Hamka's Ethical Thought and the Transformation of the Islamic Education Curriculum in Indonesia

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ABSTRACT: The transformation of the Islamic education curriculum in Indonesia faces challenges in strengthening students' character development amid globalization, social change, and various moral crises. This study aims to analyze the relevance of Buya Hamka's ethical thought in *Falsafah Hidup* to the transformation of the Islamic education curriculum in Indonesia. This study employs a literature review method using a figure-based approach and conceptual analysis. Data were collected through document analysis of Buya Hamka's works and relevant scholarly literature, then analyzed thematically and validated through source triangulation. The findings indicate that Buya Hamka positions ethics as a central component of education that must be internalized through a balance between rational and spiritual dimensions. His ethical thought is relevant to curriculum transformation, particularly through the integration of moral values into learning, the strengthening of experiential learning, the strengthening of teachers' roles as moral exemplars, and the development of character-oriented assessment systems. This study proposes a framework for integrating Hamka's moral values into curriculum development and highlights their potential contribution to developing *insan kamil*: individuals who are knowledgeable, morally upright, and responsive to contemporary challenges. The findings affirm that Buya Hamka's thought remains relevant as a philosophical foundation for a holistic Islamic education curriculum.

Transformasi kurikulum pendidikan Islam di Indonesia menghadapi tantangan dalam memperkuat pembentukan karakter peserta didik di tengah globalisasi, perubahan sosial, dan berbagai krisis moral. Penelitian ini bertujuan untuk menganalisis relevansi pemikiran akhlak Buya Hamka dalam Falsafah Hidup terhadap transformasi kurikulum pendidikan Islam di Indonesia. Penelitian ini menggunakan metode studi kepustakaan (library research) dengan pendekatan studi tokoh dan analisis konseptual. Data dikumpulkan melalui studi dokumentasi terhadap karya-karya *Buya Hamka dan literatur ilmiah yang relevan,* Data tersebut kemudian dianalisis secara tematik dan diuji keabsahannya *melalui triangulasi sumber. Hasil penelitian menunjukkan bahwa Buya Hamka menempatkan akhlak sebagai unsur inti pendidikan yang harus diinternalisasikan* melalui keseimbangan antara dimensi rasional dan spiritual. *Pemikiran akhlaknya* relevan dengan transformasi kurikulum *melalui integrasi nilai-nilai akhlak dalam pembelajaran, penguatan pembelajaran berbasis pengalaman,* penguatan peran guru sebagai teladan*, serta pengembangan* istem penilaian berorientasi pada pembentukan karakter. *Penelitian ini menawarkan kerangka integrasi nilai-nilai akhlak Hamka dalam pengembangan kurikulum dan* menegaskan kontribusi pemikiran tersebut *dalam membentuk insan kamil: yaitu individu yang berilmu, berakhlak mulia, dan responsif terhadap tantangan zaman. Temuan penelitian ini menegaskan bahwa pemikiran Buya Hamka tetap*

relevan sebagai landasan filosofis bagi pengembangan kurikulum pendidikan Islam yang holistik.

Keywords*: Buya Hamka, morality, character education, Islamic curriculum, curriculum transformation.*

I. INTRODUCTION

Islamic education in Indonesia faces various challenges in strengthening students' character amid the tide of globalization and the development of digital technology. Various studies indicate the continued presence of bullying, low academic integrity, a decline in social responsibility, and a tendency toward individualistic behavior among students (Ulya & Syafei, 2022). Data from the Indonesian Child Protection Commission (KPAI) shows that in 2023, there were 329 complaints related to the education sector, with bullying cases ranking among the highest in educational institutions (Komnas Perempuan, 2025). Furthermore, results from the KPK's 2024 Education Integrity Assessment survey indicate that 44.75% of students admitted to having cheated even though they knew the act was wrong, while 38.4% admitted to having asked others to complete their assignments (Komisi Pemberantasan Korupsi, 2025). These data suggest that educational challenges are not limited to academic aspects but also pertain to the development of students' character and integrity. This situation indicates that the educational process has not yet fully succeeded in optimally integrating moral and character aspects into learning. Islamic education in Indonesia continues to evolve in response to social, cultural, and global challenges. This situation demands curriculum reform so that the learning process focuses not only on the mastery of knowledge but also on the character and moral development of students (Safira & Malasi, 2026).

