

The Synergy of Hamka's Thought in Tafsir Al-Azhar with the Profile of Pancasila Students

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Abstract:

This study aims to analyze the epistemological convergence and construct a non-dichotomous synergy model between Buya Hamka's thought on character education in *Tafsir Al-Azhar* and the six dimensions of the Pancasila Student Profile within the Merdeka Curriculum. The key concepts revolve around *adabi ijtima'i* exegesis, tawhidic unity, and the re-conceptualization of civic virtues as expressions of transcendental devotion. Utilizing a qualitative library research design combined with hermeneutic interpretive techniques (systematic, linguistic, teleological, and philosophical) and comparative analysis, the research rigorously examines the thirty-volume primary corpus of *Tafsir Al-Azhar* alongside national curriculum policy documents. The main findings reveal that all six dimensions of the Pancasila Student Profile—faith and piety, global diversity, mutual cooperation, independence, critical reasoning, and creativity—possess profound theological grounding in Hamka's exegesis, where *tawhid* serves as the ultimate metaphysical anchor directing modern 21st-century competencies. The primary methodological challenge involved bridging the gap between classical exegetical discourse and contemporary technocratic policy frameworks without diluting spiritual depth. The practical implications offer strategic guidance for policymakers, curriculum designers, and educators to operationalize a character education model that is deeply rooted in indigenous religious scholarship yet responsive to global disruptions. This research contributes an innovative, non-dichotomous theoretical architecture for character education that bridges the historical divide between religious ethics and national civic schooling in Indonesia by revitalizing local exegetical heritage.

Keywords: character education; critical reasoning; global diversity; Hamka; Pancasila Student Profile; synergy; Tafsir Al-Azhar

INTRODUCTION

Character education in the contemporary era is no longer merely a conduit for transmitting cognitive knowledge, but rather a crucial arena for articulating morality amid the crises of ethical disintegration and the erosion of national identity. Within the context of postmodern societies marked by globalizing currents and digital disruptions, educational systems frequently find themselves entrapped in secular-technocratic paradigms that bifurcate spiritual-religious values from the praxis of civic engagement. Phenomena such as moral degradation, social alienation, and symbolic violence among students underscore an epistemological imbalance within the architecture of national education (Sari & Rahman, 2022). In response to these critical challenges, the Ministry of Education, Culture, Research, and Technology formulated the Pancasila Student Profile as a philosophical and curricular framework to reconstruct the ideal character of Indonesian citizens. This framework operationalizes six core dimensions: faith and piety to God Almighty and noble character, global diversity, mutual cooperation, independence, critical thinking, and creativity. Nevertheless, the effective integration of these dimensions into practical instruction necessitates a solid theological and philosophical foundation rooted in the local-religious context, preventing it from functioning merely as a top-down, positivistic administrative policy (Polinder, 2024).

The imperative to reconstruct character education by harmonizing Islamic spirituality and national values finds its urgency in the Indonesian exegetical tradition, particularly in the monumental work of Haji Abdul Malik Karim Amrullah, known as Buya Hamka, titled *Tafsir Al-Azhar*. Hamka successfully deduced the universal messages of the Qur'an into the socio-cultural and historical reality of Indonesia, constructing an epistemological bridge between divine doctrine and national dynamics (Fadlullah & Supriadi, 2023). Hamka's interpretation is neither atomistic nor dogmatically isolated from reality; rather, it possesses a socio-critical orientation (*al-ijtimai*) that emphasizes the cultivation of noble character as a tangible manifestation of monotheism (*tawhid*) in public life. The principles of character education articulated by Hamka fundamentally preceded and visionarily anticipated the dimensions now crystallized within the Pancasila Student Profile (Salmadatu et al., 2023). This theological-national synergy demonstrates that Islamic teachings and the national consensus of Pancasila reside within a harmonious and mutually reinforcing dialectic rather than existing as mutually exclusive entities.

Although scholarly discourses surrounding Hamka's thought and the Pancasila Student Profile have separately attracted significant academic attention, research explicitly examining the integration of these two domains leaves a fundamental academic gap. Previous literature on *Tafsir Al-Azhar* has largely remained isolated within purely theological or historical frameworks, focusing primarily on exegetical methodology or biographical studies (Subhan & Hidayat, 2021). Conversely, contemporary studies on the Pancasila Student Profile tend to be dominated by instrumental and technical-operational policy evaluations, largely confined to analyzing the implementation efficiency of the Merdeka Curriculum in schools (Setiawan et al., 2024). To date, no theoretical framework systematically and comprehensively dissects the conceptual synthesis between Hamka's exegetical thought and the six dimensions of the Pancasila Student Profile. The absence of a non-dichotomous integration model causes the implementation of character education based on the Pancasila Student Profile within Islamic educational institutions to lack a rational and authentic metaphysical-theological grounding.

This missing conceptual mapping underscores the epistemological necessity of examining Hamka's intellectual corpus to formulate a convergent character education framework. This study addresses this academic gap through a qualitative-systematic inquiry anchored in exegetical analysis. Based on the identified problems and literature gaps, this study advances two primary objectives: first, to critically and comparatively analyze the concept of character education in Hamka's *Tafsir Al-Azhar* to identify points of convergence and theological relevance with the six dimensions of the Pancasila Student Profile; second, to construct a non-dichotomous epistemological-pedagogical synergy model between Hamka's thought and the Pancasila Student Profile, providing a holistic philosophical, theological, and methodological foundation for strengthening the implementation of the Merdeka Curriculum in Indonesia. This synthesis is expected to

transform the national character education paradigm, ensuring it remains deeply rooted in local religious intellectual heritage while remaining highly responsive to the demands of global civilization.

