

The Relevance of Islamic Education Concept Abdul Karim Amrullah's Perspective in the Contemporary Era

Sahidin Wahyudi¹, Ahmad Fatoni¹✉

^{1,2} Universitas Islam An Nur Lampung, Lampung, Indonesia

✉ email: fatonia23@gmail.com

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ABSTRACT

The purpose of this study is to investigate the applicability of Abdul Karim Amrullah's conception of Islamic education in the modern day. Using a descriptive-qualitative methodology, this study examines a number of works that address the applicability of the idea of Islamic education from the viewpoint of Abdul Karim Amrullah in the modern period. The study's findings demonstrate that the curriculum or educational system put in place by Haji Rasul is still regarded as "ordinary" and masculine. According to multiple people the author spoke with, even Haji Rasul (HAMKA) "did not like" the curriculum and teaching strategies he employed at his Sumatra Thawalib school. At the local school where HAMKA first received his education, he thought he was having the most fun. He was quite constrained as a child, nevertheless, and did not feel as comfortable once his father moved him to Thawalib School in 1918. Therefore, rather than being overburdened with the stuff he had to memorize in class, tiny HAMKA decided to study in his own way, which involved spending more time in his teacher Zainuddin Labay el-Yunusy's library. But it is important to keep in mind that modern, more sophisticated education began with the Islamic education reform that Dr. H. Abdul Karim Amrullah, also known as Haji Rasul, initiated at the turn of the 20th century.

Keywords: *Sumatra Thawalib; Haji Rasul; Islamic education; modern*

INTRODUCTION

Talking about Islamic education, there are many options, both from traditional and contemporary perspectives. Starting from a discussion about how Islam as a religion developed in history, then moving on to an analysis of the history of Islamic education, including a discussion of how education itself emerged, starting with Islamic thinkers after the time of the Prophet. Jamad Rida distinguishes research on the history of Islamic education from research on Islamic educational thought. He said that the topic of discussion about the history of Islamic education includes events that occurred in the past in the educational process, both existing and not. However, the study of Islamic educational thought includes information about Islamic teachers' efforts to achieve educational goals or aspirations that are in accordance with religious goals, both morally and socially, from a theoretical (theory) and application perspective (Nurhasanah et al., 2023). Due to the emergence of Islam as a new religion among the ignorant Arab society

at that time, education also changed, even though there was no formal education system in Arab society before Islam (Azyumardi, 2015).

The author agrees that the emergence of Islamic educational schools cannot be separated from the emergence of Islam as a new religion. Further research will show that the emergence of Islam as a religion has caused changes in various aspects of life, including politics, social, law, economics, culture, philosophy, education, and other aspects (Zulkifli, 2024). Zulkifli mentioned at least six reasons for the emergence of schools in Islamic education. These factors include the cause of the death of the Prophet, the essence and substance of Islamic teachings which really provide space for thought, the social and cultural conditions of the community where Islam was born, political factors, and the emergence of sects as a reaction or dissatisfaction with previous sects. We know several figures in the history of the development of education in the Islamic world, such as (Rachman, 2021). Apart from that, Rachman stated that in the Indonesian context, we have many important figures, especially in the field of modern education, such as K.H. Ahmad Dahlan, K.H. Hasyim Asy'arie, Dr. H. Abdul Karim Amrullah, HAMKA, Imam Zarkasyi, and others.

The author tries to see the figure of a local figure in this article by looking at the flow of Islamic education that the author reads in context and includes adherents of the modern Islamic education school. When viewed from a modern perspective, some educational concepts and their implementation still look simple, if not very ancient. However, at least, the author estimates that he was one of the first people to encourage the emergence of modern madrasas in Indonesia as a whole, as well as in the Sumatra region, especially in Minangkabau (Asfiati, 2017). Syekh Ahmad Khatib is famous for his antipathy towards the teachings of the Naqshabandiyah order and inheritance law, as well as the fact that he was the first Indonesian to become Imam and Khatib at the Al-Haram Mosque. Haji Rasul is one of the students of Sheikh Ahmad Khatib. Sheikh Ahmad Khatib was a teacher for reformers such as Dr. H. Abdullah Ahmad, Sheikh Muhammad Jamil Jambek, and Sheikh Tahir Jalaluddin al-Azhari.

