Strategies for Fostering Nationalism through Buya Hamka's Sufism Educational Lens in the Digital Era

Hero Gefthi Firnando[1]*

[1] STIE GICI Business School Bogor, Indonesia

* Corresponding author: herogefthigicibs@gmail.com

How to cite this article:
Firnando, Hero Gefthi "Strategies for Fostering Nationalism through Buya Hamka's Sufism Educational Lens in the Digital Era" *Teosofia: Indonesian Journal of Islamic Mysticism* 13, no 1 (2024): 41-64 https://doi.org/10.21580/tos.v13i1.20390

Abstract: This study examines how Buya Hamka's Sufism education can foster the spirit of nationalism in the digital era. This study employs the phenomenological hermeneutic and content analysis approaches to extract and analyze Buya Hamka's views on spiritual intelligence and its role in fostering social purity. The findings reveal strategies from Buya Hamka to promote nationalism in the digital age by incorporating Sufism principles and practices into the educational framework. Hamka considers Sufism a unifying force capable of transcending divisions based on ethnicity and region. Sufism provides a common ground for Indonesians of various backgrounds to unite under a shared Islamic identity. Further, he argues the significance of Islam's inner and spiritual dimensions, such as spiritual discipline, as integral components of Islamic education. Education should stress elevating cognitive intelligence and nurture qualities such as compassion, humility, and integrity. In Hamka's view, Islamic education combines traditional Islamic teachings, Sufism principles, and a commitment to developing a strong national character.

Contribution: This study provides a new perspective on education promoted by Buya Hamka to shape national identity in the digital era. Hamka insists on character building, cognitive and spiritual intelligence, and building nationalism character in Islamic education.

Keywords: Buya Hamka; Sufism; nationalism; education; Digital Era.

Introduction

Technology integration into various aspects of contemporary life has led to profound transformations in social dynamics, affecting education, cultural perspectives, and national identity.[1] In Indonesia, a country facing the challenges and opportunities of the digital era, the importance of the teachings and principles of Buya Hamka, a respected Islamic scholar and advocate of Sufism education, becomes increasingly relevant. As technology advances rapidly, Indonesian society struggles to preserve traditional values while embracing inevitable modern innovations.[2]

Nationalism is a crucial element that must be maintained and enhanced amidst the digital revolution. Technology changes how individuals interact with information, education, and culture, potentially eroding cultural identity.[3] For instance, social media and other digital platforms can disseminate content that conflicts with local values, weakens national bonds, and influences the younger generation's perception of their cultural identity.[4] Hence, the role of Sufism education by Buya Hamka, emphasizing spiritual growth, ethical conduct, and deep connection with cultural roots, becomes significant.

Contemporary education faces challenges in maintaining traditional values amid the wave of digitization. This transformation offers opportunities for cultural exchange, information dissemination, and broader education but also threatens the sustainability of cultural identity. Digital technology provides significant opportunities to enhance access to education and broaden horizons, but it also carries the risk of cultural homogenization and the loss of local wisdom. Therefore, exploring the principles of Sufism education, especially those taught by Buya Hamka, is crucial to finding strategies to instill nationalist values in the modern context.

Buya Hamka has made outstanding contributions to Islamic and Sufism education in Indonesia.[5] His teachings emphasize spiritual growth, ethical

---

[1] Alexander Mikhailovich Egorychev et al., "Society and Education in the Early XXIth Century: Integration of Tradition and Innovation," *Journal of Advanced Research in Law and Economics* 5, no. 2 (2014): 82–91.

[2] James R. Rush, *Hamka's Great Story: A Master Writer's Vision of Islam for Modern Indonesia* (University of Wisconsin Press, 2016), 45.

[3] Dito Anurogo et al., "Digital Literacy 5.0 to Enhance Multicultural Education," *Multicultural Islamic Education Review* 1, no. 2 (2023): 109–79.

[4] Y. Zhang, "Reviving Folk Music of the Southeast in Shanxi: Cultural Revitalization and Citizen Engagement through Digital Platforms and Facilitation through Information Systems," *Journal of Information Systems Engineering and Management* 8, no. 2 (2023): 22993.

