

Buya HAMKA character education: Understanding traditional values in learning science in the 21st century digital era

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Abstract: This research aims to analyze the values of character education in Buya HAMKA's thinking and their relevance to science learning in the digital era of the 21st century. This research method uses historical research methods with literature study. The technique used to analyze data is qualitative descriptive analysis. The research results show that the traditional values of character education, from the perspective of Buya HAMKA, are still very relevant to science learning in the digital era of the 21st century. The research results also obtained an educational scientific edifice according to Buya HAMKA. Buya HAMKA's way of thinking contains the principles of character education. Buya HAMKA's works on character education contain various forms of character education values, including sincerity (*ikhlas*), justice, caring (*rahmatan lil alamin*), perseverance (*istiqamah*), independence, respect (*adab*), and cooperation. The concept of character education presented by Buya HAMKA is still very relevant in the digital era of the 21st century. It can be linked to character values that can be developed in science learning. Even though the characteristics of the 21st century generation are different from those of the past, the principles of character education applied by Buya HAMKA can be applied to individuals from all generations.

Keywords: 21st century digital era, Buya HAMKA, character education, science learning.

Pendidikan karakter Buya HAMKA: Memahami nilai-nilai tradisional dalam pembelajaran sains era digital abad 21

Abstrak: Penelitian ini bertujuan untuk menganalisis nilai-nilai pendidikan karakter dalam pemikiran Buya HAMKA serta relevansinya pada pembelajaran sains era digital abad 21. Metode penelitian ini menggunakan metode penelitian sejarah dengan studi pustaka. Teknik yang digunakan untuk menganalisis data yaitu analisis deskriptif kualitatif. Hasil penelitian menunjukkan bahwa nilai-nilai tradisional pendidikan karakter melalui pandangan Buya HAMKA, masih sangat relevan dengan pembelajaran sains era digital abad 21. Hasil penelitian juga diperoleh suatu bangunan keilmuan pendidikan menurut Buya HAMKA. Cara berpikir Buya HAMKA memuat prinsip-prinsip pendidikan karakter. Karya-karya Buya HAMKA tentang pendidikan karakter memuat berbagai bentuk nilai-nilai pendidikan karakter antara lain ketulusan (*ikhlas*), keadilan (*adil*), kepedulian (*rahmatan lil alamin*), ketekunan (*istiqamah*), kemandirian, rasa hormat (*adab*), dan kerjasama (*musyawarah*). Konsep pendidikan karakter yang disampaikan oleh Buya HAMKA masih sangat relevan dalam era digital abad 21 dan dapat dikaitkan dengan nilai-nilai karakter yang dapat dikembangkan pada pembelajaran sains. Meskipun karakteristik generasi abad 21 berbeda dengan dulu, namun prinsip-prinsip pendidikan karakter yang diterapkan oleh Buya HAMKA, dapat diterapkan pada individu dari segala generasi.

Kata kunci: era digital abad 21, Buya HAMKA, pendidikan karakter, pembelajaran sains.

Received: 06-12-2023

Accepted: 24-12-2023

To cite this article: Yusuf, I., & Kuswandi, D. (2023). Buya HAMKA character education: Understanding traditional values in learning science in the 21st century digital era. *Journal of Research in Instructional*, 3(2), 285–295. <https://doi.org/10.30862/jri.v3i2.300>

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INTRODUCTION

The challenges of character education in Indonesia are increasingly complex, the traditional values that are the basis of character education are increasingly neglected. Respect for parents and students is decreasing, while ethics in communication receives less attention (Tuhuteru et al., 2023). An instant and individualistic culture has replaced deeper values, the drive for personal satisfaction trumping the importance of integrity and empathy. The influence of social media and technology also has a negative impact.

The rapid development of technology in the digital era of the 21st century has had a negative impact on children's character. They are too attached to gadgets, computers or television which makes them reluctant to interact with the environment (Sugiarto & Farid, 2023). This dependence on technology eliminates the opportunity to learn traditional values and cultivate good character. Therefore, it is important to understand that character education cannot only be done through an academic approach, but also through real social interaction. When viewed from a historical perspective, character education has relevance to the educational principles of Buya HAMKA, one of the famous figures in Indonesia who involved traditional values in character education.