In line with these conditions, various studies emphasize that character education needs to be systematically integrated into the curriculum to produce students who are not only intellectually superior but also possess good moral character (Hamka, 2020). In the context of Islamic education, one prominent figure who emphasized moral development is Buya Hamka. Therefore, moral and ethical values such as honesty, responsibility, empathy, justice, and tolerance should be systematically integrated into learning objectives, instructional strategies, and assessment systems. These values can be implemented through various approaches, such as thematic learning, service-learning projects, ethics-based case studies, and structured reflective activitie. In this context, teachers do not merely act as content deliverers but also as facilitators and role models for students. Furthermore, synergy between schools, families, and religious communities is a crucial factor in reinforcing the internalization of these values beyond the classroom environment. Additionally, contextual teaching materials based on field research must be provided, and teachers' professionalism must be continuously enhanced through training, workshops, and collaboration among education stakeholders (Sapruddin, 2024). Through these initiatives, Islamic education is expected to develop a generation that is not only intellectually competent but also demonstrates noble moral character, is capable of responding to global developments, and makes positive contributions to society through innovation and leadership rooted in religious values (Salamudin & Alidia, 2025).

One of the key figures in the development of Islamic ethical thought is Buya Hamka. In his major work, *Falsafah Hidup*, Buya Hamka presents an ethical framework that is not only normative but also contextual and relevant to the complexities of modern life. The selection of Hamka's thought as the focus of this study is based on its distinctive

characteristics, particularly its holistic integration of Islamic, humanistic, and modern perspectives. In contrast to approaches that primarily emphasize normative and theological dimensions, Hamka developed a concept of *akhlak* that is concerned not only with the relationship between human beings and God but also with social responsibility, intellectual development, and moral awareness within society. Buya Hamka offers an ethical perspective that is contextual and relevant to contemporary educational challenges, particularly in addressing moral crises, social change, and the demands of globalization. This uniqueness makes Buya Hamka's thought significant for examination as a philosophical foundation for the transformation of the Islamic education curriculum, which is oriented toward the holistic character development of students. Buya Hamka emphasizes the importance of balancing human relationships with God, fellow humans, and nature as the foundation for the formation of a well-rounded personality (Dwi Fazri et al., 2023). Ethics is not merely understood as a set of rules, but as a worldview that grows from spiritual depth, social awareness, and responsibility toward the environment, as reflected in daily life practices.

Buya Hamka places ethics at the core of Islamic education. He asserts that knowledge without ethics has the potential to cause harm, while strong ethics can direct knowledge and power toward goodness and the common good (Fikri Arifin, 2024). This concept provides an important foundation for transforming the Islamic education curriculum toward a stronger focus on character development rather than solely on cognitive development. By integrating moral values such as honesty, respect, social concern, and environmental responsibility, a curriculum informed by Hamka's thought is expected to develop a generation that is not only intellectually capable but also morally upright, principled, and capable of making positive contributions in response to the challenges of globalization. Therefore, Hamka's ethical philosophy in his work remains relevant as a reference for designing visionary and effective Islamic education for the future (Syafira Antonia et al., 2025).

Within the framework of curriculum reform in Islamic education in Indonesia, Hamka's thought is relevant for re-examination. This is due to the perception that the existing curriculum has not been fully effective in shaping the strong character of students (Kumalasari & Wibowo, 2021). Therefore, the integration of Hamka's ideas can contribute to the formulation of learning objectives that position *akhlak* as a core competency, link religious teachings to contemporary realities, and emphasize a balance among spiritual, social, and ecological dimensions. The application of Hamka's thought in educational practice requires adjustments in teaching methods, learning materials, and assessment practices. Teachers are expected to serve as facilitators and role models who can translate philosophical values into concrete learning experiences through approaches such as ethics-based case studies, service-learning activities, and guided reflective activities. Furthermore, collaboration between schools, families, religious leaders, and local communities is key to strengthening the internalization of values beyond the classroom (Karima, 2025). Policy support, the availability of contextual teaching materials, and professional development programs for educators, coupled with an evaluation system that assesses changes in attitudes and behavior, are essential prerequisites for the sustainable integration of Hamka's values into the curriculum and for fostering a generation that is knowledgeable, virtuous, and prepared to face the complexities of the modern era . Reassessing the relevance of Hamka's ethical thought, as presented in *Falsafah Hidup*, for the transformation of the Islamic education curriculum is important. Hamka conceptualizes *akhlak* not merely as a set of formal rules of conduct but as an integrated expression of faith, knowledge, and righteous action in everyday life (Nurfizri et al., 2023).

