

The Objectives of Islamic Education from Buya Hamka's Perspective and Their Relevance to Contemporary Islamic Education

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Abstract:

This study aims to examine the objectives of Islamic education from the perspective of Buya Hamka and to analyze their relevance to contemporary Islamic education. This research employs a qualitative approach with a library research design. The data sources consist of primary and secondary sources. Data were collected through documentation and literature review. The data were analyzed using content analysis through data reduction, thematic categorization, interpretation, and conclusion drawing. The findings reveal that the objectives of Islamic education in Buya Hamka's perspective emphasize the formation of individuals who possess faith, knowledge, noble character, independence of thought, and social responsibility. Education is not merely understood as a process of knowledge transmission, but as the cultivation of the soul, intellect, and conduct, enabling human beings to know Allah and live with dignity. Hamka's thought remains relevant to contemporary Islamic education as it addresses issues such as moral decline, the dominance of cognitive-oriented education, the lack of digital ethics, and the need to strengthen character education. Therefore, Hamka's concept of education can serve as a foundation for developing Islamic education that is integrative, humanistic, religious, and adaptive.

Keywords: *Islamic Education; Buya Hamka; Morality; Contemporary Education.*

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2nd International Conference on Islamic Community Studies (ICICS)

Theme: History of Malay Civilisation and Islamic Human Capacity and Halal Hub in the Globalization Era

INTRODUCTION

Islamic education holds a strategic position in shaping individuals who possess faith, knowledge, noble character, and social responsibility. It does not merely aim to transfer knowledge, but also to cultivate the human personality in a holistic manner. In Islam, education is directed toward forming individuals who know Allah, understand the purpose of life, develop intellectual potential, uphold moral values, and contribute positively to society. Therefore, the objectives of Islamic education are always closely related to the formation of a complete human being who maintains a balance among spiritual, intellectual, moral, and social dimensions (Fattah Santoso & Khoirudin, 2018).

Buya Hamka's thought occupies an important position in the discourse of Islamic education. Hamka is widely known as a Muslim scholar, literary figure, Qur'anic exegete, and Islamic thinker who paid considerable attention to the formation of the soul, moral character, freedom of thought, and human responsibility. His educational thought is rooted in the Islamic worldview, which regards human beings as rational, faithful, and moral creatures. For Hamka, education must guide individuals to know God, refine their character, use reason properly, and live independently and beneficially. These ideas remain relevant to be revisited amid contemporary social changes and the challenges facing Islamic education today (Abdullah, 2023).

The main problem in contemporary Islamic education can be seen in the gap between the ideal objectives of Islamic education and the educational practices currently taking place. Theoretically, Islamic education emphasizes the integration of faith, knowledge, and moral character. In practice, however, education often tends to prioritize cognitive achievement, academic scores, and administrative orientation. Moral character, spiritual depth, learning etiquette, and social awareness have not always become central elements of strong educational cultivation. This condition indicates a theoretical gap, namely the discrepancy between the ideal concept of Islamic education and the implementation of educational objectives within modern educational institutions (Lupiah, 2025).

Studies on Buya Hamka have extensively discussed his Qur'anic exegesis, Sufism, literature, and socio-religious thought. However, studies that specifically connect the objectives of Islamic education according to Buya Hamka with the problems of contemporary Islamic education still require further development. Meanwhile, from an empirical perspective, Islamic educational institutions face various issues related to students' character, weak moral discipline, the influence of digital media, individualism, and the declining respect for teachers and knowledge. These problems call for a re-examination of the thought of Indonesian Islamic figures who possess strong moral, spiritual, and intellectual foundations (Rahman et al., 2025).

Several relevant studies indicate that Hamka's thought makes an important contribution to the formation of moral character, spiritual education, freedom of thought, and the strengthening of the values of *tawhīd* in life. Studies on Islamic education also affirm that the objectives of education should not be limited to academic intelligence, but should be directed toward the formation of faithful and morally upright individuals. However, this study seeks to place particular emphasis on the objectives of Islamic education according to Buya Hamka and their relationship to the needs of contemporary Islamic education (Hanzalah & Harahap, 2025).

