

Character Education in the Thought of Buya Hamka and Its Relevance in the Digital Era

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ABSTRACT

Purpose of the study: In the digital era, education and character formation have undergone profound transformations, presenting both unprecedented opportunities and significant moral challenges. While technological advancement enhances access to knowledge and communication, it simultaneously fosters risks of ethical degradation, individualism, and spiritual disorientation. The primary objective of this research is to critically examine Buya Hamka's conception of religious character education and to assess its contemporary relevance in addressing the moral and spiritual dilemmas emerging within digital society.

Methodology: The research employed a qualitative library study, using Buya Hamka's works as primary sources and relevant scholarly literature as secondary references. Data were examined through content analysis to identify the core meaning of Hamka's ideas and relate them to the contemporary digital context.

Main Findings: Findings show that Hamka emphasized the integration of faith, intellect, and morality in shaping complete human beings. Faith is the moral foundation, intellect enables critical reasoning, and morality guides behavior. This model is especially relevant for the digital age, functioning as a moral filter against excessive information flow and instant culture. Hamka's perspective demonstrates how Islamic values can provide balance between intellectual, moral, and spiritual needs.

Novelty/Originality of this study: The study concludes that Hamka's framework can be actualized through family, schools, society, and the use of digital technology. His thought is not only philosophical but also practical, offering a contextual model for strengthening the moral-spiritual identity of young generations amid globalization.

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1. INTRODUCTION

The development of the digital era has profoundly transformed various dimensions of human life, including education and the moral formation of the younger generation [1]. Technological progress has brought about greater accessibility to information, communication, and learning opportunities [2]. However, it has also introduced complex ethical, moral, and spiritual challenges that threaten the integrity of individual character [3]. The phenomena of declining morality, increasing individualism, excessive consumerism in digital culture [4], and the erosion of national and spiritual values illustrate a growing moral crisis [5], [6].

This crisis is not confined to society in general but also affects many Muslims in Indonesia [7]. Muslim communities now confront multidimensional challenges across economic, political, educational, and socio-cultural

spheres [8]. The increasing tendency toward materialism and pragmatic lifestyles, often at the expense of Islamic moral principles, reflects a disintegration of spiritual and ethical consciousness. Such a situation indicates the urgent need to reinforce faith-based moral guidance as the foundation of national character development.

In this regard, character education constitutes a fundamental necessity within Indonesia's national education system [9]. Education should not merely function as a vehicle for knowledge transfer, but as a transformative process to nurture virtuous character [10], [11]. Character education, understood as a value system internalized through the interaction between psychological and social dimensions [12], [13], must be supported by an environment involving families, schools, and communities that collaboratively cultivate moral integrity [14].

Among the numerous values promoted in character education, religious values remain central [15], [16]. Without faith as the core foundation, intellectual competence alone cannot guarantee the formation of moral awareness [17] or social responsibility [18]. Faith thus serves as the essential pillar for shaping moral and spiritual strength [19].

Among Indonesia's leading thinkers, Haji Abdul Malik Karim Amrullah—known as Buya Hamka—stands out as a scholar who integrates faith, intellect, and morality in education. As a Muslim intellectual and reformist thinker, Hamka underscored that education should not only develop intellectual ability [20], but also cultivate spiritual devotion [20], [21], ethical discipline [22] and holistic human character [23]. For Hamka, true education harmonizes reason and revelation [24], forming individuals who are intellectually competent, spiritually grounded, and morally upright [25].

His conception of character education envisions the creation of complete human beings who embody intelligence, faith, morality, and social awareness [26]. Such education should cultivate honesty, responsibility, diligence, sincerity, patriotism, and religious commitment [27], values that are increasingly relevant in today's digital age characterized by moral relativism and instant gratification [28].

Hamka also emphasized the development of intellect as a vital dimension of Islamic education. However, reason must always be guided by *aqidah* (creed) [29], [30], ensuring a balance between intellectual inquiry and spiritual grounding. In this synthesis of rationality and faith, Hamka's thought presents a distinctive educational philosophy that remains pertinent to contemporary challenges [31], [32]. Thus, reason and *aqidah* are two inseparable pillars in shaping a Muslim personality.