However, the author is more interested in Haji Rasul than his four colleagues, even Sheikh Ahmad Khatib, who was his teacher. The main reason was that his idea of a modern school, which emerged with the formation of the Sumatran Thawalib school, was very different from the traditional education methods that existed in his area. For example, even though Sheikh Ahmad Khatib was a teacher who was known as the originator of the renewal movement in Minangkabau, he only did it from outside (Mecca) and used argumentative ideas (*gazwul fikri*) towards the teachings that developed in Minangkabau.

METHOD

This research uses a library study method that relies on bibliographic sources from articles in the latest journals and books related to the main content of the problem and reading the data with the thoughts of experts with a constructive approach and interpretation of the main content of the discussion (Danandjaja, 2014). This writing

uses the library research method, namely investigating a problem by implementing a solution. The data sources for this research come from primary scientific works written by the figures to be studied, as well as secondary scientific works in the form of books, articles or other scientific works that are relevant to the research theme. Data analysis was carried out in accordance with the analysis method developed by (Sugiyono & Lestari, 2021), namely through the stages of data collection, data reduction, data presentation, and drawing conclusions.

FINDINGS AND DISCUSSION

HAMKA Biography

H. Abdul Karim Amrullah was born with the name Muhammad Rasul in Nagari Sungai Batang, Maninjau, Agam, West Sumatra, on 10 February 1879. He died in Jakarta on Saturday, 2 June 1945, coinciding with 21 Jumadil Awal 1364 AH, at the age of 66 years. He is the son of Andung Tarawas and Sheikh Muhammad Amrullah. His father, Tuanku Kisai, was a Sheikh from the Naqshbandiyah Order. Apart from that, it is known that he is the father of a local figure who is famous throughout the world, Prof. Dr. H. Abdul Malik Karim Amrullah (HAMKA), especially because of his Islamic thoughts and tafsir al-Azhar which he wrote during his prison period.

Educational background

Unlike his friends and teacher Ahmad Khatib, who studied at the Raja School, which was founded by the Dutch East Indies government and intended to produce government employees, he studied there. In his book "Pustaka", Tamar Jaya said that parents at that time believed that sending their children to this school was the same as entrusting them to be educated by an infidel government. Muhammad Rasul received his initial education directly from his parents and teachers. For example, before going to Mecca and studying directly with Sheikh Ahmad Khatib, he studied the Koran from Haji Muhammad Salih and studied Arabic grammar from Haji Hud in Kanan (West Sumatra). Then, he studied tafsir and fiqh from Sheikh Muhammad Amrullah and Sutan Muhammad Yusuf at Sungai Rotan, Pariaman (Salsabilla et al., 2024).

For example, Haji Rasul received religious education. After receiving traditional basic education in many places in Minangkabau, he went to Makkah in 1894. After seven years of studying in Makkah, he returned to Minangkabau in 1901 and studied there again in 1903 and 1906. In Makkah, Haji Rasul studied the religion of Sheikh Ahmad Khatib al-Minangkabawi, who also comes from Minangkabau but lives in Mecca. Karel A. Steenbrink said in Snouck Hurgronje's first report in 1894-onwards that the Javanese in Mecca considered Sheikh Ahmad Khatib from Minang to be the most talented and most knowledgeable ulama. Therefore, every Indonesian who performs the Hajj pilgrimage goes to Ahmad Khatib's house.

Sheikh Ahmad Khatib was a reformer who returned the Koran and Hadith to Muslims. In this case, he agreed with the opinion of the Egyptian reformer Muhammad Abduh. As a result, he did not forbid his students from reading Abduh's works, such as

al-'urwati al-wusqa, and interpretations of the Koran. However, Delier Noer said that Ahmad Khatib obliged him at first so that his students could reject the ideas of this Egyptian reformer. He agreed with the idea of returning to the Qur'an and Hadith, but he did not agree with the latter theory of abandoning taqlid. In addition, Ahmad Khatib is an imam of the Shafi'e school of thought, as previously mentioned. As a result, in the early 1910, Sheikh Ahmad Khatib banned his student, Dr. H. Abdul Karim Amrullah, to talk generally about the attitude of taqlid. However, Haji Rasul did not follow his teacher's orders and openly stated that he was abandoning his taqlid attitude and attacked him as "a destroyer of one's intelligence". This meeting was a symbol of the maturity of Haji Rasul's intellectualism.