Buya HAMKA is a scholar, writer and thinker in developing Indonesia. Buya HAMKA is an educational figure in Indonesia who provides an understanding of how education can shape a person's character and personality. The concept of character education is the core of Buya HAMKA's thinking. According to him, education is not only about providing knowledge, but also about building good character (Adha, 2022). Buya HAMKA makes values such as compassion, honesty and justice the pillars of education (Al-Fathoni, 2015). People who have noble qualities will become an important part of society (Hamka, 2018). Other educational concepts according to Buya HAMKA are inclusive education, independent learning, language and literature, and religious education (Gozali et al., 2022). The concept of education essentially leads to character education, namely education as a process to enlighten the soul and improve the moral and intellectual quality of society.

The philosophical concept of Buya HAMKA education is an integrated moral, religious and nationalist philosophy as part of the education system. Moral philosophy in character education is more than just conveying information in learning, but also about developing strong ethical values and principles. Another of the principles of Buya HAMKA's educational philosophy is religious teaching. According to him, morals and ethics in education are built on the basis of religious teachings (Shafrianto et al., 2021). Buya HAMKA believes that teaching moral principles, spirituality and justice can be achieved through religious education (Hamidah et al., 2019). Buya HAMKA also has a deep appreciation for Indonesian language and culture which is a reflection of the philosophy of nationalism. He is very supportive of including Indonesian culture and language in the curriculum. The reflection of learning emphasized by Buya HAMKA can be integrated into learning in schools today.

The problem that is often encountered in schools is that the learning that is carried out tends to be more about mastering academic knowledge and skills, such as mathematics and science, without being linked to character values such as honesty, a sense of responsibility and cooperation. There is an opinion that religious and civic education is seen as important and necessary because it is the only way to internalize ideals to build morality, character and ethics. This assumption is reasonable considering that morality, manners and character are always emphasized in religious and civic education. However, it is important

for learners to acquire subject-specific competencies that include moral and ethical principles. Science learning can be a means of cultivating morality, honesty and other commendable qualities. Learners will gain insight into themselves and God through their science studies (Zubaidah, 2011). This research aims to analyze the values of character education in Buya HAMKA's thinking and their relevance to science learning in the digital era of the 21st century.

METHOD

The research method used is historical research techniques. The initial stage of research was carried out using heuristic techniques in the form of searching, finding and collecting as many sources as possible to use as material related to the writing theme (Sayono, 2021). The second stage consists of a source review, namely material from various sources is checked and reviewed validly and accurately. The third stage is interpretation, namely describing the facts from the source in order to reconstruct the concept written. The fourth stage consists of writing, namely articulating research findings systematically, logically and clearly in written form or in the form of scientific edifice in accordance with scientific principles. The use of historical methods with literature studies in this research is expected to be able to carefully present the views of Buya HAMKA figures in teaching the concept of character education so that various traditional values can be adopted and integrated which are still relevant to the conditions of the 21st century digital era, especially in science learning.

RESULTS

Buya HAMKA is an Indonesian Muslim scholar who is known as a great thinker and writer. He focuses heavily on traditional values in Islam and Malay culture. Some of the traditional values emphasized by Buya HAMKA include tolerance. Tolerance in religion is important to maintain Pancasila, especially the first principle, which is an important principle to guarantee the other four principles (Hamka, 1951). Pancasila principles relate to strong belief in religion and a balanced spiritual life as well as concern for sharing and caring for others. These traditional values are related to character education. Buya HAMKA's works on character education contain various forms of character education values, including honesty, sincerity, fortitude, wisdom, mental and physical health, tolerance, discipline and communicativeness, according to the findings and results of analysis of his works (Solihati, 2017). The philosophical concept of character education is the philosophy of progressivism which explains that education does not just provide knowledge, but also trains cognitive skills (aspects of thinking). Theoretically, Buya HAMKA's educational philosophy prioritizes a holistic educational approach. Humans are educated with the aim of producing individuals who are broad-minded, not just concentrating on one aspect. This means that education must combine a balance between spiritual/religious education and physical/formal education.