By drawing on concepts such as *insan kamil*, or the complete human being, social responsibility, and the importance of intention and sincerity in performing virtuous actions, these concepts can provide a foundation for the design of an Islamic education curriculum that not only responds to contemporary developments but also develops a generation characterized by noble character, integrity, and spiritual depth.

Integrating Buya Hamka's ethical values into the objectives, content, and learning strategies of Islamic Religious Education can strengthen the character development of students in facing modern challenges, such as moral crises, social disintegration, and the unchecked flow of globalization that lacks cultural and religious value filters. Thus, an Islamic Education curriculum grounded in this philosophy is expected to produce individuals who are not only intellectually intelligent but also civilized and capable of making tangible contributions to society, both at the local and global levels

Various previous studies have examined Buya Hamka's thought from the perspectives of character education, moral education, and the philosophy of Islamic education. The study by Nurhalizah et al. (2025) highlights Buya Hamka's ethical concepts related to character formation. However, an important research gap remains. Most existing studies are limited to descriptive or conceptual discussions of Hamka's thought without translating it into practical curriculum development. To date, no identified study has developed a concrete model or operational framework for transforming the Islamic education curriculum based on Hamka's thought. This study addresses this gap by offering a systematic integration framework that translates Buya Hamka's core ethical values into curriculum components, including learning objectives, instructional materials, teaching methodologies, and evaluation systems.

Given these conditions, there is a research gap that needs to be addressed, namely an analysis of the relevance of Buya Hamka's ethical thought as a conceptual foundation for the transformation of the Islamic education curriculum. The novelty of this study lies in the effort to formulate a framework for integrating Buya Hamka's ethical values into curriculum development oriented toward the holistic character formation of students. Therefore, this study aims to analyze the relevance of Buya Hamka's ethical thought in his work Falsafah Hidup to the transformation of the Islamic education curriculum in Indonesia.

II. METHOD

This study employs a literature review method using a figure-centered approach. This approach is used to examine Buya Hamka's thoughts on moral education as outlined in his work Falsafah Hidup. To understand the concepts put forward by Hamka and their relevance to the transformation of the Islamic education curriculum, this study also employs a conceptual analysis of the moral values that are the focus of the study. The focus of the study is directed at Buya Hamka's moral philosophy and its relevance to the transformation of the Islamic education curriculum in Indonesia. The primary data source for this study is Buya Hamka's book Falsafah Hidup as the main reference. Meanwhile, secondary data sources consist of scholarly articles, books, and previous research findings that discuss Hamka's thought, moral education, and the development of the Islamic education curriculum. Data were collected through documentation techniques by examining and identifying concepts relevant to the research focus (Sugiyono, 2024).

The data collected through documentation techniques was subsequently analyzed using content analysis based on the qualitative model developed by Miles, Huberman, and Saldana, following three stages that proceeded simultaneously. The first stage is data

condensation, in which the researcher selects, simplifies, and focuses the data drawn from *Falsafah Hidup* to identify key concepts such as sincerity (*ikhlāṣ*), patience (*ṣabr*), detachment from worldly excess (*zuhd*), and social responsibility. The second stage is data display, which involves systematically organizing the identified data according to the main components of the Islamic education curriculum, namely objectives, content, methods, and assessment. The final stage is drawing conclusions and verification, in which the researcher seeks deeper meaning, notes patterns of relationships, and formulates final conclusions regarding the relevance and conceptual framework of Buya Hamka's thought in the transformation of the Islamic Education curriculum in Indonesia (Miles et al., 2014).

