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Buya Hamka's Concept of Moral Education in Tafsir Al-Azhar

Auliansyah Raja Hamonangan Hutasuht, Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Syahada Padangsidempuan, Indonesia

avliansyahhutasuht@gmail.com

Dame Siregar, Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Syahada Padangsidempuan, Indonesia

damesiregar03@gmail.com

Muslimin Hutapea, Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Syahada Padangsidempuan, Indonesia

musliminhutapea68@gmail.com

Abstract

This study aims to analyze Buya Hamka's concept of moral education in Tafsir Al-Azhar and its relevance to contemporary Islamic education. The study employed a qualitative approach using a library research method. The primary data source was Tafsir Al-Azhar written by Buya Hamka, while secondary data were obtained from books, scientific journals, and other relevant literature. The data were analyzed descriptively through the processes of data collection, classification, interpretation, and conclusion drawing. The findings indicate that Buya Hamka's concept of moral education places character building as the primary objective of Islamic education. Moral education is founded on faith in Allah and is implemented through exemplary conduct, habituation, advice, and self-control. The moral values contained in Tafsir Al-Azhar include morals toward Allah, oneself, parents and teachers, fellow human beings, and the environment. These concepts remain highly relevant to contemporary Islamic education as an effort to strengthen character education amid the rapid development of science, technology, and the moral challenges faced by today's younger generation. Therefore, Buya Hamka's educational thought can serve as an important foundation for developing an Islamic education system that produces individuals who are knowledgeable, faithful, and possess noble character.

Keywords: Moral education; Buya Hamka; Tafsir Al-Azhar; Islamic education; character education.

Abstrak Penelitian ini bertujuan untuk menganalisis konsep pendidikan akhlak menurut Buya Hamka dalam Tafsir Al-Azhar serta relevansinya terhadap pendidikan Islam kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (library research). Sumber data diperoleh dari Tafsir Al-Azhar karya Buya Hamka sebagai sumber primer serta berbagai buku, jurnal ilmiah, dan literatur yang relevan sebagai sumber sekunder. Data dianalisis secara deskriptif melalui proses pengumpulan, klasifikasi, interpretasi, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa konsep pendidikan akhlak menurut Buya Hamka menempatkan pembentukan akhlak sebagai tujuan utama pendidikan Islam. Pendidikan akhlak dibangun di atas landasan keimanan kepada Allah Swt. dan diwujudkan melalui keteladanan, pembiasaan, nasihat, serta pengendalian diri. Nilai-nilai pendidikan akhlak yang terkandung dalam Tafsir Al-Azhar meliputi akhlak kepada Allah Swt., akhlak kepada diri sendiri, akhlak kepada orang tua dan guru, akhlak kepada sesama manusia, serta akhlak terhadap lingkungan. Konsep tersebut masih sangat relevan diterapkan dalam pendidikan Islam kontemporer sebagai

upaya memperkuat pendidikan karakter di tengah perkembangan ilmu pengetahuan, teknologi, dan tantangan moral generasi muda.

Kata Kunci: Pendidikan akhlak; Buya Hamka; Tafsir Al-Azhar; Pendidikan Islam; Pendidikan karakter.

Introduction

Moral education is a fundamental aspect of Islamic education, aimed at developing individuals who are faithful, pious, and possess noble personalities. Morality is not merely understood as a set of rules regarding good and bad, but also as a reflection of one's faith, manifested in daily behavior. In Islam, moral education holds a crucial position as it serves as the foundation for building relationships with Allah SWT, fellow human beings, and the surrounding environment. Therefore, moral development must be instilled from an early age through a focused, systematic, and continuous educational process, both within the family, school, and community. (Abdullah, 2022: 94).

In today's modern era, developments in science, information technology, and globalization have had a significant impact on people's lives, especially the younger generation. Technological advancements make it easier to access information and broaden horizons. However, these developments also present challenges in character and moral development. Phenomena such as declining respect for parents and teachers, increasing individualistic behavior, misuse of social media, bullying, a lack of honesty, and low social awareness are indicators that moral education still faces various issues that require serious attention from all elements of society.

This situation demonstrates that educational success cannot be measured solely by intellectual or academic achievement; it must also foster the character and morals of students. Education that emphasizes solely the acquisition of knowledge without a balanced approach to moral development has the potential to produce a generation that is intellectually intelligent but weak in human and spiritual values. Therefore, moral education must be a priority in every educational process to create individuals with a balance between intellectual, emotional, social, and spiritual intelligence.

