Transformation of Hamka's Thought About Ethitical Values Through History Learning as a Reinforcement of Character Education

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ABSTRACT:

This research is motivated by various phenomena of moral crisis such as the number of murders, ethnic war, rape, corruption, collusion, nepotism, etc. This phenomenon has swept the nations of the world, so this problem has become a global problem. Hamka was known to be very concerned about moral issues. Hamka always said that only with morality built on the belief and trust in God Almighty (a strong religion) then humans can be saved from destruction and problems of the nation. The purpose of this study is to explore, examine and analyze Hamka's ethical thinking in order to strengthen character education. The search method used is the library method. Data collection is done by observing and studying literature through Hamka's books. The results of the study are six results of Hamka's ethical thinking that contain moral values that can be turned into historical learning as an effort to strengthen character education, namely: (1) social ethics and cultural, (4) ethics of law enforcement, (5) scientific ethics, (6) environmental ethics.
Keywords: Moral crisis; Hamka's Ethical values; Character education

A. INTRODUCTION

Values change in people's lives have caused a decrease in the quality of character. Moral and character degradation is characterized by increased violence, dishonesty, greed, family disintegration, poverty, lack of tolerance (Lickona, 1999), value transfer, drug abuse and corruption (Damon, 2013; Fernandez, 2008, Bucardo, et al. 2005, Wynne & Ryan, 1997). The problem of moral crisis can be prevented through the strengthening of character carried out early on. The character has an active role in actualizing one's potential and ideals in building a useful life (Loung & Philips, 2008). Therefore, character education in schools can be used as a deliberate effort to promote the development of virtue, moral values and moral agency in adolescents (Lickona, 1997; Beland, 2003).

Character education is education that strives to cultivate virtue (Lickona, 1999) and develop habits that lead to responsibility (Ryan & Bohlin, 1999). The purpose of character education is to become fully human and to build morale in society (Lickona, 1999). Character education not only teaches what is right and wrong but instills good habits for students to behave and behave well (Kamaruddin, 2012). Character according to Lickona (2012) is moral knowledge, moral feelings and moral behavior that are interconnected. The character has an active role in actualizing one's potential and aspirations in building a life that is beneficial to oneself and others (Loung & Philips, 2008, Peterson & Seligman, 2004) due to the relationship between students' views and attitudes in school practice (Richardson, 1996). Character education is a school movement that fosters a sense of ethics, responsibility, and care by setting a good example through emphasizing values for oneself and others (Pala, 2011).

Character education given to students can create positive attitudes, interactions between students and teachers, and confidence (Jacobsen & Hofmann, 1997; Pianta, 1997). Character education can teach students to resolve conflicts fairly, create schools that are free from intimidation, fear and violence and create conducive learning (Pala, 2011)

According to Bill Puka (2000) there are six methods of teaching character education, namely (1) direction in basic values and virtues; (2) rules of conduct that are established and implemented; (3) telling stories with moral lessons; (4) display the desired characteristics and values; (5) tells of moral examples in history, literature, religion, and praises their qualities; and (6) provides in schools and communities affordable opportunities where students can practice good qualities and pursue good values.

School become formal institutions that are used to carry out the character building of individuals. This is in line with the opinion of Johanson et al. (2011) that the school is an institution to prepare students for a good life academically and a moral agent in society. Schools can develop character education based on living values to be implemented in all school activities (Komalasari, 2012).

Embodiments of character education in schools should develop Moral Knowing, Moral Feeling, and Moral Action (Lickona, 1991). Berkowitz and Bier (2005) said that character education is the most effective program for developing and implementing morale in the classroom. Various strategies have been implemented to promote this program such as cooperative learning (Johnson & Johnson, 1999), discussions about moral dilemmas (Berkowitz, 1985),

authentic student government (Lickona & Davidson, 2005), and peer guidance. However, the studies that reveal the strengthening of character education through the transformation of the character's values in the learning process are very limited.

