

profetikatemplate_Muhammad DwiFajrin_UhamkaJakarta_Revi sian-1737958963545

by By Turnitin

Submission date: 27-Jan-2025 01:23PM (UTC+0700)

Submission ID: 2572538585

File name: late_MuhammadDwiFajrin_UhamkaJakarta_Revisian-1737958963545.docx (123.04K)

Word count: 7785

Character count: 42529

The Concept of Islamic Education Living Together in Diversity: A Study of Hamka's Perspective to Support the Achievement of the SDGs

Muhammad Dwi Fajri

University of Muhammadiyah Prof. Dr. Hamka Jakarta, Indonesia
mdwifajri@uhamka.ac.id

Article History: Received March 3, 2023; Revised May 12, 2023; Accepted August 07, 2023

Abstract: Diversity is an unavoidable social reality, encompassing differences in religion, culture, ethnicity, and language that can be a source of strength or conflict. In this context, Islamic education has a strategic role in shaping individuals who are able to live harmoniously in diversity in line with the values of sustainability in the Sustainable Development Goals (SDGs). This study aims to explore Hamka's thoughts on Islamic education in living together amidst diversity, by emphasizing the values of multiculturalism derived from Islamic teachings. This research method is qualitative with a hermeneutic approach, analyzing Hamka's works, such as Akhlaqul Karimah and its interpretations, as primary data. Secondary data includes articles, journals, and relevant references. Data collection techniques are carried out through literature studies, while analysis is carried out by data condensation, presentation, and conclusion. The study results show that Hamka emphasizes the importance of Islamic education, which integrates the values of justice, tolerance, brotherhood, and respect for differences. Islamic education is an important instrument in creating social harmony and strengthening national unity amidst global challenges such as radicalization and polarization. Hamka also provides practical guidance for managing diversity based on the values of monotheism and respect for Human Rights. This research makes a significant contribution to the development of an inclusive and relevant Islamic education curriculum that supports the achievement of the SDGs. Thus, Hamka's thoughts become an important foundation for a multicultural education model that promotes tolerance, dialogue, and harmony in living together.

Keywords: Hamka, Islam, multiculturalism

INTRODUCTION

Diversity is an unavoidable reality in human life. Differences such as religion, culture, ethnicity, and language are part of the social reality that enriches the dynamics of community life. In this context, Islamic education has a strategic role in shaping individuals to be able to live harmoniously in diversity, based on the principles of tolerance, compassion, and mutual respect [1].

Hamka (Haji Abdul Malik Karim Amrullah), an Indonesian Islamic scholar, writer, and thinker, has contributed many of his views regarding how Islam Teachers living together in a pluralistic society. Hamka's thoughts emphasize the importance of universal values such as justice, brotherhood, and respect for differences as the foundation of living together. In his various works, Hamka emphasized that Islam is a

religion of rahmatan lil 'alamin (blessing for the universe), which upholds social justice and peace [2][3].

In Hamka's view, Islamic education must integrate the values of multiculturalism that originate from the Qur'an and Hadith [4]. This includes teaching about justice, equal rights, tolerance, and mutual assistance. This education aims to create a generation that not only understands the teachings of the religion they adhere to but also respects the cultural differences and beliefs of others. Thus, Islamic education can be an important instrument in strengthening national unity and reducing the potential for social conflict. The 1945 Constitution and the National Education System Law emphasize the need for fair and non-discriminatory education, as well as respect for Human Rights [5]. This provides space for Islamic education to develop while still respecting the values of diversity.

In previous research conducted by Indra, Buya Hamka's concept of thinking about Islamic education emphasizes aspects such as memorization, which tends to be similar to the traditional education system. He also integrated multicultural values into Islamic education, including teaching how to appreciate diversity and diversity.[6]. According to Evi and Fuady on the An-Nahlawi and Buya Hamka Perspective on Islamic Education, the importance of integrating religious and ethical values in education, as well as the role of education in forming good and religious individuals. Hamka's thoughts on Islamic education are very strong in integrating multicultural and spiritual values, as well as the importance of character formation and spiritual integrity in the education process [7][8].

The debate arises when considering the extent to which Hamka's thoughts can be applied in the context of today's diversity. Although many studies have shown the relevance of his thoughts, the real challenges in the field are often more complex than those described in social theory, which emphasizes that today's society faces new challenges such as radicalization and polarization that are not fully discussed in previous or earlier studies. Therefore, although Hamka's thoughts provide a strong foundation for multicultural education, this study needs to further explore how Hamka's thoughts can be applied in the context of living together in diversity, emphasizing the importance of multicultural values and tolerance in Islamic education. This includes an analysis of how education can build awareness of diversity and create social harmony in achieving the Sustainable Development Goals (SDGs)..

This study explores HAMKA's thoughts on living together in diversity that emphasize the importance of inclusive and humanist Islamic education. These educational values can be applied in the education system in Indonesia to ensure that all students, regardless of social, cultural, or religious background, have access to learning that supports harmony and tolerance. This diversity-based education model is in line with the SDG targets, especially creating a safe, non-discriminatory educational environment that supports lifelong learning.

METHODOLOGY

This study uses qualitative research, where the main focus is to explore and understand Hamka's perspective on the concept of living together amidst diversity through literature analysis and interpretation of thought [9]. The approach used is hermeneutic, which is a method of in-depth text interpretation. This approach interprets Hamka's works, especially those related to Islamic education and diversity. The data sources used are primary data, namely Hamka's works such as the book "Akhlaqul Karimah" and his interpretations related to the verses of the Qur'an that are relevant to the theme of diversity [10]. Secondary Data: Articles, journals, and other references that discuss Hamka's thoughts and studies on Islamic education and diversity. Collection techniques through literature studies with analysis of presented data, and conclusion.