Although numerous studies have examined character education in general, scholarly attention to the actualization of Buya Hamka's ideas within the context of digital-era religious character formation remains scarce. Existing research primarily addresses the concept of character education without engaging deeply with Hamka's integrative approach [33], [34]. This reveals a significant research gap in understanding how Hamka's moral and spiritual framework can be applied to counteract the ethical dilemmas of digital modernity.

Accordingly, this study seeks to fill that gap by critically analyzing Buya Hamka's perspective on religious character education and assessing its relevance to the moral challenges of the digital generation. The novelty of this research lies in its integrative approach—bridging Hamka's philosophical and theological principles with contemporary digital ethics—thereby contributing to both theoretical discourse and practical character education models. The urgency of this research emerges from the moral disorientation observed among youth in the digital era, necessitating the recontextualization of Hamka's ideas as a sustainable moral framework for education.

2. RESEARCH METHOD

This study employed a qualitative research design with a library-based approach aimed at providing an in-depth exploration of Buya Hamka's philosophical ideas on character education and their relevance to the challenges of the digital era [35]. As a non-empirical inquiry, this approach focuses on textual interpretation and conceptual synthesis rather than field data collection. The primary sources of this research consist of Buya Hamka's original works, including his *Tafsir Al-Azhar*, Islamic essays, literary writings, and documented speeches, which explicitly articulate his educational, moral, and spiritual ideas [36]. The inclusion criteria for the data emphasized works that directly discuss Hamka's concepts of education and morality, demonstrate the integration of intellectual and spiritual development, and have recognized credibility in Islamic scholarship. Meanwhile, secondary data were obtained from books, peer-reviewed journal articles, dissertations, and other academic sources that discuss character education, Islamic educational philosophy, and the moral implications of digital transformation [37], [38]. The data collection was conducted through purposive sampling of relevant literature, involving systematic identification, reading, and documentation of texts aligned with the study's objectives [39], [40]. A bibliographic matrix was used as the main research instrument to classify and organize Hamka's ideas into thematic categories related to educational philosophy, ethical formation, and religious character. The collected data were analyzed using qualitative content analysis to identify, code, and interpret the central themes in Hamka's thought, revealing their substantive meaning and pedagogical significance [41]. To ensure analytical rigor, interpretative contextualization was applied to relate Hamka's ideas to the broader Islamic intellectual tradition and the moral demands of the digital era. The research followed four procedural stages: determining the scope and

focus of inquiry, collecting and organizing relevant sources, performing textual and thematic analysis, and synthesizing findings into an integrative framework. Data validity was reinforced through source triangulation and cross-referencing among multiple scholarly interpretations to maintain consistency and reliability throughout the analysis [42]. Through this methodological design, the study aspires to produce a comprehensive, credible, and contextually relevant understanding of Buya Hamka's educational philosophy as a potential model for strengthening religious character education in the face of the digital age's ethical challenges.

3. RESULTS AND DISCUSSION

3.1. Hamka's Framework of Faith, Reason, and Morality

Buya Hamka positions education as a process of holistic human development rather than mere knowledge transmission. For him, education should cultivate individuals who harmonize intellectual capacity, strength of faith, and moral virtue. These three dimensions are inseparable: intelligence devoid of faith risks producing pragmatism, while faith without reason can give rise to blind fanaticism [43]. Thus, religious character education stands at the core of Hamka's conception of the ideal human being.

Within Hamka's epistemological framework, reason plays a crucial role as an instrument of critical and creative thought. Yet, it must remain under the moral supervision of faith, which serves as a spiritual compass. The interplay between these elements fosters balanced individuals capable of embracing modern scientific and technological progress without moral disorientation. Hence, Hamka's educational philosophy underscores that character education transcends doctrinal instruction—it involves the integration of faith into intellectual engagement.