Thoughts on the Apostle's Hajj

To understand Haji Rasul's ideas about Islamic education, you have to consider his opinions on many things. This includes his opinions about monotheism, the Qur'an and Hadith, mysticism, taqlid, community leadership, customary inheritance law, and even about women.

1. The Problem of Monotheism

HAMKA tells about his father's steadfastness in upholding monotheism which unites Allah as mentioned in Surah al-Ikhla, by telling about an incident in Bandung when he (Haji Rasul) served as leader of a meeting which was attended by 59 other religious leaders from all over the island of Java. . He was the only Indonesian who remained seated when the meeting began with a seikerei ceremony, which is a clash between religious leaders. The seikerei ceremony is a way to worship the Tenno Heika by bowing to the power of the Tenno Heika. As noted by Djamel, HAMKA once stated:

“Everyone, absolutely everyone stood up. Someone nearby, seikere!!! Everyone bowed their heads in respect towards the palace. All the good Muslims, wearing turbans and robes, all saluted him. Only one small old man, whose eyes were full of religious conviction and with a heart of steel, was the only one who remained seated and did not take part in the ceremony. That person is Dr. H. Abdul Karim Amrullah. He did this even though he was surrounded by Japanese people, each of whom was wearing a long sword" (Hamka, 2020). This incident shows how strongly Haji Rasul adheres to the word of monotheism, which he believes is in accordance with Islamic teachings. He demonstrated the correct Islamic attitude and strong belief in Allah SWT, the Almighty.

2. Haji Rasul's views on the Koran and Hadith

Haji Rasul believes that studying the Koran, studying its interpretations, and practicing it in everyday life is the only way for a Muslim to live. This is due to the fact that the Qur'an is a book that records all God's rules and makes them easily understood by everyone who has a suitable level of knowledge for them. As a result, he stated that those who refused to use the Koran as their way of life were in darkness and had no direction. In terms of Hadith or Sunnah, Haji Rasul called it the sole source, apart from the Koran, for Islamic teachings. Because, Hadith decides, regulates, or interprets what is not found or not clearly explained in the Qur'an. Although the Qur'an is complete,

interpretation is necessary so that Muslims can understand each issue in depth, and the Prophet may create new laws to explain what is not mentioned in detail in the Qur'an. Therefore, it is clear that Haji Rasul placed the Koran and Hadith as the main sources of his religious thought and paradigm. In the end, these two guidelines became the main reference and had a big impact on his educational thinking. Persepsi Haji Rasul tentang Mistik.

In a very bold statement about mysticism where people believe that a *rabitah*, or intermediary, is necessary to function as an intermediary between a Sufi and his god, Haji Rasul stated that such a practice had no basis in the teachings of the prophet and his companions. In Islam, progress is associated with the desire to acquire higher knowledge, which aims to improve the position of Muslims before God. Therefore, mystical practices or orders are actually and should be considered fraudulent. The era of Islamic renewal in Minangkabau began with brutal attacks on mystical practices, especially the Naqshabandiyah order. After returning from Mecca in 1906, Haji Rasul and several of his colleagues engaged in long discussions on the issue of the Naqshabandiyah order with a group of his challengers, who became known as the *Kaum Tua* or Traditionalists. As a spokesperson, Haji Rasul considered Sheikhs (Sufi teachers) as the link between God and his worshippers. He said that people who want to be close to God can contact him personally anytime they want. Sufis are considered mediators (*rabitah*) between God and humans.

3. Haji Rasul's perspective on Taqlid

In his attempt to oppose Haji Rasul's practice of *taqlid*, he said that *Muqallid* (people who defend *taqlid*) actually do not want to use their "aql" to understand that some laws cannot meet the needs of religious life in this day and age. "Reasonable people must understand God and His rules so they can carry out His commands and prohibitions properly," he said. Religious leaders must also master *ushul al-fiqh* to enable them to explore and understand the content and wisdom of the Hadith and Al-Qur'a. Even Haji Rasul stated that the advice of *al-fiqh* is absolute because it can help someone to understand Divine law, the regulations which are the basis of daily religious actions, and help them understand Islamic knowledge as a unity without relying on previously established opinions.