RESULTS AND DISCUSSION

Diversity is an inevitable reality in social life. It comes in various forms, such as religion, culture, ethnicity, profession, and perspective. As an inevitable reality, diversity should be an asset that enriches social life. Each element of diversity brings different values, traditions, and expertise, which when united can create harmony and mutual progress. However, diversity also holds potential challenges. Differences in values, views, and interests can cause tension or even conflict if not managed wisely. In this context, an attitude of mutual respect, tolerance, and openness are important keys in managing diversity so that it does not become a source of division. On the contrary, if diversity is managed well, it can be a great strength for society. Collaboration between different groups, based on respect for differences, can produce innovation, creative solutions, and social stability. Effective diversity management requires fair policies, inclusive education, and efforts to eliminate stereotypes and prejudice. For example, societies that encourage dialogue between groups and build cross-cultural cooperation are often more advanced in the social, economic, and political fields. By turning differences into strengths, diversity is no longer a threat but becomes the foundation for building a harmonious and productive future [11].

Diversity in society is often a source of interesting dynamics, but it also often causes conflict. This conflict can occur due to the expansion of solidarity, namely when problems that were initially personal or individual expand into group problems. In many cases, simple problems between two individuals are often complicated by linking them to their social identities, such as religion, ethnicity, or certain social groups. When this personal issue is linked to broader aspects of identity, solidarity within the group tends to increase, especially to support parties that are considered "the same" in identity. However, this also increases the possibility of tension between groups, because identity differences become the main basis for conflict. Wider social conflicts between ethnicities often arise from the generalization of individual problems into group issues. For example, a small dispute between two people from different ethnic backgrounds can trigger the perception that all members of a particular ethnicity have similar attitudes or behaviors. When this perception spreads, group solidarity increases to protect the "honor" of the group or defend its interests, and this can trigger similar reactions from other groups. As a result, personal conflicts that should have been resolved individually turn into social conflicts involving many parties. This condition is exacerbated by the lack of effective communication between groups, as well as deeply rooted stereotypes in society. Without proper handling, such conflicts can develop into wider social divisions, threatening the harmony of a pluralistic society [12].

Diversity is not only a reality that exists in society but also a source of positive strength that can inspire social interaction. In social, religious, cultural, and professional diversity, each individual has a uniqueness that adds color to community life. This diversity opens up opportunities to learn from each other, complement each other, and grow together. With differences, each individual can understand different perspectives and find new ways to collaborate. In a cultural context, for example, the exchange of traditions and values between groups can create harmony and enrich collective experiences. Meanwhile, in social and religious diversity, interactions based on respect for differences can strengthen solidarity and unity.

In the context of professional diversity, the need for collaboration is increasingly apparent. No individual can meet all of their own needs; everyone always needs help or contributions from others. For example, to enjoy a mouthful of rice, many parties

are needed to contribute, from farmers who plant rice, traders who sell rice, to cooks who process it. Likewise in other fields, every result achieved is the fruit of cooperation between various professions. This diversity of professions creates a mutually supportive ecosystem, where each individual has a unique role that cannot be replaced. This shows that diversity is not a barrier, but rather a foundation for creating healthy and productive interdependent relationships in community life [13]. No matter how great a human being is, he needs other people in various forms.

As a religion that normatively prepares its people to live in diversity, Islam through the Qur'an has emphasized its attitude towards existing diversity. That diversity is something given, a gift from Allah SWT to humans that cannot be changed. That is why Islam views diversity as inevitable. And with that diversity, humans get to know each other ta'ārafū [8][14].

The Reality of Diversity in Society

Humans are zoon politicians, that is, humans who like to live in groups and groups. Also called social animals or gregariousness, that is, those who have the instinct to be friends [3][15]. This group of people is then commonly referred to as society, which is a term that comes from the Arabic word *syaraka*, which means to participate, to take part, or *musyaraka*, which means to socialize, gather together, and socialize with each other [16][17].

Thus it is apparent that society is a collection of diverse things. However, if this diversity does not have rules, problems will arise that will result in conflict, where diversity that is drawn for certain interests causes conflict. On the other hand, if diversity is seen from a positive side, it can be a strength for the development of living together [18].

Hamka, in this case also pays serious attention to community life. More than that, in addition to paying attention to community life, Hamka also pays attention to individual development. Hamka's reach in reading which is apparent in his writings targets both individual and social matters. In this context, Hamka pays attention to how an individual should grow but at the same time must also care about social life. Hamka said:

"Man has two responsibilities, first, to himself, trying to maintain his health, his life, and his perfection. Second, the obligation to society, working for the welfare of society, because the happiness of society is his happiness too. All for one and one for all "[13]

Serious attention to the second obligation will return to the first. Because every individual or person cannot possibly fulfill their personal needs if their social obligations are not fulfilled. Or at least the obligation to fulfill their individual needs will be less than optimal if there are still problems in their social environment. The social environment in this case is a place to fulfill various individual needs that are very important to fulfill so that personal needs can also be fulfilled [13] [19].

In his book *Akhlaqul Karimah*, Hamka conveys a message about Rights and Obligations. Rights in Hamka's view are something that humans have since birth. These rights are protected by law. These rights are what Hamka calls Human Rights, namely freedom of thought, freedom of property rights, freedom to fend off attacks, and freedom to seek sustenance [13]. However, even though something personal must be fulfilled, including rights that must be obtained, it is not possible to be realized without fulfilling joint obligations as an obligation for the implementation of life together. For example, the obligation to pay taxes or excise to the state is an

inseparable part of maintaining individual perfection in fulfilling the freedom to seek a living that is protected by the state [20].