Hamka emphasizes that the ultimate aim of education is the cultivation of noble character. Character, in his view, is the visible expression of faith embedded in the heart and guided by enlightened reason [44]. He asserts that the success of education should be measured not only by academic performance but by the individual's ability to internalize ethical values such as honesty, responsibility, and humility. Without moral grounding, intellectualism risks degenerating into moral poverty.

The actualization of character education, therefore, must rest upon faith as the moral foundation of life. Without faith, reason and knowledge lose their direction and social purpose. Faith functions as the guide for decision-making, particularly when confronting ethical dilemmas. Religious character education thus aims to fortify faith so that it may consistently orient human intellect toward righteousness and align moral conduct with the principles of Islamic law [45].

In addition to faith, Hamka advocates for the embodiment of moral values in everyday actions—including sincerity, diligence, patriotism, and community service. Character formation must not remain theoretical; it requires consistent practice and behavioral modeling. Teachers, parents, and communities play crucial roles in this process. Teachers serve not merely as transmitters of knowledge but as moral exemplars whose integrity shapes students' values. Likewise, families function as the first madrasa that instills faith from early childhood, while society provides the social ecosystem that either reinforces or undermines moral development.

In this context, religious character education becomes a collective responsibility, integrating familial, institutional, and societal participation to ensure holistic moral growth. A conducive social environment strengthens value internalization, whereas permissive surroundings erode it. Thus, Hamka's model calls for a multi-layered ecosystem of moral education involving all spheres of human life.

Hamka views the human being as a synthesis of intellect, faith, and morality. Education that prioritizes intellectual development alone may produce cognitive excellence but moral deficiency; conversely, one that relies solely on faith without intellectual inquiry risks dogmatism and stagnation. Therefore, the synergy of faith, reason, and morality becomes the foundation of Hamka's holistic educational paradigm. Religious values—awareness of divine presence, spiritual accountability, and daily practice of faith—form the basis of all ethical and social behavior [46].

In Hamka's vision, faith not only refines individual piety but also cultivates collective virtue, inspiring the creation of a morally upright and harmonious society. He rejects the dichotomy between religious and secular knowledge, advocating instead for an integrative educational model where spiritual and rational dimensions reinforce each other [47].

Character education, for Hamka, also functions as a mechanism of social transformation. Genuine faith must translate into compassion, social justice, and national solidarity. Education that integrates faith, reason, and morality produces not only pious individuals but socially responsible citizens committed to public welfare [45]. In the modern digital era, this philosophy remains profoundly relevant as moral disorientation increasingly accompanies technological advancement.

Apart from the family, the role of teachers in the actualization of religious character education is also very vital. Teachers are not only instructors, but also educators who set examples in morals and spirituality. Buya Hamka emphasized that teachers with noble character will be more effective in instilling religious values in students. This shows that the quality of character education is highly dependent on the integrity and exemplary

behavior of the educators. The integration of Hamka's principles with contemporary digital ethics—such as digital responsibility, self-regulation, and empathy—finds resonance with recent studies emphasizing the moral dimension of online behavior.

Synthesizing Hamka's philosophical ideas yields a conceptual model connecting Faith (Iman) as the foundation, Reason ('Aql) as the instrument, Morality (Akhlāq) as the outcome, and Practice ('Amal) as the realization. This framework provides a holistic approach that unites spiritual, intellectual, and social dimensions of education [26].

At the foundation lies faith (iman), which Hamka considers the central source of moral energy and spiritual direction. Faith provides both purpose and boundaries for human action, guiding individuals to align their decisions with divine principles. Without faith, reason becomes detached from ethical responsibility, and education risks producing intellectual arrogance or spiritual emptiness. Therefore, faith functions as the inner compass that stabilizes moral orientation and ensures that intellectual pursuits remain anchored in transcendental values.

The second dimension, reason ('aql), operates as the instrument through which humans engage in critical, analytical, and creative thinking. Hamka perceives reason as a divine gift that must be used to explore knowledge and understand the universe, yet always within the moral discipline of faith. Reason provides the capacity for discernment, allowing individuals to differentiate truth from falsehood, benefit from harm, and knowledge from mere information. When guided by faith, reason becomes a powerful means for realizing both personal enlightenment and social progress—especially significant in the digital era, where intellectual agility must coexist with moral restraint.