Buya HAMKA concluded that the concept of education is divided into two parts, namely physical education and spiritual education. physical education, namely education for physical growth and perfection as well as strength of spirit and mind. Spiritual education is education to perfect human nature based on religious knowledge and experience (Al-Fathoni, 2015). Education is the most adequate means to determine the optimal

development of these two elements, so education tends to encourage the growth of these two elements. Buya HAMKA believes that the most important thing in education is that education is not only based on logic, but also on morals (Faishol & Hanifuddin, 2019). The three components of education according to Buya HAMKA are mind, heart and five senses (Nasihuddin, 2016). The combination of these three elements allows humans to gain knowledge and build civilization, understanding the role of the caliphate and its existence (Hamka, 2018). The realization of the concept of education and learning in a scientific structure, according to Buya HAMKA, requires the connection of real activities based on moral, ethical and religious values. These principles govern educational practices that emphasize character and moral development. Buya HAMKA did not develop formal educational theory, but his views continue to have a significant impact on the educational context in Indonesia.

Buya HAMKA believes that moral and ethical principles instilled through education are the basis for action. This has indirectly established a moral legal framework that regulates daily behavior. Buya HAMKA has not developed a formal educational theory, but his views reflect a moralist and religious approach which can be seen as the basis for character education theory. In the context of moral and religious education, HAMKA's view of education as a means of forming individual character and advancing Indonesian religious and cultural values can be considered a grand theory. The picture of scientific edifice starts from reality and real activities, facts, concepts, principles, laws, theories and grand theories as shown in Figure 2.