In his warning to defenders of *taqlid* among the elderly (traditional), he stated that none of the well-known Islamic *ushul al-fiqh* scholars recommended that their followers accept what they were taught directly. Instead, they intend to view and analyze these teachings from the perspective of the Qur'an and Hadith. Even Haji Rasul boldly stated that there were no *ushul al-fiqh* scholars who asked the people to always follow their teachings. Almost everyone asks to return to the Koran and Hadith if their explanations do not find a solution or resolution of religious problems. Therefore, Haji Rasul rejecting the attitude of *taqlid* does not mean he rejects the great efforts of medieval legal and

theological experts in the field of Islamic law. He respected these efforts, but he disagreed with those who considered the theologians' beliefs irreversible.

4. Haji Rasul's Perspective on Customary Inheritance Law

According to Haji Rasul, Islamic inheritance law (*al-fara'id*) must be applied by Minangkabau Muslims, not the customary inheritance law originating from Minangkabau ancestors who adhered to Buddhism. According to him, there is no bargaining or compromise in implementing Islamic law. He believes that Islamic law cannot be mixed with other religions or doctrines. He emphasized that Islamic practices must be cleared of all forms of deviation. He stated that the inheritance law based on the mother's line, practiced by Minangkabau Muslims, was unfair because fathers, mothers and children, who were physically and spiritually dependent on each other, could not inherit anything when one of them died. In contrast to children or parents who die, nephews are designated as the sole legal heirs of their uncle's property because their blood ties are closer and they do not experience the same suffering. Therefore, regulations that violate this law must be removed.

Haji Rasul asked the king, government officials and rulers to try hard to eliminate the habits of *jahiliyah* until they all disappear from Minangkabau society. Additionally, these warnings were addressed to the judges who handled all cases between tribal members; they must strengthen and implement Islamic law if they want to achieve fair and just outcomes for their society. The peace that the Minangkabau people desire will never be achieved if we do not work together to change and eliminate the wrongful customary regulations known as inheritance laws.

In this case, Haji Rasul showed respect in resolving a problem that had never been resolved by other religious leaders in the area before. He not only wanted to follow the teachings of his teacher, Sheikh Ahmad Khatib, but also tried to use his own thinking and produce his own *ijtihad* to be applied in different areas. Apart from the issue of *taqlid*, as already explained, Haji Rasul disagreed with his teacher, Ahmad Khatib, who said that old treasures in Minangkabau were *gasb*, or looted treasures, because they had been passed down from the *Jahiliyah* generation to the next generation. So, carrying it out is *haram*, according to Haji Rasul. Confiscating other people's property with violence and sweat is *gasb*. However, *harto tuo* cannot be included in this category because they obtained it from their ancestors without coercion or violence.

5. Haji Rasul's Perspective on Women

Haji Rasul is very unconventional when it comes to women's issues. He was not interested in changing the status of women as described by the term female emancipation in the current era. HAMKA stated that his father's conservative views were very visible in his writings in magazines, which aroused influence among female students. HAMKA talks a lot about his father's views in his book about "my father". Haji Rasul's views changed after the Muhammadiyah conference in Minangkabau in 1929. because he had to face the fact that women took part in religious activities in the same way as men at the conference. However, Abdul Karim Amrullah was always opposed because of the idea of women's emancipation, where men and women were expected to have equal rights in

all fields. He always maintained his argument that women were still physically weaker than men, although he also supported the creation of educational institutions for men and women.

Modernization of Tarbiyah DR. H. Abdul Karim Amrullah

1. Thawalib Pre-Sumatra School

The author will show the contemporary side of the educational concept promoted by Haji Abdul Karim Amrullah in Minangkabau at the beginning of the 20th century, they must first introduce the initial education system that developed and was implemented in Minangkabau, or even throughout Indonesia at that time. The reason is that since the second half of the 19th century, the traditional education system has become the most popular at the primary and secondary education levels. This clearly happens in Indonesia (Hidayah & Devandri, 2024).

In Minangkabau, there are usually two types of traditional schools. First, surau, which is a Koran recitation school that is usually found in every nagari district (kampung or village). Second, madrasas teach only the Koran. According to Mahmud Yunus, Minangkabau religious history institutions began before the arrival of Islam in the area. He described hundreds of boys learning to recite the Koran from a qa'ri' (recitation teacher) at the surau. They also learn about the Islamic religion, worship, qasidah (Arabic songs), barzanji (the life story of the Prophet), and so on there. This religious institution is known as a school for studying the Koran.