Meanwhile, morality (akhlāq) constitutes the embodiment of faith and reason in ethical conduct. For Hamka, morality represents the visible expression of internal virtue; it is faith manifested in character and reason illuminated by spiritual wisdom. Moral values such as honesty, humility, justice, responsibility, and compassion emerge as practical indicators of an educated person. In Hamka's view, intellectual excellence without morality leads to corruption and social decay, while morality detached from reason degenerates into blind conformity. Hence, moral integrity is the synthesis of faith and reason actualized in behavior.

The fourth dimension, practice ('amal), represents the realization of faith, reason, and morality in concrete social engagement. Hamka emphasizes that knowledge and virtue must not remain abstract ideals but should materialize in daily actions and community participation. Practice bridges the gap between belief and behavior, transforming moral consciousness into active contribution—whether through service, civic responsibility, or national development. For Hamka, genuine character education culminates in action that reflects both piety and productivity, embodying the Islamic principle that faith without deeds is incomplete.

Collectively, these four dimensions form Hamka's Character Education Model, a holistic paradigm that integrates spiritual, intellectual, moral, and practical elements into one coherent system. This model not only defines the moral architecture of the individual but also provides an educational framework capable of nurturing balanced, ethical, and socially responsible citizens in the modern digital age. It underscores that the true measure of education lies not in the accumulation of knowledge but in the cultivation of virtue that manifests in daily life and contributes to the welfare of society.

The actualization of Buya Hamka's educational philosophy remains crucial amid today's moral fragmentation and digital acceleration. His holistic synthesis of faith, reason, and morality provides an enduring paradigm for developing balanced, ethical, and intelligent individuals. Education, as envisioned by Hamka, must not only transmit knowledge but also cultivate spiritual consciousness and moral integrity. His framework offers a timeless contribution to Islamic pedagogy and provides a foundational reference for integrating moral education within contemporary digital learning environments [48].

3.2. Implementation of Religious Character Education

The digital era provides enormous opportunities for the development of education through the rapid exchange and accessibility of information. Yet these opportunities are accompanied by serious challenges, including moral degradation, individualism, and excessive consumerism toward technology. Within this context, Buya Hamka's educational thought, which emphasizes the equilibrium among faith, reason, and morality, remains profoundly relevant. His integration of religious and moral values offers a spiritual and ethical framework capable of fortifying the younger generation against the negative influences of digitalization.

Hamka underscores that faith must be the central foundation of all human conduct. In the digital environment, faith functions as a moral filter that guides individuals amid the flood of information and global cultural influences. Without strong faith, the younger generation becomes vulnerable to the seductions of harmful content such as pornography, hate speech, and digital hedonism. Therefore, religious character education rooted in faith plays a critical role in maintaining moral integrity amid technological progress. In *Tafsir al-Azhar*, Hamka explains that faith purifies the heart and protects reason from misguidance, implying that belief provides ethical restraint when faced with worldly temptations. This interpretation serves as a strong foundation for constructing digital ethics in contemporary education [37].

In addition to faith, sound reasoning constitutes a crucial element in Hamka's educational framework. Reason enables individuals to analyze, evaluate, and differentiate between beneficial and harmful information.

Hamka highlights that reason should be used to think critically and creatively while remaining guided by moral principles. Within the digital era, this principle translates into the need for digital literacy grounded in ethical awareness, so that technology becomes not merely a tool for entertainment but a means to broaden knowledge and deepen faith [46]. Accordingly, the integration of moral reasoning in educational design helps learners to navigate digital content responsibly and avoid the misuse of technology.

The third dimension of Hamka's educational philosophy is noble character (*akhlāq*), which serves as a guideline for daily conduct in digital interactions. Character education shapes ethical digital behavior, including honesty in disseminating information, responsibility in social media use, and respect for fellow users. By integrating morality into technological engagement, religious character education becomes a practical response to the increasing complexity of digital ethics [46]. Hamka's moral framework encourages the digital generation to internalize honesty, humility, and accountability as permanent habits in both online and offline contexts.

