



**Buya Hamka's Philosophy in Lembaga Budi and Its Contribution to
Islamic Education: A Hermeneutical Study of Gadamer**

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ABSTRAK:

Falsafah Buya Hamka tentang Budi tertuang dalam karya fenomenalnya, Lembaga Budi. Lembaga Budi berisi nasihat-nasihat tentang bagaimana seseorang harus bertindak dilandaskan pada budi pekerti yang baik berdasarkan tuntunan Al-Qur'an dan Sunnah Nabi. Penelitian ini difokuskan pada penelaahan "falsafah Buya Hamka" (objek material) sebagai kajian "Hermeneutika" (objek formal), berikut kontribusinya bagi pendidikan Islam. Tujuan utamanya adalah menyajikan pemikiran Buya Hamka sebagai alternatif pemahaman baru, serta menawarkan kontribusinya bagi perkembangan ilmu pendidikan Islam. Metode yang digunakan oleh peneliti adalah kualitatif dengan pendekatan analisis filsafat hermeneutika. Filsafat hermeneutika merupakan bagian dari pemikiran-pemikiran filsafat yang mencoba memberi jawaban atas permasalahan-permasalahan dalam kehidupan manusia dengan cara menafsirkan apa yang diterima oleh manusia dari sejarah dan tradisi. Hal ini dilakukan karena peneliti Ingin memahami secara mendalam falsafah Buya Hamka melalui kaca mata Filsafat Hermeneutika Gadamer. Peneliti juga meneropong falsafah Buya Hamka dengan mempelajari pendapat-pendapat Fahrudin Faiz sebagai pemerhati Gadamer dan karya-karya Buya Hamka. Hasil penelitian menunjukkan bahwa falsafah Buya Hamka tentang budi memberikan kontribusi besar bagi pendidikan Islam, khususnya berupa pedoman budi bagi pendidik atau guru dalam memberikan pembelajaran di lembaga pendidikan.

ABSTRACT:

Buya Hamka's philosophy about Budi is contained in his phenomenal work, the Lembaga Budi. The Lembaga Budi contains advice on how a person should act based on good character based on the guidance of the Al-Qur'an and the Sunnah of the Prophet. This research focuses on studying the "Buya Hamka philosophy" (material objects) as a study of "Hermeneutics" (formal objects), along with its contribution to Islamic education. The main aim is to present Buya Hamka's thoughts as an alternative new understanding, as well as offering his contribution to the development of Islamic education. The method used by researchers is qualitative with a hermeneutical philosophical analysis approach. Hermeneutic philosophy is part of philosophical thoughts that try to provide answers to problems in human life by interpreting what humans receive from history and tradition. This was done because the researcher wanted to understand in depth Buya Hamka's philosophy through the lens of Gadamer's Hermeneutical Philosophy. Researchers also examine Buya Hamka's philosophy by studying the opinions of Fahrudin Faiz as an observer of Gadamer and Buya Hamka's works. The results of the research show that Buya Hamka's philosophy of budi makes a major contribution to Islamic education, especially in the form of budi guidelines for educators or teachers in providing learning in educational institutions.

Key words: *Lembaga Budi, Buya Hamka, Hermeneutika Gadamer*

INTRODUCTION

Haji Abdul Malik Karim Amrullah (HAMKA), in his book, *Lembaga Budi* wrote a poem that reads:

Erect house due to joints; collapsing the joints of the house perish

The joint of the nation is virtue; the collapse of the culture collapses the nation

Along with the *pantun*, Buya Hamka also quoted an Arabic poem composed by Syauqi Bey:

A nation is famous because of its character

If the virtue is exhausted, the name of the nation will also disappear¹

The first poem written by Buya Hamka hints at the importance of reason in national life. Budi is likened to the joints of a nation, where when these joints collapse, the civilization of a nation collapses. Fahrudin Faiz stated that from Buya Hamka's writing, one piece of advice can be taken, namely that humans must be concerned about phenomena that show low intelligence and low morals.²

Meanwhile, in the second poem, Hamka reminds the reader that a nation will be famous for its good character, and if that nation's character is gone, then its name will be lost, and people will no longer be known and respected. In upholding and advancing a nation, it is important for it to instill good manners and good morals in life.

Budi, according to Hamka in his writing, has a very important position in life. The words of the Prophet SAW which were also quoted by Buya Hamka about the importance of virtue read:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: "I was sent for no other reason than to perfect noble character."

