

Philosophical Study of the Education Concepts According to Hamka and Its Relevance to the Muhammadiyah Caderization System

Dartim, Mohamad Ali

Department of Islamic Education, Universitas Muhammadiyah Surakarta, Indonesia

Abstract: This study aims to describe the thought of Education according to Hamka and its relevance to the Muhammadiyah cadre system. This research is included in the category of qualitative literature research with content analysis. Data obtained by literature study using the documentation method. The research was conducted using a philosophical approach. The result is that Education in Hamka's view is an effort to grow human personality. So for Hamka to make educational efforts, humans have two main activities, namely thinking and working. Cadres have the same dimension as education, namely they both transfer values, both ideological and traditional "cultural heritage" which must be preserved. The relevance of Hamka's educational thinking is able to inspire the concept of Muhammadiyah cadre, which is oriented towards the growth and strengthening of the human person. The human personality includes reason, ideals, hopes, and physical form.

Keywords: Education, Thought of Hamka, Caderisation

1. Introduction

Haji Abdul Malik Karim Amrullah, is a scholar and scholar who was born on the banks of Dana Maninjau, February 17, 1908. Hamka is known as a Muhammadiyah figure, besides being known as a Masjumi figure. (Nelmaya & Deswalantri, 2021) In addition, Hamka is also known as a literary scholar. However, in his life, Hamka was more prominently known as a literary scholar. Because, in composing books, romances and writings, which have a religious and social pattern are packaged in a literary language which is full of aesthetic values. (Sardiman, A.M. et al., 2018)

Hamka's works are one of the many works that are in great demand by readers throughout the archipelago. His books are almost sold out and have been reprinted several times. His works are not only in demand in Indonesia, but also in Malaysia, Singapore, Brunei Darussalam, and Southern Thailand, so that they become reference books in the fields of religious and social sciences, as well as other fields of knowledge. (Sukari, 2021) His books, such as a book entitled, Philosophy of life, Modern Sufism, Institution of Virtue, Great Personality, Living Institution, History of Muslims, Interpretation of Al-Azhar, Sinking of the van der Wijck Ship, and Under the Protection of the Kaaba.

BuyaHamka's works not only sold well and went through several reprints during the early days of their publication, but to this day, works from BuyaHamka are still circulating everywhere, in all parts of Indonesia, some have even experienced reprinted several times. As one example, a book entitled Modern Sufism has been published 12 times from its initial publication until 2002, then during 2015 it was republished until it had been reprinted twice by Republika Publishers.

Then for the next book, entitled Philosophy of Life, from its initial publication it was reprinted 17 times, then it was printed and republished by Republika Publisher up to 2 times in 2015. Furthermore, the book with the title Sinking of the Van der Wijck Ship was printed up to 99 times. times by the publishers of Bulan Bintang and Balai Pustaka. From its inception, the book entitled great person has been printed 11 times and in 2014 it was reprinted twice by GemaInsani publisher. Furthermore, his commentary book, which became the work of masterpeaceHamka, namely Tafsir Al-Azhar, is still being printed and published, and continues to be reprinted in volumes. The most recent publication of his commentary works was published in 2015 by GemaInsani publishing house in a total of 9 volumes of commentary books. (Abdul Aziz et al., 2021)

The greatness of Hamka in the world of thought and the world of writing books cannot be separated from the social, political and religious turmoil that occurred in the environment that surrounded Hamka. The implication then forms Hamka's frame of mind which intellectually already has provisions in the basic sciences which he learned self-taught.

His intellectual and thought career is motivated by social and religious conditions which are indeed full of various problems. This is because according to his view, the theories he read in books are not in accordance with the actuality of life that is happening, especially in the life of religious people (read: Muslims). So, it was from there that BuyaHamka began his intellectual adventure to try to provide alignment between the social

theories of religion contained in the books with the actualities of religious and social life (read: social life). (Agam et al., 1908)

Thus, looking at some of the phenomena above, it can be said that the influence of BuyaHamka's works is enormous in the thinking and practice of public life in general and Islamic society in particular, including the Muhammadiyah organization. Because, it can be seen indirectly how much interest the public has in reading his books, or in simple terms, BuyaHamka's works which are always reprinted after they were first published, shows how great the public's reading interest is in his works.

So, indirectly BuyaHamka's thoughts have had such a big influence on every aspect of people's lives, including in the world of education, more specifically Islamic education in Indonesia. Then, as another proof of the influence of BuyaHamka's thoughts in the world of education, in the community one can also see two educational institutions that indirectly have a close relationship with Hamka, namely the Al-Azhar school and UHAMKA Jakarta (Muhammadiyah University Prof. Dr. Hamka). This shows that there is influence from BuyaHamka's ideas represented by the two institutions.