Hamka's ideas are particularly relevant in countering the rise of digital individualism. Many young people today prioritize building virtual identities over nurturing moral character. Hamka insists that genuine education must foster social consciousness as a concrete manifestation of faith. This emphasis on empathy and solidarity helps prevent the isolation and narcissism often reinforced by social media. Education, therefore, should not only develop personal piety but also instill an awareness of social responsibility as an extension of religious devotion.

Another critical issue in the digital era is the culture of instant gratification. The younger generation tends to seek immediate results without persistence or reflection. Hamka addresses this tendency by promoting the virtues of hard work, sincerity, and patience. These values, as emphasized in his *Tafsir al-Azhar*, teach that true success is achieved through effort and perseverance under divine guidance. Such principles counterbalance the instant mentality pervasive in digital culture, reminding learners that moral and spiritual endurance are prerequisites for genuine achievement [49].

In the digital world, information functions as a double-edged sword—beneficial when used responsibly but destructive when misused. Hamka's emphasis on honesty (*sidq*) and responsibility provides a clear ethical foundation for digital communication ethics. Religious character education should therefore train students not to disseminate false information and to evaluate the consequences of every online action. This approach operationalizes moral values in the digital sphere and supports the creation of trustworthy virtual communities that reflect Islamic integrity.

Hamka's thought also offers a relevant response to global cultural homogenization facilitated by the digital world. He stresses the importance of love for one's homeland and the preservation of national cultural identity. Religious character education must therefore nurture pride in the nation's spiritual and cultural heritage. By internalizing this pride, the younger generation can strengthen their Islamic and national identity, ensuring that digital globalization enriches rather than erases local values.

Modern educational practice allows Hamka's ideas to be implemented through technology-based learning systems. Digital platforms such as e-learning can be used not only to deliver cognitive material but also to instill moral and spiritual content. Through interactive modules, online sermons, and value-based digital narratives, educators can integrate religious principles into daily digital learning activities. This model represents a fusion between technological innovation and moral education, ensuring that learning remains both contemporary and ethically grounded.

Social media, as a product of the digital age, has a major influence on the mindset and behavior of the younger generation. Hamka's thoughts on the importance of self-control can be a solution to this phenomenon. The younger generation must be taught to use social media wisely, not get caught up in negative content, and be able to use it as a means of preaching and spreading good values. Thus, social media can be transformed into a space for religious character education.

Social media has become one of the most powerful influences shaping the attitudes of the digital generation. Hamka's emphasis on self-control and moral restraint offers a vital framework for managing online behavior. Religious character education should empower youth to use social media as a medium for *da'wah* and positive engagement rather than as a platform for conflict, vanity, or moral decline. When guided by Hamka's principles, digital spaces can become arenas for the dissemination of ethical and spiritual values [50].

The prevalence of misinformation and fake news represents one of the most serious moral crises of the digital age. Hamka's view that faith and reason must operate together in the pursuit of truth [50] provides a relevant solution. This principle implies the need for critical literacy and verification skills rooted in ethical awareness. Educational programs based on honesty, accuracy, and responsibility can effectively reduce the destructive impact of disinformation and digital polarization.

Hamka's philosophy affirms that religious character education must be integrated into the entire educational system rather than confined to religious instruction. In the digital era, curricula should combine technological competence with moral and spiritual development. By embedding religious and ethical values within digital-based learning, educators can achieve a balanced formation of intellect, emotion, and spirituality. This integrated model responds to contemporary educational demands while maintaining the essence of moral virtue.

The easy access to technology often weakens religious consciousness, resulting in a spiritual crisis. Hamka warns that faith must not remain theoretical but must be practiced through worship and moral discipline. Cultivating religious awareness from early childhood enables the digital generation to balance virtual engagement with spiritual obligations. This balance is essential for maintaining psychological well-being and spiritual harmony amid the pressures of digital life.