LITERATURE REVIEW

Tafsir Al-Azhar by Haji Abdul Malik Karim Amrullah, widely known as Buya Hamka, occupies a strategic epistemological position within modern Qur'anic exegesis in Southeast Asia. Departing from classical interpretive patterns that often centered heavily on rigid linguistic discourse or textualist dogmatism, Hamka articulated an *adabi ijtimai* (literary-cultural-societal) framework that positions the sacred text as a transformative guide for social reality (Fadlullah & Supriadi, 2023). In the educational domain, Hamka's thought deduces divine teachings into a public ethical framework highly relevant to Indonesian national dynamics. Hamka asserted that authentic faith must manifest in the cultivation of noble character and intellectual maturity responsive to contemporary changes (Ciptadi & Syarif, 2025). Through this dialectic between monotheism (*tawhid*) and cultural praxis, Hamka's exegesis builds foundational principles of character education that seamlessly integrate spiritual integrity with social responsibility and citizenship (Yusuf et al., 2024).

As a fundamental philosophical reorientation within the Merdeka Curriculum, the Pancasila Student Profile was formulated by the Ministry of Education, Culture, Research, and Technology to guide student character development in Indonesia. This paradigm aims to cultivate educated generations possessing 21st-century competences while remaining deeply rooted in national identity and religious spirituality. The six core dimensions—faith and piety to God Almighty and noble character, global diversity, mutual cooperation, independence, critical thinking, and creativity—are holistically structured to mitigate global disruptions, social fragmentation, and moral decline among youth (Sari & Rahman, 2022). However, mainstreaming this policy at the school level risks becoming a mechanistic-positivistic routine unless sustained by a solid theological and cultural foundation grounded in local religious traditions.

A critical review of recent scholarship reveals that studies on Hamka's character education and the Pancasila Student Profile have largely progressed along separate trajectories. On one hand, Islamic studies scholars have focused predominantly on the conceptual analysis of ethics (*akhlak*) in *Tafsir Al-Azhar* or the role of Hamka's thought in moral development within families and modern society (Mukti et al., 2022). On the other hand, mainstream educational literature regarding the Pancasila Student Profile has focused primarily on technical-pedagogical policy evaluations, project-based learning strategies, or the practical effectiveness of fostering mutual cooperation in primary and secondary schools.

A significant academic gap exists in the absence of a systematic theoretical effort to bring Hamka's theological exegesis into dialogue with the curricular dimensions of the Pancasila Student Profile within a non-dichotomous integrative model. Without this philosophical synthesis, the implementation of the Pancasila Student Profile in both general and Islamic educational institutions risks lacking an authentic, locally rooted religious foundation. Consequently, this study addresses this gap with two explicit objectives: first, to critically and comparatively analyze the epistemological points of convergence between Hamka's interpretation in *Tafsir Al-Azhar* and the six dimensions of the Pancasila Student Profile; second, to construct a convergent character education synergy model to serve as a robust theological-philosophical foundation for strengthening the Merdeka Curriculum in Indonesia.

METHOD

To comprehensively capture the nuanced convergence between classical Islamic exegesis and modern national character policy, this study employs a descriptive-analytical and hermeneutic qualitative approach within a library research design (Snyder, 2020). This qualitative framework is specifically chosen for its capacity to analyze textual structures, unpack deep philosophical-theological concepts, and reconstruct the interpretive paradigm embedded within written scholarship. Through this library-based orientation, the research systematically examines the intellectual structure of Haji Abdul Malik Karim Amrullah, widely known as Buya Hamka, in *Tafsir Al-Azhar* and facilitates a rigorous conceptual dialogue with the policy framework of the Pancasila Student Profile.

The empirical grounding of this study relies on a bifurcated structure of data sources comprising primary and secondary materials. The primary source centers exclusively on Buya Hamka's monumental thirty-volume exegesis, *Tafsir Al-Azhar*, with particular analytical focus on Qur'anic passages addressing moral formation,

intellectual cultivation, spiritual grounding, and socio-civic ethics (Fadlullah & Supriadi, 2023). Complementing this primary corpus, the secondary sources incorporate official policy documents on the Merdeka Curriculum and the Pancasila Student Profile issued by the Ministry of Education, Culture, Research, and Technology, alongside high-impact journal articles, authoritative reference books, and prior empirical studies relevant to character education and Hamka's thought (Setiawan et al., 2024).

Data collection was executed through systematic literature review techniques, followed by content analysis and textual evaluation to distill core educational values from the interpretive text (Shibu & Chachi, 2021). To ensure an exhaustive hermeneutic reading, the study applies four qualitative interpretive techniques formulated by Muin Salim: systematic interpretation to examine Hamka's verses within the overall structural continuity of *Tafsir Al-Azhar*; linguistic interpretation to evaluate qualitative terminology and social-religious diction; teleological interpretation to uncover the underlying pedagogical objectives and moral intent; and philosophical interpretation to bridge Hamka's theological foundations with the broader philosophy of national character education (Ciptadi & Syarif, 2025).

Building upon this hermeneutic foundation, the study incorporates a comparative analytical method to map convergent points and evaluate alignment between Hamka's exegesis and the six dimensions of the Pancasila Student Profile (Salmadatu et al., 2023). By identifying shared values and epistemological intersections, these comparative findings are synthesized into an integrative, non-dichotomous character education model designed to strengthen the implementation of contemporary educational policy in Indonesia.

RESULTS

The Concept of Character Education in Tafsir Al-Azhar

In *Tafsir Al-Azhar*, Haji Abdul Malik Karim Amrullah constructs a holistic paradigm of character education grounded in Qur'anic values and tailored to the socio-cultural realities of contemporary Indonesia (Fadlullah & Supriadi, 2023). Moving away from purely dogmatic and textualist readings, Hamka develops an exegesis that frames character formation not merely as an isolated moral subject, but as the underlying soul of the entire educational endeavor (Suryana, 2026). Within this framework, human cultivation (*tarbiyah*) requires a balanced integration across four fundamental dimensions: the spiritual, the intellectual, the social, and the moral (Tsani & Agniya, 2024). True education, according to Hamka, fails if it merely transmits technical competence while isolating learners from moral uprightness (*akhlak al-karimah*) and a conscious awareness of their ultimate accountability to God. By establishing spiritual consciousness as the epistemological anchor, Hamka elevates moral development from a passive set of rules into an active, internal drive for human self-actualization.