Theoretically, the general term of Islamic Education is a conscious and planned effort of a teacher to try to grow and develop the mental and physical abilities of students perfectly in accordance with the syar'i guidelines from the Al-Quran and Hadith of the Prophet Muhammad SAW, so as to create perfect human beings. (human Kamil) to be able to carry out his duties as caliph on earth and at the same time as 'abdullah. (Irfan Hamka, 1989)

On the other hand, when talking about education, we talk about regeneration as an effort to prepare the next generation who are able to carry on the ideals and hopes of an organization, people, nation and state. Included in this case, the Muhammadiyah organization as one of the social and Islamic movements and organizations, is important in efforts to do so. Moreover, BuyaHamka, as a Muhammadiyah figure, of course has a special heart for cadres and leaders, as well as for all Muhammadiyah members in general. (Nakamura, 2020)

Thus, there is great hope that BuyaHamka with his thoughts will be able to influence (relevance) enlightenment for Muhammadiyah, especially in efforts to prepare cadres in the systematic process of cadre formation, both formal and cultural. Because indeed Hamka's spirit in practicing Islam and Hamka's spirit in becoming Muhammadiyah is the spirit (motivation) of the next generation (cadres) that needs to be grown. In short, through some analysis of the educational thought concept of the Hamka model, there is hope to be able to find philosophical and systemic solutions regarding education and cadre.

2. Research Methodology

Research is basically a systematic and rational activity or process for solving problems that is carried out by applying methods that can be used during research from start to finish to support the validity of existing data, so that the expected goals are obtained. This research is classified as a type of qualitative research with a library research style, where the type of research whose data sources come from texts in the form of documents. This research was conducted using a historical-philosophical approach, namely the data studied were obtained from the results of a literature review of text books that were relevant to the discussion of the research, in the form of a historical study or an analysis of the thoughts of a figure. Then analyzed its meaning in depth, so as to formulate a certain concept. In addition, this literature study research is closely related to the history of events or the chronology of an event as well as closely related to the figure of a figure (biography). (SutrisnoHadi, 2012)

This literature study research was carried out using an inductive way of thinking. It means research that moves from below. In this type of qualitative research, the data analysis process can be carried out using descriptive analysis methods. Further descriptive analysis methods are supported by using historical and philosophical approaches. Included in the research activities and preparation of this book, the descriptive analysis method is also used. Miles Huberman's interactive analysis theory approach consists of three main activities, namely, data reduction, data presentation, and drawing conclusions. (Mack, 2014)

The research data that has been collected is analyzed using an interactive analysis approach with three main activities, namely looking for correlation, coherence, and relevance of the existing data. Then, in the end the analysis process will provide a comprehensive (comprehensive) and interrelated description or description of one another (integral) so that it clearly and coherently gives meaning to the object which is the main objective of the research. Because this research is also classified as a qualitative research with a literary style (research of the literature), there are two sources of data in this research, namely primary data sources and secondary data sources. Primary data is the main data which is the main data source in research. While secondary data is data other than primary data but has relevance to the main object of research. (Noeng Muhajir, 2000)

The primary data was obtained from a book by BuyaHamka entitled Philosophy of Life and Great Personality. In addition, as the main discussion of the concept and system of cadre formation in

Muhammadiyah, the book that is used as a reference is a book published by the Muhammadiyah Central Leadership Cadre Education Council with the title Muhammadiyah Cadre System (SPM).

Meanwhile, as secondary data sources are other books that are relevant to the discussion of research or works written by other authors in the form of books, articles, or research that support this research. Among the examples of books that are sources of secondary data in this study is a book with the title Ayah which was written by BuyaHamka's son, Irfan Hamka. The book tells the story of BuyaHamka from the age of 30 until he died in 1981. In addition, as one of the studies that became reference material and became one of the secondary data sources in this study, the results of collaborative research by UNY (Yogyakarta State University) lecturers with the title "Prof. Dr. BuyaHamka and Muhammadiyah." (RusdiHamka, 1989)

3. Results and Discussion

3.1. Profile of Ideal Cadres According to Muhammadiyah

Cadres (French: cadre or les cadres) are core members who are elected within the scope and environment of the leadership and accompany (figures) around the leadership. Cadres also mean as the heart of the organization. If the cadres in a leadership are weak, then all leadership strength will also be weak. Cadres also mean core troops. The fighting power of this core troop really depends on the value of its cadres who are qualified, insightful, militant and full of enthusiasm. In another sense, cadre (Latin: quadrum) means rectangle or frame. Thus cadres can be defined as the best human group because they are selected, that is, they are the backbone or framework of a large and permanently organized group.