This study aims to analyze the concept of the objectives of Islamic education from Buya Hamka's perspective and to explain its relevance to contemporary Islamic education. This research is important because it can provide a conceptual foundation for the development of Islamic education that is more holistic, humanistic, religious, and adaptive to the changing times. Furthermore, this study is expected to reinforce the orientation of Islamic education so

that it does not become confined merely to technical aspects, but remains grounded in the formation of faith, moral character, knowledge, and humanitarian responsibility.

LITERATURE REVIEW

Islamic education is a process of human development based on the values of Islamic teachings so that all human potentials can develop in a balanced manner. Islamic education is not only related to religious instruction in a narrow sense, but also encompasses the entire process of shaping the Muslim personality (Ali Al-Jumbulati, 2002).

2.1 The Concept of the Objectives of Islamic Education

The objective of Islamic education is to form human beings who maintain a good relationship with Allah, with fellow human beings, with nature, and with themselves (Danny Abrianto, Tumiran, 2024). Therefore, Islamic education contains spiritual, intellectual, moral, social, and practical dimensions. In the Islamic perspective, human beings are created with the potentials of reason, heart, physical body, and spirituality. These potentials need to be directed through education so that human beings are able to carry out their duties as servants of Allah and as khalīfah on earth. Islamic education aims to instill awareness of tawḥīd as the foundation of life. Tawḥīd is not merely a theological belief, but also a moral and social foundation. A person who upholds tawḥīd will view knowledge, work, social relations, and life responsibilities as part of devotion to Allah (Fuady, 2016).

The Qur'an emphasizes the importance of forming human beings who possess both knowledge and faith. Allah states this in QS. Al-Mujādilah verse 11 (Agama, 2019). This verse indicates that Islamic education integrates faith and knowledge. Knowledge without faith may lose its moral direction, while faith without knowledge may weaken human capacity to understand life. Therefore, the objective of Islamic education is not only to produce intelligent individuals, but also to develop human beings who possess spiritual orientation and ethical responsibility (Hidayat, 2019).

The objective of Islamic education is also related to the formation of moral character. Morality becomes a primary indicator of educational success because true knowledge should give rise to good conduct. Islamic education rejects the separation between knowledge and behavior. Learners are not only required to know what is good, but also to habituate themselves to practicing goodness. In this context, Islamic education must cultivate adab, discipline, honesty, responsibility, simplicity, and social concern (UUD No 20 Tahun 2003, 2003).

Islamic education also aims to form individuals who are able to think critically and use reason properly (Abdi Syahril Harahap, 2020). Islam does not reject rationality. On the contrary, Islam encourages human beings to read, observe, understand, and derive lessons from life. The command to read in QS. Al-'Alaq verses 1–5 serves as an important foundation for the Islamic scholarly tradition:

إِفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ ۚ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ
Meaning: “Read in the name of your Lord who created. He created humankind from a clot. Read, and your Lord is the Most Noble. He who taught by the pen. He taught humankind what they did not know” (Agama, 2019).”

This verse provides the foundation that Islamic education must develop a culture of knowledge. However, scholarly activities must remain grounded in divine consciousness. The phrase “in the name of your Lord” indicates that knowledge must not be separated from divine values (Shihab, 2007).

2.2 Buya Hamka's Thought on Islamic Education

Buya Hamka views education as a process of shaping the human soul, intellect, and moral character. Education should not be understood merely as a school-based activity, but as a long-term effort to form individuals who know themselves, know their God, and are able to live with dignity. In Hamka's thought, human beings possess great potential for development; however, this potential must be guided by faith, knowledge, and moral character (Hasibuan, 2025).