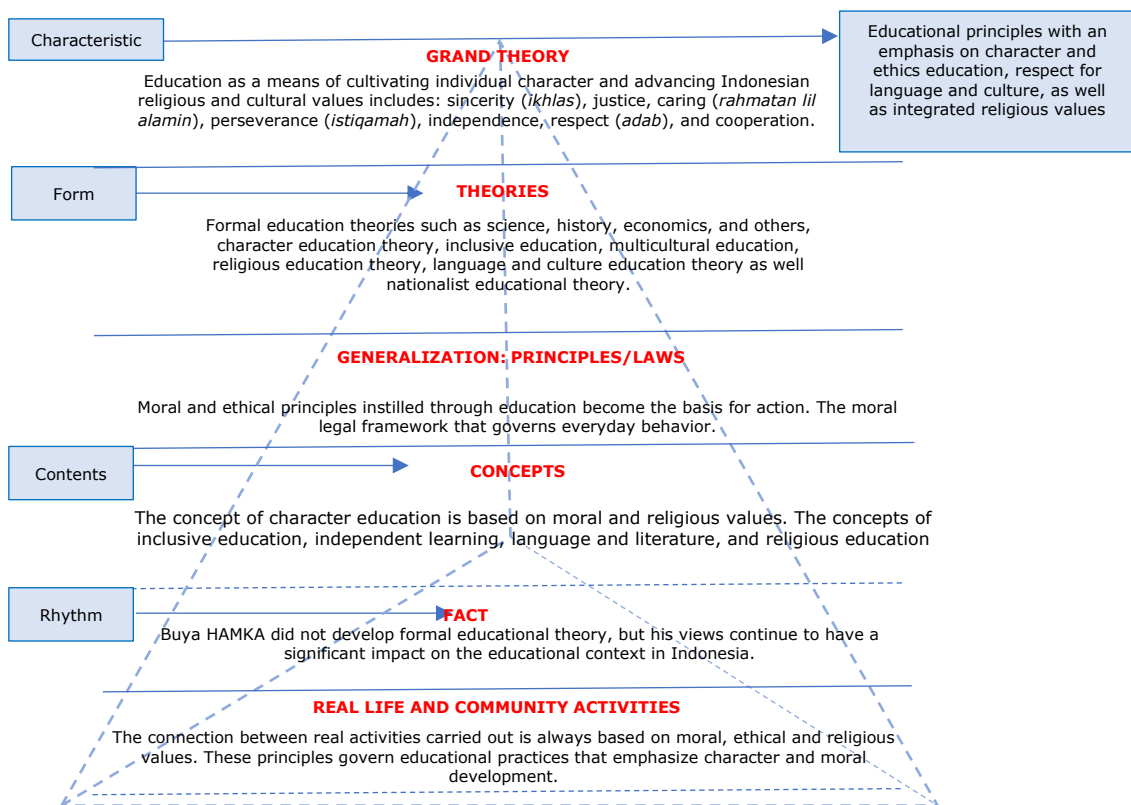


Fig. 1. Educational science edifice according to Buya HAMKA
 Source: Chart model adapted from (Kuswandi, 2005)

Buya HAMKA's concept of education, especially character education, can be accommodated in the application and development of technology in the 21st century, namely that the use of technology must be in accordance with ethics and moral values. Students must have good character through education that integrates world knowledge and religious knowledge. Nowadays, access to information and online resources is very easy to obtain. Consequently, education and learning must integrate technology effectively to remain relevant and attractive to today's generation. Therefore, it is still very important to create an educational approach that includes character values as per Buya HAMKA's views while still adapting the learning carried out according to current demands, including the integration of technology and various aspects of modern learning.

According to HAMKA, there are two principles that are interrelated and support each other in education, namely the principles of courage and intellectual freedom (Meliyawati, 2023). Buya HAMKA is known as a productive writer and emphasizes the importance of language and culture in his writing. Education that prioritizes native language and culture, as well as understanding Indonesian culture, can help preserve Indonesia's cultural heritage (Hamka, 2014). Buya HAMKA's view on character education is that every person's nature essentially requires him to always do good deeds and submit to his Khaliq (Rofi et al., 2019). The concept of education and teaching according to Buya HAMKA provides a deep understanding of spiritual enlightenment. This concept includes religious education, language and literature, character and ethics, inclusivity, and independent learning.

DISCUSSION

The relevance of the Buya HAMKA scientific edifice to a variety of educational concepts can be illustrated in Figure 2. The subsequent discourse pertains to the scientific construction concept as it relates to character education, its contemporary relevance, and its correlation with science education.

Buya HAMKA's character education concept accommodates the application and development of 21st century technological advances

Education is expected to be able to form individuals who have noble character, knowledge and are useful for the nation and state in accordance with Buya HAMKA's views on the importance of character education which includes this. Buya HAMKA's view of education which originates from the principles of Islamic pedagogy is very relevant to current conditions and can be applied in the world of education in accordance with Pancasila. The application of Buya HAMKA thinking can produce people who are moral or of noble character, intelligent and broad-minded (Zul, 2020). Buya HAMKA formulates the essence of education by emphasizing character formation. Buya HAMKA's view of personal education as a form of Islamic education. This is in accordance with the Muslim worldview, namely that mature individuals are needed with all their human potential and actualization to realize a complete human being. Generational character is seen from Buya HAMKA's perspective, namely a generation that has moral, religious, social, racial and cultural values. The current generation can use Buya HAMKA's thoughts as a guide to be creative, have noble character, and be able to compete and have integrity to achieve the goal of life, namely being safe in this world and the afterlife.