Data validity in this study was ensured through source triangulation, which involved comparing and confirming data from various relevant literature sources, including both primary and secondary sources (Moleong, 2017). Additionally, the researcher enhanced the thoroughness of the literature review by conducting an in-depth analysis of Buya Hamka's works as well as various previous studies related to moral education and the development of Islamic education curricula. This step was taken to ensure the consistency, credibility, and accuracy of the interpretation of the analyzed data.

III. RESULT AND DISCUSSION

Relevance of Buya Hamka's Ethical Thought and Islamic Education Curriculum

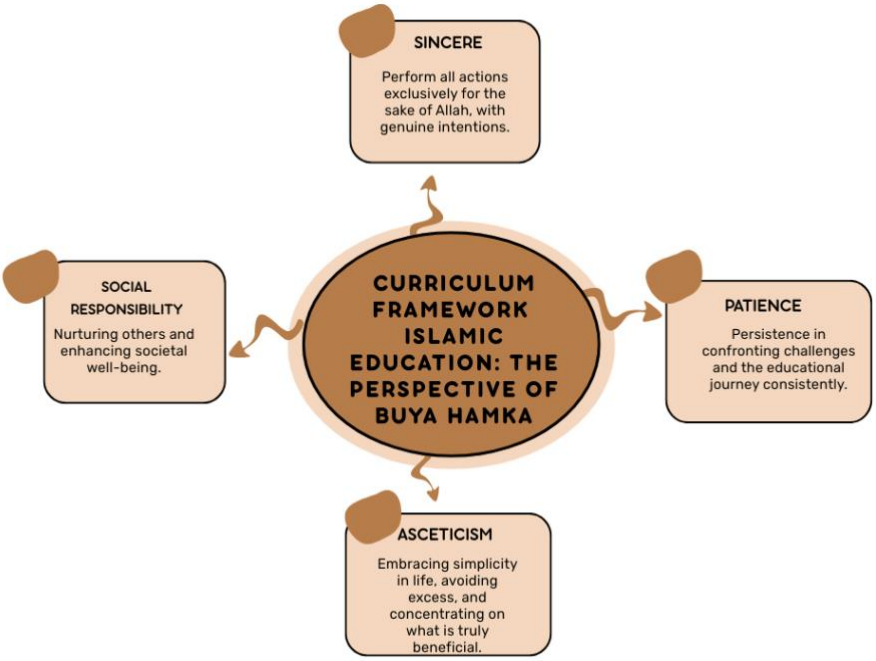


Figure 1. *Relevance of Buya Hamka's Ethical Thought to Islamic Education Curriculum Transformation*

Ethics in Islam serves as the primary foundation for shaping the character of a Muslim, which in turn influences various dimensions of the community's life. Following the passing of the Prophet Muhammad SAW and the conclusion of the era of the Righteous Caliphs, Islamic scholarly traditions evolved through the differentiation of academic disciplines, including the emergence of ethics studies as a complement to jurisprudence and theology (Setiawan, 2025). Fiqh focuses on normative and legalistic principles, kalam centers on theological aspects, while ethics emerges as an inner realm that actualizes these

values into concrete daily behavior. Within this framework, akhlak is closely linked to the process of tazkiyat al-nafs—the purification of the soul from negative impulses, so that humans may attain higher moral and spiritual levels (Sitika et al., 2024).

Ibn Miskawayh emphasized that morality is a state of the soul that drives spontaneous actions without lengthy deliberation, formed through habit and practice. In line with this, Al-Ghazali viewed morality as an inherent trait of the soul, from which actions—whether praiseworthy or blameworthy—arise effortlessly(Salamah, 20254). Thus, character is not merely about formal compliance with religious teachings but also reflects the inner qualities that underpin human behavior. Therefore, character education is crucial in character formation, thereby producing individuals who are not only ritually obedient but also possess moral integrity and make tangible social contributions (Al-aliyah et al., 2025).