[5] Hamka, *Tasawuf Modern* (Republika, 2014). 10.

---

behavior, and deep connections with cultural roots, highly relevant in the current social and technological context. Buya Hamka is a scholar, intellectual, and prolific writer whose works reflect traditional values and modern thinking.[6] By studying Buya Hamka's ideas, we can find ways to integrate Sufism values into modern education, helping to preserve national identity in the digital era.

Thus, this study will examine how Buya Hamka's Sufism educational principles can be strategically employed to foster nationalism in the digital era. This study aims to unravel potential strategies embedded in Sufism education, providing insights for educators, policymakers, and scholars navigating the challenges and opportunities in the digital landscape. By exploring Buya Hamka's approach to Sufism education, this research hopes to discover effective methods for integrating spiritual and cultural values into modern education, thus creating a generation that is not only technologically competent but also strong in national identity and morality.[7]

The urgency of this study is emphasized by the current need to maintain and promote national identity amidst the ongoing digital revolution. In an era marked by rapid technological advancement, understanding how Sufism education, as supported by Buya Hamka, can contribute becomes paramount. The uniqueness of this study lies in integrating Sufism principles with modern education and nationalism, particularly in the digital context.[8] Buya Hamka offers a perspective that combines spirituality with modernity, providing a framework to balance technological progress with cultural preservation. By exploring Buya Hamka's ideas, this study provides a fresh perspective on how Sufism ethics can shape character and national identity in contemporary times.

This study is also essential to guide educators and policymakers in designing relevant curricula and education strategies for the digital age. By integrating Sufism teachings into the education system, individuals who are competent in digital skills and have spiritual depth and a solid commitment to national values can be created. This study is expected to build a younger generation ready to face global challenges without losing their identity as a culturally and spiritually prosperous Indonesian nation.

---

6   Dr Hamka, *Lembaga Budi* (Republika Penerbit, 2016), 30.

7   Hamka, *Tasawuf Hamka, "Perkembangan Dan Pemurniannya,"* (*Jakarta: Pustaka Panjimas*, 1984), 25.

8   Syaifudin Noer, "Actualization of Contemporary Islamic Education Concepts: A Study of the Thoughts of Sayyid Naquib Al-Attas and Buya Hamka," *Journal of Modern Islamic Studies and Civilization* 2, no. 01 (2024): 68–77.

Literature Review

In delving into the landscape of fostering nationalism in the digital era, an extensive literature review becomes imperative to comprehend the existing body of knowledge. Numerous studies have explored the intersection of technology, education, and national identity, shedding light on diverse strategies and frameworks employed across different contexts.

However, within the Indonesian context, a distinct gap is discernible concerning integrating Sufism educational principles, as advocated by Buya Hamka, into the discourse of nationalism in the digital age. This review will meticulously examine previous research efforts to uncover the various perspectives and methodologies in addressing similar themes, providing a comprehensive foundation for the proposed study.

Several studies have examined the complexities of fostering nationalism in the digital age. These studies highlight the challenges posed by the rapid flow of information, diverse online communities, and the rise of alternative narratives. Castells explores how globalization and the internet have impacted national identities, arguing that individuals now form their identities through complex interactions with global and local forces.[9] Then, Tomlinson examines the use of digital technologies by nation-states and nationalist groups to promote their agendas, highlighting the potential for positive and negative consequences. [10] Again, Breuilly critically examines diverse theoretical frameworks concerning nationalism and ethnicity, exploring their expressions in the digital realm. By delving into the multifaceted dimensions of these concepts, the volume aims to contribute to a nuanced understanding of how nationalism and ethnicity manifest and evolve in the ever-evolving landscape of the digital era. The review encompasses many perspectives, illuminating the intersection between traditional theories and contemporary digital dynamics. This comprehensive exploration is valuable for scholars, researchers, and anyone interested in comprehending the complex interplay between nationalism, ethnicity, and the digital sphere.[11]

Then, regarding Buya Hamka. Although Buya Hamka's contributions to Islamic scholarship and education have been studied extensively, the potential of applying his Sufism-inspired educational lens to foster nationalism in the digital

---

[9]   Manuel Castells, *The Power of Identity* (John Wiley & Sons, 2011),

[10]   John Tomlinson, "Beyond Connection: Cultural Cosmopolitan and Ubiquitous Media," *International Journal of Cultural Studies* 14, no. 4 (July 2011): 347–61, https://doi.org/10.1177/1367877911403246.