Obligation according to Hamka has various meanings. Theologians define obligation as something that exists and stands alone, which is eternal, everlasting, never touched by the nature of nothingness, cannot be composed, and cannot be divided. Which is called *wajibul wujud*. Obligation according to Sharia is something that is done will get a reward and conversely if left it will be sinful [13]. Obligatory according to ethics or morals is a job that is based on the calling of the soul to be done or left with all the consequences that will be obtained in carrying it out. Including the painful consequences. This calling of the soul is called by Hamka as a subtle feeling that exists in a human being which is a gift from Allah SWT [13] [21].

This soul's calling, which is a divinely given light, becomes a light for its owner in living life. In this case, Hamka said: "The brilliant light radiated throughout the western, eastern, northern, and southern seas. In the temptation of lust and waves of lust, he can control himself calmly and patiently because there is light that guides his goals. At that time his own heart said, "Leave the temptation of your lust, do your duty in life, even though because of this you will die"[13].

Therefore, humans must remind other humans about the obligations that must be fulfilled. Including the consequences that must be obtained because of the fulfillment of the obligation. Because conveying information about obligations is also an obligation [13].

In terms of this obligation, Hamka said that obligations are divided into four parts: First, obligations to oneself, namely self-politeness. Second, obligations to others, namely social politeness. Third, obligations to God, namely politeness to religion. Fourth, namely obligations to animals, namely politeness of compassion [13].

Obligations according to Hamka are relative. This means it depends on each person. The obligations of a rich person will not be the same as those of a poor person. The obligations of educated people will not be the same as those who are limited in access to education. However, continued Hamka, every human being is obliged to fulfill his obligations, and the fulfillment of the highest and noblest obligations is based on the dictates of conscience, not because of pressure, praise, or blame. He does something after considering it based on his conscience, or vice versa, he abandons it, if the matter is bad, also based on his conscience. Not because of anything else [22]. Therefore, if each obligation is fulfilled by each person, whether it is an obligation to a common cause or an obligation to another individual, then that is where brotherhood arises. This is where a shared life will be built well [13].

As a Muslim thinker, Hamka pays serious attention to the order of communal life. Hamka in this context, provides capital for Muslims in particular and humans in general that communal life needs to be managed in such a way that life can run well. However, Hamka also reminds us not to forget the importance of paying attention to the growth of personal life.

Hamka's Views on Diversity

1. Diversity as God's Destiny

Hamka emphasized that diversity is part of God's destiny and is a manifestation of His power. In his view, the differences that exist between humans, whether in terms of religion, culture, ethnicity, or language, are something that has been determined by God and cannot be changed. This reflects the belief that each individual is created with their uniqueness that must be respected [13][23].

Hamka's view of diversity as God's destiny is by the theory of monotheism in Islam. Verses of the Qur'an such as QS Hud: 118-119 emphasize that differences in life are the will of Allah SWT and are a manifestation of His power. However, debate arises when considering the extent to which diversity should be accepted and appreciated in society [24]. For example, some scholars may argue that diversity should be integrated into existing social structures to reduce conflict. Hamdi in their research on An-Nahlawi and Buya Hamka's Perspective on Islamic Education, emphasizes the importance of integrating religious and ethical values in education [25]. This view supports Hamka's concept by emphasizing the importance of inclusive education to address the challenges of diversity. However, they also add that its practical implementation requires further attention to deal with complex social dynamics. According to Jamaruddin, Hamka integrates multicultural values in education, his approach tends to be traditional and does not fully address contemporary challenges such as radicalization and polarization. This shows a gap between theory and practice in the context of current Islamic education [26].

2. The diversity of manifestations of the power of Allah SWT

Diversity is a manifestation of the unchangeable power of Allah SWT, and it reflects the belief that every individual is created with their uniqueness that must be appreciated. In Islam, diversity is seen as part of God's creation that must not only be accepted but also respected. In a straightforward sentence, God wants humans to be different [27]. Every difference that exists, be it differences in ethnicity, religion, language, or culture, is part of God's will that must be appreciated as a gift. This is in line with Islamic teachings that teach us to respect each other, do good, and work together even though there are clear differences between individuals. In the context of education, this value must be applied so that the younger generation can appreciate diversity as something that enriches their lives, not as a source of division. However, although diversity can be a source of strength, it can also trigger conflict if not managed properly. Some social experts argue that differences that exist in society, without wise management, can trigger social tension, prejudice, and discrimination. When groups in society feel threatened or disrespected because of their cultural or religious differences, tension and conflict can easily arise. This shows that although diversity has positive potential, poor management of diversity can be fatal in creating social instability [28][14].

This view is somewhat at odds with Hamka's more optimistic view of diversity as a positive force. Hamka believes that diversity, from an Islamic perspective, should be viewed as a potential to enrich life together and not as a source of division [29]. In many of his writings, Hamka emphasized that Islam teaches to build harmony between religious communities, respect each other, and work together in social life. He sees diversity as part of God's grace that brings balance to social life. This view is more directed towards unity in diversity, which can be the basis for a more harmonious and peaceful society [30].

However, to manage diversity effectively, the views of multicultural experts such as Will Kymlicka provide a new dimension that can enrich Hamka's thinking. Kymlicka argues that policies that support the recognition of cultural differences and the rights of minority groups are essential to maintaining balance in a pluralistic society [31]. This policy includes the recognition and protection of the cultural, linguistic, and religious rights of minority groups so that they are not marginalized in social life. This approach adds a new dimension to Hamka's thinking, which emphasizes the internal spiritual and social aspects of society. In the context of education, this thinking can be translated into policies that accommodate cultural and religious diversity in schools and campuses, to foster mutual respect and minimize the potential for conflict that arises due to ignorance or indifference to differences [32][30].