Hamka's ethical philosophy also provides a remedy for digital polarization and online hostility. The values of tolerance, sincerity, and wisdom he promotes are vital in fostering a healthy and harmonious digital culture. Religious character education should aim to form individuals who are not only critical and intelligent but also emotionally mature, tolerant, and wise in addressing diversity and disagreement. This contributes to building a moderate digital community grounded in compassion and ethical dialogue.

3.3. Relevance to Digital Challenges

The emergence of the digital civilization has reshaped human life in profound ways, influencing how people communicate, learn, and form social relations. This transformation, while offering remarkable opportunities for progress, also presents new moral and spiritual challenges. The proliferation of digital technology has blurred the boundaries between truth and falsehood, accelerated the spread of information without ethical reflection, and fostered individualism and moral disengagement. In this context, the educational philosophy of Buya Hamka, centered on the integration of faith, reason, and morality, provides a timeless framework for addressing these digital dilemmas. His thought remains profoundly relevant in constructing an ethical foundation for the digital generation that aspires not only to be intellectually capable but also spiritually and morally grounded.

One of the most pressing challenges in the digital era is the crisis of faith. The abundance of digital entertainment and the dominance of materialistic culture have led many individuals, especially among the youth, toward spiritual emptiness. The easy accessibility of immoral content and the culture of instant gratification have eroded spiritual discipline and weakened moral consciousness. Hamka, in his *Tafsir al-Azhar*, reminds that a society that abandons faith will lose its moral compass and fall into chaos. Faith, in his perspective, functions as the inner foundation that gives meaning and direction to human behavior [51]. It protects individuals from the disorienting effects of technological temptation and provides a moral structure that sustains life in the midst of modern complexity. Therefore, religious character education inspired by Hamka's thought becomes essential in restoring spiritual awareness and reaffirming the role of divine consciousness in the digital age.

Another major challenge is the phenomenon of information overload. The vast and uncontrolled flow of digital data has made it increasingly difficult for individuals to distinguish between truth and falsehood. The result is a decline in critical thinking and the emergence of shallow, impulsive reasoning. Hamka emphasizes that reason should be guided by faith, functioning as a tool of discernment (*tamyīz*) that helps individuals evaluate information in accordance with moral principles. In *Tafsir al-Azhar*, he explains that reason, when illuminated by faith, becomes capable of discerning good from evil and truth from deceit [51]. In the context of digital life, this teaching highlights the importance of developing critical literacy that combines intellectual inquiry with ethical evaluation. It enables the younger generation to use technology responsibly and ensures that the pursuit of knowledge contributes to enlightenment rather than confusion.

Moral degradation has also become increasingly apparent in digital interactions. The anonymity afforded by online platforms often leads to unethical behavior such as cyberbullying, hate speech, and the spread of disinformation. Hamka's concept of morality (*akhlāq*) insists that true virtue must be reflected in both personal and public conduct. For Hamka, morality is the visible expression of inner faith and must be evident in every form of human interaction, including digital communication. In *Tafsir al-Azhar*, he explains that moral virtue is the fruit of faith and reason working in harmony [51]. This view is deeply relevant today, as it underlines that digital behavior is also a form of moral responsibility. Religious character education should therefore be designed to cultivate ethical awareness in virtual life, emphasizing honesty, respect, responsibility, and empathy in online communication.

The digital revolution has also fostered individualism and social isolation. The pursuit of personal recognition and digital self-promotion often leads to the neglect of social and communal responsibilities. Hamka's philosophy emphasizes the value of *ukhuwah insaniyyah* or universal brotherhood, which reflects the social dimension of faith. He argues that belief in God should inspire compassion, solidarity, and care for others. In the digital context, this translates into what may be termed digital compassion, the use of technology for collective welfare rather than self-centered pleasure. Hamka's insistence on social consciousness offers a powerful reminder that true education must produce individuals who are not only intellectually sharp but also empathetic and socially engaged.