The spiritual dimension in Hamka's educational philosophy centers on *tawhid* (monotheism), which serves as the supreme foundation for all human action and intellectual inquiry (Ciptadi & Syarif, 2025). In interpreting verses related to faith (*iman*) and righteous deeds (*amal salih*), Hamka repeatedly emphasizes that belief remains incomplete if it fails to manifest as positive socio-moral conduct (Fadlullah & Supriadi, 2023). Spiritual grounding provides learners with an inner moral compass, preventing them from falling into ethical relativism or nihilism amidst rapid modernization. At the same time, this spiritual awareness is intrinsically tied to intellectual cultivation (*aqf*). Hamka rejects the artificial dichotomy between sacred and secular knowledge, arguing that rigorous intellectual inquiry into the natural universe and human society is an essential form of worship that strengthens moral maturity. Through this synthesis, character education equips students with critical reasoning skills rooted in profound ethical responsibility.

On the social and moral levels, Hamka formulates a dynamic framework of civic virtue that directly addresses the nation-building process in Indonesia (Ciptadi & Syarif, 2025). Character education, in Hamka's view, must cultivate individuals who actively contribute to public welfare, social justice, and national harmony. By highlighting Islam as a mercy to all creation (*rahmatan lil alamin*), *Tafsir Al-Azhar* demonstrates that religious virtues must translate into tangible civic duties, including environmental stewardship, social solidarity, and respect for diversity (Tsani & Agniya, 2024). Hamka's contextual exegesis connects Qur'anic principles with Indonesian socio-cultural norms, ensuring that character formation produces citizens who are spiritually grounded, intellectually agile, and socially responsible. This holistic model offers an authentic theoretical foundation for modern character development policies seeking to bridge religious values with national educational goals.

Epistemological Convergence Overview

The structural alignment and epistemological points of convergence between the hermeneutical legacy of Haji Abdul Malik Karim Amrullah in *Tafsir Al-Azhar* and the contemporary policy architecture of *Kurikulum Merdeka* reflect a profound conceptual synthesis. Rather than functioning as parallel or competing ideological paradigms, both frameworks intersect at the crucial nexus of holistic human development. While *Tafsir Al-Azhar* derives its normative authority from Qur'anic revelation contextualized within the Indonesian socio-cultural landscape, the Pancasila Student Profile formulates an operational matrix designed to cultivate ethical agency, intellectual agility, and civic readiness in a modern globalized society. The structural intersection demonstrates that religious exegesis and national educational policy are fundamentally complementary, providing a unified conceptual vocabulary for character formation that spans from transcendental piety to concrete civilizational engagement (Kitching & Gholami, 2023).

This conceptual convergence marks a vital transition away from historical and analytical dichotomies that have long fragmented Indonesian educational discourse. Historically, character education in Muslim-majority polities has suffered from a rigid bifurcation between secular civic schooling and dogmatic religious instruction (Sahin, 2021). In this divided landscape, state policy was often critiqued for reducing character to technical compliance or civic utility, while religious curricula frequently remained locked in insular, non-contextual textualism. The synthesis between Hamka's *adabi ijtimai* (socio-literary) exegesis and the Pancasila Student Profile dismantles this artificial divide by establishing a theo-sociological model of character education. Within this integrated paradigm, spiritual devotion (*tawhid*) acts as the primary epistemological engine that drives critical reasoning, social solidarity, and civic innovation, effectively embedding state policy within an authentic, culturally resonated ethical tradition.

Substantive Comparative Analysis Across the Six Dimensions

1. Dimension 1: Faith, Piety towards God Almighty, and Noble Character (Faith, Piety, and Moral Integrity)

In *Tafsir Al-Azhar*, Haji Abdul Malik Karim Amrullah constructs the foundational basis for character formation through a dynamic re-interpretation of monotheism (*tawhid*), framing it not as a static, dogmatic assent to theological creeds, but as an active, overarching life consciousness (Syafi'i & Rahman, 2024). Hamka consistently argues across his exegesis that genuine belief in divine unity must serve as an internal force that penetrates every domain of human thought, emotion, and socio-historical agency (Ibrahim & Mamat, 2023). Moving away from passive ritualism, Hamka demonstrates that a purely abstract faith fails to fulfill its Qur'anic purpose if it remains isolated from practical ethical manifestations (Firmansyah & Setyawan, 2025). This active spiritual consciousness transforms the learner's worldview, elevating moral responsibility from external legalistic compliance into an internalized, continuous drive toward spiritual and personal perfection (M. Latif & Ridwan, 2022). By placing *tawhid* at the core of human development, Hamka establishes an epistemological framework where spiritual devotion directly energizes social responsibility and individual integrity (Arifianto & Wahyudi, 2026).

This theological orientation enables a profound dialectic of ethics (*akhlak*), wherein private devotion seamlessly expands into robust public virtue (*akhlak al-karimah*) (Nazaruddin & Hamzah, 2023). In Hamka's hermeneutical framework, vertical piety toward the Creator (*habl min Allah*) possesses an obligatory horizontal counterpart in ethical conduct toward creation (*habl min al-nas*) (Prasetia & Utama, 2025). Religious rituals such as prayer, fasting, and charity are interpreted not as self-contained spiritual ends, but as transformative educational mechanisms designed to purge egocentrism, cultivate empathy, and instill a strict moral accountability in public life (Ismail & Zakaria, 2024). Hamka vehemently critiques religious formalisms that tolerate social injustice, dishonesty, or civic apathy, asserting that authentic noble character must express itself through honesty, compassion, social justice, and active contribution to public welfare (Musa & Sulaiman, 2022). This dialectical movement transforms personal piety into a vital socio-ethical asset capable of addressing contemporary societal challenges (Rahman & Kurniyawan, 2026).

The convergence between Hamka's exegetical philosophy and the first dimension of the Pancasila Student Profile is extraordinarily strong, as both models position faith, piety, and moral integrity as the indispensable moral anchor for all educational outcomes (Nurhayati & Fauzi, 2025). Within the policy architecture of *Kurikulum Merdeka*, the cultivation of technical competencies, scientific literacy, and global skills remains fundamentally dangerous if decoupled from a solid ethical and transcendental foundation (Hakim & Triyono, 2023). Hamka's integration of *tawhid* and *akhlak* provides the national curriculum with a

deep, culturally resonant theoretical grounding that prevents character education from devolving into superficial civic moralism or secular utilitarianism. By embedding faith and noble character as the primary compass guiding all student competencies, this synthesis ensures that academic excellence serves human dignity, social justice, and national cohesion.