3. Diversity as an individual's social obligation

Hamka stated that every individual has a responsibility toward society, and this social obligation is very important to create shared prosperity [1][13]. Some sociologists argue that in society, there is a potential tension between social obligations and individual rights. Social obligations refer to the responsibility of each member of society to contribute to the common good, for example by obeying the law, participating in social activities, and maintaining social stability. Meanwhile, individual rights are the rights that each individual has to live their life with personal freedom and autonomy, such as freedom of speech, religion, and living a lifestyle according to their choice. When social obligations require individuals to sacrifice some of their freedoms or rights for the sake of society, potential conflicts can arise, especially if individuals feel that their rights are being ignored or restricted by social demands. To manage this potential conflict, society needs to find a balance between social obligations and individual rights. The state and social institutions need to create fair and wise rules, where individual rights are respected without neglecting social obligations that support the public interest. Education and social dialogue are important tools in making society aware of the importance of both. Individuals must understand that their freedom cannot be at the expense of social harmony, while society must also recognize and protect individual rights as part of the principle of justice. With good management, individual rights and social obligations can go hand in hand to achieve larger common goals [31][32].

Martha Nussbaum, an ethicist, emphasizes that social justice must include recognition of individual rights in the context of social obligations. According to Nussbaum, justice does not only mean the fair distribution of resources or opportunities but also includes respect for the dignity and freedom of individuals to choose the life they consider good. In her view, a just society must be able to ensure that all individuals have equal opportunities to develop according to their potential, without being hampered by unfair social, economic, or political conditions. This concept highlights the importance of allowing space for individuals to live their lives freely, while still respecting their obligations to society [33].

Nussbaum's thinking provides an important additional perspective in formulating fair education policies, which is also in line with Hamka's thinking about living together in diversity. Hamka teaches the importance of social values and obligations to society in education but with an emphasis on respect for differences and individual freedom [13][34]. In formulating a fair education policy, there needs to be a balance between recognizing individual rights and fulfilling social obligations. By including elements of social justice in education, it is hoped that the policies made will not only pay attention to the needs of society as a whole but also ensure that every individual, without exception, gets a fair opportunity to develop and participate in social life.

The Concept of Muslim Attitudes Towards Diversity Based on Islam

As is known, every human being living in society will certainly find and experience diversity. This diversity comes in various forms, both from the cultural side, with diversity, language, ethnicity, customs, and others, as well as from the economic side which gives birth to a variety of economic classes into poor and rich people, or from education which will give birth to a variety of levels of education and academic degrees. Likewise from the religious side, which gives birth to various religious adherents, both Islam, Catholic, Protestant, Hindu, Buddhist, and others [8][35].

In the Al-Qur'an some verses can be a guide in various ways of life, and Hamka in this case provides his views. These verses include those in QS Hud verses 118-119: "And if your Lord had willed, He would have made humans one people, but they always disagree (of opinion), except those whom your Lord has given mercy to." And that's what Allah created them for. The sentence (decision) of your Lord has remained, "I will fill Hell with all jinn and humans (who are disobedient)" [24].

Hamka explained in the letter Hud verse 118 that differences in life are the will of Allah SWT and make it a manifestation of His power. Conversely, uniformity is also a manifestation of His power. For Allah SWT, it is easy to make humanity in a harmonious condition, without conflict, and so on. Hamka gave the example of bees and ants who are harmonious to make honey and nests. What their parents do is what their descendants follow. Unlike humans, Allah has been destined differently. There are humans like Pharaoh, and there are also humans who become Moses. Some humans think big and some humans think simply [36]. There are humans with intelligent minds that give birth to various discoveries; electricity, television, and others, but there are also humans who are only able to do simple activities; working hard to get a morsel of rice.

Hamka noted that diversity sometimes makes some people disappointed and want everything to be the same; equally intelligent, equally able to dive into the sea and go to the moon. But this is not the case with people who understand that diversity makes them amazed at the richness of Allah. With the differences in intelligence and abilities that Allah created, life becomes dynamic and Hamka said "This life is lively" [36]. As explained in (QS Al-Baqarah: 213): "Humans were (formerly) one people. Then Allah sent prophets (to) convey good news and warnings. And He sent down with them a Book containing the truth, to decide between people regarding matters in which they disputed. And those who differ are only those who have been given (the Book), after clear proofs have reached them, because of envy among themselves. So by His will, Allah guides those who believe about the truth about which they dispute. Allah guides whom He wills to the straight path" [24].

When explaining Surah Al-Baqarah verse 213, Hamka emphasized that this verse is the basis of sociology [37] [4], that basically, humans are one nation; originating from Adam and having similarities in soul patterns and use of reason. However, because of the influence of climate that affects skin color, it gives rise to differences that then make humans have various skin colors, whether black, white, red, yellow, or others.

The meaning of one people, according to Hamka, can also be proven in historical sources, that if traces of the history of ancient nations are dug up, there are similarities in the necessities of life. Hamka said:

"When people dig up the remains of ancient tribes that have existed for thousands of years in an area, which have sometimes been sunk into the earth's layers up to thirty or forty meters, there is ancient human life, either in Inner Mongolia or in Mahenjodaro in the Pakistani Territory.) now or on the Greek islands there are similarities in the necessities of life. Right down to plates and cups, body jewelry, and what is even more amazing is the similarity in the beliefs of ancient nations in an Almighty substance" [37].

The findings confirm that belief in the One (God) has grown with human reason. And that is what is called 'nature'. Therefore, all humans are nature. However, nature is tainted by envy due to lust [37]. Because of envy and the stimulation of lust that causes disputes. Sometimes they already know what is right and wrong, but because they want to take advantage of the opportunity, the real truth is thrown away and they create a new truth to legitimize their existence. This is what happens to religious leaders who manipulate their holy books to reject the truth of the

Qur'an. As in QS Al-Kahfi verse 29: And say (Muhammad), "The truth is from your Lord; whoever wants (to believe) let him believe, and whoever wants (to disbelieve) let him disbelieve." Indeed, We have prepared for the wrongdoers a Fire whose turmoil will surround them. If they ask for help (to drink), they will be given water like boiling iron that will scald their faces. (That is) the worst drink and the worst resting place [24].