Strengthening this kind of character education can be implemented in history subjects because historical subjects have characteristics that can encourage the development of learners' character (Peterson, 2011). In line with Peterson, Kantz & Wineburg (2002) also mentioned that the ultimate goal of history learning is to shape moral character through intellectual activity. According to Hermanu Joebagio (2015) learning history is the process of internalizing the values of past events in the form of origin, genealogy, collective experience, and exemplary historical actors. Learning history can be designed to form a wise and wise person, one of them is by reintroducing a hero figure who has contributed to Indonesia by looking at the values of his struggle. Hamka (Haji Abdul Malik Karim Amrullah) is one of the figures who has high integrity in the moral and scientific fields. According to Nizar in Haris (2010) the orientation of Hamka's thinking about education is more directed at moral education. So, Hamka's thoughts are very relevant in learning history related to ethics.

Hamka is one of the figures known with his sciences, namely interpretation, Sufism, fiqh, history, philosophy, and literature (Haris, 2010). Hamka considers ethics to be moral or ethical, as he said:

> "But natural philosophy was later returned by Socrates to Self Philosophy. After you look up to heaven, now is the time for you to see yourself. The beginning of the soul

arises (psychology) and morals (manners, ethics) "(Hamka, 1996).

Hamka likens the terms ethics and mind as he says:

> "The great Islamic moralists of ancient times spoke of the increase in mind or its long-term collapse. Ibnu Maskawaih is a discussion of Ethics (wisdom) in terms of philosophy". (Hamka, 1992)

Also, Hamka sees that ethics studies can be reviewed from three points of view. First, from the standpoint of philosophy carried out by Ibn Maskawaih and Ibn Arabi. Second, from religion and philosophy as practiced by Ibn Hazm, an Andalusian philosopher and fiqh expert. Third, from the point of Sufism as practiced by al-Ghazali. Hamka also called ethics in terms of mind and morals, as he said:

> "Then there was another disease which was mentioned in the study of mind and morals (Hamka, 1992).

In addition to the terms mentioned above, Hamka also uses the terms of moral philosophy and the terms adab (Hamka, 1956). Thus, the term ethics by Hamka is equated with the term science, moral science, and moral philosophy. In line with the opinion of Bertens, some ethics have praxis and some have a reflection. Practical ethics refers to what is done. Ethics as praxis is the same as moral or morality (Berten, 2004). Ethics as a reflection highlights and assesses the merits of moral behavior (Berten, 2004). Based on the problems above, this paper aims to describe the values of Hamka's ethical thought that are transformed into historical learning to improve character education.

B. RESEARCH METHOD

This study uses a library research method that focuses on the moral and character issues of students as well as important issues related to the development of character education. Literature research

is research conducted by reading and gathering relevant references from reference books, scientific journals, and manuscripts (Mestika, 2014). This study departs from the perspective of the importance of the role models of moral figures taken as one of the character development strategies in schools. The author traces the literature through relevant references to answer research questions which are then poured into the sub-refining. Data analysis includes activities (1) collecting relevant data to answer research questions, (2) reducing data by summarizing relevant important points, (3) classifying and classifying data systematically, (4) conducting data analysis by comparing and analyze data in full, and (5) present findings (Fraenkel and Wallen, 1993).

C. RESULT AND DISCUSSION

1. The Values of Hamka Ethics Thinking

Hamka examines moral issues very clearly. He said only with morals built on faith and trust in God Almighty (a strong religion), people can be saved from destruction and can solve the problems of national morality, including the Indonesian people. Hamka is very concerned about moral issues. Hamka has a very religious view of morality. This view of Hamka's religiosity will then greatly influence his ethical views. This ethical view also forms the basis of moral concern for the Indonesian people whom he loves so much.

The ethics built by Hamka based on religious belief (based on monotheism) seem to be able to prevent many of the nation's moral decline. The important meaning of Hamka's ethics then becomes something very urgent, if this nation still adheres to the Pancasila, especially the first and second precepts, which form the basis of this country. The first precepts, the Godhead of the One, the second precept,

Just and Civilized Humanity, these two precepts are the foundation of national morality. The first precept emphasizes that the morality of the Indonesian people is a morality that is built on religious beliefs, not secular morality. The second precept confirms that morality is built based on humanity and civilization.