In the treasury of Islamic thought in Indonesia, many figures have made significant contributions to the development of the concept of moral education, one of whom is Buya Hamka. Buya Hamka is known as a Muslim scholar, commentator, writer, educator, and intellectual whose thoughts have had a significant influence on the development of Islamic education in Indonesia. Through his monumental work, Tafsir Al-Azhar, Buya Hamka not only explains the meaning of the verses of the Quran from a linguistic and legal perspective, but also outlines the values of education, morality,

faith, and character development that are highly relevant to modern society. Buya Hamka's interpretations are contextual, making them easy to understand and able to address various social issues that arise in society.

The concept of moral education put forward by Buya Hamka in Tafsir Al-Azhar emphasizes the importance of developing morals based on faith in Allah SWT. According to Buya Hamka, good morals are born from a heart filled with faith, so that education is not only aimed at developing thinking intelligence, but also at forming purity of soul, sincerity, responsibility, honesty, patience, trust, respect for parents and teachers, and concern for others. (Azra, 2023: 156), (Fauzan, 2023: 115).

Buya Hamka's thoughts on moral education are becoming increasingly relevant to study today. The values contained in the Al-Azhar Tafsir can serve as a conceptual foundation for addressing the various challenges of character education in the digital age. This concept offers a solution: moral formation is not solely achieved through theoretical delivery, but also through role models, habituation, strengthening religious values, and internalizing the teachings of the Quran in daily life.

Various previous studies have discussed Buya Hamka's thoughts on Islamic education and Quranic interpretation. However, most studies have focused more on general educational aspects, educational methods, or Buya Hamka's concept of character. Research specifically examining the concept of moral education in the Al-Azhar Tafsir as a comprehensive value system relevant to strengthening character education still needs to be developed. Therefore, this study urgently seeks to more deeply examine the moral education values contained in the Al-Azhar Tafsir and their relevance to the implementation of Islamic education in the contemporary era.

Based on the description, this study aims to analyze the concept of moral education according to Buya Hamka in Tafsir Al-Azhar, identify the values of moral education contained therein, and describe the relevance of the concept to the development of Islamic education today. The results of the study are expected to contribute to the development of Islamic educational thought studies, enrich the scientific treasury regarding moral education, and become a reference for educators, students, and researchers in implementing moral values derived from the Qur'an through Buya Hamka's perspective.

Research Methods

The research method used in this study is library research with a qualitative descriptive approach. Library research is a type of research that uses various library sources as the main data sources, such as the Qur'an, hadith, tafsir books, books, scientific journals, and other literature relevant to the object of study. This study does not collect data through field observations, interviews, or questionnaires, but rather focuses on the study, review, and analysis of various scientific references related to the concept of moral education according to Buya Hamka in Tafsir Al-Azhar.(Hidayat, 2024: 41).

A qualitative descriptive approach was used because this study aims to describe and analyze in depth the concept of moral education proposed by Buya Hamka based on his interpretation of the verses of the Qur'an in the Tafsir Al-Azhar. Through this approach, the researcher attempts to systematically understand the meaning, values, and principles of moral education contained in Buya Hamka's thoughts, then elaborate them in a comprehensive description. Thus, this study is expected to provide a complete understanding of Buya Hamka's concept of moral education and its relevance in the development of Islamic education today.

Results and Discussion

The Concept of Moral Education According to Buya Hamka

Buya Hamka was a prominent figure in Indonesian Islamic education who placed a strong emphasis on moral development as the primary goal of education. According to Buya Hamka, education should not only aim to enhance intellectual intelligence but also to shape individuals with faith, piety, and noble character. In his view, educational success is not solely measured by a person's level of knowledge, but rather by the extent to which that knowledge fosters behavior consistent with Islamic values.(Ismail, 2022: 87).

Buya Hamka's thoughts regarding moral education are widely explained in Tafsir Al-Azhar. In this interpretation, he explained that morals are the fruit of faith that is firmly embedded in a person's heart. The stronger a person's faith, the better his morals. On the other hand, weak faith will influence bad behavior. Thus, moral education according to Buya Hamka must begin with strengthening faith and devotion

to Allah SWT, because good morals are born from a heart filled with faith and awareness of responsibility as a servant of Allah.

According to Buya Hamka, moral education is not simply the process of imparting theories about good and bad, but rather a holistic process of personality development. Education must instill moral values through habituation, role models, advice, and life experiences. Students must not only understand whether an action is good or bad; they must also be guided to practice these values in their daily lives. Therefore, moral education must be carried out continuously and is a shared responsibility between the family, school, and community.