The Prophet SAW was sent with the main task of perfecting morals. Anyone who wants to make the Prophet's preaching a success should make morals a reality. The true parameters of a person's Islam are morals.³ Then it can be taken wisdom that in navigating life, character is a very important thing. Still in the same book, Buya Hamka explains about virtue as a teacher, or the attitude that an educator in an educational institution should have. Institute Books Buya Hamka's *Budi* can be used as a guide for good behavior and good manners. Especially for researchers whose targets in this case are educators and students.

¹ Hamka, *Lembaga Budi* (Jakarta: Pustaka Panjimas, 1983).

² Fahrudin Faiz, *Ngaji Filsafat Buya Hamka*, n.d., <https://youtu.be/TQYoTl1eg3s>.

³ Faiz.

If we viewed in terms of terms, in the book *Islamic Educational Thought* by Susanto, Buya Hamka offers a fundamental difference between the meaning of education and teaching. Buya Hamka believes that Islamic education can be interpreted as a series of efforts carried out by educators in shaping the character, mind, morals and personality of students, so that students can differentiate between good things and bad things. Then, Buya Hamka in interpreting Islamic teachings can be interpreted as an effort to fill students' intellect with a number of knowledge. Buya Hamka here reiterates the importance of prioritizing teaching character.

Previous research conducted by Zul was entitled *Thoughts on Islamic Education* According to Buya Hamka, the findings showed that there is relevance to Islamic education thinking Buya Hamka is related to the current situation, and to Buya Hamka's philosophy implemented is considered capable of bringing the Indonesian nation to a better and more life dignified. It can be concluded from Buya Hamka's thoughts that Islamic education is an effort to guide and provide knowledge based on the teachings of the Islamic religion towards students so that in the future, after their education is finished, the students are capable of deepening understanding and practice Islamic religious education.⁴

Buya Hamka believes that humans through their minds can create civilization and a much better world. Humans and their intellectual potential are influenced by freedom to think dynamically so that you can achieve goals in the form of change and progress in world education. The intellectual potential referred to by Buya Hamka is a tool for achieving the formation of the perfection of a human soul. Thus, the educational orientation. Buya Hamka does not only cover the development of human intellectual thinking, but also in the formation of al-karimah morals and the minds of students. According to Buya Hamka, through education humans can recognize their own existence.⁵ Problems about virtue in Buya Hamka's *Karya Karya Lembaga Budi* Book which is later interpreted by researchers using the Hermeneutics paradigm.

Hermeneutics is understood as part of deep philosophical thoughts His studies try to provide answers to problems in human life through his interpretation of what is accepted by humans whose source is history and tradition. Simply put, even a human being is a hermeneutic, deep creature meaning that humans are creatures who must always understand themselves, from time to time. The understanding by Jung in question is human understanding of epistemological materials, ontology, ethics and aesthetics.⁶ Humans, as stated by Faiz, are creatures whose activities

⁴ Dian Rahmi Zul, "Pemikiran Pendidikan Islam Menurut Buya Hamka," *UIN Suska*, n.d.

⁵ Ahmad Syarif, "Nilai-Nilai Pendidikan Karakter Perspektif Pemikiran Buya Hamka," 2018, 2018.

⁶ Matthias Jung, *Hermeneutik Zur Einfuhrung*, 2001.

are always about understanding something.

The thoughts of philosophers, writers and religionists regarding hermeneutics are very diverse and do not come in one color. This is also the cause of progress in development and maturity of a particular field of science. Dialectics This led to the development of Science knowledge is not in a stagnant state. There are several varieties of western hermeneutical thought, which in Syamsuddin's book explains three great figures of hermeneutics, namely Hermeneutics Friedrich Schleiermacher (1768-1834), hermeneutics Hans-Georg Gadamer (1900-2002), dan Hermeneutika Jorge Gracia (1942-2021).

Researchers in this case used the Hermeneutics study initiated by Hans-Georg Gadamer (1900-2002), a German philosopher in the field of Hermeneutics whose most works popular with the title *Wahrheit und Methode* (1960). This research focuses on analysis of "Buya Hamka Philosophy" (material object) as a study of "Hermeneutics" (formal object), and how it contributes to Islamic education. Researchers will discuss 3 (three) main topics, namely Buya Hamka's biography, Gadamer's Hermeneutical Concept and Buya Hamka's Perspective Philosophy Gadamer's hermeneutics will also be supported by the ideas of Fahrudin Faiz, a philosopher Gadamer and Buya Hamka observers in his studies. Its main purpose is to serve Buya Hamka's thoughts as an alternative new understanding, as well as offering his contribution to the development of Islamic education.