The concept of education, for example character education presented by Buya HAMKA, is still very relevant to the characteristics of the current generation. The current generation is also faced with moral and ethical challenges (Bali, 2020). It is very important to instill character values in classroom learning, for example by presenting various innovative learning resources by integrating character values in them (Widyaningsih & Yusuf, 2015). Good character values are very important for today's students, especially in forming responsible and dignified individuals. Even though the characteristics of the current generation may be different from those of the past, the principles such as honesty, justice, compassion and responsibility implemented by Buya HAMKA can be applied to individuals of all generations. Therefore, Buya HAMKA's thinking can accommodate technological developments in the 21st century, namely by using technology and social media wisely and upholding moral values and character. Buya HAMKA also emphasizes the value of morality, ethics in everyday life, and the values of multicultural education which includes various national characteristics (Firman, 2016). Emphasis on the values of morality, ethics and tolerance as well as a comprehensive understanding of concepts is still very important in 21st century education. The concepts of leadership and social responsibility in the Buya HAMKA philosophy can also provide educational guidelines that emphasize the importance of responsible leadership and active participation in public. These values can be implemented in 21st century education.

Relevance to science learning

Character education is seen as something that must cover all aspects of life, not just the application of learning in the classroom. Character education currently also prioritizes a holistic or comprehensive approach, namely character values are instilled in various aspects of life, including in extracurricular activities, social interactions and within the family. The relevance of this educational concept is currently being implemented through the Pancasila student profile project in the independent curriculum, namely producing students who have character values that are reflected in the practice of Pancasila principles in various aspects of life. Buya HAMKA's thoughts can be used as material for reflection and inspiration in preparing educational curricula that reflect religious, ethical and national values, as well as preparing the next generation to become responsible leaders in an increasingly complex society.

These character values can be integrated into all subjects, not just religious and civics learning. One type of learning that can instill character values in students is science learning. Science learning is not just about transferring knowledge, but also teaching the character values contained in studying scientific phenomena. For example, in physics material, students are not only taught about natural laws or formulas, but need to be taught the character values implicit behind the material being studied. For example, when seeing the complexity of nature, students are also invited to truly love and appreciate nature. Students are also taught to see themselves as part of nature, that students will not be able to live and develop as humans if nature does not support them. Based on Buya HAMKA's idea of character education, here are several traditional values that can be input for 21st century science teaching.

Table 1. Relevance of Buya HAMKA character values to science learning

No.	Character values according to Buya HAMKA	Its relevance to 21st Century Science Learning
1	Sincerity (<i>Ikhlas</i>)	Buya HAMKA teaches the importance of having sincerity or sincerity in all things. In science learning, students and learners can instill a sincere intention to understand the world through correct scientific methods. This can foster good morals in studying science.
2	Justice	One of the core pillars of Islam as taught by Buya HAMKA is a commitment to justice. In the concept of science learning, students and learners can develop objectivity in interpreting and understanding scientific data. It is important to test theories and hypotheses without bias.
3	Caring (<i>Rahmatan Lil Alamin</i>)	Buya HAMKA emphasized the importance of having concern for all creation. In science learning, this can be interpreted as a responsibility to protect nature and understand the impact of scientific discoveries on the environment and society.
4	Perseverance (<i>Istiqamah</i>)	Buya HAMKA teaches perseverance or <i>istiqamah</i> in doing good deeds. Learners who have a strong sense of perseverance are more likely to learn well. Today's students must have the perseverance to keep up with the rapid pace of change in the fields of science and technology in the digital era of the 21st century.
5	Independence	Buya HAMKA also teaches the value of independence. In science learning, students can be taught to be independent in exploring knowledge, carrying out science experiments, and looking for answers to their own questions.
6	Respect (<i>Adab</i>)	<i>Adab</i> or ethics is a very important value taught by Buya HAMKA. In science learning or education in general, students and learners must comply with scientific ethics, such as avoiding plagiarism, disseminating correct information, and communicating politely.
7	Cooperation	Buya HAMKA teaches the importance of deliberation in making decisions. Science learning is also more effective in the form of collaboration for scientific investigation. Students work together to carry out scientific experiments to obtain good experimental data.