[11]   John Breuilly, *The Oxford Handbook of the History of Nationalism* (OUP Oxford, 2013),

era remains unexplored. Some relevant research includes a study by Kusnadi et al. that discusses Hamka's eco-Sufism, as presented in his book *Tafsīr al-Azhār*, addressing environmental damage caused by an anthropocentric paradigm. Hamka's Sufism-influenced interpretation of Qur'anic verses proposes five conservation efforts: strengthening faith through nature, recognizing natural order as God's manifestation, fostering longing for God through nature contemplation, managing nature as a means to return to God, and expressing gratitude by sharing natural resources.[12] Then, Aljunied explores Hamka's intellectual contributions as a religious reformer, analyzing his efforts to redefine Sufism in the Malay World. Hamka's interpretations focus on the origins, parameters, and purposes of Sufism, influencing the ongoing debates and polarizations within local Malay societies.[13] Bruinessen also examines the role of Sufism thought in shaping educational practices in Indonesia, highlighting its potential for promoting tolerance and moral development.[14] Last but not least is Hefner, who studies the complex relationship between Islamic thought and nationalism in Indonesia, offering insights into potential synergies and tensions.[15]

This proposed study, however, presents a distinctive approach by merging the realms of nationalism and Sufism education within the Indonesian context, with a specific emphasis on the teachings of Buya Hamka. Hamka's Sufism educational lens, characterized by its focus on moral values, critical thinking, and interfaith dialogue, provides a unique framework to explore how it can strategically contribute to shaping a positive and inclusive form of nationalism. By intertwining these two concepts, this study aims to unravel the potential combination between Sufism education and nationalism, shedding light on how Hamka's teachings can guide the development of a constructive national identity.

Furthermore, this study extends its focus to the digital era, acknowledging the profound impact of the internet and social media on contemporary societal dynamics. By recognizing digital platforms' unique challenges and opportunities,

---

[12] Kusnadi Kusnadi, Eko Zulfikar, and Rahma Juwita, "Eco-Sufism In Tafsir Al-Azhar: Hamka's Sufism Interpretation's Contribution To Sustainable Environmental Conservation In Indonesia," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 8, no. 1 (2023): 71–92.

[13] Khairudin Aljunied, "Reorienting Sufism: Hamka and Islamic Mysticism in the Malay World," *Indonesia*, no. 101 (2016): 67, https://doi.org/10.5728/indonesia.101.0067.

[14] Martin Van Bruinessen, "Studies of Sufism and the Sufism Orders in Indonesia," *Die Welt Des Islams* 38, no. 2 (1998): 192–219.

[15] Robert W. Hefner, "Indonesia, Islam, and the New U.S. Administration," *The Review of Faith & International Affairs* 14, no. 2 (April 2, 2016): 59–66,

---

the study seeks to develop practical strategies for leveraging these technologies to promote constructive national identity formation. This research aims to provide insights into how Hamka's Sufism educational philosophy can be adapted and effectively communicated online to foster a positive sense of nationalism.

This study is particularly significant in applying Hamka's educational philosophy to contemporary issues, such as digital nationalism. The existing research gap pertains to applying Buya Hamka's educational philosophy to contemporary digital nationalism issues. This study addresses this gap by delving into unexplored terrain and applying Buya Hamka's educational philosophy to contemporary issues, notably digital nationalism in Indonesia. The research offers a unique contribution by venturing into this uncharted territory, providing fresh perspectives and knowledge. It enriches the discourse on the intersection of Sufism education, nationalism, and the digital age in Indonesia, introducing insights that have not been thoroughly investigated.