Methods

The method used by researchers is qualitative with a hermeneutical philosophical analysis approach. Hermeneutic philosophy is part of philosophical thoughts that try to provide answers to problems in human life by interpreting what humans receive from history and tradition. This was done because the researcher wanted to understand in depth Buya Hamka's philosophy through the lens of Gadamer's Hermeneutical Philosophy. Researchers also examine Buya Hamka's philosophy by studying the opinions of Fahrudin Faiz as an observer of Gadamer and Buya Hamka's works.

Result

Biography of Buya Hamka

Buya Hamka had the birth name Abdul Malik, who was later also known as Haji Abdul Malik Karim Amrullah and abbreviated as HAMKA. Buya Hamka was born in Sungai Batang, Maninjau West Sumatra Province on February 17, 1908 AD / 13 Muharram 1326 H. The title Buya is a nickname for the Minang community that comes from the word *abi* or *abuya* which in Arabic

means my father or a respected person. Buya Hamka is the first child of Haji Abdul Karim Amrullah bin Syekh Muhammad Amrullah and Siti Shafiyah Tanjung binti Haji Zakaria. From this genealogy, it can be understood that Buya Hamka was born from a religious family and also has a very close family bond with the generation of Islamic reformers in Minangkabau at the end of the 18th century and the beginning of the 19th century. Buya Hamka was born into the Minangkabau community structure that adheres to the matrilineal system. Therefore, in the family lineage, Hamka's brother is of the Tanjung tribe, just like the mother's tribe.

Buya Hamka or little Malik is known for having quite a naughty character in his family and among his friends. In one story, Malik once pranked his little friends by playing doctor and injecting his friend's arm with a thorn. Little Malik is a child who is often left behind by his father and is very close to his grandfather. He learned a lot of literature, martial arts and loved the beauty of Lake Maninjau from his grandfather. Malik grew up right on the edge of Lake Maninjau, watching the sun rise and set from the terrace of his grandmother's house.

Buya Hamka's father, Abdul Karim Bin Amrullah, was known on the island of Sumatra as a quite popular ulama in his time. Sheikh Abdul Karim Amrullah, who is also known to the public as Haji Rasul, is one of the pioneer figures of the youth movement in West Sumatra Province. Buya Hamka's father dreamed that his son would continue his struggle as a great scholar. Therefore, Buya Hamka's father sent him to a village school and a religious school, also known as the Diniyah school. By studying at these two educational institutions, Buya Hamka's father hopes that his son can master natural sciences as well as religious knowledge in the process of growing into a scholar. At that time, in Padang Panjang there were three levels of elementary schools based on the social strata of society; namely Village School (3 years), Governor's School (4 years), and ELS (Europeesche Lagere School, 7 years). Students who attend the Village School are seen as the lowest group by students who attend the other two schools, namely those who come from families of employees, civil servants, amtenar, and children of Dutch descent. Little Malik and his friends always felt harassed by the upper children, and in one story, Malik's school was visited by parents who did not accept their children being excluded.

When Buya Hamka was 10 years old, his father built an Islamic boarding school in Padang Panjang with the name Sumatera Thawalib Islamic Boarding School. After Buya Hamka finally stopped studying at the Village School, he moved and continued to study religion at the Islamic boarding school founded by his father. When Buya Hamka reached the age of 12, his parents divorced and this left Buya Hamka with a very bitter experience, but with his intelligence and persistence, he then got up and had high dreams of becoming a scholar.

Buya Hamka really likes reading. In order to make his dreams come true, he believes that

they can be achieved with his perseverance in opening his horizons through reading. Every day, after completing activities at Diniyah School, from 10 am until 1 pm, Buya Hamka is immersed in the amount of reading in the reading garden owned by the Engku Lebai and Engku Baginda Sinaro partners. There, Buya Hamka read many types of books available, ranging from Islamic books, history, social, political, and also romance. The window to the world is open very wide, visible to Buya Hamka's eyes every time he is busy reading page after page of the books there.