In the cadre education council guidelines (2010) article 1 paragraph 4 it is emphasized that "cadres are core members who are trained and have a commitment to the struggles and ideals of the Organization". So, it is clear that qualified people are selected and experienced in organizing, adhere to principles and initiatives, which can be called cadres. The cadres are a core part of the members, namely the main members and act as arrows of the Muhammadiyah movement. Whatever is difficult for members to do, everything can be done by cadres because cadres are elected members and the main members (46th tanfidzmuktamar, 2010: 198).

For an organization, healthy leadership regeneration occurs because it is supported by the presence of qualified cadres so that besides making the organization move dynamically, the leadership formation will also be fresh and energetic. The existence of cadres for Muhammadiyah –with their qualifications and competences– seems to manifest the best creation of Allah (khorulbariyyah) who is part of the best ummah (khairu ummah). As well as a strong and charming flora that in Q.S. Al-Fath (48): 29.

Profile of cadres is an ideal picture of how Muhammadiyah cadres look and behave in their daily lives. Whereas what is meant by cadre competency is the ability to behave, think, and act consistently as a manifestation of the internalization of knowledge, character, and skills possessed by Muhammadiyah cadres. Thus, it can reflect a commitment to ideology and values that can always be utilized. (MPK PP Muhammadiyah, 2012)

Muhammadiyah cadre is an effort to instill values, attitudes, and ways of thinking as well as increasing certain competencies and integrity in the aspects of ideology, knowledge, insight, and the quality of leadership and organizational management for all Muhammadiyah members. In other words, in cadre formation there must be awareness, confirmation and enrichment. This effort can be understood in the context of the cadre mission which can be understood as follows.

First, Affirmation of Ideology. Facing the age of technology and advances in various sciences and the era of globalization has made the conflict in various influences of religious thought and understanding become increasingly complex. Life is getting hotter, the level of competition is also getting fiercer and tougher. A lifestyle that emphasizes style and prestige is more desirable than living simply and plainly. Simply put, life becomes more materialistic and becomes more material-oriented. Religion, which should be the foundation of ideology, today only becomes a ritual arena and only seems to be a label that legitimizes the various interests of people who are hungry for power and materialism. Muhammadiyah by strengthening its ideology indirectly lives in the midst of such dynamics of the nation. Not only in the world of politics and religion, these interests play, but in the social and cultural world these interests play.

Second, Value Inheritance. Aside from being an effort to strengthen the ideology of Muhammadiyah cadres, regeneration is also an effort to pass down the values of goodness and beauty in the organization and religion so that they remain firmly ingrained in the following generations. Inheritance of values becomes a very valuable effort as an actualization of progressive Islamic da'wah. Islam teaches to view life as a process and a path, with the aim of living hereafter. So that the dimension of life for Muslims is to be able to establish a harmonious life for all of nature.

Inheriting various values to be able to live in harmony with the universe is what needs to be strived for. Progressive Islam is Islam which is the solution to various problems in human life so that they are able to live peacefully and live as well as possible in accordance with the guidance of the Al-Quran and Sunnah. It is this

Islamic lifestyle that needs to become a trend for union cadres, which seems to have been absent in human life in the contemporary era. Apart from being a process in cadre education, this value inheritance is also a habit in actualizing life. (MPK PP Muhammadiyah, 2012)

Third, Cadre Revitalization. Cadreization is not only an introduction to values to cadres, but also a solutive effort in order to strengthen values for cadres who are starting to have weak identification, be it in movement, ideology or militancy. Cadres apart from being an educational effort, there must also be an element of refreshing the movement so as to be able to create regrouping of thoughts and rest and relaxation in thoughts and busy activities so that they return to prime and maximum condition.

Revitalization of cadres is not only an effort to refresh physically and physically, but also thoughts, skills, expertise, knowledge, and effectiveness of the movement as well as strengthening the identity of cadres as an organization activist, a person who is Muslim and as part of Indonesian society. This strengthening is not only for cadres who are identified as having weaknesses, but prevention efforts so that cadres are not weak are also important, so this is where the role of focusing on cadres is to revitalize cadres.