According to Buya Hamka, ethics occupies a central position in human life and is grounded not only in normative principles but also in rational understanding and contextual relevance. Ethics, therefore, should not be understood merely as a rigid set of moral rules. Instead, ethical principles must be consciously understood through reason and internalized in everyday life. This perspective shows that Buya Hamka regards human beings as possessing both rational and spiritual capacities. Consequently, ethical formation must integrate these two dimensions. This aligns with research findings describing ethics in Hamka's thought as a dynamic inner state, formed through the synthesis of reason, religion, and empirical experience (Stark et al., 2025).

The values of honesty and responsibility proposed by Hamka serve as the primary foundation for character development. Honesty is not merely a personal attitude but the basis of social trust, while responsibility reflects an individual's awareness of their social role (Alkahfi Qurun, 2022). Hamka's thoughts on moral education have proven relevant to modern character education, as they emphasize the development of a resilient, courageous, and unyielding individual in the face of challenges. These values do not remain confined to the theoretical realm but have tangible implications in both social life and education (Mustofa Ghufron et al., 2023).

The concepts of sincerity and self-control reveal a profound spiritual dimension. Sincerity treats every action as an act of worship, not merely the achievement of results, while self-control maintains emotional and behavioral balance . Other research confirms that within Hamka's moral framework, the values of iffah (self-restraint) and hikmah (wisdom) function as a moral compass in shaping behavior (Pramudhiarto et al., 2024). This underscores that, according to Hamka, akhlak demands a continuous process of self-cultivation.

Buya Hamka emphasizes the balance between this world and the hereafter, harmoniously integrating the material and spiritual dimensions. This perspective aligns with holistic education, which combines cognitive, affective, and psychomotor aspects. According to Buya Hamka, moral education encompasses the cultivation of both the physical and spiritual aspects, as well as the relationship between humans and God and their fellow human beings. Thus, his thought provides a solid philosophical foundation for the development of Islamic education that produces individuals who are both intelligent and of noble character (Jaya Diningrat et al., 2025).

The core of Buya Hamka's ideas fundamentally challenges contemporary educational practices: does education truly shape human beings, or does it merely impart knowledge? This is where the relevance of Hamka's thought remains strong; he asserts that education must once again place ethics at its core, not merely as an adjunct.

The direction of this transformation aligns with Buya Hamka's philosophy, which places moral character as the primary goal of education. The values of sincerity, patience, asceticism, and social responsibility inherent in Hamka's thought are relevant to the development of a curriculum focused on character building. These values can be integrated into the objectives, content, methods, and assessment of learning so that Islamic education produces students who are not only intellectually intelligent but also possess noble character and social awareness. Furthermore, Hamka's holistic approach-which integrates intellectual, spiritual, and social dimensions-aligns with the demands of contemporary curricula that emphasize the holistic development of students toward the formation of the "insan kamil" (the perfect human being) (Jaya Diningrat et al., 2025).

This relevance extends beyond concepts, touching upon the philosophical realm of education. Hamka views moral values as the foundation of all human activities, whether individual or social. This perspective is supported by research indicating that educational success is not solely measured by academic achievement but also by the quality of students' character. Thus, Hamka's ideas serve as both a normative and practical foundation for a curriculum that shapes the whole person (Maulana et al., 2024). The primary challenge in achieving this alignment lies in its practical implementation. Although the curriculum has incorporated character values, classroom practices often continue to emphasize cognitive aspects. At this point, Hamka's thought offers both a critical perspective and a possible solution. Education must cultivate ethical values through habituation, role modeling, and direct experience. Without these processes, character education may remain a normative concept without producing a tangible impact on students' character development.

According to Buya Hamka, character formation cannot be separated from a holistic approach to education. He emphasizes the importance of maintaining a balance between the rational and spiritual dimensions of education. Buya Hamka argues that human beings cannot develop fully through intellectual development alone. They must also receive guidance that fosters spiritual awareness and emotional maturity. This balance provides a foundation for developing a well-rounded personality, characterized not only by intellectual competence but also by moral sensitivity and spiritual depth. This idea aligns with the concept of integrative education, which combines the cognitive, affective, and psychomotor domains into a unified learning process (Miftahul Jannah et al., 2025).