When he was 13 years old, Buya Hamka read the thoughts of Djamiludin Al-Afghani and Mohammad Abduh from Arabia. Meanwhile, figures from within the country also became an interest for Buya Hamka. He read the writings of HOS Tjokroaminoto, KH. Mas Mansyur, Ki Hadikusumo, and others. The great admiration for these figures made Buya Hamka want to travel to Java. Also in the Preface to his book entitled *Life Philosophy*, Buya Hamka also tells that he ran away to Java at that time because he was bored while in his hometown.

Buya Hamka was only 16 years old when he dared to decide to leave his hometown and land in Java, specifically Yogyakarta province. On the island of Java, Buya Hamka lives with his uncle, at his uncle's house, Djafar Amrullah, where he is the younger brother of Buya Hamka's father. Djafar Amrullah then invited Abdul Malik to join Sarekat Islam. This is where Buya Hamka then met, got to know and studied with Sarekat Islam figures. Buya Hamka studied Islam and socialism from HOS Tjokroaminoto, studied Islamic religion from H. Fachruddin, studied sociology from R.M. Soeryopranoto, and studied logic from Ki Bagus Hadikusumo.

After Buya Hamka lived in Yogyakarta for some time, he went to Pekalongan, where he met the teacher who was also his sister's husband, A. R. Sutan Mansur. While at AR Sutan Mansur's residence, Buya Hamka learned a lot about the wisdom of life and also studied philosophy. He then immortalized the lessons he learned in his phenomenal work, "*Philosophy of Life*", which has now been reprinted by the publisher Republika. Furthermore, in February 1927, Buya Hamka went to Mecca to perform the Hajj and lived there for several months then returned home in July 1927. While in Mecca he also used it to study. When he returned home, instead of anchoring in West Sumatra, Buya Hamka anchored in North Sumatra and continued his life there.

Upon returning to Indonesia, Buya Hamka started his career as a journalist, even while working as a religious teacher in Deli (North Sumatra). In a meeting to fulfill his father's longing, Hamka strengthened his determination to pursue his father's and his own dreams as a scholar and writer. Buya Hamka returned to North Sumatra in 1936, after marrying, publishing the magazine *Masyarakat Guidelines*. And through his work *Under the Protection of the Kaaba* and *The Sinking*

of the Van Der Wijck Ship, Hamka's name has soared as a very popular writer to this day.⁷ During his life, Buya Hamka wrote many books, articles and magazines. Yunan Nasution wrote that in a period of approximately 57 years, Buya Hamka has produced 84 works.

Buya Hamka died in Jakarta, on July 24 1981 when he was 73 years old. He is an Indonesian scholar, writer and philosopher. According to Hamka, religion is the basic foundation of human happiness. Buya Hamka was active as a journalist, writer and teacher during his life. During his long journey in the world of politics, through Masyumi, until the collapse of the party, Buya Hamka was also the first chairman of the Indonesian Ulema Council (MUI) who was active for the rest of his life in Muhammadiyah. Al-Azhar University and the National University of Malaysia awarded Buya Hamka honorary doctorates and he was confirmed by Moestopo University in Jakarta as Buya Hamka Professor. Buya Hamka's name was given to Muhammadiyah's Hamka University and he was included in the list of Indonesian National Heroes.⁸ Buya Hamka's life journey from childhood to his death provides a very valuable lesson about how important and valuable science is. His persistence in broadening his horizons and the strength of his determination made him immortal in history.

Gadamer's Hermeneutics

Hermeneutics is popular as a mode of thinking in postmodern society. When society begins to realize that understanding humans and the world cannot be done only with logic.⁹ Modern hermeneutics was popularized by Friedrich Daniel Ernst Schleiermacher, although the Hermeneutic Style has been known since the era of Aristotle who was inspired by Hermes (the Greek god who conveyed news to humans). In Islam, Hermes is known as the Prophet Idris. One of the most popular Hermeneutics figures is Hans-Georg Gadamer who also criticized some of Schleiermacher's thoughts.

Hans-Georg Gadamer in his article "Classical and Philosophical Hermeneutics" says:

*"Hermeneutics Is the practical art, that Is, a techne, Involved In such things as preaching, Interpretings other languages, explaining and explicating texts, and, as the basis of all of these, the art of understanding, an art particularly required any time the meaning of something Is not clear and unambiguous."*¹⁰

(Hermeneutics is a practical art, namely techne, which is used in things such as giving lectures, interpreting other languages, explaining and explaining texts, and as

⁷ Fandi, "Biografi Singkat Buya Hamka," n.d., <https://fkip.umri.ac.id/2019/10/biografi-singkat-buya-hamka.html>.