Hamka Ethics has an important meaning for the Indonesian people who are improving their morality. Hamka's ethical thinking is more an ethics based on monotheism, thus, all Hamka's ethical thinking is more an effort to make faith in God as its core. Thus, the concept of Hamka ethics can be utilized by the Indonesian people in the context of building a dignified nation, like other nations. Hamka has a mission, which is to fill the nation's morality with religious teachings. There are six aspects of Hamka's ethical values that are relevant to life in a variety of community life, namely as follows:

a. Socio-cultural Ethics

Social and Cultural Ethics depart from a deep sense of humanity by displaying an attitude of honesty, mutual care, mutual understanding, mutual respect, mutual love, and mutual assistance between fellow humans and citizens of the nation (Muchsin, 2002). In line with that, it is necessary to re-develop a culture of shame, that is, shame to make mistakes and all that is contrary to religious morals and noble cultural values of the nation. The national culture that is built must be based on the first principle in Pancasila so that the national culture of the Indonesian nation is religious, not a secular culture.

b. Politics and government Ethics

Political ethics and governance are intended to create a clean, efficient, and effective government and foster a democratic political atmosphere characterized by openness, a sense of

responsibility, responsiveness to people's aspirations, respect for differences, honest in competition, a willingness to accept greater opinions and uphold high human rights and balance of rights and obligations in the life of the nation. According to Hamka, the most important thing for a government holder is to act honestly, fairly, fear Allah, always be careful full of calculations not to act rashly, fulfill promises, love peace, not be greedy, build good prejudice to God and humans, don't look lightly at sin, and don't be stubborn. Hamka always reminds the government holders to avoid something that is not clear law or doubtful. Build a strong personality, calm, have a broad view, always think for good, always take lessons from various events, and always maintain good deeds not to harm others (Hamka, 1983).

c. Economics and Business Ethics

Economic and business ethics are intended so that the principles and behavior of the economy and business, both individuals, institutions, and decision-makers in the economic field can give birth to economic conditions and realities characterized by honest, fair competition, encouraging the development of an economic work ethic, economic endurance and competitiveness, and the creation of an atmosphere conducive to economic empowerment in favor of the small people through sustainable policies. Hamka reminded that in business, do not develop speculative attitudes such as storing lots of goods in the hope that they can sell at high prices. This is prohibited because it will harm the community (Hamka, 1983). Do not use counterfeit money, because it will also be detrimental to the community. Do not praise excessively traded goods, even a necessity to say and explain the defect of traded goods. Do not weigh and hang by cheating, may not manipulate prices as they should, may not monopolize trading. In opening a company or business venture in general, it should be based on science. Develop confidence in yourself, because trust in yourself will be the principle of success. Building the economy and business must be with a strong will, careful planning, professional, honest and trustworthy, always maintaining good quality, understanding what the consumer's expectations are, paying attention to proportional promotions and most importantly, maintaining excellent service.

d. Fair Law Enforcement Ethics

A just law enforcement ethic requires fair enforcement, equal and non-discriminatory treatment of every citizen before the law and avoids the misuse of law as an instrument of power and other forms of legal manipulation. Hamka discusses the problem of the work of lawyers or lawyers in the context of fair enforcement efforts. Hamka always advocates acting fairly including in enforcing the law. Thus, Hamka's call for law enforcement with a sense of truth and justice is by the ethics of national life, which also remains based on the concept of monotheism, which is true and fair according to the teachings of his religion, Islam (Hamka, 1983).

e. Scientific Ethics

Scientific ethics emphasizes the importance of a culture of hard work by respecting and utilizing time, discipline in thinking and doing, and keeping promises and commitments to achieve the best results. Besides, this ethic encourages the growth of the ability to face obstacles, obstacles and challenges in life, able to turn challenges into opportunities, able to foster creativity to create new opportunities, and endure trials and never give up. Hamka discussed the issue of academic ethics well. According to Hamka, education experts have agreed, that the teaching and

education are two paths that become one. Teaching and education are the most important way (wasilah) for the progress of the nation, achieving a noble position in the world and the hereafter. Thanks to education and teaching, high ideals are reached for each nation's ideals, because every nation must have high ideals (Hamka, 1983).