Until the time when Haji Rasul began his reform, the students of this madrasah were called urang siak. Once students have completed the basic level (reciting the Qur'an), they usually move on to the second level, known as recitation of nerves, nahwu, or Arabic grammar. After completing this level, students usually move on to the next level, namely studying Islamic jurisprudence. Therefore, if he is considered intelligent enough, he will be given the opportunity to study the next level, namely reciting tafsir. In traditional educational methods like this, the halaqah system, or circle.

This is why education is not limited to primary, secondary and tertiary levels. It really depends on each student's ability to complete the lesson. After completing the highest level, one will not be awarded a title or title. Instead, they must remain at the school to teach for several years (service). He can be called engku Muda, alim muda, Labai, or old teacher only after he can answer all the questions asked by his students. He can then build a madrasa or surau and teach when he returns to his home. He will be given the title sheikh or the Javanese equivalent of kiai until he is forty-four years old (Munawaroh, 2023).

In fact, there are Dutch schools in addition to the traditional educational institutions mentioned above. However, it should be noted that the government education system in rural areas developed very slowly and relied heavily on the initiative of nagari heads or Tuanku Laras, or sub-district heads. Most of the students at this school were the chosen children of Tuanku Laras or nobles who were loyal to the Dutch government. However, the teachers were Dutch who were officially employed by government offices. One of the graduates from this Dutch university was called Sheikh

Ahmad Khatib before leaving for Mecca to study. because his mother was the daughter of Tuanku nan Renceh, a prominent cleric from the Padri group, and his father was a Chief Prosecutor in Padang (Dr. Munifah & Dr. Limas Dodi, 2020).

a) Thinking Embryo

At first, Sumtra Thawalib was a traditional Minangkabau madarasah called Surau Jembatan Besi, where fiqh (law) and the Koran were the main topics. At that time, studying fiqh also meant studying various fatwas from various schools of thought. Since the return of Haji Rasul and Haji Abdullah Ahmad from Mecca around 1904, it has become clearer how important "ilmu ala" is, which is knowledge of the Arabic language and its grammar, so that students can study for themselves the books they need and gradually become acquainted with Islam from The main sources are the Koran and Hadith.

Furthermore, Haji Rasul and many of his senior students tried hard to find a suitable educational system. The transition of education patterns from one system to another shows this. Before Sumatra Thawalib was founded in 1918, Bagindo Jamaluddin Rasyad in 1915 told the students of Surau Jembatan Besi how important the organization was. After that, Haji Habib was impressed with the idea and then talked to his friends and founded a cooperative association (persayoan) called the soap association. This association provides students with daily needs such as soap, pencils and ink. Zainuddin Labai el-Yunusi and Haji Jalaluddin Thaib then initiated this association, which was later changed to Sumatra Thawalib with the blessing of Haji Rasul.

b) School Organization System

Initially, surau-surau was the personal property of the teacher who built it. Therefore, all forms of policies and lessons it offers also strictly follow the owner's ideology and way of thinking. Including Dr. H. Abdul Karim Amrullah or Haji Rasul, Surau Jembatan Besi, which formed the foundation of the Sumatran Thawalib modern school (Steenbrink, 1984). Therefore, Sumtra Thawalib would not have existed in the history of contemporary Indonesian Islamic education if Haji Rasaul had not approved his students' proposal.

Although the name was changed, Haji Rasul's reforms also changed the way schools were organized. Even though the figure of Haji Rasul is still strong, Sumatra Thawalib is now the pride of the school management, which is an association of alumni, auxiliary teachers and local traders. Since then, the Haji Rasul school has been different from most youth schools because it is heavily controlled by student organizations and school administrators.

c) Class System

Indeed, Haji Rasul has carried out initial reforms since its name was still Surau Jembatan Besi. After returning from Java and meeting with HOS Cokroaminoto and KH Ahmad Dahlan, he introduced the class system, even though students still sat on the

floor in it. To improve the education system, the elementary level was then divided into four classes, with one year of education per level. The middle and upper levels are divided into levels V, IV, and VII, with Haji Rasul teaching at the high level (class VII). However, until then, there were no tables, chairs, or chalk in the classroom. As a result, school conditions are still far from expectations.