⁸ Fandi.

⁹ Fahrudin Faiz, *Ngaji Filsafat Hermeneutika*, n.d., <https://youtu.be/xACkWfjSBx0>.

¹⁰ Hans George Gadamer, *Hermeneutika*, 2006.

the basis of all this (it is) the art of understanding, an art that is specifically needed when the meaning of something (text) It is not clear).¹¹

The diversity and level of definitions of hermeneutics can be found in Matthias Jung's work entitled *Hermeneutik zur Einfuhrung*.¹² This definition is divided into four, namely Hermeneus, Hermeneutik, Philosophische Hermeneutik and Hermeneutische Philosophie. The terms in defining hermeneutics are basically the levels and development of hermeneutical thinking. The latest development is called *Hermeneutische Philosophie* or hermeneutical philosophy.¹³

Gadamer in explaining Hermeneutics has several main theories of Hermeneutics which consist of:

1. The theory of "consciousness influenced by history" (*wirkungsgeschichtliches Bewusstesein*; historically effected consciousness)

Readers in understanding a text must first be aware that they are influenced by their life history which consists of tradition, culture and life experiences. The message of Gadamer's first theory is that a reader must be able to overcome his subjectivity when he understands a text.

2. "Pre-understanding" theory (*Vorverstandnis*; pre-understanding)

Influence by the hermeneutic situation forms in a reader what is called a "pre-understanding" of the text being understood. Pre-understanding is the reader's initial position. Pre-understanding This is a situation experienced by the reader, influenced by the reader's place and traditions. At this stage, what is called the reader's initial assumptions about the text emerge, then after that the reader must open himself to criticism because the reader's assumptions are not always correct.

3. The theory of "horizon merging/assimilation" (*Horizontverschmelzung*; fusion of horizons) and the "Hermeneutical Circle" theory (*Hermeneutischer Zirkel*; hermeneutical circle).

Readers in understanding his writing are required to rehabilitate their understanding. This is related to the theory of merging or assimilation horizons. In the sense that a reader in the process of understanding must be aware that there are two horizons, namely (1) the knowledge horizon or horizon in the text and (2) the horizon understanding or reader's horizon. The reader's horizon only acts as a starting point whose only function is to help the reader understand the text horizon. This is where a meeting occurs between the

¹¹ Syamsuddin, *Hermeneutika Dan Pengembangan Ulumul Qur'an* (Yogyakarta: Nawasea Press, 2017).

¹² Jung, *Hermeneutik Zur Einfuhrung*.

¹³ Syamsuddin, *Hermeneutika Dan Pengembangan Ulumul Qur'an*.

subjectivity of the reader and the objectivity of the text, where the objective meaning of the text takes precedence.

4. "Application/Application" theory (Awendung; application)

After understanding the objective meaning of the text, what the reader must do is practice it in everyday life. Gadamer's theories on hermeneutics provide the message that writings that are examined using hermeneutics not only provide the literal meaning of the text, but meaningful sense (meaningful meaning) or a message that is more meaningful than just the literal meaning.

After getting to know Gadamer, the researcher turned to the philosopher who provided much of the inspiration for this research. Fahrurddin Faiz, a philosopher who was used as a researcher as a bridge in understanding Buya Hamka's hermeneutics and philosophy. Fahrurddin Faiz is a doctor of philosophy at Sunan Kalijaga State Islamic University, Yogyakarta. Fahrurddin Faiz currently, apart from being a lecturer in the Aqidah and Islamic Philosophy (AFI) Study Program, also serves as Deputy Dean I at the Ushuluddin Faculty (Islamic theology). Since 2013, every Tuesday evening of every week, Mr. Faiz, as he is known, has been a speaker and instigator of discussions on philosophical studies at the Jendral Sudirman Mosque.¹⁴

Fahrurddin Faiz interprets the basics of Hermeneutical Philosophy by providing a simplification in the form of a dialectical triadic as follows:

1. Text

How the reader understands the text

2. Context (author)

Background text adapted to the writer's situation

3. Contextualization (reader)

Meaning by readers (theories used to interpret the text).