One of the core elements of Hamka's educational thought is the importance of moral character formation. Moral character does not stand outside religion, but represents the concrete manifestation of religious understanding. According to Hamka, Islamic education must produce individuals who are honest, courageous, steadfast, humble, and responsible. Education that produces intelligence without morality may endanger social life. Therefore, education must instill moral values from the outset (Siregar, 2023).

Hamka juga menekankan pentingnya kemerdekaan jiwa dan kemandirian berpikir. Hamka also emphasizes the importance of spiritual independence and independent thinking. Education must not produce passive individuals who merely follow without understanding. Learners need to be trained to think, question, evaluate, and make decisions based on knowledge and religious values. In this regard, Hamka's thought is in line with the principles of Islamic education, which value reason as a gift from Allah. Reason must be used to seek truth, not to justify desire.

From Hamka's perspective, the objective of Islamic education is also related to the formation of a personality that is close to Allah. Closeness to Allah is not only demonstrated through formal worship, but also through honesty, earnestness in learning, hard work, and concern for others. Education must build the awareness that all human activities possess the value of worship when carried out with sincere intention and proper conduct (Sa'id, n.d.).

Hamka gives great attention to the relationship between knowledge and action. Knowledge must give rise to beneficial deeds. Good education does not merely enable a person to speak about goodness, but also enables them to practice goodness in life. Therefore, the objective of Islamic education according to Hamka can be understood as the process of forming individuals who possess faith, knowledge, noble character, spiritual independence, and social responsibility. Learners must be regarded as human beings with potential, not merely as objects of instruction. Teachers serve as guides, role models, and moral directors. The relationship between teachers and learners must be built upon compassion, exemplary conduct, discipline, and respect for knowledge. Thus, education becomes a process of cultivation that touches the intellect, the heart, and behavior (Herlina, 2024).

2.3 The Relevance of Buya Hamka's Thought to Contemporary Islamic Education

Contemporary Islamic education faces complex challenges. The development of digital technology, cultural globalization, economic competition, and social change has influenced the orientation of education. Many educational institutions are required to produce graduates who are competitive, skilled, and adaptive. Such demands are important; however, Islamic education must not lose its fundamental orientation, namely the formation of individuals who possess faith, knowledge, and noble character (Abdul Nasir, 2025).

Di tengah pendidikan yang sering berorientasi pada prestasi akademik, konsep Hamka Amid education that is often oriented toward academic achievement, Hamka's concept reminds us that educational success is not measured solely by grades, diplomas, or work-related skills. Education must be assessed through changes in moral character, clarity of thought, responsibility, and the ability of learners to live properly (Rahman, 2019). Another aspect of relevance can be seen in the importance of character education. Moral crises, bullying, academic dishonesty, low levels of digital etiquette, and weak social responsibility indicate that character education remains an urgent need. Values such as honesty, discipline, courage,

simplicity, patience, and responsibility can be integrated into learning, school culture, and teachers' exemplary conduct (Harmita et al., 2022).

Hamka's thought is also relevant to the need to strengthen moderate religious literacy. Contemporary Islamic education needs to form learners who understand religion deeply, are not rigid, and are not easily influenced by extremist ideologies. Hamka is known as a figure who combined breadth of knowledge, spiritual depth, and openness of thought. This model of thinking can help Islamic education form learners who are religious, rational, and tolerant.

In the digital era, the concepts of spiritual independence and independent thinking emphasized by Hamka are also highly important. Learners live amid a rapid flow of information. They can easily accept information without verification. Therefore, Islamic education needs to train critical thinking skills, media ethics, and digital responsibility. Contemporary education often separates general knowledge from religious knowledge. As a result, learners may understand knowledge technically, but do not always possess ethical awareness in using that knowledge. Islamic education needs to integrate the values of *tawhīd*, *adab*, and social responsibility into all areas of learning (Nia Rahayu Sanjaya, 2025).

