lifestyle during the period in which he disregarded the village children was devoid of blessings and proved detrimental to the community.

5. Conclusion

In this article, the researchers illustrated the educational concept of Hamka. It was discovered that his major objective was to achieve a harmonious way of living together within society. Besides acquiring knowledge, it is also essential to develop a good character. It was discovered that the school curriculum should support some subjects: Sports takes into consideration that the body consists of the physical body and the soul. Both types must be nourished. Hamka also stressed that well-being and harmony must be achieved and maintained. A subject like history could help to get a national consciousness and a feeling of being part of a greater nation. Islamic studies help to understand that there is not only life in this world but also life in the hereafter. In order to be successful both in this life and the afterlife, it is important to behave in a good way.

This article also shows that Hamka was aware that some readers preferred to read novels. Therefore, he drew a contrast between an ideal way of life and 'bad' behavior that solely revolves around a materialistic lifestyle. The novel *Angkatan Baru* was a good example

that illustrated Hamka's intention of getting a critical consciousness among the readers. They should see what kind of behavior could be detrimental to society, and they could also detect that education plays an essential role.

Ethics Approval and Consent to Participate

The researchers used the research ethics provided by the Research Ethics Committee of Universiti Malaysia Kelantan. It was library research and did not involve any participants.

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Conflict of Interest

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