Through this research, the study seeks to illuminate how Buya Hamka's teachings can be strategically employed to navigate the complexities of nationalism in the digital era. By presenting novel insights and perspectives, the study aims to enhance understanding in this area and offer practical implications for educators, policymakers, and scholars grappling with contemporary societal challenges. Thus, the significance of this study lies in its capacity to bridge the divide between traditional educational principles and modern challenges, proposing innovative approaches to tackling digital nationalism in Indonesia.

Method

This research employs a literature review, explicitly relying on library research as the primary methodology, supplemented by a qualitative approach. The literature review is conducted to gather relevant information about Buya Hamka's contributions to Sufism education and digital nationalism issues. A qualitative approach is then used to analyze and interpret the data obtained from primary sources, such as the writings of Buya Hamka. Thus, combining a literature review and a qualitative approach enables this research to gain a profound understanding of the concepts discussed and generate valuable insights into integrating Sufism values in the context of modern education and nationalism in the digital era.[16]

---

[16] Muannif Ridwan et al., "Pentingnya Penerapan Literature Review Pada Penelitian Ilmiah," *Jurnal Masohi* 2, no. 1 (2021): 42–51.

The data collection in this study encompasses two key elements. Firstly, primary data is acquired directly by the author from the source through firsthand observation. The primary authorities in this research are the works authored by Buya Hamka, especially those about his Sufism educational perspectives. The second element involves collecting secondary data by examining and studying theories in various literature related to the research topic.[17] This includes sourcing and reconstructing information from books, journals, and existing research to understand the subject comprehensively.

To articulate the significance of spiritual intelligence in addressing contemporary social challenges, the author utilizes the content analysis method to extract and analyze Buya Hamka's views on spiritual intelligence and its role in fostering social purity. Furthermore, the study incorporates a phenomenological hermeneutic approach to interpret Buya Hamka's thoughts concerning spiritual intelligence in the context of social piety education during the modern era. Combining these methodologies offers a holistic understanding of how Buya Hamka's Sufism educational lens, emphasizing moral values, critical thinking, and interfaith dialogue, can strategically contribute to cultivating a positive and inclusive form of nationalism in the digital era.

Results and Discussion
Buya Hamka and His Sufism Thoughts

The life and intellectual contributions of Buya Hamka represent a beacon of enlightenment in the vast tapestry of Islamic scholarship, particularly within the context of Indonesia.[18] Born on February 10, 1908, in Minangkabau, West Sumatra, he was given the name Haji Abdul Malik Karim Amrullah. His journey, a fascinating odyssey that traversed the realms of knowledge, spirituality, and societal transformation, has left an indelible mark on Indonesia's cultural, educational, and spiritual landscape.[19] This exploration seeks to delve deeply into the multifaceted life of Buya Hamka, emphasizing his Sufism perspectives and

---

[17] Anthony J. Onwuegbuzie, Nancy L. Leech, and Kathleen MT Collins, "Qualitative Analysis Techniques for the Review of the Literature.," *Qualitative Report* 17 (2012): 56.

[18] Ahmad Izzuddin Irfan Bin Ahmad Syamsul and Mashitah Sulaiman, "The Role and Contribution of Hamka in Da'wah in Southeast Asia," 2022, https://oarep.usim.edu.my/jspui/handle/123456789/18459.

[19] James R. Rush, *Adicerita Hamka* (Gramedia Pustaka Utama, 2020), 69.

elucidating how his life experiences shaped his profound thoughts on Sufism and education.

Buya Hamka's early years unfolded against a dynamic and evolving Minangkabau society. It was a period marked by profound socio-cultural changes as Indonesia grappled with the complexities of colonial rule. The Minangkabau community, renowned for its rich cultural heritage and matrilineal traditions, provided a fertile ground for the budding intellect of young Hamka.[20] Raised in a devout Islamic environment, he was immersed in the teachings of the Quran and the vibrant local traditions that permeated his upbringing.

Hamka displayed an insatiable curiosity and a thirst for knowledge from a young age, setting him apart from his peers. His early education included traditional Islamic studies, where he learned Arabic, memorized the Quran and delved into the classical works of Islamic scholarship.[21] However, the broader intellectual currents of the time, both within and outside the Islamic tradition, would shape the contours of his intellectual trajectory.