3.2. The Essence and Purpose of Education According to Hamka

Hamka is a scholar and a writer whose works are deeply imbued with an attitude of life that is always displayed in an attitude of simplicity and authority. Between what is written and what is done by Hamka is parallel and in line (coherent and correlation), so that what is written becomes a description of behavior in everyday life. According to several writers, the style of BuyaHamka's writings is more prominent in the stability of Islamic beliefs and Sufism, but complemented by a philosophical style of language. (Hamka, 2015)

Hamka formulates the nature of education by emphasizing the formation of individual characters with Islamic colors or in his writings is called personal. Theory of Personal Education as a form of Islamic Education according to Hamka. An established person with all human potential and actualization to create a fully human being in accordance with the way of life of a Muslim. Hamka's expression above is as written by Hamka himself in the following book entitled *The Great Person*, "Everything, namely mind, intellect, association, health, and knowledge, gathers as one in one person. It is this collection that forms a "person". (Sardiman, A.M. et al., 2018)

In another writing, Hamka said that the value or degree of a person does not lie in the quantity of material and facilities one has in life, but rather the best attitude as proof of a person's good personality. So that the essence of education lies in the formation of one's personal stability to be ready to face all forms of life's problems. Hamka further wrote as follows, "Personally he is not strong, because he moves not because of the urge of the soul and reason. And, his many intelligences often cause fear, not the courage to enter and live life. (Abdul Aziz et al., 2021)

As an illustration of what is meant by personal, and what kind of person is meant to be developed and developed by a human being, then Hamka continues his explanation as follows, Personal is "a collection of characteristics and self-advantages that show one's advantages over others so that there are human beings big and small humans. There are people whose lives mean a lot and there are people who don't mean anything at all. His arrival is not fulfilling and his departure is not odd".

The implication, the purpose of education according to Hamka is so that children (especially students) can avoid oppression from the strong against the weak in which Hamka calls the expression "a form of tyranny". With the hope that education is able to instill a sense that students are part of society and cannot separate themselves from society. Furthermore, true education must be able to form children who serve with reason and knowledge, not with lust, and not make themselves colonized. Hamka called it with the phrase "rape him".

3.3. Education Strategy According to Hamka

The nature of education and educational goals that have been formulated become an important guide in planning a strategy or method of implementing an educational practice. It can be said that the formulation of the nature and purpose of education is the key to opening up the implementation of education. {Formatting Citation}

Hamka implicitly in his writings provides important guidelines on how to implement or educational strategies so that they can be realized in accordance with the ideals or educational goals that have been formulated. Hamka writes as quoted from his book below, "There are two kinds of individuals who make history in a nation, namely thinkers and workers. It can be said that people who theorize and people who practice. Hamka divides the two activities that must be carried out by each individual in the formation of that person with two keywords, namely thinking and working. Thinking means being able to compile a correct theory, and working means being able to apply the theory to the work process optimally correctly.

Then, Hamka explained further as follows, as written in his *Philosophy of Life* book. "Children must be educated and raised according to their talents and abilities and in accordance with the times. The purpose of education is to shape children to become useful members of society in social life. Full of humanity even though

what is the livelihood. Love for brotherhood and independence. Democratic education. Every education that doesn't lead to that is an education that destroys the personality given by God. (Sabarudin, 2015)

So, according to Hamka, the key word strategy is the process or way of implementing Islamic education in order to achieve personal perfection given by God, consisting of two important activities, namely training to think and practice working in an interrelated and comprehensive manner, besides that it is accompanied by giving freedom and responsibility as well as an environment of independence. which supports. (Hamka, 2015)

Hamka explained in more detail that the two activities included in the thinking training group are the educational process that must begin with knowing children's talents, guiding children's freedom of thought (by setting an example), inviting them to discuss (deliberation), teach them the sciences (religion and science in an integrated manner) so that he can serve the mind and soul. Then the category included in the training work group is teaching children independence, not forcing, and teaching them responsibility or giving them roles (by not being too pampered). (Nakamura, 2020)

3.4. Benefits of Education according to Hamka

A strong footing in the vision and mission of education will strengthen the steps and process of implementing education towards the expected goals, so that it is able to play a role in providing the maximum benefit for others, or benefit. Likewise, the benefits of education in the concept of Islamic educational thought according to Hamka as an axiological aspect, can be read implicitly in his writings.

Among them are as follows, the same as in the previous quote Hamka explained "Therefore, education that fosters two important abilities: thinking and working. The ability to think and the ability to do must be strengthened during the independence period. It is the individual thinker and individual worker whose arrival is awaited to raise and fill the values of a nation". Coupled with the explanation, "The old way of education which only prioritizes memorization really requires thought and weakens energy." (Sukari, 2021)

In accordance with the description above, education is directed at preparing future generations who are useful to continue the struggle in order to maintain and fill independence so that they do not become slaves in their own country. This is confirmed in other writings as written by Hamka in the book *Philosophy of Life*. Thus the description, "In the past, the future was determined, which is the dream of each of us. The dream of a people and the dream of a nation. It is upon the age to come that all our dreams and aspirations depend." According to Buya Hamka, the benefits of education are an instrument to prepare provisions for the younger generations so that they are ready to continue the struggle for independence in the future. (Hamka, 2015)

Therefore, according to Hamka, the benefits of Islamic education are to prepare students who are tough, mentally and scientifically, to face the challenges of an increasingly difficult era. Explicitly, the benefits of education are to prepare generations who are capable in all areas of life (social, political, economic, health, technology, education, etc.) in order to fulfill and maintain national independence, so as not to become slaves in rich countries. Or in other words, education can be useful in creating independent human beings and independent human beings.