Hamka's approach also emphasizes that education must be rooted in social and cultural realities. By maintaining a balance between intellectual, spiritual, and emotional aspects, the learning process becomes more humanistic and contextual (Watawalaini et al., 2025). This enables students not only to understand the material conceptually but also to internalize and practice these values in their daily lives. Within the framework of fostering the "insan kamil" (the complete human being), Buya Hamka's holistic vision serves as a crucial foundation to ensure that Islamic education produces not only intelligent individuals but also virtuous persons with noble character, social responsibility, and a firm foundation of faith (Mu'awanah & Nurmala, 2023).

Furthermore, experiential learning serves as an important strategy for translating moral values into practice. Through direct participation in activities such as social projects, group work, and community service, students can develop responsibility, empathy, and collaborative skills. Spiritual reflection also plays a significant role in deepening students' understanding of these values. It encourages them to evaluate their experiences and relate those experiences to religious teachings. Studies in Islamic education indicate that

experience-based and reflective approaches tend to be more effective in shaping character compared to purely theoretical learning methods (Komaruddin et al., 2025).

The application of moral values needs to be strengthened through an evaluation system that emphasizes attitudes and behavior. Assessment should not only focus on academic achievement but also on the development of students' character in daily life (Andi et al., 2026). Instruments such as attitude assessments, observations, and portfolios can be used to measure the success of moral education more comprehensively. Thus, the integration of values into content, methods, and assessment will result in a holistic learning system that aligns with the goals of Islamic education, namely shaping individuals of noble character.

Strategies for Implementing Hamka's Values in Islamic Education Curriculum

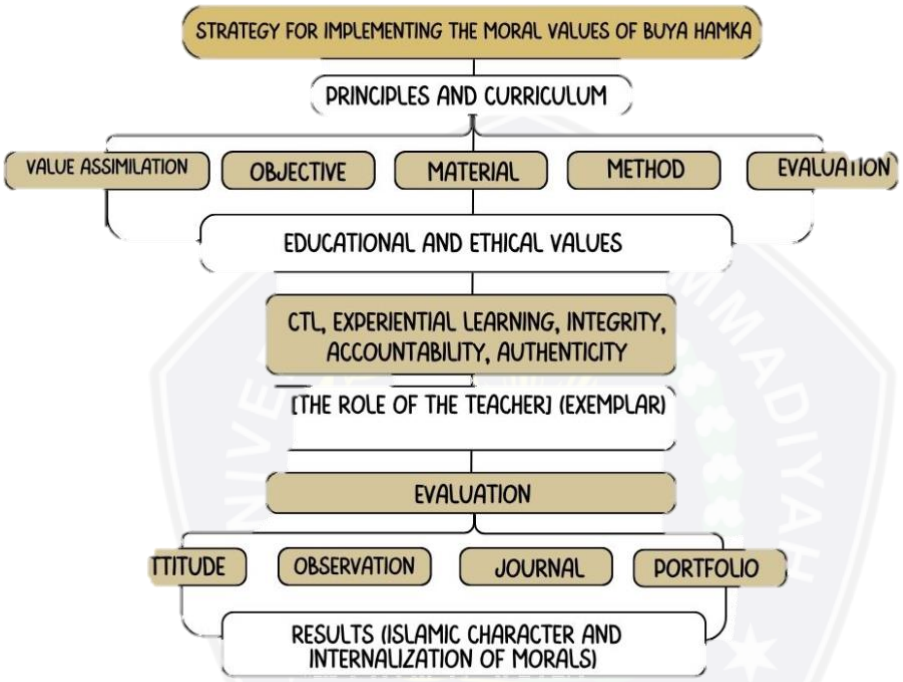


***Figure 2**. Strategies for Implementing Buya Hamka's Values in Curriculum Transformation*

The implementation of Buya Hamka's ideas in the transformation of the Islamic education curriculum can be achieved through the integration of moral values into the learning materials. Teaching materials should not only cover conceptual aspects but also incorporate moral values such as honesty, responsibility, and sincerity. Through this approach, students not only gain cognitive understanding but also grasp the ethical dimensions of every piece of knowledge they learn (Hasanah Sagala & Nasution, 2026).Various studies indicate that values-based instructional materials are effective in strengthening the internalization of character, as students are encouraged to connect academic knowledge with the realities of daily life (Mutmainnah & Mustafidin, 2025).