Buya HAMKA emphasized the importance of education that can be applied in real life. Therefore, according to Buya HAMKA, the realization of the concept of education begins with integrating education with reality and daily activities (Dwifajri, 2020). Science learning not only teaches students to memorize and listen to explanations of material from the

teacher, but science learning teaches students to interact directly with nature (Raiman et al., 2021). According to Buya HAMKA, education must be based on facts that can be observed and measured. According to Buya HAMKA, this thinking is the basis for the process of character formation and moral education. This includes a strong understanding of the surrounding reality, including the moral and religious values emphasized by education (Hamka & Syam, 2022). Education as a means of cultivating individual character and advancing Indonesian religious and cultural values includes sincerity (*ikhlas*), justice, caring (*rahmatan lil alamin*), perseverance (*istiqamah*), independence, respect (*adab*), and cooperation (Hamka, 2020).

Relevance to current characteristics

The educational concept initiated by Buya HAMKA generally has advantages which are still applied in educational units today. However, every educational concept must of course be adapted to the characteristics and development of science. The weakness of the Buya HAMKA education concept is that the application of learning does not yet cover all operational stages systematically, specifically related to the application of learning with the integration of character values. HAMKA's view of education is still general, so this must be translated into the operational stage through innovative learning models, methods and tools that can be applied in the classroom.

The Buya HAMKA educational concept also does not emphasize the scientific approach in the educational concept initiated. He applies more rote learning and pays less attention to practical skills, especially those needed in the world of work. Buya HAMKA's educational concept tends to focus more on religious and moral education than on science and technology. Science and technology currently certainly have an important role in social and economic progress. The Buya HAMKA educational concept also does not sufficiently accommodate social, cultural and religious diversity, namely that Buya HAMKA has more of an educational concept based on certain religious views. Modern education must of course involve diversity and encourage cooperation to achieve common goals.

The Buya HAMKA education concept was born at a time when the use of the internet and information technology was not as popular as it is today. Therefore, the Buya HAMKA education concept may not specifically target the technology and digital literacy skills needed by the current generation. The Buya HAMKA education concept also lacks focus on developing critical thinking skills which is an important component in 21st century education with demands that are increasingly complex and rich in information. Education today is also increasingly integrating technology into learning. The potential for technology to increase access, progress and diversity of learning may not be present in the Buya HAMKA education concept. Therefore, the concept of education must always be adaptive according to the development and conditions of students. However, concepts such as character values, ethics, respect for language and culture, and religious values must still be maintained and even integrated into every learning and daily life.

Buya HAMKA is one of the educational figures who provides an understanding of how education can shape a person's personality and character. Moral values, character development, respect for culture and language, inclusiveness in education, and independence in learning are still needed to form complete individuals and a civilized society, especially in facing increasing challenges and changes (Kumalasari & Wibowo,

2021). Character education has been proven to be able to improve the quality of education as evidenced by the increase in the quality of human resources (Afriani et al., 2022). Buya HAMKA has long advocated character education as an important component in the education system. Individual moral and ethical development is the focus of the character education concept emphasized by him (Kumalasari & Wibowo, 2021). Therefore, the Buya HAMKA education concept is still very relevant to current conditions and can be integrated with science learning.

CONCLUSION

Technology has changed the way individuals communicate and acquire knowledge in the 21st century, when society is more interconnected and information is easily accessible via the internet. Despite this, traditional values still remain important. Incorporating these principles into character education produces great benefits. Therefore, character education can be developed appropriately in the digital era of the 21st century, thereby providing an important foundation for the progress of the young generation in Indonesia. Buya HAMKA-style character education can be a motivation to improve and strengthen traditional values in Indonesian society. The concept of character education by Buya HAMKA can be integrated into science lessons, that students are taught to see themselves as part of nature. Students will not be able to live and develop as humans if nature does not support them. Therefore, the Buya HAMKA character values, related to the science learning process, are still very relevant to be applied in the current independent curriculum.

ACKNOWLEDGMENTS

The author expresses his gratitude to the Lembaga Pengelola Dana Pendidikan (LPDP) Decree Number: SKPB541/LPDP/LPDP.3/2023, for the funding assistance provided during the main author's doctoral studies at the Learning Technology Study Program, Universitas Negeri Malang.

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