Hamka's thought also contributes to strengthening the role of teachers. In Islamic education, teachers do not merely deliver instructional material, but also serve as role models. Current educational challenges show that learners do not only need information, because information is already easily accessible. They need guides who are able to provide direction, instill values, and become examples. In this context, Hamka's thought on morality and exemplary conduct is highly relevant to strengthening the professionalism of Muslim teachers (Panggabean et al., 2024).

METHOD

This study employs a qualitative method with a descriptive-analytical approach (Swendra, 2018). This method was selected because the study focuses on understanding the concepts, ideas, and relevance of a figure's thought to contemporary Islamic education. This study does not aim to measure relationships between variables statistically, but rather to interpret the meaning of the objectives of Islamic education from Buya Hamka's perspective based on written sources. This type of research is library research (Ahmad, 2003).

The data sources consist of primary and secondary sources. The primary sources are Buya Hamka's works that contain ideas on education, morality, human beings, religion, and social life. The secondary sources include books on Islamic education, journal articles, previous research findings, and contemporary literature discussing the objectives of Islamic education and the challenges of present-day Islamic education (Akbar, 2009).

Data collection was carried out through documentation and literature review. The researcher collected, read, recorded, and classified data related to the objectives of Islamic education, Buya Hamka's thought, and its relevance to contemporary Islamic education. The collected data were then organized thematically to facilitate the analysis process (Harahap, 2006).

Data analysis was conducted using content analysis. The stages of analysis included data reduction, data presentation, thematic categorization, interpretation of meaning, and conclusion drawing. The researcher examined Hamka's ideas in depth and then connected them with the concept of Islamic education and the needs of contemporary education. Data validity was maintained through source triangulation, persistent reading, examination of consistency across texts, and the use of relevant literature (Matthew B. Miles, A. Michael Huberman, 2014).

RESEARCH FINDINGS

4.1 The Objectives of Islamic Education from Buya Hamka's Perspective

The findings of this study indicate that the objectives of Islamic education according to Buya Hamka cannot be separated from the Islamic view of human beings as creatures endowed with reason, heart, soul, and moral responsibility. In Hamka's view, education is not merely a school-based activity, but a comprehensive process of human formation aimed at enabling individuals to establish a good relationship with Allah, fellow human beings, the environment, and themselves. Therefore, Islamic education must be directed toward the cultivation of faith, the development of knowledge, the formation of moral character, freedom of thought, and the capacity to live responsibly.

The findings reveal that Hamka places *tawhīd* as the primary foundation of education. *Tawhīd* is not merely a theological belief, but also a source of values that guides ways of thinking, behaving, and acting. An educated human being in Islam is one who is able to make all activities of life part of devotion to Allah. In this context, education must not stop at intellectual ability, but must also form spiritual and moral awareness.

Hamka emphasizes the importance of reason and knowledge. Islamic education must encourage learners to think, read, understand, and evaluate matters properly. However, the use of reason must not be separated from faith and moral character. Reason that is not guided by religious values may lead human beings to arrogance, while knowledge that is not accompanied by moral character may cause social harm. Thus, the objective of Islamic education according to Hamka is to form individuals who are both intelligent and civilized. These research findings can be summarized in the following table.

NO.	ASPECTS OF THE OBJECTIVES OF ISLAMIC EDUCATION	RESEARCH FINDINGS FROM BUYA HAMKA'S PERSPECTIVE	EDUCATIONAL MEANING
1	Tawhīd	Education is directed toward introducing human beings to Allah and building the awareness that life is an act of worship.	Tawhīd serves as the moral, spiritual, and social foundation of education.
2	Knowledge and Reason	Education must develop the ability to think, read, reason, and seek truth.	Knowledge must be used properly and must not be separated from religious values.
3	Moral Character	Education aims to form noble character, honesty, responsibility, courage, and humility.	The success of education is measured by behavioral transformation.
4	Spiritual Independence	Education must not form passive individuals, but rather independent human beings who are capable of making decisions.	Learners are trained to think critically and not to easily follow their desires.
5	Social Responsibility	Education must produce individuals who are beneficial to society.	Knowledge and faith must be reflected in social action.