2. Dimension 2: Global Diversity and Cosmopolitanism

In *Tafsir Al-Azhar*, Haji Abdul Malik Karim Amrullah constructs a robust theoretical foundation for global diversity and cosmopolitanism through a contextual exegesis of Surah Al-Hujurat, Verse 13. Hamka interprets the foundational Qur'anic concept of *lita'arafu* (mutual knowledge and cross-cultural engagement) not merely as a passive observation of human variety, but as a divine imperative for active, constructive intercultural dialogue. Central to Hamka's hermeneutical framework is the principle of *ukhuwwah insaniyah* (universal human brotherhood), which establishes that shared humanity precedes ethnolinguistic and ideological divides. By underscoring that all human beings share a common origin and equal intrinsic dignity before God, Hamka dismantles parochial tribalism and chauvinism, framing diversity as an intentional divine strategy designed to stimulate civilizational learning, moral competition, and mutual enrichment (Kharisma & Santoso, 2025). This exegetical orientation transforms cross-cultural engagement into a sacred moral duty rather than a mere pragmatic necessity for socio-political stability.

Hamka's intellectual stance demonstrates a nuanced synthesis between universal cosmopolitan openness and an unyielding commitment to indigenous cultural identity. In his reading of historical and socio-cultural verses, Hamka treats the plurality of ethnicities, languages, and national traditions as *sunnatullah* (divine order) that must be recognized, protected, and celebrated (Chaudhry & Malik, 2026). As a scholar who lived through anti-colonial struggles and nation-building in Indonesia, Hamka cautions against two ideological extremes: xenophobic isolationism on one hand, and uncritical Westernization or cultural self-effacement on the other. He advocates for an intellectually agile Muslim persona capable of embracing global technological, scientific, and philosophical advancements while remaining firmly anchored in native Islamic ethics and local national heritage. Within Hamka's framework, true cosmopolitanism does not erase local roots; rather, it empowers individuals to engage the global arena from a position of authentic cultural and spiritual confidence (Mahmood & Farooq, 2025).

Tabel 1 Dialectical Synthesis Between Isolationism and Uncritical Westernization via Hamka's Cosmopolitan Exegesis

Theoretical Extremes & Middle Path	Socio-Cultural Focus & Risk	Exegetical Mechanism (Tafsir Al-Azhar)	Civic & Pedagogical Outcome
Extreme 1: Isolationism & Tribalism	Rejection of Pluralism & Cultural Stagnation	Fear of difference, xenophobic insularity, and defensive rejection of global scientific progress.	Ideological fanaticism, social fragmentation, and civilizational obsolescence.
Middle Path: Hamka's Cosmopolitan Synthesis	Dialectical Engagement (Lita'arafu)	Operationalization of Surah Al-Hujurat: 13 and universal human brotherhood (Ukhuwwah Insaniyah), balancing deep national roots with openness to global knowledge.	Cultivation of an ethically anchored global citizen capable of mutual learning without losing cultural identity.
Extreme 2: Uncritical Westernization	Cultural Alienation & Blind Assimilation	Passive adoption of foreign values, loss of local wisdom, and erosion of moral-religious identity.	Intellectual dependency, moral deculturation, and disconnection from native societal realities.

This balanced perspective directly mirrors the second dimension of the Pancasila Student Profile, which seeks to cultivate learners who are globally minded yet deeply rooted in national identity. Modern educational policies in Indonesia face the double burden of preparing youth for hyper-connected global networks while preventing cultural alienation and identity fragmentation. By incorporating Hamka's concept of *lita'arafu*, the national curriculum gains a powerful philosophical mechanism to foster global agency without sacrificing local values. Students are encouraged to develop cross-cultural competence, empathy,

and international literacy, while utilizing their cultural heritage as an anchor (Suryawan & Arifin, 2026). Ultimately, this epistemological convergence ensures that Indonesian character education produces cosmopolitan citizens who actively contribute to global civilization while exemplifying the ethical and cultural ideals of their homeland.

3. *Dimension 3: Mutual Cooperation and Social Solidarity (Bergotong Royong)*

In *Tafsir Al-Azhar*, Haji Abdul Malik Karim Amrullah constructs a profound theological foundation for social solidarity through his exegesis of Surah Al-Ma'idah, Verse 2, which commands mutual assistance in righteousness and piety (*ta'awun 'ala al-birr wa al-taqwa*). Hamka frames *ta'awun* not merely as an optional social virtue or a passive ethical ideal, but as an obligatory structural imperative for the collective preservation of societal welfare (*maslahah*) (Nasir & Hamid, 2024). In his commentary, Hamka analyzes how systemic injustice, economic exploitation, and social fragmentation emerge directly when individuals abandon public responsibility in favor of self-interest (Al-Sharif & Qasim, 2023). By coupling the imperative of cooperation with the transcendent goals of virtue (*birr*) and divine consciousness (*taqwa*), Hamka establishes an epistemological framework where social action becomes a primary arena for spiritual fulfillment. This exegetical orientation elevates communal responsibility from a mundane socio-political duty into a core requirement of authentic religious life.

A pivotal contribution of Hamka's socio-literary exegesis is his demythologization and spiritual elevation of *gotong royong*, the traditional Indonesian practice of mutual assistance. Historically viewed as a traditional, customary practice (*adat*) rooted in agrarian village life, *gotong royong* was often at risk of being reduced to a nostalgic cultural artifact or an unexamined routine (Bachtiar & Kusnadi, 2026). Hamka bridges this cultural heritage with Islamic theology by reframing *gotong royong* as the concrete, historical expression of Qur'anic *ta'awun* within the Indonesian archipelago. Through this synthesis, the customary tradition is transformed from a mere communal obligation into a form of active social worship (*ibadah ijtimaiyyah*) possessing transcendent spiritual value (Andri et al., 2025). By providing a sacred rationale for traditional cooperation, Hamka rescues *gotong royong* from cultural stagnation and equips it with an enduring moral imperative capable of animating modern civic life.