f. Environmental Ethics

Environmental ethics emphasizes the importance of awareness of respect and preservation of the environment and spatial planning sustainably and responsibly. With this environmental ethic, intended to organize this environment for the better and become sustainable. Hamka recommends maintaining this natural environment well because nature is a gift from the Almighty, Allah Most High, which should be best guarded. Nature runs very regularly, therefore it is very necessary to maintain order in this life. everything that God has created is full of beauty and order (Hamka, 1992).

Maintaining health is very necessary for this life. with that healthy humans carry out their obligations properly, including their religious obligations. The environment has a very important role in maintaining health, a bad environment will cause health problems. Therefore, Hamka strongly recommends people to maintain health by protecting the environment. Also, Hamka reminded people to appreciate the beauty of this natural environment (Hamka, 1992).

2. **Building Character Education Through the Transformation of Hamka's Ethical Thought Values in The Study of History**

Building character requires a long time and must be done continuously. Suyatno (2010) by referring to the concept of a holistic approach states that the process of strengthening character education must be

carried out on an ongoing basis so that moral values that have been implanted in students are not only up to a certain level of education or only appear in the family environment. Building character through the transformation of Hamka Ethics thought values into history learning is one of the strategies for developing character education by introducing students to the ethical values of Hamka thought. This strategy by Kohlberg & Lickona (1987) is referred to as the Moral Exemplary strategy or the Learning Strategy for others by Lickona & Davidson (2005).

Moral Exemplary Strategies require students to study people and products that exemplify moral character. Students learn the skills of analyzing and imitating the path of success of the characters displayed. This strategy is built on the learning of Bandura's social cognitive theory (1991) which focuses on ways individuals learn from others and the environment including copying, imitation, and social reinforcement mechanisms (Lapsley, 2018). Applying Moral Exemplary strategies or Learning to Others helps students understand, internalize values, and master the skills needed in their own lives. Implementation of this strategy can be done by displaying figures who are considered to have good character or telling moral examples in history, literature, religion, and praising their attributes (Purpel, 1997; Nash, 1997; Puka, 2000). The teacher asks students to analyze the qualities of good and bad characters and how their characters affect their lives and the lives of others.

The teacher can transform the values of Hamka's ethical thinking into historical learning material through relevant Basic Competencies. For example, integrated through Basic Competence Analyzing the development of community life, government and culture during the Islamic empires in

Indonesia and showing examples of evidence that still applies to the life of Indonesian society today for High School (SMA) Class X. Basic Competence demands students to be able to show evidence of the influence of Islam that is still developing in society. Hamka is one of the figures who received a lot of Islamic influence in his thinking. This is reflected in some of his works which are always based on Islamic teachings. Likewise, with Hamka's thoughts on Ethics, Hamka rests his ethical thinking on the concept of monotheism in Islam. So it is very appropriate if in the history of learning the teacher integrates the six values of Hamka's Ethics thinking as a strategy to strengthen character education. Based on the discussion above, the transformation of Hamka's ethical thinking values in history learning can be used as a strategy to develop character education.

D. CONCLUSION

Historical learning is the process of internalizing the values of past events in the form of origin, genealogy, collective experience and exemplary historical actors so that historical learning is very appropriate to be used as a medium for character education development. The development of character education in schools should develop moral knowing, moral knowing, moral feeling, and moral action moral knowledge, moral feeling, and moral action. One strategy that can be done is through the role models by displaying figures who are considered to have good character or telling moral examples in history, literature, religion, and praising their attributes. Hamka (Haji Abdul Malik Karim Amrullah) is one of the figures who have high integrity in the moral and scientific fields. The six values of Hamka Ethics are (1) Socio-cultural Ethics; (2) Politics and government Ethics; (3) Economics and Business Ethics; (4) Fair Law Enforcement Ethics; (5)

Scientific Ethics; and (6) Environmental Ethics is very relevant to be integrated in learning to develop students' character.

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