Buya Hamka emphasized that moral character must be manifested in concrete actions through habit formation, exemplary behavior, and life experiences (Husein, 2024). Therefore, the integration of moral values must be implemented across all curriculum components, including learning objectives, instructional materials, teaching methods, and the evaluation system. This strategy aligns with the perspective of character education,

which places the process of internalizing values as a crucial component in shaping students' personalities.

In the learning process, values such as honesty, responsibility, sincerity, and social concern can be integrated through contextual and experiential learning approaches (Prayitno & Mubarok, 2022).Students not only learn these values theoretically but are also given opportunities to apply them in various activities such as collaborative projects, community service, reflective discussions, and social problem-solving. This approach enables students to understand the meaning of these values more deeply while fostering behaviors consistent with Islamic teachings (Mega Rahmawati & Wahyuningsih, 2025).

Furthermore, teachers' exemplary conduct plays a crucial role in the implementation of moral values. Buya Hamka believed that moral education is not sufficient when conveyed merely through advice in daily behavior (Zakiah & Nursikin, 2024). Therefore, teachers serve as moral models who demonstrate honesty, discipline, responsibility, and care for the social environment. With the support of a conducive school culture, the process of value internalization can occur more effectively and sustainably.

In terms of evaluation, assessment is not only focused on academic achievement but also on the character development of students. Attitude assessments, behavioral observations, reflection journals, and character portfolios can be used to measure the extent to which moral values have been internalized in students' lives. Thus, the implementation of Buya Hamka's moral values can support the realization of Islamic education oriented toward the holistic and sustainable development of character.

These findings indicate that the successful integration of Buya Hamka's moral values into the Islamic education curriculum depends not only on changes to the curriculum documents but also on the transformation of school culture, teachers' exemplary conduct, and educators' competence in internalizing these values into the learning process. Therefore, the implementation of moral education requires synergy between the curriculum, the educational environment, and all stakeholders so that the values taught can become part of the students' character.

Hamka-Based Holistic Curriculum Development

Buya Hamka's thought provides a strong philosophical foundation for the development of a holistic Islamic education curriculum. Buya Hamka views human beings as creatures possessing spiritual, intellectual, emotional, and social dimensions that must be developed in a balanced manner (Aisyah & Zainal, 2026). Therefore, the Islamic education curriculum must not be oriented solely toward academic achievement but must also be capable of shaping a personality characterized by noble character, integrity, and a sense of social responsibility. This perspective aligns with the goals of Islamic education, which emphasize balance in the relationship between humans and God, fellow humans, and the environment (Wibowo et al., 2024).

Within the framework of a holistic curriculum based on Hamka's thought, educational goals are directed toward the formation of individuals who are faithful, knowledgeable, and of good character (Mursal, 2023). Learning materials not only cover aspects of Islamic knowledge but also integrate moral values, social ethics, leadership, responsibility, and environmental awareness. In terms of methodology, learning can be developed through reflective, contextual, collaborative, and experience-based approaches so that students are able to connect Islamic values with the realities of life they face.

The development of a curriculum based on Buya Hamka's thought also requires a comprehensive evaluation system. Evaluation measures not only mastery of subject matter

but also the development of students' attitudes, behaviors, and abilities to implement moral values in daily life (Naili & Mutrofin, 2024). Thus, educational success is determined not only by academic achievement but also by the quality of character formed in students.

Based on the findings of this study, Buya Hamka's ideas can serve as a conceptual foundation for developing a holistic Islamic education curriculum that is adaptive to the challenges of the times (Rizki et al., 2025). The integration of moral values into the objectives, content, methods, and evaluation of learning enables the creation of an educational system that produces students who are not only intellectually intelligent but also possess spiritual depth, moral integrity, and a strong sense of social responsibility.