In his concept, Buya Hamka viewed the primary goal of moral education as shaping individuals with a balance between intellectual, spiritual, emotional, and social intelligence. Education should produce individuals who possess knowledge, yet remain humble, honest, responsible, patient, trustworthy, and caring for others. According to him, knowledge without morals can lead to arrogance and the misuse of knowledge, while morals without knowledge hinders development. Therefore, both must exist in balance.

Buya Hamka also emphasized that the Quran is the primary source of moral education. All moral values taught in Islam are derived from the guidance of the Quran and the Sunnah of the Prophet Muhammad (peace be upon him). Through his Tafsir Al-Azhar, he explained various verses related to honesty, patience, responsibility, trustworthiness, compassion, justice, hard work, trust in God, and the importance of maintaining good relationships with God and fellow human beings. These values are the foundation for developing the character of a noble Muslim. (Pratama, 2024: 63).

One of the hallmarks of Buya Hamka's concept of moral education is its emphasis on role models (*uswah hasanah*). According to him, education will be more successful if educators are able to provide concrete examples through everyday behavior. A teacher or parent cannot simply offer advice; they must first practice the values they teach. Modeling is the most effective educational method because students tend to imitate the attitudes and behavior of those they respect. Therefore, educators are required to possess integrity, honesty, patience, and good morals to serve as role models for their students.

Beyond exemplary behavior, Buya Hamka also emphasized the importance of habituation in moral education. He believes that good morals are not formed instantly,

but rather through continuous practice and practice. Behaviors such as honesty, respect for parents and teachers, discipline, responsibility, and a love of worship must be instilled from an early age to become ingrained in a person's character. These practices will form positive habits that ultimately become part of the student's personality.

In Buya Hamka's view, moral education is also closely related to self-control. Humans must be able to control their passions, emotions, and desires, which can lead them to reprehensible behavior. Education must teach students to be patient, sincere, contented, humble, and able to distinguish between actions that are approved by Allah and those that are forbidden by Him. With this self-control, a person will be able to face life's various challenges without losing moral and spiritual values. (Rahman, 2023: 144).

Furthermore, Buya Hamka explained that moral education not only regulates a person's relationship with God (*hablum minallah*), but also their relationship with other people (*hablum minannas*). A Muslim with noble morals will always maintain honesty, respect the rights of others, help others, uphold justice, and maintain brotherhood. Morals toward parents, teachers, family, neighbors, and society are essential elements that must be fostered through education. In fact, concern for the environment is also a manifestation of a Muslim's morals, as humans are entrusted as caliphs on earth.

Buya Hamka's concept of moral education also has strong relevance to the conditions of modern society. Amidst the development of information technology and globalization that bring various influences on the behavior of the younger generation, the values of moral education proposed by Buya Hamka are becoming increasingly important to implement. Various problems such as declining manners, low honesty, misuse of social media, bullying, and moral crisis demonstrate the need for education that is not only oriented towards academic aspects, but also character building. Buya Hamka's thinking offers solutions through strengthening faith, role models, habits, and instilling the values of the Quran as the basis for moral formation.

Thus, according to Buya Hamka, the concept of moral education is a holistic human development process based on the Qur'an and Sunnah. Education is aimed at developing individuals who are faithful, pious, knowledgeable, and have noble morals through strengthening their faith, leading by example, cultivating habits, and practicing Islamic values in daily life. This concept was not only relevant during Buya Hamka's time but also remains relevant as a foundation for building character and moral education in the contemporary era.

Values of Moral Education in Tafsir Al-Azhar

In Tafsir Al-Azhar, Buya Hamka explains that moral education is the core of Islamic teachings, aiming to shape people who are faithful, pious, and possess noble personalities. According to Buya Hamka, good morals are not born automatically, but rather through an educational process based on the Qur'an and Sunnah. Moral education must be able to instill Islamic values that are not only understood theoretically but also practiced in everyday life. Therefore, every moral value explained in Tafsir Al-Azhar is closely related to the formation of human character as a whole.

Buya Hamka believed that the primary source of moral education is the Quran. Through his interpretation of Quranic verses, he explained the various moral values that every Muslim should possess. These values govern not only one's relationship with Allah SWT, but also one's relationship with oneself, family, society, and the environment. According to Buya Hamka, moral education aims to produce individuals with a balance between intellectual, spiritual, emotional, and social intelligence, enabling them to live their lives in accordance with Islamic guidance. The moral education values contained in Tafsir Al-Azhar can be explained as follows.(Siregar, 2025: 29).

Morals towards Allah SWT.

Morality toward God is the foundation of all other forms of morality. Buya Hamka explained that a person's relationship with God must be built on faith, piety, sincerity, gratitude, patience, and trust in God. A person with a good relationship with God will always carry out all His commands and avoid His prohibitions. Strong faith will produce good behavior in daily life because every action is carried out with the full awareness that God is always watching over every human action.