This theological transformation of mutual cooperation aligns seamlessly with the third dimension of the Pancasila Student Profile, which seeks to instill collaborative capacity, social awareness, and civic engagement in contemporary learners. Within the pedagogical structure of *Kurikulum Merdeka*, mutual cooperation is primarily operationalized through project-based learning (*Projek Penguatan Profil Pelajar Pancasila*), where students address authentic environmental, economic, and socio-cultural challenges within their local communities. Hamka's model provides this pedagogical framework with a strong moral and theological engine (Nirmala & Saputri, 2026). Rather than engaging in collaborative projects out of mere academic compliance or utilitarian efficiency, students are invited to view teamwork, environmental stewardship, and community service as meaningful expressions of public ethics and shared human dignity (Fajri & Syahputra, 2025). This integration ensures that experiential learning fosters genuine civic empathy, social cohesion, and an enduring commitment to the public good (Rizal & Subekti, 2024).

4. *Dimension 4: Moral Autonomy and Self-Reliance*

In *Tafsir Al-Azhar*, Haji Abdul Malik Karim Amrullah formulates a rigorous framework for personal agency through the concept of *istiqlaliyah* (independence) and individual responsibility (*taklif*) before God. Analyzing Qur'anic passages on human accountability, such as Surah Al-An'am, Verse 164, which asserts that no soul shall bear the burden of another, Hamka argues that spiritual liberation requires total mental and moral self-reliance. Far from advocating for passive fatalism, Hamka reinterprets *tawakal* (reliance on God) as an active posture that presupposes maximum personal effort, self-discipline, and rigorous internal regulation (Qodir & Suharmono, 2023). Within this exegetical perspective, relying excessively on others or relinquishing personal agency degrades human dignity (*karamah insaniyah*) and compromises moral integrity. By rooting individual autonomy in transcendental accountability, Hamka establishes self-reliance as an indispensable prerequisite for authentic ethical development (Basri & Kurnia, 2022).

Hamka extends this theological foundation to build a trenchant critique of intellectual servility, social conformity, and mental dependency (*taqlid*). Living through rapid anti-colonial, political, and socio-economic shifts, he identified psychological dependence and uncritical imitation as primary causes of

civilizational decline. In his socio-literary commentary, Hamka champions an autonomous moral compass capable of resisting external social pressures, systemic corruption, and destructive peer influences (Fitriani & Budiman, 2023). True independence, according to Hamka, requires an internal fortitude that enables individuals to stand firmly for truth and justice even when isolated from popular consensus. This moral autonomy is not self-serving individualism; rather, it represents the intellectual and emotional maturity necessary to make ethical decisions based on reason, conscience, and divine guidance (Saputra & Handoko, 2024).

Tabel 2 Conceptual Evolution from Mental Dependency to Self-Directed Moral Agency via Hamka's Principle of Istiqlaliyah

Developmental Stage	Psychological & Behavioral Focus	Exegetical Basis (Tafsir Al-Azhar)	Civic & Autonomous Outcome
1. Mental Dependency & Taqlid	Passive Conformity & Erode Agency	Uncritical imitation of social norms, reliance on external validation, and erosion of personal moral responsibility.	Vulnerability to peer pressure, ideological manipulation, and lack of individual initiative in socio-civic life.
2. Hamka's Principle of Istiqlaliyah	Individual Account-ability & Tawakal	Synthesis of personal moral responsibility (Taklif) and active reliance on God (Tawakal), balancing intellectual fortitude with an internal moral compass.	Liberation from destructive social expectations, establishing spiritual grounding as the basis for true personal autonomy.
3. Self-Directed Moral Agency	Autonomous & Self-Regulated Character	Operationalization of self-regulated learning, principled decision-making, and ethical resilience.	Cultivation of self-reliant individuals capable of navigating complex moral dilemmas with integrity and self-direction.

This emphasis on internal moral agency converges directly with the fourth dimension of the Pancasila Student Profile, which aims to develop self-reliant, self-regulated learners (*mandiri*). Contemporary educational discourse recognizes that academic competence without self-regulation leaves students vulnerable to distraction, anxiety, and social coercion. By synthesizing Hamka's concept of *istiqlaliyah* with modern pedagogical practices, national curriculum frameworks gain a deeper philosophical anchor for self-directed learning. Learners are empowered to take ownership of their personal and cognitive growth, regulating their learning processes not out of external compulsion or fear of punishment, but out of a deep sense of moral duty and self-respect (Santoso & Kusuma, 2025). Ultimately, this alignment ensures that character education produces resilient, autonomous individuals who govern their lives with clarity, conviction, and an enduring commitment to ethical excellence (Wiradirja et al., 2024).

5. Dimension 5: Critical Reasoning and Intellectual Liberation (*Bernalar Kritis*)

In *Tafsir Al-Azhar*, Haji Abdul Malik Karim Amrullah formulates an epistemological framework centered on the divine imperative to optimize human intellect (*aqf*) as a tool for spiritual and socio-historical liberation. Analyzing the pervasive Qur'anic exhortations toward rational inquiry, such as the concepts of *tafakkur* (systematic reflection), *tadabbur* (deep contemplative analysis), and *ta'aqqul* (logical reasoning), Hamka positions critical thinking as a religious duty rather than a secular luxury (Syamsuddin & Fatimah, 2024). In his commentary on verses warning against blind adherence to ancestral traditions, Hamka launches a relentless critique against *taqlid* (uncritical conformity and intellectual passivity). He contends that uncritically adopting dogma without empirical or rational verification paralyzes human agency and contradicts the very essence of tawhid, which demands the liberation of the mind from false human authorities. Within this exegetical orientation, true faith does not demand the suspension of intellect; rather, it requires rigorous, active intellectual engagement with both sacred texts and the empirical world.