A related moral problem is the emergence of what Hamka would call the culture of immediacy or the loss of perseverance. The digital environment promotes an instant culture in which individuals seek rapid gratification without effort or reflection. The younger generation, accustomed to the speed of technology, often becomes impatient and reluctant to undergo meaningful processes of learning or moral growth. Hamka strongly opposes this attitude, asserting in *Tafsir al-Azhar* that patience (*ṣabr*) is not passive waiting but active perseverance in doing what is right. He teaches that success and moral maturity require sincerity, discipline, and continuous effort

under divine guidance [51]. In this sense, his philosophy provides an ethical foundation for countering the superficial and impulsive tendencies of the digital mindset.

Another issue is cultural homogenization caused by global connectivity. The widespread influence of foreign cultural models through digital media often threatens local traditions and religious identities. Hamka's thought addresses this concern by emphasizing the inseparability of cultural identity and spiritual integrity. He reminds that a nation that loses its cultural and moral roots will eventually lose its dignity. Therefore, religious character education must aim to form individuals who are open to global engagement yet grounded in Islamic and national values. Digital media, if guided by Hamka's principles, can serve as a platform for promoting cultural preservation, spreading Islamic knowledge, and strengthening national identity rather than eroding it.

The digital world has also intensified polarization and intolerance. Online discourse frequently degenerates into hostility, misinformation, and ideological extremism. Hamka's teachings on tolerance (*tasāmuḥ*), sincerity (*ikhhlās*), and wisdom (*hikmah*) provide the ethical framework needed to restore civility and balance in public dialogue. He believes that reason and faith must coexist to uphold justice, truth, and harmony. Religious character education grounded in Hamka's ideas should thus promote ethical dialogue and the ability to engage respectfully with differences. Such principles are urgently needed to heal the divisions created by digital communication and to build a more inclusive digital culture.

Overall, Buya Hamka's educational philosophy offers a holistic response to the moral, intellectual, and spiritual challenges of digital civilization. His synthesis of faith, reason, and morality represents a moral compass for the modern world. Faith serves as the foundation that anchors human behavior in divine consciousness, reason functions as the instrument of critical discernment, morality acts as the ethical guide for conduct, and practice embodies these values in social engagement. Through this integration, Hamka envisions education as a lifelong process that shapes individuals who are intellectually capable, morally upright, and spiritually resilient. In an age dominated by technology and information, his thought provides a timeless paradigm for constructing a faith-informed digital ethics that ensures technological progress remains in harmony with human dignity and spiritual enlightenment.

4. CONCLUSION

Buya Hamka's concept of religious character education emphasizes the integration of faith, reason, and morality as the essential foundation for shaping a complete and balanced human being. Within this framework, faith functions as the moral compass that directs ethical decision-making, reason serves as the instrument for critical and creative thought, and morality provides the behavioral framework that translates values into everyday action. This triadic relationship is profoundly relevant to the moral and cultural dynamics of the digital era, which is characterized by declining ethical awareness, the rise of individualism, and the prevalence of instant culture.

To operationalize Hamka's philosophy in contemporary education, explicit strategies must be designed to integrate these principles into the learning ecosystem. First, the family should function as the primary moral environment by embedding daily spiritual practices and value-based dialogue into children's upbringing. Second, schools must redesign curricula to align cognitive learning with moral-spiritual objectives, incorporating ethical reasoning and digital literacy rooted in Islamic principles. Third, teachers and educators should undergo continuous professional development to embody the moral integrity Hamka envisioned, serving as living role models for their students. Fourth, communities and religious institutions need to collaborate in reinforcing moral education through social activities, mentorship, and communal digital campaigns that promote ethical online behavior. Finally, the use of technology should be reframed as an instrument of *da'wah* and civic education, ensuring that digital platforms disseminate messages of faith, integrity, and compassion rather than materialism or moral decay.

Through these strategic efforts, Hamka's approach can evolve from a theoretical framework into a contextualized model of digital-era character education. It encourages an educational paradigm that produces individuals who are intellectually intelligent, spiritually grounded, and socially responsible. Hence, Hamka's ideas transcend historical significance; they offer a practical, transformative pathway for cultivating moral-spiritual identity in an age where technological progress often outpaces ethical reflection.

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