According to Buya Hamka, moral education must begin with instilling faith in God as the Creator and Ruler of the entire universe. Through this faith, students will grow into individuals who are devout in their worship, sincere in their deeds, and possess a sense of responsibility for all their actions. Morality towards God is also demonstrated through the habit of praying, reading the Quran, remembering God, and using Islamic teachings as a guide in life.

Morals towards oneself

Buya Hamka emphasized that every human being has an obligation to protect and develop themselves to become a quality individual. Moral education not only

teaches relationships with God and fellow human beings, but also teaches how to respect oneself through good behavior. Morality is demonstrated by maintaining honesty, patience, discipline, responsibility, hard work, and avoiding despicable traits such as arrogance, envy, jealousy, and laziness.

In his Tafsir Al-Azhar, Buya Hamka explains that humans must be able to control their desires to avoid engaging in actions that harm themselves or others. Self-control is a crucial part of moral education, as someone who can control their emotions is more likely to make wise decisions. Therefore, education must cultivate in students the virtues of patience, humility (tawadhu'), contentment (satisfaction), and constant striving for self-improvement.

Morals towards Parents and Teachers

Buya Hamka placed great emphasis on the importance of respecting parents and teachers. He believed that parents are the first educators, nurturing, raising, and providing love to children from birth. Therefore, every child is obligated to serve their parents by showing respect, obedience, speaking politely, and helping them, as long as this does not conflict with religious teachings.

Besides parents, teachers also hold a very noble position because they play a role in imparting knowledge and guiding students towards a better life. In Buya Hamka's view, respecting teachers is part of morals that must be instilled from an early age. Students must demonstrate politeness, listen to teachers' advice, maintain ethical behavior while studying, and value the knowledge imparted. By showing respect for parents and teachers, the educational process will be more effective and produce a generation with noble character.

Morals towards fellow human beings

The next value of moral education is building good relationships with other people. Buya Hamka explained that Islam teaches its followers to live in an atmosphere of brotherhood, mutual respect, mutual assistance, and upholding justice. Every Muslim is expected to be honest, trustworthy, tolerant, forgiving, and caring for the well-being of others.

In social life, a person must not be arrogant, insult others, spread slander, or commit acts that are detrimental to others. On the contrary, humans must uphold the values of love, unity and cooperation. According to Buya Hamka, morals towards

fellow humans are a real manifestation of a person's faith. The better a person's relationship with society, the more visible his moral qualities will be.

Morals towards the Environment

Buya Hamka also explained that humans, as caliphs on earth, have a responsibility to preserve nature. The environment is a trust from God that must be cared for and utilized wisely. Therefore, moral education must instill a love for the environment by cultivating a clean lifestyle, maintaining cleanliness, not damaging the environment, and utilizing resources responsibly.

The value of environmental stewardship has become increasingly important today, given the various environmental degradation issues caused by human activity. According to Buya Hamka, protecting the environment is not solely the responsibility of the government or a specific community, but rather the obligation of every individual as a form of devotion to God Almighty.

Overall, the moral education values contained in the Al-Azhar Tafsir demonstrate that Islamic education is not only oriented towards mastering knowledge, but also on the development of students' character and morals. Buya Hamka taught that education must be able to produce individuals who have a harmonious relationship with Allah SWT, are able to control themselves, respect their parents and teachers, do good to others, and protect the environment. These values remain relevant for application in today's education system as an effort to shape a generation of faith, knowledge, and noble character amidst the challenges of modern development. The Relevance of Buya Hamka's Concept of Moral Education to Contemporary Islamic Education

The development of the era marked by advances in science, information technology, and globalization has brought about profound changes in people's lives, particularly in the field of education. On the one hand, this progress provides various conveniences in obtaining information and developing students' potential. However, on the other hand, this development also presents various challenges to the character development of the younger generation. Phenomena such as declining politeness, low sense of responsibility, misuse of social media, bullying, the fading culture of mutual respect, and the rise of individualistic behavior indicate that moral education remains a very urgent need. In this context, the concept of moral education proposed by Buya Hamka in Tafsir Al-Azhar has very strong relevance for application in contemporary Islamic education.

Buya Hamka viewed education as not merely a process of transferring knowledge, but also a process of developing individuals with faith, piety, and noble character. This view aligns with the goals of contemporary Islamic education, which prioritizes not only academic achievement but also character building for students. Islamic education today is expected to produce a generation with a balance between intellectual, emotional, spiritual, and social intelligence, enabling them to face life's challenges while remaining steadfast in Islamic values.