There is a dialectic between text, context and contextualization. These three things constitute a circle that must occur in the process of understanding. The text must be read because the text is the most visible bridge in determining meaning, context must be skipped because without context, readers can misunderstand, contextualization must be done because every reader must interpret.¹⁵ Fahrurddin Faiz provided conclusions regarding the hermeneutic approach, namely an approach that examines objects in the form of text, knowing the context, and finally contextualizing

¹⁴ Ushuluddin UIN Sunan Kalijaga, "Fahrurddin Faiz: Berfilsafat Itu Perintah Agama," 2019, <https://ushuluddin.uin-suka.ac.id/id/berita/detail/1265/blog-post.html>.

¹⁵ Fahrurddin Faiz, *Ngaji Filsafat Hermeneutika*, 2019, <https://youtu.be/lhRPrGb6oJA>.

the researcher.

Types of Hermeneutics:

1. Conservative (Romantic) Hermeneutics
2. Dialogical (Philosophical) Hermeneutics
3. Critical Hermeneutics
4. Radical Hermeneutics

Hermeneutics in discussion This is the 3rd type of hermeneutics, namely Dialogical Hermeneutics or Philosophical Hermeneutics. In Dialogical Hermeneutics, there are several principles as follows:

1. The truth of the text is within the reader
2. Understanding the context only helps an interpreter, but does not make the text speak about the conditions the interpreter is facing.
3. An Interpreter cannot possibly eliminate his subjectivity bias completely.

Heidegger's theory was used by Gadamer in determining the context of subjectivity:

1. Vorhabe (what is possessed in the head in the form of theories and concepts of knowledge, if removed then one cannot read.)
2. Vorsicht (what one wants to see)
3. Vorgriff (what to aim for)

Subjectivity cannot be thrown away, because if subjectivity is thrown away then the reader cannot read and understand anything.

1. The meaning of a text is always determined by the significance an interpreter attaches to it
2. A successful interpretation. This type is "fusion of horizons" (a human thought process which is a combination of reader and writing).

Discussion

Buya Hamka's Philosophy in the Lembaga Budi with Gadamer's Hermeneutical Perspective and Its Contribution to Islamic Education

Buya Hamka in his book Lembaga Budi writes several of Budi's messages which researchers interpret as follows:

1. Budi Guru

"A teacher who gets progress in his work and becomes an assistant to his students to achieve progress, is a teacher who not only uses the knowledge he brings from teacher

school, but also broadens his experience and reading. He always has a strong relationship with modern progress and a wide association, both with the student's parents or with fellow teachers, so that he can increase his knowledge about education. He has a close relationship with the elderly and the young so that he is able to relate the old era with the new era, and he can set aside which is old and which is rice. He becomes a guide for his students, unlocking his mind and widening the door of his opinion"

This text is understood as advice directed by Buya Hamka to teachers in the educational process. Some of this advice is understood by researchers as follows:

- a. Teachers must always have a thirst for knowledge, not only be satisfied with their formal education but also continue to increase their experience and reading
- b. Teachers must maintain good relationships with each other
- c. Teachers can be a bridge in uniting the older and younger groups in society
- d. Teachers must be intelligent in sorting the insights received, distinguishing between good and bad to be absorbed and then conveyed back
- e. The teacher is an inspiration and motivator for students.

If you look at Buya Hamka's life history, he is a cleric who has not even finished formal school but studied at various educational institutions and outside educational institutions. According to researchers, this is what is behind it follow Buya Hamka's advice above. That a good teacher should not only be satisfied with the knowledge gained at school. Be a teacher who is always thirsty for knowledge, who makes every place and person a teacher too.

Meanwhile, Fahrudin Faiz, in his study of the Buya Hamka Philosophy, concluded his interpretation of the text and revealed that there are several moral points that are important for teachers to have, namely:

- a. Do not feel that their knowledge is sufficient/high

Don't let a teacher feel that his knowledge is enough. because when someone feels that they have had enough, they stop seeking knowledge. While Science develops, the world changes.

- b. Expand your interactions with students, parents and other teachers.

Science requires support from others. Improve relationships with anyone providing teaching

c. Able to get along with the old and the young

Don't feel arrogant, be better than others. Don't speak in a language that other people don't understand. Give benefits to society, not make things difficult for society.

d. Able to be a guide for students, unlocking the key to reason

Opening other people's minds, giving motivation to others. Encourage students, provide inspiration, not discourage them.

e. Not only does it instill knowledge, but also wisdom, brotherhood, unity, harmony and self-confidence.

Character formation for students is very important.