Based on the table, it can be understood that the objectives of Islamic education according to Buya Hamka are integrative in nature. Education does not separate faith from knowledge, reason from the heart, or personal piety from social responsibility. Hamka views a successfully educated person not merely as one who is academically intelligent, but also as one who possesses a clear direction in life, noble character, independence of thought, and concern for society. Thus, Islamic education from Hamka's perspective is oriented toward the formation of a complete human being who is able to live religiously, rationally, morally, and beneficially.

4.2 The Relevance of the Objectives of Islamic Education from Buya Hamka's Perspective to Contemporary Islamic Education

Buya Hamka's thought has strong relevance to contemporary Islamic education. This relevance can be seen in the current need for education that does not merely emphasize academic achievement, but also strengthens character formation, spirituality, adab, and social responsibility. Contemporary Islamic education faces various challenges, including the dominance of grade-oriented education, weak adab among students, the influence of digital media, the lack of exemplary conduct, and the tendency to separate general knowledge from religious values.

Hamka's ideas show that Islamic education must restore moral character as the center of educational cultivation. Education that merely pursues intelligence without moral character has the potential to produce individuals who are intellectually capable but lack moral direction. This thought is relevant to the current educational context, in which student success is often measured by scores, rankings, and administrative achievements, while changes in attitude and moral maturity do not always receive primary attention. Hamka's values remain appropriate for addressing problems related to students' character. Teachers are not only required to deliver instructional materials, but also to serve as role models in attitude, speech, discipline, and responsibility. This is in line with Hamka's view that teachers play an important role as guides for students' reason, heart, and moral character.

Contemporary Islamic education demonstrates a strong correspondence between present educational needs and Hamka's ideas. Contemporary education requires the integration of religious literacy, critical thinking skills, digital ethics, and character education. Hamka's thought on spiritual independence and independent thinking can serve as a foundation for strengthening learners so that they are not easily influenced by unverified flows of information.

The findings of the study regarding the second research problem can be explained in the following points.

- a.1.1 Contemporary Islamic education requires a more balanced orientation among cognitive, spiritual, moral, and social aspects.
- b.1.2 Hamka's thought is relevant for strengthening character education because it emphasizes honesty, responsibility, courage, simplicity, and moral character.
- c.1.3 Hamka's idea of spiritual independence corresponds to the needs of learners in the digital era, enabling them to think critically and not easily follow misleading information.
- d.1.4 The concept of integrating faith, knowledge, and action can serve as a foundation for reducing the dichotomy between religious knowledge and general knowledge.
- e.1.5 The role of teachers as role models is highly important because learners do not only need information, but also figures who provide moral direction.

The relevance of Buya Hamka's thought to contemporary Islamic education lies in its ability to provide both conceptual and practical direction. Islamic education today needs to reinforce its fundamental objective, namely to form human beings who possess faith, knowledge, noble character, independence, and responsibility. Hamka's thought can serve as a reference for developing Islamic education that is not only adaptive to the developments of the times, but also firmly grounded in the values of *tawhīd* and moral character.

4.3 Forms of Developing the Objectives of Islamic Education from Buya Hamka's Perspective in Responding to the Challenges of Contemporary Islamic Education

The development of the objectives of Islamic education from Buya Hamka's perspective can be carried out through four main directions: strengthening tawhīd, cultivating moral character, developing critical reason, and forming social responsibility. These four directions are interrelated and cannot be separated from one another. Tawhīd serves as the value foundation, moral character becomes the manifestation of behavior, reason functions as a tool for understanding knowledge and life, and social responsibility serves as evidence that education produces real benefits for society.