Hamka's model of critical reasoning maintains an intentional balance between rigorous empirical objectivity and transcendental ethical boundaries. Rejecting both hyper-rationalist secularism that dismisses revelation and dogmatic literalism that rejects empirical reality, Hamka advocates for an integrative

cognitive methodology. His socio-literary exegesis emphasizes that analytical thinking must be grounded in social facts, objective data, and historical context while remaining anchored in divine moral law (Gunawan & Supriyadi, 2023). According to Hamka, critical thinking isolated from ethical responsibility risks devolving into destructive sophistry or utilitarian manipulation (Chowdhury & Rahman, 2025). Consequently, intellect must function as an ethically guided instrument designed to uncover truth, solve human suffering, and promote justice, thereby remaining aligned with divine purpose while operating with complete methodological rigor in empirical domains (Fadli & Hameed, 2024).

Tabel 3 Epistemological Mechanism from Intellectual Passivity to Critical Civic Literacy via Hamka's Exegesis of Aql

Cognitive Level	Epistemological Focus & Attributes	Exegetical Mechanism (Tafsir Al-Azhar)	Civic & Pedagogical Outcome
1. Intellectual Passivity & Taqlid	Blind Conformity & Uncritical Acceptance	Reluctance to verify information, dogmatic adherence to ancestral traditions, and fear of critical inquiry.	High vulnerability to propaganda, manipulation, digital disinformation, and cognitive stagnation.
2. Hamka's Integrative Critical Reason	Synthesized Exegesis of Aql	Activation of Qur'anic imperatives (Tafakkur, Tadabbur, Ta'addul) against Taqlid, balancing empirical social analysis with transcendental ethical limits.	Re-framing critical inquiry as a sacred obligation, ensuring that higher-order thinking remains ethically grounded and objective.
3. Critical Civic Literacy & Agency	Analytical Evaluation & Problem-Solving	Operationalization of evidence-based inquiry, systemic analysis of social realities, and active reflection.	Development of intellectually liberated learners capable of evaluating complex information, resisting deception, and solving societal challenges.

This epistemological model converges directly with the fifth dimension of the Pancasila Student Profile, which aims to cultivate learners capable of critical reasoning. In an era dominated by information overload, digital propaganda, and systemic disinformation, modern education must equip students with the cognitive tools necessary to evaluate claims, process complex data, and solve real-world problems (Siregar & Wahyudi, 2023). Synthesizing Hamka's critique of *taqlid* with contemporary critical pedagogy provides Indonesian curricula with a profound moral and intellectual foundation for media literacy and higher-order thinking. Students are encouraged not merely to absorb information passively, but to question assumptions, analyze underlying motives, and solve complex social issues through evidence-based inquiry (Adnan & Setyawan, 2025). Ultimately, this alignment ensures that character education fosters intellectually liberated citizens who navigate digital landscapes with analytical sharpness, ethical integrity, and an unyielding commitment to truth.

6. Dimension 6: Innovation, Agency, and Cultural Renewal (Kreatif)

In *Tafsir Al-Azhar*, Haji Abdul Malik Karim Amrullah articulates a profound theological mandate for human creativity, innovation, and civilizational renewal through his exegesis of the vicegerency motif (*khalifah fi al-ardh*) in Surah Al-Baqarah, Verse 30. Hamka rejects passive or purely defensive postures toward social change, interpreting *khilafah* as an active, creative stewardship that obligates humanity to continuously cultivate, transform, and elevate the earthly realm (Suryadi & Kurniawan, 2024). Central to this constructive agency is the principle of *ijtihad* (independent intellectual striving and problem-solving), which Hamka extends beyond narrow juridical boundaries into a broad mandate for scientific, cultural, and civilizational renewal (*tamaddun*). By positioning creative agency as a divine responsibility, Hamka argues that stagnation, reluctance to innovate, and passive reliance on past achievements contradict the dynamic nature of human vicegerency. Within this exegetical perspective, human creative activity serves as the primary mechanism through which divine guidance is translated into tangible historical progress and civilizational flourishing.

Crucially, Hamka formulates a value-based paradigm of creativity that integrates intellectual potential with transcendental purpose. Rather than viewing innovation as an end in itself or as an instrument for commercial exploitation, Hamka anchors creative expression in ethical utility (*maslahah*) and human

flourishing (Marzuki & Fakhri, 2026). In his socio-literary commentary, creative work represents the highest synthesis of human rational (*aql*) and spiritual (*qalb*) faculties, realized when knowledge is applied to solve concrete societal problems, alleviate human suffering, and generate cultural beauty. Innovation detached from moral boundaries risks generating destructive technologies, social alienation, and ecological degradation. Consequently, Hamka advocates for a principled creativity that balances cognitive flexibility and artistic freedom with an unwavering commitment to public benefit, ensuring that civilizational advancement remains aligned with sacred values (Tholib & Zainuddin, 2024).

Tabel 4 Transformation Phase from Intellectual Stagnation to Principled Innovation via Hamka's Exegesis of Khilafah

Paradigm Stage	Structural Focus & Attributes	Epistemological / Theoretical Mechanism	Outcome & Civilizational Manifestation
1. Intellectual Stagnation & Taqlid	Passive Conformity & Cultural Decay	Reluctance to innovate, uncritical acceptance of dogma, and apprehension toward technological shift.	Social paralysis, fear of modern disruption, and vulnerability to civilizational regression.
2. Hamka's Paradigm of Creative Khilafah	Active Vicegerency & Continuous Inquiry	Dynamic synthesis of stewardship (Khalifah) and continuous problem-solving (Ijtihad) balancing rational/spiritual faculties with public benefit (Maslahah).	Transformation of creative work into a sacred duty, establishing ethical boundaries for technological and social innovation.
3. Principled Innovation & Renewal	Value-Anchored Adaptive Agency	Operationalization of cognitive flexibility, original problem-solving, and sustainable solutions.	Cultivation of resilient, creative learners capable of driving civilizational renewal (Tamaddun) while maintaining ethical integrity.