2. Budi's reflections

There are 99 reflections on budi in the book Budi Buya Hamka Institute. The researcher then tried to interpret and found that there were several cultural reflections that had relevance to Islamic education, these cultural reflections were:

a. Buya Hamka's 2nd Budi Reflection

"Parents often regret their youth and accuse them of working in a hurry and not thinking enough

Young people often accuse older people of being slow, slow to act and thinking too much

How busy the world would be if the leadership was only in the hands of the young, and the world would be boring because it moves slowly if the leaders were only the old.

The combination of youthful enthusiasm with the contemplation of an old mind is what creates balance in life. "

This text is understood as advice directed by Buya Hamka to young people as well as old people that balance will emerge as a solution if there is unity between the young and the old in resolving life's polemics. The surging enthusiasm of a young soul and

Maturity of thinking from older people is what is needed in life.

If you look at Buya Hamka's life history, Buya Hamka has also been involved in the world of politics for quite a long time, according to researchers, this is also what is behind Buya Hamka's thoughts written in the advice mentioned above.

Fahrudin Faiz in reading the second devotional by Buya Hamka

interpreted it as follows:

Life has its gasses and brakes. Gasping is a young symbol, braking is an old symbol. Life needs to move forward but it also needs brakes. Rem contains reflection (Introspection) on the journey. Don't constantly evaluate life, it will be difficult to move forward. Move forward but don't just move forward.

b. Buya Hamka's 28th Budi Reflection

"Many religious teachers failed and complained about their failures. The religious lessons they gave were not immediately accepted by many people. One of the reasons is that he prioritized nadzir over basyir, prioritized threats over persuasion.

He prioritizes 'usran over yusran, prioritizes the difficult over the easy.

He expels not collects. Sometimes he wants to make a religion according to his will, not according to God's will. And when he fails, he blames others."

This text is understood as advice directed by Buya Hamka to teachers, that in teaching lessons, teachers must prioritize convenience over difficulty. How can a teacher attract students' attention, rather than making students afraid of learning activities?

Buya Hamka in his childhood had a teacher who he really loved at school. This teacher considered little Malik to be very different in teaching. Unlike other teachers who often punish children, Malik's favorite teacher is very fun in providing learning. This teacher is named Angku Zainuddin Labai El-Junusy. This is what the researchers found to be the inspiration for Buya Hamka in writing the advice above.

Fahrudin Faiz, in reading the 28th devotional reflection by Buya Hamka, interpreted it as follows:

Many preachers wonder why they fail in preaching. Perhaps the method in preaching is wrong. then improve the way of preaching so that the listeners become happy in receiving the preaching.

Don't prioritize threats over persuasion, don't prioritize the difficult over the easy. People will shy away if in giving da'wah, we only scare them. The task of the preacher is to attract people, not make people run away. Package the contents of the da'wah as attractively as possible. Let's have a religion that brings people closer.

c. Buya Hamka's 35th Budi Reflection

"People once asked Imam Malik, the famous Imam of the Madhhab, twenty problems that require thinking (Ijtihad). He could answer only 3 problems at that time, and he answered the other 17 problems: "I don't know" or "I don't know yet"

However, he is still considered a mujtahid."

This text is understood as advice directed by Buya Hamka to teachers, academics, scientists, that don't be embarrassed to say that you don't know about something that we don't really know about. Ignorance This will not lower the dignity of a human being.

Fahrudin Faiz, in reading the 35th devotional reflection by Buya Hamka, interpreted it as follows:

This is a story rewritten by Buya Hamka. This story provides a very deep meaning for students of science. It is stated that one of the integrity of a scientist is honesty. When you don't know something, say you don't know or don't know yet and will try to find knowledge about that thing again.

When someone still gives an answer even though they don't have knowledge about it, that person is not only misguided but also misleading. while this will later be followed by the community.

d. Budi's 80th reflection of Buya Hamka

"There are three types of people taking the world's battlefields. The first type of dignity is people who have knowledge but do not try and work. These people are like soldiers who appear on the battlefield but do not have courage.

The second dignity is the person who works and strives but does not have knowledge. This person is like a brave warrior who goes to the battlefield but is unarmed. a brave but unarmed person is still better than a fearless person like the first one.

The third dignity is a person who is knowledgeable and works. They were brave soldiers who appeared on the battlefield fully armed. This is the highest dignity."

This text is understood as advice directed by Buya Hamka to society, whatever the field. That is a human being who, in navigating life, always brings provisions in the form of knowledge and hard work. Then this person will win

against the world.