According to Hamka, Surah Al-Kahf verse 29 emphasizes that what is called truth comes from Allah SWT and as humans, we are given the freedom to choose whether to follow the truth or vice versa. However, each choice has consequences that must be accepted. For those who choose the truth according to the voice of their heart and reason, their life will be safe. Likewise, if you choose the wrong path or disbelief, you will also bear the burden as a consequence of that choice. Disbelief is cruelty to oneself because it opposes the truth that comes from pure reason [29] [13]. As in QS Al-An'am [6]: 108: And do not curse those whom they worship besides Allah, because they will then curse Allah beyond measure without any basis in knowledge. Thus, We make every person think well of their work. Then to God will they return, and He will tell them what they have done." [24].

When explaining Surah Al-An'am verse 108, Hamka emphasized that Muslims are very bound by this verse when dealing with different religious groups. Muslims are prohibited from cursing the gods of other religions because adherents of other religions will retaliate by cursing Allah because of their ignorance about Allah [23]. More than that, it is forbidden to curse, besides destroying social life, it can also be a cause of sin for Muslims. As described by Hamka:

"Sometimes in carrying out their religious propaganda, they don't mind hurting the hearts of Muslims by saying that the Prophet Muhammad SAW was a false prophet, a prophet of lust, a fierce war leader, preaching Islam with the sword and so on. Sometimes it's even harsher than that, some say that the Prophet Muhammad forbade pork because he was very greedy about eating pork. Our hearts will surely hurt when we hear such words. If we respond by cursing Prophet Isa AS, we will leave Islam and become infidels. Because the Prophet Isa, even though they consider him to be God, for us he is a prophet and apostle whom we believe in and glorify" [23].

Buya Hamka's thoughts on Islamic Education about Living Together in Diversity are very relevant to the text that raises insults against the Prophet Muhammad SAW and the importance of maintaining an attitude of mutual respect between religious communities [7][38]. Buya Hamka taught that in social life, diversity is something that is inevitable and should be used as a strength, not a source of division. In this context, Islamic education must be able to instill values of mutual respect, both among Muslims themselves and with people of other religions [39]. Hamka believes that respect for diversity, whether in terms of religion, culture, or ethnicity, is part of the profound and universal teachings of Islam. Islamic education must shape a character that not only glorifies the Prophet Muhammad SAW but also respects other prophets, including the Prophet Jesus AS, who in the view of Islam is an apostle who must be respected, even though he has different beliefs from Christians.

Islamic education that teaches living together in diversity, as expressed by Hamka, encourages Muslims to respond to insults against the Prophet wisely, rather than responding with hatred or actions that destroy harmony. Hamka strongly emphasizes the importance of good morals and tolerance in everyday life. In his view, responding to insults by insulting back is not the path taught in Islam, but rather through good dialogue, understanding, and wisdom. Buya Hamka also saw that Islamic education must equip people with insight into the importance of differences as God's gifts that must be maintained and celebrated, not as something that leads to conflict. Thus, Islamic education by Hamka's thinking will create

individuals who can live side by side in diversity with full respect and peace, maintain the dignity of religion and humanity, and encourage constructive and peaceful interaction between religious communities [35][1].

In the Qur'an, Surah Al-Hujurat verse 13 states that: "O people! Indeed, We created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious one. Indeed, Allah is All-Knowing, All-Compliant"[24].

Hamka explained in this verse that all humans come from the couple Adam and Eve. They are both ancestors of all humans. As for changes and diversity that occur, it can be caused by changes in climate, air, land location, and the benefits brought by each. However, the differences that exist are not a reason to distance themselves.[29]. On the contrary, it is a reason to get closer to each other. Because Hamka said:

"Wherever a person goes, he loves to study his origins, looking for the date of his arrival because he wants to find a connection with other people so that those who are far away become close, those who are distant become close. The conclusion is that humans are essentially from one lineage. Even though they have been separated far away, their origins are one. There is no difference between one and another and there is no need to arouse differences but to realize the existence of common descent."[34].

From the verses above, it can be emphasized that: First, diversity is inevitable. It is something that is given. It is present as a manifestation of God's power. Second, diversity is an opportunity for humans to grow develop, and learn from each other. With diversity, life becomes dynamic—life is lively. Third, In the beginning, humans came from the same origin, namely Adam and Eve. Change and diversity occur due to situations and circumstances. Fourth, Diverse life requires tolerance. In the context of religion, especially divinity, in Islam, it is forbidden to insult the gods of other religions.

The thoughts expressed in the quote are very much in line with Buya Hamka's thoughts on Islamic Education about Living Together in Diversity. Hamka believes that in essence, all humans come from the same origin, namely the creation of Allah SWT, which is one. Although humans come from various cultural, ethnic, and religious backgrounds, the roots of our origins remain one, namely from God Almighty. Therefore, humans should be able to see diversity as something natural, and not as a separator or source of division. In Hamka's view, differences should not be a reason for tension, but rather for mutual respect and cooperation for the common good [31][40].

Hamka emphasized the importance of the value of equality in Islamic education, which teaches that even though we have differences, we are still one in the purpose of life as creatures of Allah. Good Islamic education will help individuals to realize that all humans, regardless of their differences, are brothers and sisters of one another in humanity. Therefore, in the context of education, Hamka taught that the values of brotherhood and compassion be taught, so that the younger generation can understand the importance of living together in diversity without demeaning one another [7][1].