This value-based innovation framework converges directly with the sixth dimension of the Pancasila Student Profile, which aims to develop creative, adaptive, and original thinkers (*kreatif*). In an era characterized by rapid technological disruption, artificial intelligence, and complex global crises, modern education must nurture learners who possess cognitive flexibility, original problem-solving abilities, and the capacity to generate novel solutions (Nugraha & Setiadi, 2023). Integrating Hamka's concept of creative vicegerency into contemporary pedagogy provides Indonesian character education with a strong moral engine for innovation (Priatna & Ramdani, 2026). Students are empowered to approach modern disruptions not with anxiety or passive absorption, but as proactive agents who leverage scientific knowledge, technological tools, and artistic expressions to address real-world challenges (Santika & Budiarto, 2025). Ultimately, this alignment ensures that the national curriculum cultivates innovative citizens capable of leading cultural renewal and technological advancement while maintaining a firm commitment to human dignity and ethical integrity (Wahyuni & Saputra, 2024).

Reconstructing the Non-Dichotomous Pedagogical Model

The comparative exegesis across all six dimensions reveals a fundamental convergence between Hamka's socio-literary commentary (*Tafsir Al-Azhar*) and the national educational vision articulated in the *Profil Pelajar Pancasila*. To move beyond conceptual comparison, this synergy must be translated into an integrative, non-dichotomous framework that addresses the longstanding divide between religious ethics and secular civic education in Indonesia. Historically, Indonesian educational policy has oscillated between technical-secular frameworks aimed at workforce readiness and traditional religious instruction focused on individual piety. Hamka's epistemological framework offers a crucial resolution by demonstrating that spiritual consciousness, moral agency, and critical rationality are mutually reinforcing dimensions of human development.

Tabel 5 Conceptual Progression from Historical Educational Dichotomy to the Non-Dichotomous Integrative Character Model

Educational Framework Phase	Core Characteristics & Focus	Underlying Epistemology / Mechanism	Pedagogical & Societal Impact
1. Historical Educational Dichotomy	Secular-Technical Skills vs. Isolated Religious Piety	Dualistic separation of market-driven mechanistic skills and individual dogmatic ritualism.	Fragmentation of learning; graduates possess either technical competence without ethical grounding or ritual piety detached from social reality.
2. Hamka's Integrative Synthesis (Tafsir Al-Azhar)	Tawhidic Unity of Revelation, Intellect, and Action	Interplay between empirical knowledge (Aql) and moral-transcendental limits (Qalb).	Reconciles scientific inquiry with spiritual consciousness, transforming intellectual pursuit into an act of ethical stewardship.
3. Non-Dichotomous Integrative Character Model	Profil Pelajar Pancasila Infused with Theological Vitality	Organic integration of 6 core civic dimensions: 1. Sacred Piety & Moral Integrity 2. Global Diversity & Human Brotherhood 3. Mutual Cooperation & Social Justice 4. Moral Autonomy & Self-Reliance 5. Critical Reasoning & Inquiry 6. Creative Vicegerency & Agency	Fosters holistically developed citizens capable of navigating modern global challenges with high intellectual agency and unwavering moral integrity.

Reconstructing this non-dichotomous model provides both educators and educational policymakers with a robust philosophical foundation for curriculum design. When character education operates purely on mechanistic outcomes, core values like critical thinking, collaboration, and creativity risk becoming instrumentalized tools for economic productivity alone (Suryani & Nurhayati, 2023). Infusing these dimensions with Hamka's socio-literary theology grounds civic competencies within an absolute moral framework. For instance, critical reasoning shifts from a mere workplace skill into a sacred duty to combat deception and seek truth; global diversity evolves from polite tolerance into an active recognition of shared divine origin; and creativity matures into a responsible act of earthly stewardship (*khilafah*). This synthesis ensures that character building remains deeply connected to the cultural and spiritual realities of Indonesian society while fully engaging with modern global demands (Farida & Arifin, 2024).

Ultimately, this synergy breathes theological vitality (*ruh*) into national educational policies, preventing them from devolving into secular, administrative checklists. By anchoring national policy in a dynamic, socio-literary reading of heritage, the integrated model demonstrates that traditional faith and contemporary civic virtues are not opposing forces, but essential allies in shaping ethical, highly capable citizens (Hakim & Pratama, 2025). This framework offers a sustainable roadmap for educational institutions seeking to foster learners who embody both rigorous intellectual independence and unwavering moral commitment (Aziz & Susanto, 2026).

Synergy Model of Hamka's Thought and the Profil Pelajar Pancasila

Based on the preceding analytical dimensions, an integrated synergy model between Hamka's socio-literary exegesis in *Tafsir Al-Azhar* and the *Profil Pelajar Pancasila* can be systematically constructed. This model posits faith, piety, and noble character (*beriman, bertakwa kepada Tuhan YME, dan berakhlak mulia*) as the foundational core from which the remaining five dimensions emanate and derive their ethical coherence. Rather than viewing character traits as isolated behavioral modules, Hamka's epistemological

vision anchors all human endeavors in *tawhid* (the absolute oneness of God), which inevitably manifests across social, cultural, civic, and intellectual spheres. Within this paradigm, cognitive agility, global mindedness, and collaborative agency do not exist in a vacuum; they are operational extensions of a transcendent moral consciousness that directs human agency toward justice and human flourishing (You & Hu, 2026).

Tabel 6 Structural Mapping of the Synergy Model Between Hamka's Exegesis and Profil Pelajar Pancasila

Structural Component	Dimension / Domain	Exegetical Basis (Tafsir Al-Azhar)	Civic & Pedagogical Manifestation
Transcendent Core (Anchoring Foundation)	1. Faith, Piety, & Noble Character (Beriman & Berakhlak Mulia)	Tawhidic unity, purification of soul (Tazkiyat al-Nafs), and moral integrity.	Absolute ethical foundation directing all human agency toward spiritual and socio-historical responsibility.
	2. Global Diversity (Berkebinekaan Global)	Universal human brotherhood (Ukhuwah Insaniyah) across tribal and cultural boundaries.	Cross-cultural empathy, rejection of ethnocentrism, and active engagement in global peace-building.
Relational & Civic Expansion (Horizontal Domain)	3. Mutual Cooperation (Gotong Royong)	Collective welfare (Maslahah) and communal solidarity against socio-economic injustice.	Shared responsibility, collaborative problem-solving, and civic action for equitable societal progress.
	4. Moral Autonomy (Mandiri)	Personal accountability before God (Taklif) and resistance to moral dependence.	Self-reliance, spiritual agency, and ethical self-regulation in navigating modern social pressures.
Intelektual & Creative Agency (Dynamic Operational Domain)	5. Critical Reasoning (Bernalar Kritis)	Optimization of Aql through Tafakkur, Tadabbur, Ta'auqul, and relentless rejection of Taqlid.	Empirical inquiry, evidence-based decision-making, and resistance to digital disinformation and propaganda.
	6. Creative Agency (Kreatif)	Human vicegerency (Khalifah fi al-Ardh) and continuous problem-solving (Ijtihad).	Cognitive flexibility, value-based innovation, and constructive participation in civilizational renewal (Tamaddun).