As a result, development continued until the Sumatran student organization Thawalib emerged, starting a new phase in Minangkabau reformist religious education. Although several auxiliary teachers rejected it, Bagindo Jamaluddin Rasyad from Padang Panjang even suggested that student organizations should not only be involved in education but also be involved in economic and political issues in one of the student organization discussions.

d) Learning and Curriculum (Center for the Study of Islamic Sciences)

Haji Abdul Karim Amrullah tried to introduce several important books originating from materials imported from the Middle East in an effort to increase students' knowledge and increase their understanding of Islamic teachings. At the elementary level, students are taught using books written by their teachers themselves and some old books. At the high level, in classes taught directly by Haji Rasul, books written by the great theologians of Islam were introduced. Among these are the works of al-Ghazali, Ibn Rushd, and Ibn Sina, as well as the works of Sheikh Muhammad Abduh and Rasyid Rido, who were pioneers of the Islamic modernist movement in Egypt. Thawalib students from Sumatra were even familiar with the teachings of Pan-Islamist scholars such as al-Afgani and the writings of Taqiy ad-Din Ahmad ibn Taimiyyah. According to (MUHAMMAD, 2021), the literature used at the Sumatran Thawalib School was part of Islamic artistic works in the golden century, especially in the fields of Islamic theology and philosophy.

During the learning and development process of the Islamic study center, Haji Rasul held meetings every Wednesday evening. There, teachers and students can talk and debate about matters relating to Muslim society as a whole, as well as local Minangkabau customs. Therefore, he strongly emphasized that once a teacher has acquired the necessary knowledge and understands the principles of teaching, he only needs to have the intention of heart to overcome evil, especially in terms of religious knowledge. At the next point, Sumatra Thawalib and other Sumatra Thawalib were built in various locations under the guidance of Haji Rasul. Some of them can be found in the Padang Japang, Sungayang (Batu Sangkar), Maninjau, and Prambek areas.

In addition, teachers and students worked together to revive the first journal for young people in Padang, al-Muni (counselor), and turned it into al-Muni (counselor's light). This journal then inspired the Sumatra Thawalib School elsewhere. For example, the journal in Padang Japan is called al-Imam (leader), in Sungayang (Batu Sangkar) it is called al-Basyir (bringer of good news), in Maninjau it is called al-Ittiqan (perfection), and in Prambek it is called al-Bayan (explanation).

At the Sumatran Thawalib school, Haji Rasul paid great attention to the continuous learning process, which did not exist in previous traditional schools. Haji

Rasul decided to shorten the study time without compromising its quality because he demanded that the most experienced teachers and leaders shoulder the responsibility of the reform movement. to see the results in a short time. In other youth schools such as in Bukit Tinggi, Payakumbuh, Batu Sangkar, Maninjau, and even outside Minangkabau such as in Tapak Tuan (Aceh) and Bengkulu, students who graduated from the Sumatra Thawalib School which he led became role models. This happens because Haji Rasul offers an education system that covers all important subjects.

CONCLUSION

In terms of Islamic education, both traditional-textual and modern-contextual, both must be considered proportionally. This means that statements that are considered traditional or modern must still be seen in the context of a particular school of education, as well as the context in which these figures live and work. Due to the fact that what is considered modern at a certain point in time seen from a different perspective than the context of that time, as well as from different points of view and approaches, will appear different or even contradictory to previous claims. Traditional education systems are based on several assumptions that are generally accepted by people, but are not accompanied by evidence of credibility. Not in the current context, the author wants to place the character Haji Rasul in a modern context. As previously explained, the reforms carried out by Haji Rasul in the world of education at that time were very simple when viewed from a contemporary perspective. Haji Rasul changed the education system in the suraus with a class system gradually, changing the curriculum. However, in the current context, the education system or curriculum implemented by Haji Rasul is still considered "mediocre" and even Haji Rasul's son (HAMKA), according to several sources the author met, "does not like" the educational methods and curriculum he uses at his Sumatran Thawalib school. Little HAMKA's education began at a village school, where he felt it was his best time. However, since his father sent him to Thawalib school in 1918, he did not feel the same comfort anymore, and he was very restrained in his childhood. Therefore, little HAMKA chose to study in his own way, namely by spending more time in the library of his teacher, Zainuddin Labay el-Yunusy, rather than being too burdened with the material he had to remember in class. However, it should be remembered that the Islamic education reform started by Dr. H. Abdul Karim Amrullah or Haji Rasul at the beginning of the 20th century was the starting point for contemporary and more advanced education.

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