Thus, Buya Hamka's ideas are not only relevant as a philosophical foundation for Islamic education but can also be translated into an operational framework for the development of a contemporary Islamic education curriculum. The integration of moral values into the objectives, content, methods, and assessment of learning enables the creation of a more holistic educational system, thereby producing students who are intellectually outstanding, spiritually mature, and possess a strong sense of social responsibility in facing the challenges of the times.

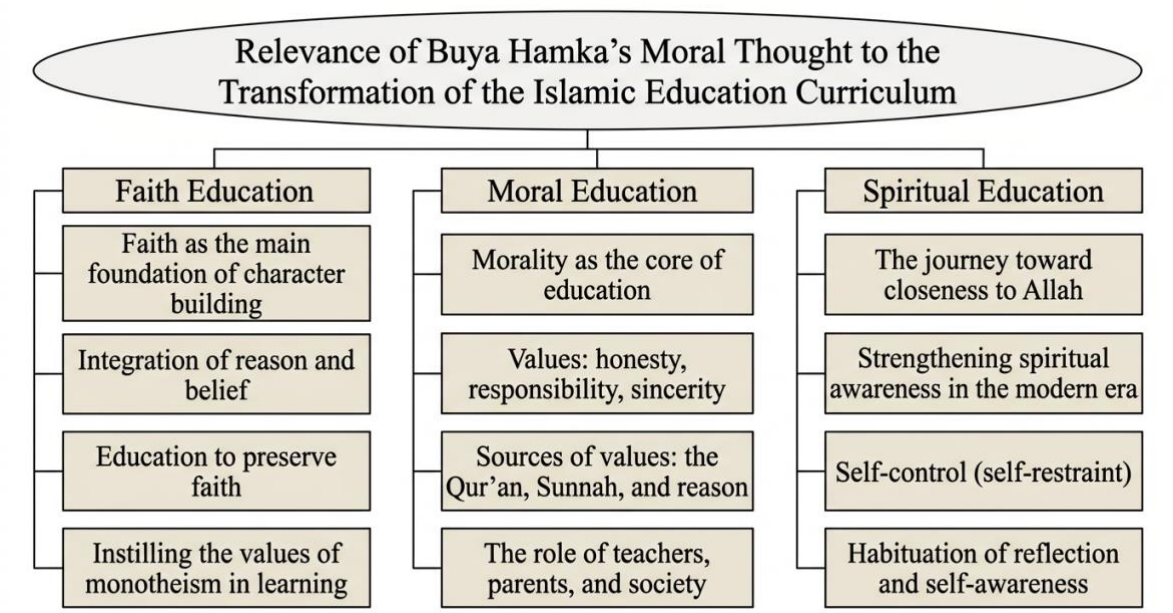


Figure 3. *Relevance of Buya Hamka's Moral Thought to the Transformation of the Islamic Education Curriculum*

IV. CONCLUSION

This study finds that Buya Hamka's ethical thought in *Falsafah Hidup* remains relevant to the development of the Islamic education curriculum in Indonesia. His ideas emphasize a balance between reason and the heart, while integrating cognitive, affective, and spiritual development. This perspective can provide a philosophical basis for responding to the separation of knowledge, values, and spiritual formation in current educational practices. The values discussed by Buya Hamka, including honesty, responsibility, sincerity, and self-control, are consistent with the emphasis on character development in the Merdeka Curriculum. At the same time, his thought highlights a continuing problem in education, namely the tendency to prioritize cognitive achievement

over moral and spiritual development. From Hamka's perspective, education should not be limited to the transmission of knowledge. It should also guide students in developing inner awareness, good character, and the ability to act wisely in social life. Thus, this approach affirms that Hamka's thought had already anticipated the value-based educational paradigm that has now become a central focus of curriculum reform. It provides a strong moral foundation for students in facing the challenges of the times. The contribution of this thought does not remain merely historical; rather, it continues to be relevant as a reference for forming a generation of *insan kamil*: individuals who possess broad knowledge, noble character, independence, and the capacity to face global dynamics while remaining firmly grounded in the values of truth and civility.

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