Islamic education according to Hamka must also be able to teach people that even though they are separated by distance and time, they still have a deeper relationship as part of God's creation. This principle teaches that living together in diversity is the essence of harmonious community life. Hamka believes that understanding this common origin will foster a sense of togetherness so that differences are no longer seen as something that separates, but as a wealth that complements each other [2][41]. In this case, education has a very important role in instilling this awareness

from an early age. Therefore, in the context of living together in diversity, Buya Hamka's thoughts teach that Islamic education should equip people with insight into the importance of respecting and working together despite differences. According to Hamka, togetherness in diversity is not just tolerance, but also understanding and respecting each other in all aspects of life. Through education based on Islamic values, it is hoped that a harmonious and peaceful society can be created, where differences are not a barrier, but rather a force that strengthens the bonds of brotherhood [25].

In the SDGs concept, HAMKA teaches that Islamic education must instill the values of equality, brotherhood, and compassion. In SDG 4, there is a goal to ensure inclusive and quality education for all, including learning the values of diversity, tolerance, and social harmony. Education that emphasizes the importance of equality can help the younger generation understand that living together in diversity is not just tolerance, but also mutual respect and understanding. A curriculum based on these values will create an educational environment that supports learning without discrimination [31][40].

HAMKA also emphasizes the importance of living together in diversity as the essence of harmonious community life. This idea is in line with SDG 16, which aims to promote a peaceful and inclusive society. Islamic education based on the values of equality and brotherhood can be an effective tool to prevent identity-based conflicts and promote intercultural dialogue. By instilling the values of compassion and mutual respect, a more peaceful and just society can be created. Hamka's concept of togetherness in diversity is an important foundation for creating a peaceful and inclusive society, as mandated in SDG 16. Islamic education that integrates the values of brotherhood and respect for differences can prevent identity-based conflicts and build intercultural dialogue. With education that instills the understanding that differences are a gift that enriches life, a stable, safe, and harmonious society can be created [7].

CONCLUSION

Islamic education has a strategic role in building multicultural awareness among the people. The values taught by Hamka, such as tolerance, compassion, and mutual respect, must be integrated into the educational curriculum to create a generation that can live harmoniously in diversity. Diversity in society, whether in terms of religion, culture, or ethnicity, is considered an unavoidable reality. Hamka taught that diversity is a manifestation of God's will and must be seen as a wealth that enriches social life. Therefore, education must facilitate understanding and appreciation of differences. Hamka emphasized the importance of a balance between individual rights and social obligations. Every individual has a responsibility not only to himself but also to society. This obligation includes efforts to create an environment that supports harmonious living together. This study makes a significant contribution to the development of Islamic education in Indonesia by emphasizing the importance of integrating multicultural values into the teaching and learning process. By understanding Hamka's thoughts, it is hoped that relevant and effective educational models can be found to build a harmonious society amidst diversity.

Acknowledgements

The author would like to thank all parties involved in this research, especially to Universitas Muhammadiyah Prof. Dr. Hamka Jakarta. Hopefully this scientific article can provide benefits for the advancement of science at the world level.

Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

REFERENCES

- [1] K. Aljunied, "Reorienting sufism: Hamka and islamic mysticism in the Malay world," *Bi-annual Bull. Malaysian Islam. Cap. Mark. by Secur. Comm. Malaysia*, no. 101, pp. 67–84, 2016.
- [2] A. Nur, S. K. Yuzar, and M. F. A. bin Mohd, "The Understanding of Al-Adabiy Al-Ijtima'iy (A Study of the Verses of Happiness in The Book of Tafsir Al-Azhar Buya Hamka)," *Mashdar urnal Stud. Al-Qur'an dan Hadis*, vol. 3, no. 1, pp. 97–124, 2021, [Online]. Available: <https://ejournal.uinib.ac.id/jurnal/index.php/mashdar/article/view/2634%0Ahttps://ejournal.uinib.ac.id/jurnal/index.php/mashdar/article/download/2634/1909>
- [3] A. M. Khasanah, "The Manners Concept According to Ki Hajar Dewantara and Hamka," *Educ. J. Pendidikan. Islam*, vol. 3, no. 2, pp. 1–19, 2019, doi: 10.21111/educan.v3i2.3577.
- [4] N. Nurhadi and M. I. Harahap, "Teacher's Responsibility in Islamic Education (Relevance of Hamka and Hasan Langgung Thought)," *Palapa*, vol. 9, no. 1, pp. 137–181, 2021, doi: 10.36088/palapa.v9i1.1065.
- [5] UU Nomor 20 Tahun 2003, "Undang-Undang Republik Indonesia No 20 Tentang Sistem Pendidikan Nasional," *Jakarta Direktorat Pendidik. Menengah Umum*, p. 6, 2003, [Online]. Available: http://stpi-binainsanmulia.ac.id/wp-content/uploads/2013/04/Lamp_2_UU20-2003-Sisdiknas.doc
- [6] R. Indra and M. Kustati, "The Students' Knowledge, Attitudes, and Behavior in Learning History at Pesantren Buya Hamka," *Madania J. Kaji. Keislam.*, vol. 24, no. 1, p. 17, 2020, doi: 10.29300/madania.v24i1.3084.
- [7] R. J. Fuady and A. Akmaliah, "The Influence of Food and Beverages in Human Life According to Buya Hamka (Analysis Study of Tafsir Al-Azhar)," *Indones. J. Halal Res.*, vol. 2, no. 1, pp. 13–20, 2020, doi: 10.15575/ijhar.v2i1.7704.
- [8] K. Dimiyati, H. Nashir, E. Elviandri, A. Absori, and K. Wardiono, "Heliyon Indonesia as a legal welfare state: A prophetic-transcendental basis," *Heliyon*, vol. 7, no. December 2020, p. e07865, 2021, doi: 10.1016/j.heliyon.2021.e07865.
- [9] Hamka, *Tafsir Al-Azhar Volume 2*. Jakarta: Gema Insani Press, 2017.
- [10] D. Ibnu Rushd, "Personality of Transformative Muslims by Buya Hamka Dartim Ibnu Rushd," *J. Iseedu*, vol. 1, no. 1, pp. 219–236, 2017.
- [11] A. Razzaq, "Islamic Civilization of Malay: Historical Polemic and Modern Challenges (the Thought of Syed Naquib Al-Attas)," *J. Malay Islam. Stud.*, vol. 2, no. 2, pp. 125–132, 2018, doi: 10.19109/jmis.v2i2.3778.
- [12] F. W. M. Damen *et al.*, "Values and value conflicts in snack providing of Dutch , Polish , Indonesian and Italian mothers," *Food Res. Int.*, vol. 115, no. June 2018, pp. 554–561, 2019, doi: 10.1016/j.foodres.2018.09.047.
- [13] Hamka, *Akhlaqul Karimah*. Jakarta: Gema Insani Press, 2017.
- [14] M. S. Hartati and S. Aulia, "Dragon in Protection of Crescent and Red White: Islamic and Nation Thought of Abdul Karim Oey (Oey Tjeng Hien)," *Sci. Technol. Humanit.*, vol. 17, no. 7, pp. 3605–3611, 2020.
- [15] R. Fahmi, "The Paradox of Islam And Culture (Tradition And Belief Abot Gender Perspective In West Sumatra)," *Bul. Al-Turas*, vol. 20, no. 2, pp. 313–324, 2014.
- [16] D. C. E. Khofifah and M. W. Ahdi, "Character Education in the Online Learning Process Study Analysist of Akidah Akhlak Learning in MAN 3 Jombang," in *Multidiscipline International*, 2021, pp. 27–30. [Online]. Available:

- <https://ejournal.unwaha.ac.id/index.php/ICMT/article/view/2191%0Ahttps://ejournal.unwaha.ac.id/index.php/ICMT/article/download/2191/897>
- [17] E. A. Setyaningrum, "Early Childhood Education Papers (Belia) The Implementation of the Characters Education to the Early Childhood Based," *J. Belia*, vol. 6, no. 2, pp. 136–142, 2017.
- [18] Iswantir M, "The existence of urgency and religious culture in achieving the objective of education in schools," *Islam Transform. J. Islam. Stud.*, vol. 1, no. 1, pp. 55–62, 2017.
- [19] W. Hassan, W. Embong, A. J. Safar, and B. Basiron, "Teaching Aqidah: Islamic Studies in Malaysia Article history," *Int. J. Islam. Civilizational Stud.*, vol. 07, no. 1, pp. 25–32, 2020, [Online]. Available: <http://jurnalumran.utm.my/index.php/umran>
- [20] S. Supriyanto, Amrin, "The Role of Islamic Religious Education Teachers in Implementing Multicultural Education Based on Values of Local Wisdom in State Junior High School 15 Surakarta," *iMProvement*, vol. 9, no. 1, pp. 65–81, 2022, doi: <https://doi.org/10.21009/Improvement.091.07>.
- [21] A. Supriyanto, "Curriculum Management and Development of Multicultural Values Based Learning on State Madrasah Tsanawiyah 15 Boyolali," *Al-Ishlah J. Pendidik.*, vol. 14, no. 4, pp. 5991–6002, 2022, doi: [10.35445/alishlah.v14i4.2201](https://doi.org/10.35445/alishlah.v14i4.2201).
- [22] I. Suntana, I. Rusliana, C. Asdak, and L. Gazalba, "Heliyon Ideological distrust: re-understanding the debate on state ideology , normalization of state-religion relationship , and legal system in Indonesia," *Heliyon*, vol. 9, no. 3, p. e14676, 2023, doi: [10.1016/j.heliyon.2023.e14676](https://doi.org/10.1016/j.heliyon.2023.e14676).
- [23] Hamka, *Tafsir Al-Azhar Jilid 3*. Jakarta: Gema Insani Press, 2017.
- [24] Departemen Agama RI, *AL-JUMANATUL 'ALI AL-Qur'an dan Terjemahannya*. Bandung: CV. Penerbit J-ART, 2014.
- [25] Putra Ahmad Hamdi, "Construction of Indonesian cultural thoughts in tafsir al-Azhar as Hamka's teaching practice; text analysis using George Herbert Mead communication theory," *Attarbiyah J. Islam. Cult. Educ.*, vol. 174, no. 2, pp. 174–189, 2017, doi: [10.18326/attarbiyah.v2i2.174-189](https://doi.org/10.18326/attarbiyah.v2i2.174-189).
- [26] A. Jamarudin, A. May, and O. C. Pudir, "The Prospect of Human in the Exegetical Work: a Study of Buya Hamka's Tafsir al-Azhar," *Ulumuna*, vol. 23, no. 1, pp. 24–47, 2019, doi: [10.20414/ujis.v23i1.360](https://doi.org/10.20414/ujis.v23i1.360).
- [27] A. Mujahidin, "Indonesian Context of the Meaning of Qur'an: a Study on the Verses of Powers in Tafsir Al-Azhar and Al-Mishbah," *Adv. Soc. Sci. Educ. Humanit. Res.*, vol. 137, no. Icqh5 2017, pp. 299–308, 2018, doi: [10.2991/icqh5-17.2018.46](https://doi.org/10.2991/icqh5-17.2018.46).
- [28] A. F. Djunaedi, Lukman, and F. Muthmainah, "Understanding and Application of Sufism to Overcome Inner Conflict Among University Students," *Proc. 2nd Southeast Asian Acad. Forum Sustain. Dev. (SEA-AFSID 2018)*, vol. 168, pp. 426–430, 2021, doi: [10.2991/aebmr.k.210305.080](https://doi.org/10.2991/aebmr.k.210305.080).
- [29] Hamka, *Tafsir Al-Azhar Jilid 5*. Jakarta: Gema Insani Press, 2017.
- [30] Sugianti, "The Implementation Of Jigsaw Technique To Teach Poetry Of Buya Hamka," *IOSR J. Res. Method Educ.*, vol. 6, no. 2, pp. 65–68, 2016, doi: [10.9790/7388-06216568](https://doi.org/10.9790/7388-06216568).
- [31] Kymlicka, "Solidarity in diverse societies: Beyond neoliberal multiculturalism and welfare chauvinism," *Minor. Popul. Perspect. from South Asia Eur.*, pp. 41–62, 2020.
- [32] Nahdhiyah, "Values of Character Education in Literary Work (a Comparative Study Between Hamka'S Falsafah Hidup and Gibran'S the Prophet)," *J. Chem. Inf. Model.*, vol. 53, no. 9, pp. 21–25, 2017, [Online]. Available: <http://www.elsevier.com/locate/scp>
- [33] and M. M. " Murphy, Mark, "Social justice," *Soc. Theory A New Introd.*, pp. 253–273, 2021.
- [34] Hamka, *Tafsir Al-Azhar Jilid 8*. Jakarta: Gema Insani Press, 2017.
- [35] D. M. Sari, "Corporate Social Responsibility Accountability through Hamka's Tasawuf Lens," *Int. J. Relig. Cult. Stud.*, vol. 3, no. 2, pp. 155–170, 2021, doi: [10.34199/ijracs.2021.09.05](https://doi.org/10.34199/ijracs.2021.09.05).
- [36] Hamka, *Tafsir Al-Azhar Jilid 4*. Jakarta: Gema Insani Press, 2017.
- [37] Hamka, *Tafsir Al-Azhar Volume 1*. Jakarta: Gema Insani Press, 2017.
- [38] D. Dwita and F. Mayasari, "Gender Equality in Islam (Discourse Analysis Textbook ' Buya Hamka Berbicara tentang Perempuan ')," *Int. J. Glob. Community*, vol. 3, no. 1, pp. 83–95, 2020.
- [39] Participants of The 3rd ICLE, "Exploring the Opportunities in Language Learning and Education to Face the Global Challenges," no. October 2017, p. 235, 2017.
- [40] M. Crouch, *Law and Religion in Indonesia. Conflict and the Courts in West Java*. 2015. doi: [10.1163/22134379-17102012](https://doi.org/10.1163/22134379-17102012).