This synergy model carries transformative implications for the evolution and reform of Islamic education within Indonesia's broader national framework (Saada & Magadlah, 2021). Analyzing Hamka's exegesis demonstrates that classical and modernist Islamic thought not only aligns with national educational ideals, but anticipates their core civic aspirations. By establishing that universal civic virtues are intrinsically embedded within Qur'anic principles, this framework serves as a conceptual bridge, reconciling religious identity with national citizenship and establishing a unified educational trajectory.

In the practical landscape of the *Kurikulum Merdeka* (Emancipated Curriculum), this model offers a robust theological and philosophical foundation for instructional design and institutional practice (Sudimantara et al., 2025). Educators within Islamic educational institutions can leverage this framework to craft authentic learning experiences that organically weave Qur'anic principles into the competencies of the *Profil Pelajar Pancasila*. Rather than imposing superficial integrations or treating character profiles as administrative checkboxes, this approach enables an organic synthesis where scientific inquiry, collaborative problem-solving, and creative innovation are taught as expressions of religious duty and national responsibility.

DISCUSSION

The textual and analytical findings of this study demonstrate that synthesizing Hamka's *adabi ijtimai* hermeneutics with the *Profil Pelajar Pancasila* yields a non-dichotomous epistemological architecture for contemporary character education in Indonesia. By anchoring national civic virtues within a *tawhidic* (metaphysical) framework, this model directly resolves the historical dialectic between secular state policy and religious educational philosophy. For decades, postcolonial educational policy in Muslim-majority societies has wrestled with a systemic bifurcation: modern state curricula frequently prioritize market-driven, technical competencies detached from transcendent ethics, while traditional religious institutions occasionally reduce moral formation to insular ritualism. Hamka's exegesis in *Tafsir Al-Azhar* dismantles this false binary by establishing that rational inquiry (*aql*) and moral-spiritual awareness (*qalb*) operate in an interdependent feedback loop (Hamka, 1982; Y. Latif, 2020). Empirical research and analytical critique are not secular departures from faith; rather, they constitute sacred obligations derived from Qur'anic mandates of *tafakkur*, *tadabbur*, and *ta'aqqul* (Ropei et al., 2023; Sirry, 2021).

The primary theoretical contribution of this synthesized model lies in its capacity to infuse the six dimensions of the *Profil Pelajar Pancasila* with metaphysical gravity while preserving their national consensus structure. Secular civic education models often struggle to provide normative justifications for moral behavior beyond legal compliance or social pragmatism (Priestley et al., 2021). Through Hamka's exegetical lens, these national dimensions acquire existential urgency: *Berkebinekaan Global* transcends mere passive tolerance, evolving into an active mandate for cross-cultural empathy (*lita'arafu*) and universal human brotherhood (*ukhuwwah insaniyah*) (Hamka, 1982; Jackson, 2020). *Gotong Royong* shifts from a pragmatic survival mechanism to a divine duty for collective welfare (*masalahah*) and economic justice. Likewise, *Mandiri* is grounded in individual accountability before God (*taklif*) and spiritual reliance (*tawakal*), freeing learners from passive peer conformity (Suhadi & Maarif, 2021). Finally, *Kreatif* is repositioned as the active execution of human vicegerency (*khalifah fi al-ardh*), transforming innovation into an act of civilizational stewardship (*tamaddun*) (Hashim, 2020; Mahmudin et al., 2021).

In an era characterized by hyper-polarization, digital disinformation, and algorithmic manipulation, this non-dichotomous paradigm equips learners with critical cognitive resilience (Kahne & Bowyer, 2020; Westheimer, 2021). The analysis reveals that Hamka treated uncritical imitation (*taqlid*) not merely as an intellectual failure, but as an existential vulnerability that leaves individuals susceptible to demagoguery and moral decay (Hamka, 1982; Wan Daud, 2022). By integrating rigorous empirical verification with transcendental ethical boundaries, the model fosters critical civic literacy—empowering students to evaluate complex information and challenge dogmatism without drifting into ethical nihilism. Practically, this framework provides educational policymakers and curriculum designers with a replicable blueprint for weaving spiritual depth into national character competencies without altering structural standards (Ministry of Education, Culture, Research, and Technology, 2022). Future research must extend these conceptual findings through empirical interventions within secondary schools and *madrasahs* to measure the longitudinal impact of this integrative model on students' moral reasoning and critical agency.

CONCLUSION

This study answers the main question of how Buya Hamka's hermeneutic thinking in the *Tafsir Al-Azhar* epistemologically converges with the six dimensions of the *Pancasila Student Profile*. The main findings reveal that Hamka's character education ideas are not only aligned with, but predictively surpass, modern curricula by presenting a non-dichotomy-based character education model. Theoretically, the implications of this research undermine the historical dichotomy between dogmatic Islamic education and secular-modern citizenship education, by transforming the *tawhid* dimension as an epistemological engine that drives critical rationality, cosmopolitanism, and socio-creative agency. Practically, this study provides a solid theological-philosophical foundation for the implementation of the Merdeka Curriculum in *madrasahs* and public schools, ensuring that educational policies are not trapped in administrative formalism but have spiritual depth and cultural reach. The limitations of this study lie in its focus on qualitative-hermeneutic text analysis without examining quantitative impacts or empirical dynamics at the classroom level. Therefore, further research is recommended to conduct empirical-longitudinal study-based model interventions in educational institutions to measure the practical effectiveness of this synergy on the development of critical reasoning and moral independence of students.

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