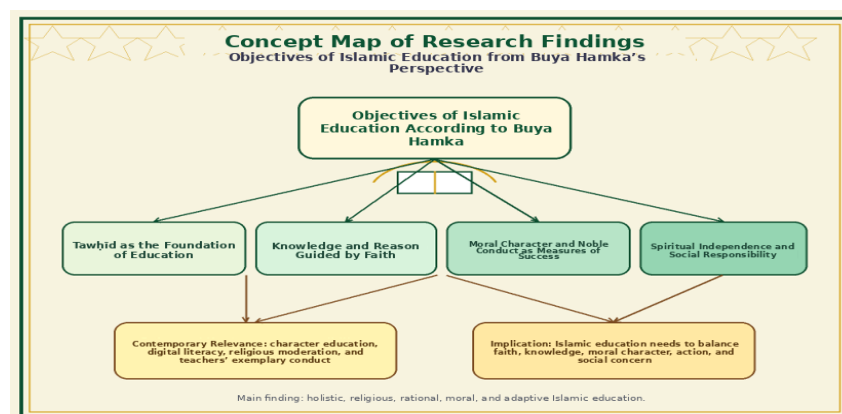
In the context of contemporary Islamic education, the strengthening of tawhīd needs to be carried out not only through theoretical religious instruction, but also through the habituation of religious attitudes in daily life. Learners need to be guided to understand that studying, working, interacting, and using technology are all part of their responsibility to Allah. Thus, Islamic education does not merely form learners who understand religious teachings, but also enables them to make religious values a guide in life.

The cultivation of moral character is the next important aspect. The findings of this study indicate that morality in Hamka's thought is not merely a subject matter, but the core indicator of educational success. Therefore, Islamic educational institutions need to build a school or campus culture that instills adab toward teachers, academic honesty, responsibility in completing tasks, discipline, politeness in communication, and concern for others. Moral character must be present in learning activities, teachers' exemplary conduct, organizational activities, and students' social interactions.

The development of critical reason is also an important finding in this study. Hamka did not envision education that makes learners passive and merely accept information without thinking. Education must train learners to read, ask questions, evaluate, and make decisions based on knowledge and religious values. This is highly relevant in the digital era because learners are confronted with a rapid flow of information that is often unverified. Islamic education needs to equip learners with digital literacy, media ethics, and an awareness of using technology responsibly.

Furthermore, social responsibility needs to become part of the objectives of Islamic education. Good education does not only produce individuals who are personally pious, but also individuals who bring benefit to their families, schools, communities, and nation. Hamka's thought emphasizes that knowledge must give rise to action. Therefore, Islamic education needs to develop learning activities that connect knowledge with social practice, such as environmental awareness, humanitarian activities, community service, and the habituation of mutual cooperation.

Concept Map of Research Findings



The concept map shows that the core of Buya Hamka's thought on Islamic education lies in the formation of a complete human being. This objective is elaborated through tawhīd, knowledge and reason, moral character, spiritual independence, and social responsibility. All of these aspects are connected to the needs of contemporary Islamic education, such as character education, digital literacy, religious moderation, and the strengthening of teachers' exemplary conduct.

CONCLUSION

Based on the research findings, it can be concluded that the objectives of Islamic education from Buya Hamka's perspective possess a holistic and profound orientation.

1. Islamic education aims to form individuals who uphold tawhīd, namely human beings who make faith the foundation of their thinking, attitudes, and actions.
2. Islamic education must develop knowledge, reason, and moral character in a balanced manner so that learners are not only intelligent, but also civilized and responsible.
3. Hamka's thought is relevant to contemporary Islamic education because it is able to address issues such as weak character formation, the negative influence of digital media, and the dominance of academic-oriented education.

Buya Hamka's thought can serve as a conceptual foundation for developing Islamic education that is religious, rational, humanistic, and adaptive to the changing times, without losing the values of tawhīd and moral character.

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