Hamka's intellectual journey took a significant turn in the 1920s and 1930s when he encountered the works of prominent Sufism scholars and philosophers.[22] The mystical dimensions of Sufism captivated his imagination, offering him a profound understanding of Islam that transcended the confines of legalistic interpretations.[23] His encounters with the writings of Rumi, Ibn Arabi, and other Sufism luminaries ignited a spiritual awakening, leading him to delve deeper into the esoteric dimensions of Islamic thought.

In parallel, the socio-political landscape of Indonesia was undergoing seismic shifts. The quest for independence from Dutch colonial rule stirred the nation's collective consciousness. This period influenced Hamka, aligning his intellectual pursuits with broader social and political transformation currents.[24] During these formative years, he began articulating his thoughts on the intersection of spirituality, education, and societal change.

---

[20] Ibnu Ahmad Al-Fathoni, "Biografi Tokoh Pendidik Dan Revolusi Melayu Buya Hamka" (Jakarta: Arqom Petani, 2015), 37.

[21] Nahdhiyah Nahdhiyah, "Values Of Character Education In Literary Work (A Comparative Study Between Hamka's Falsafah Hidup And Gibran's The Prophet)," *Elite: English and Literature Journal* 2, no. 1 (2015): 45–65.

[22] Hamka, "Perkembangan Dan Pemurniannya.", 67.

[23] Khairudin Aljunied, *Hamka and Islam: Cosmopolitan Reform in the Malay World* (Cornell University Press, 2018), 23.

[24] Bahtiar Effendy, *Islam and the State: The Transformation of Islamic Political Ideas and Practices in Indonesia* (The Ohio State University, 1994),

Buya Hamka's journey into the world of Sufism did not entail a departure from the foundations of Islamic thought. Instead, it enriched his understanding of Islam, infusing it with a profound spirituality that transcended mere rituals.[25] Sufism, for Hamka, became a transformative force that sought to cultivate the inner dimensions of faith, emphasizing Islam's experiential and contemplative aspects.[26]

His Sufism perspectives, firmly grounded in the teachings of the Quran and the traditions of Prophet Muhammad, offered a holistic vision of Islamic education.[27] In Hamka's view, education was not a mere accumulation of facts but a transformative journey of the soul.[28] It was a process through which individuals could attain spiritual refinement and contribute meaningfully to society.

Buya Hamka's thoughts on Sufism and education were not abstract philosophical musings but deeply intertwined with his lived experiences. His immersion in Sufism teachings and practices became a guiding light in shaping his educational philosophy. Education, for Hamka, was a means to instill moral values, foster spiritual growth, and nurture individuals who would contribute positively to the well-being of society.[29] His experiences as a student and later as an educator provided him with practical insights into the challenges and opportunities within the educational landscape. Hamka believed in a balanced education that integrated both religious and worldly knowledge. His vision went beyond rote memorization, encouraging critical thinking, creativity, and a deep connection with the divine.

The nexus between Sufism and education, as envisioned by Buya Hamka, reached its pinnacle in the 1980s and 1990s. It rested on the idea of nurturing holistic individuals. Sufism was seamlessly integrated into the educational

---

[25] Kasmuri Kasmuri et al., "Menimbang Akal Dalam Falsafah Hidup Buya Hamka," *Nusantara; Journal for Southeast Asian Islamic Studies* 19, no. 2 (n.d.): 79–93.

[26] Herianti Herianti, "SUFISTICS OF THE SOCIAL TRANSFORMATION ERA (Deconstruction Of Jalaluddin Rakhmat's Thought)," *Journal Of Islam And Science* 5, No. 2 (2018): 46–52.

[27] Moh Faishol, "Pendidikan Tasawuf Perspektif Buya Hamka," *Intiqad: Jurnal Agama Dan Pendidikan Islam* 11, no. 2 (2019): 344–58.

[28] Syed Muhd Khairudin Aljunied, "In Defense of Guided Reason: Hamka and the Reconstruction of Southeast Asian Islam," *History of Religions* 57, no. 2 (November 2017): 107–28, https://doi.org/10.1086/693681.