Buya Hamka, in history, is also recorded as a hero who became a troop leader and played a major role in the guerrilla war in West Sumatra. This background is what makes Buya Hamka's writings discuss meetings and wars as advised above.

Fahrudin Faiz, in reading the 80th devotional reflection by Buya Hamka, interpreted it as follows:

Knowledge and charity are equally important. There are people who have knowledge but don't want to do charity, there are also people who only do charity but their knowledge is lacking. The best is someone whose knowledge is deep, whose deeds are broad.

3. Closing sentence of the Lembaga Budi book

"In the journey of life, do not keep a distance from God, because the control is actually held in His hands. No matter how much we hold the rudder of the ship towards the desired port, He is the one who determines the direction of the wind."

Humans have a tool called the mind, humans have many facilities in the world, such as holding the helm of an ark in the vast ocean. However, the one who determines human destiny is actually Allah SWT, so don't distance yourself from Allah SWT.

"Before you reach the stopping place, don't be quick to be satisfied and happy if your fate is safe, but be thankful! And if the storm shakes the ark as if the mast will break, don't let your soul be shaken because after the storm the world will be bright again, because it must be patient. "

Don't be satisfied with what you get, the journey is still long. Be thankful for the process on the way. Difficulties and problems must pass. Be patient.

"The balance of life lessons is between gratitude and patience. The calculation of profit and loss is not in the middle of the voyage, but at the last stop.

" Allahummakhtim lana bi husnil khatimah...

Life is a series of gratitude and patience. When good things come, be grateful. When things come that we think are not good, be patient. If we are Istiqomah with our gratitude and patience, God willing, we will die in a state of husnul khatimah.

Buya Hamka's philosophy can contribute to Islamic education because his ideas are still very relevant to current conditions. The issue of morality will never end considering that developments over time have had a real impact in the form of increasingly severe moral decadence. The contribution of Buya Hamka's thoughts regarding Budi as outlined in his

work, Budi Institution, was analyzed by researchers that the main target was educators or teachers in Islamic educational institutions.

If we relate it to the current context, there are many mental crisis issues that are occurring. School age children with their various acquaintances and even having to deal with the law, fighting, bullying and even taking their lives are stories that are often heard. Buya Hamka's advice can be used as a guide for educators, students and society in general in dealing with ethical issues even today.

Educators in learning activities have provisions in the form of good character, including always having a thirst for knowledge, expanding relationships, having a friendly nature, providing inspiration for students, instilling character education, synergizing with fellow educators in educational institutions, beautifying the way of education, don't be ashamed to say you don't know yet, continue to study and work hard and make religion your guide to life.

Conclusion

Buya Hamka (17 February 1908 – 24 July 1981) was an Indonesian scholar, philosopher and writer. Buya Hamka had a career as a journalist, writer and teacher during his lifetime. He also entered the world of politics and even served as the first chairman of the MUI. Buya Hamka's philosophy regarding Budi is contained in his work entitled Budi Institution. Buya Hamka's life journey from childhood to his death provides a very valuable lesson about how important and valuable science is. His persistence in broadening his horizons and the strength of his determination made him immortal in history.

Hermeneutic philosophy is part of philosophical thoughts that try to provide answers to problems in human life by interpreting what humans receive from history and tradition. Judging from the study of Gadamer's hermeneutical philosophy which is also supported by Fahrudin Faiz's perspective, Buya Hamka's philosophy of culture provides a deep understanding of the urgency of reason for human life. Urgency of mind This includes sharing aspects of life. provides guidelines for noble character for all levels of society.

Buya Hamka's philosophy can contribute to Islamic education because his ideas are still very relevant to current conditions. The issue of morality will never end considering that developments over time have had a real impact in the form of increasingly severe moral decadence. The contribution of Buya Hamka's thoughts regarding Budi as outlined in his work, Budi Institution, was analyzed by researchers that the main target was educators or teachers in Islamic educational institutions.

The contribution made by Hamka to Islamic education is very extensive. Researchers focused on the realm of educators in providing teaching and came to the conclusion that educators in learning activities are equipped with good character, including always having a thirst for knowledge, broadening relationships, having a friendly nature, providing inspiration for students, instilling character education, synergizing with fellow educators in educational institutions, beautify the way of educating, don't be ashamed to say you don't know, continue to learn and work hard and make religion a guide to life.

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