3.5. The Relevance of the Hamka Education Model with the Concept of Caderization

Philosophically and in meaning, regeneration and education are two words that are very closely related, in fact they cannot be separated. In accordance with the results of the analysis of the study of Hamka's concept of educational thought, he said that education is an effort to cultivate all human potential, which includes reason, mind, ideals and physical form, so that a perfect human person is realized. On the other hand, the effort to cadre in Muhammadiyah is a very urgent thing, for that according to this theory, the formation of good cadres is an effort to cultivate the personality of cadres with these criteria.

Personal investment in cadres is in accordance with the spirit of education to instill universal human and Islamic values. Education in the concept of theory essentially has the same meaning as da'wah in the Islamic concept. In addition, in the realm of movement or organization it is the same as regeneration. Because essentially the same meaning instills good values. Because in the system are humans who act as subjects or objects, the values developed by humans are human values.

In addition, material or curriculum is material for education management, so its existence cannot be denied. Determining the curriculum and materials in the educational process, da'wah or regeneration is a tactical step towards success in achieving the planned expectations. So a simple conclusion can be drawn that: the most essential part of this process lies in the form of the human person, so that the education or regeneration process is able to build individual personality, as formulated by Hamka.

The process of regeneration or cadre education to achieve a goal, then through two important processes, namely planning and implementation. If using the term Hamka is an exercise in thinking and working practice. Thinking to develop the potential of reason-ratios and ideals, as a logical reason to formulate expectations and goals to be achieved rationally. Then, the potential of mind and physical form can be developed by example and

practice. Where both are action not just theory, which puts forward a lot of work. This is becoming increasingly relevant due to the diverse dimensions of Indonesian people's lives, and having a multi-colored culture. This of course has an impact on the pattern of cadre formation and methodological approaches that must be adjusted. As an example is the pattern of communication, how to look and customs. But in terms of spatial dimensions, in general for intellectual background and interaction sensitivity, it can be divided into two, namely urban communities and rural communities who have relatively similarity. (Agam et al., 1908)

One common spirit of Hamka's thoughts is personal strength to become a force to start building human civilization. Of course this is done through education. So that the relevance of Hamka's thoughts on Education with organizational regeneration activities is explained using the following table.

Table 1 Relevance of Hamka Education Thinking with Muhammadiyah Cadres

No	Aspect	Education According to Hamka	Muhammadiyah Caderization
1	Ontology	Personal Education (Including Mind, Mind, Aspirations and Body Shape)	Growing and Strengthening Islamic and Human Values (<i>Kemuhammadiyahaan</i>).
2	Epistemology	Thinking and Working Training.	Planning and implementing Cadre Curriculum
3	Aksiology	Preparing Insightful, Responsible and Independent Generation.	Contributing in various areas of life, especially social, political, and economic.

4. Conclusion

Education according to Hamka is a process of thinking and working in accordance with Islamic guidance. By thinking, it will grow the potential of reason, or reason in humans. Then by working will train humans to become individuals who are skilled and able to play a role in society as well as possible. Thus, human nature is their charity or work.

Hamka gave a hint that the world of education must be able to produce graduates who are able to live independently and become independent people who are free to choose according to the will of their minds, so that they are not under the power of other people (colonialism). However, in a deeper way, freedom of choice is not free as freely as possible, but freedom to choose in accordance with the nature of the tendency of the mind to be rich in knowledge and knowledge so that it is able to choose the right choice according to the will of nature. This is the essence of the purpose of education implicitly mentioned by Hamka through several of his works.

Related to cadre, it has the same dimension as education, that is, they both transfer ideological values or traditions of "cultural heritage" which must be preserved. The relevance of thinking about Hamka education as described in the discussion above should be able to inspire the concept of Muhammadiyah cadre, which is oriented towards the growth and strengthening of the human person. The human personality includes reason, ideals, hopes, and physical form. All of that is inherent in humans, so that Hamka in relation to education or cadre argues that all of these potentials must be grown and developed as a whole and integrated.

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