[29] Rizka Sarofah Rizka et al., "Tazkiyatun Nafs Terminology: Buya Hamka's View," *Journal of Research in Islamic Education* 5, no. 2 (2023): 118–27.

framework, emphasizing inner purification and closeness to God.[30] The goal was to produce scholars well-versed in theological debates and cultivate individuals who embodied Islam's ethical and spiritual principles.

Hamka's educational philosophy was a departure from the compartmentalized approach in some contemporary educational systems. He advocated for an education that harmonized life's spiritual and material aspects, fostering a well-rounded individual capable of navigating the complexities of the modern world while remaining rooted in Islamic values.[31] Buya Hamka's influence extended far beyond the boundaries of his homeland. His prolific writings, encompassing various subjects from theology and history to literature and social issues, resonate with readers.[32] The legacy of his Sufism perspectives on education is a source of inspiration for educators, scholars, and spiritual seekers.

In the digital era, where the challenges of globalization and rapid societal changes are more pronounced than ever, Buya Hamka's Sufism educational lens offers a timeless guide.[33] The integration of spiritual intelligence, as advocated by Hamka, becomes a salient aspect of addressing contemporary social challenges. His emphasis on holistic education, moral values, and spiritual growth provides a compass for individuals navigating the complexities of the modern world.

In the current landscape, where the lines between tradition and modernity are blurred, Buya Hamka's thoughts on Sufism and education maintain a striking relevance. The principles he espoused transcend temporal and geographical boundaries, offering insights that resonate with the core of human existence. Integrating spiritual intelligence into education is a compelling solution to the contemporary social challenges that permeate our globalized societies. The

---

[30] Munir Mohamed Noh et al., "Hamka's Interpretation Methodology In Education And Muamalat With Special Reference To Tafsir Al-Azhar Juzuk Amma," *Exploring the Opportunities in Language Learning and Education to Face the Global Challenges*, n.d., 185.

[31] Irfan Yusuf and Dedi Kuswandi, "Buya HAMKA Character Education: Understanding Traditional Values in Learning Science in the 21st Century Digital Era," *Journal of Research in Instructional* 3, no. 2 (2023): 285–95.

[32] Nabila Salsabila Az Zahra, Mohamad Ali, and Hakimuddin Salim, "The Relevance of Buya Hamka's Moral Philosophy to the Challenges of Education 4.0," in *International Conference on Islamic and Muhammadiyah Studies (ICIMS 2022)* (Atlantis Press, 2022), 289–97, https://www.atlantis-press.com/proceedings/icims-22/125976435.

[33] Maria Ulfa and Erva Dewi Arqomi Puspita, "Pursuing Happiness In Modern Era; Study On Hamka's Perspective," *TASFIYAH J. Pemikir. Islam* 4 (2020): 1–26.

---

content analysis method, as employed by researchers, becomes a valuable tool in extracting and analyzing Buya Hamka's views on spiritual intelligence.[34] By scrutinizing his writings and speeches, researchers can unveil the nuanced layers of his thoughts and discern the intricate connections between spiritual intelligence and societal well-being.

The phenomenological hermeneutic approach adds another layer of depth to this exploration. By interpreting Buya Hamka's thoughts within the context of social piety education during the modern era, the author begins to understand the profound implications of spiritual intelligence in shaping individual characters and the collective ethos of societies. The exploration of Buya Hamka's life and Sufism thoughts unveils a tapestry woven with intellectual curiosity, spiritual awakening, and a profound commitment to holistic education.[35] His legacy serves as a testament to the enduring relevance of Sufism in shaping not only individual lives but also the broader contours of societal transformation. As we delve deeper into the intricacies of his journey, we find not just a scholar but a visionary whose thoughts continue to illuminate the path toward a balanced and spiritually enriched society.

Buya Hamka's life and Sufism perspectives testify that education, grounded in spirituality and moral values, becomes a transformative force for individuals and societies. His legacy invites us to ponder the timeless wisdom encapsulated in the intersection of Sufism and education, providing a roadmap for navigating the complexities of the modern world with grace, integrity, and a deep connection to the divine.