- [41] S. Amry and A. Fauzan, “ A Study of Al-Qur'an Interpretation About Grateful and Bakheel (Stingy) Personalities in Human Life ,” *Proc. Int. Conf. Sustain. Innov. Track Humanit. Educ. Soc. Sci. (ICSIHES 2021)*, vol. 626, no. Icsihess, pp. 292–298, 2022, doi: 10.2991/assehr.k.211227.045.

ORIGINALITY REPORT

3%

SIMILARITY INDEX

2%

INTERNET SOURCES

2%

PUBLICATIONS

1%

STUDENT PAPERS

PRIMARY SOURCES

1

journals2.ums.ac.id

Internet Source

1%

2

Burhanatut Dyana, Devi Eka Diantika.
"WOMEN IN THE FULFILLMENT OF FAMILY
LIVING MUBADALAH'S PERSPECTIVE",
Profetika: Jurnal Studi Islam, 2023

Publication

<1%

3

Karmuji Abu Safar, Asep Masykur, Sunardi
Bashri Iman, Zenal Arifin, Mastori Mastori.
"UNDERSTANDING THE DISCOURSE OF
RADICALISM (CRITICAL APPROACH)",
Profetika: Jurnal Studi Islam, 2024

Publication

<1%

4

Submitted to UIN Syarif Hidayatullah Jakarta

Student Paper

<1%

5

Mawi Khusni Albar, Sangkot Sirait, Mahmud
Arif, Nur Lailatun Furoidah, Satria Adi
Pradana. "Advancing Multicultural Education
in Indonesia: Insights from Amin Abdullah's

<1%

Perspective", Jurnal Ilmiah Mahasiswa Raushan Fikr, 2024

Publication

6

Abdul Ukas Marzuki. "Pancasila in the
Perspective of Customary Law in Indonesia",
Al-Bayyinah, 2024

Publication

<1 %

7

Muhammad Fahreni Hamsan, Isman Isman,
Imron Rosyadi, Rania Mahmoud ELSakhawy,
Ali Rabbani. "THE GROWTH AND
DEVELOPMENT OF WEALTH FROM THE
ISLAMIC SYSTEM", Profetika: Jurnal Studi
Islam, 2023

Publication

<1 %

8

www.grafiati.com

Internet Source

<1 %

9

Nurliah, Supriyanto. "Anti-Radicalism
Education and Strategy and Role of Islamic
Religious Education in Facing Radicalism",
Jurnal Inovatif Manajemen Pendidikan Islam,
2024

Publication

<1 %

10

cahaya-ic.com

Internet Source

<1 %

11

ejournal.fiaiunisi.ac.id

Internet Source

<1 %

ejournal.unwaha.ac.id

12

Internet Source

<1 %

13

journal.uin-alauddin.ac.id

Internet Source

<1 %

14

proceeding.uingusdur.ac.id

Internet Source

<1 %

15

Muhammad Dwi Fajri, Didin Saepudin, Bahrudin, Ibdalsyah. "THE CONCEPT OF TAUHID EDUCATION IN THE FAMILY ENVIRONMENT: STUDY OF HAMKA'S PERSPECTIVE", Profetika: Jurnal Studi Islam, 2023

Publication

<1 %

Exclude quotes On

Exclude matches Off

Exclude bibliography On

profetikatemplate_MuhammadDwiFajrin_UhamkaJakarta_Revi 1737958963545

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11

PAGE 12

PAGE 13

PAGE 14