One manifestation of Buya Hamka's thought's relevance is the importance of strengthening character education. According to Buya Hamka, knowledge without morals can lead to arrogance and the misuse of knowledge, while morals without knowledge will hinder one's development. Therefore, education must integrate the learning of science with the instilling of moral and spiritual values. This concept aligns perfectly with the direction of national education, which places character education as a crucial part of the learning process at every level.(Wahyuni, 2024: 133).

Furthermore, Buya Hamka emphasized that moral education must begin with strengthening faith in Allah SWT. Faith is the primary foundation that will foster honesty, trustworthiness, discipline, patience, responsibility, and concern for others. In contemporary Islamic education, strengthening the spiritual dimension is crucial because students live amidst a rapid flow of information, not all of which has positive impacts. By having a strong foundation of faith, students are expected to be able to filter out various negative influences and remain steadfast in the teachings of the Quran and Sunnah.

Buya Hamka's concept of role modeling is also highly relevant to today's educational landscape. According to him, educational success is greatly influenced by the exemplary behavior of educators. Teachers are not only responsible for delivering learning materials but also for being role models in their attitudes, speech, and behavior. In the modern era, students are more likely to imitate the behavior they observe than simply listen to advice. Therefore, teachers, parents, and all educators are required to demonstrate good morals to serve as role models for students in their daily lives.

Another relevance is seen in the importance of habituation in the formation of morals. Buya Hamka explained that character is not formed instantly, but through continuous practice and habituation. This concept remains very appropriate for contemporary Islamic education through various activities, such as practicing

congregational prayer, reading the Quran, praying before and after studying, cultivating discipline, honesty, caring for others, and maintaining a clean school environment. These habits will shape positive character traits that will remain with students into adulthood.

In the digital era, Buya Hamka's concept of moral education also provides guidance for students in using technology wisely. Ease of access to social media and various digital platforms must be balanced with the values of honesty, responsibility, politeness and ethics in communication. Islamic education not only teaches the ability to use technology, but also guides students to be able to use technology as a means of learning, preaching, and spreading good values, as well as avoiding its misuse for actions that are contrary to Islamic teachings.(Yusuf, 2023: 90).

Furthermore, Buya Hamka emphasized that moral education is a shared responsibility between the family, school, and community. Character education will be optimal if there is good cooperation between these three environments. Parents play a primary role in instilling moral values within the family environment, schools play a role in developing and strengthening these values through the learning process, and the community serves as a place for students to actualize the morals they have learned. The synergy between these three educational environments is crucial in facing the challenges of education in the contemporary era.

Thus, Buya Hamka's concept of moral education in the Tafsir Al-Azhar remains highly relevant to contemporary Islamic education. The values put forward by Buya Hamka, such as strengthening faith, exemplary behavior, habituation, responsibility, honesty, discipline, social awareness, and self-control, are the necessary foundation for developing a generation of Muslims who excel not only academically but also possess noble morals. Therefore, Buya Hamka's thinking can serve as a foundation for developing Islamic education that can meet the challenges of the times without abandoning the fundamental values of Islamic teachings.

Conclusion

Based on the results of the study of Buya Hamka's Concept of Moral Education in the Al-Azhar Interpretation, it can be concluded that moral education according to Buya Hamka is the process of forming a complete human personality based on the Qur'an and Sunnah. Education not only aims to develop intellectual abilities, but also

fosters faith, piety, and noble morals so that students are able to practice Islamic values in everyday life. In Buya Hamka's view, good morals are born from strong faith and are realized through habits, role models, and self-control in every aspect of life.

The moral education values contained in the Al-Azhar Tafsir include morality towards Allah SWT, morality towards oneself, morality towards parents and teachers, morality towards fellow human beings, and morality towards the environment. These values are interrelated in shaping a Muslim personality who is faithful, honest, trustworthy, disciplined, responsible, patient, caring for others, and concerned about environmental sustainability. According to Buya Hamka, the success of moral education is determined not only by mastery of theory, but also by the example of educators and the continuous cultivation of good behavior.

Buya Hamka's concept of moral education also has strong relevance to contemporary Islamic education. Amidst technological developments and various moral challenges in the modern era, Buya Hamka's thinking offers solutions through strengthening the values of faith, character education, role models, and the inculcation of noble morals within the family, school, and community. Therefore, the concept of moral education in the Al-Azhar Tafsir remains relevant as a foundation for developing an Islamic education system capable of producing a generation that is not only intellectually intelligent but also possesses strong character, noble morals, and is able to face the challenges of the times without abandoning Islamic values.

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