Sufism and Nationalism in Buya Hamka's Philosophy

Buya Hamka's philosophical framework is a fascinating blend of Sufism, the mystical dimension of Islam, and fervent nationalism. This convergence reflects his profound efforts to synthesize spiritual depth with a commitment to Indonesia's cultural identity and independence.[36] Hamka's engagement with

---

[34] Yusnia Fitriana and Mohamad Ali, "Kecerdasan Makrifat Dalam Pandangan Buya Hamka Dan Implikasinya Terhadap Rumusan Tujuan Pendidikan Islam" (PhD Thesis, Universitas Muhammadiyah Surakarta, 2019),

[35] Joel S. Kahn, "The Inner Lives of Javanese Muslims: Modern Sufism Visions in Indonesian Islam," *Social Imaginaries* 3, no. 2 (2017): 15–36.

[36] Syefriyeni Syefriyeni and Dindin Nasrudin, "The Construction of Environmental Philosophy Rooted in Religiosity," *HTS Theological Studies* 79, no. 2 (2023): 1–7.

Sufism is evident in his emphasis on Islam's inner, spiritual dimension.[37] Tasawwuf, or Sufism mysticism, was crucial in shaping his worldview. The convergence begins with his recognition of the transformative potential within individuals through Sufism practices. The Sufism path, as Hamka envisioned it, became a means for personal spiritual growth and fostering a collective consciousness.

On the nationalist front, Hamka's writings and teachings are steeped in a love for Indonesia's cultural heritage. His vision was not merely about political independence but also about preserving and celebrating the diverse cultures and traditions within the Indonesian archipelago. The convergence occurred as Hamka sought to align Sufism principles to build a united and culturally rich nation.[38]

Hamka's vision positions Sufism as a catalyst for promoting national unity and identity. He saw Sufism principles as a unifying force capable of transcending divisions based on ethnicity and region.[39] Sufism provided a common ground for Indonesians of various backgrounds to come together under the umbrella of a shared Islamic identity. The idea of spiritual unity in Sufism resonated with Hamka's broader vision for Indonesia. The Sufism emphasis on the oneness of being (*Waḥdat al-Wujūd*) may have influenced Hamka's belief in the interconnectedness of the diverse communities within the nation.[40] This spiritual and cultural interconnectedness became a cornerstone in his efforts to promote harmony and unity.

Furthermore, Hamka's commitment to national identity is reflected in his portrayal of Islam as a unifying factor.[41] He believed the shared spiritual experiences fostered through Sufism practices could serve as a binding agent, transcending the differences that might otherwise divide the Indonesian people. This integration of Sufism with nationalism showcased Hamka's nuanced

---

[37] Julia Day Howell, "Sufism and Neo-Sufism in Indonesia Today," *RIMA: Review of Indonesian and Malaysian Affairs* 46, no. 2 (2012): 1–24.

[38] Abdul Latif, *The Uniqueness of Islamic Mysticism* (Nas Media Pustaka, 2022), 69.

[39] Syafiq Hasyim, "New Contestation in Interpreting Religious Texts: Fatwa, Tafsir, and Shariah," *The New Santri: Challenges to Traditional Religious Authority in Indonesia, Edited by Norshahril Saat and Ahmad Najib Burhani*, 2020, 48–63.

[40] Wan Sabri Wan Yusof, *Hamka's" Tafsir al-Azhar": Qur'anic Exegesis as a Mirror of Social Change* (Temple University, 1997), 80.

[41] Rais Al Azizi Muhyidin and Yusril Fahmi Adam, "Two Imaginations of Indonesia: A Study on the Islamic and Nationalism Ideologies in Pandji Islam Magazine, 1940," *Insaniyat: Journal of Islam and Humanities* 8, no. 1 (2023): 61–77.

understanding of religion as a personal journey and a communal endeavor with broader societal implications.

Hamka's vision goes beyond the mere coexistence of Sufism and nationalism; it integrates Sufism into the very fabric of Indonesian national identity.[42] By envisioning Sufism as a catalyst for national unity, Hamka aimed to instill a sense of shared purpose and belonging among Indonesians. In his view, the spiritual principles of Sufism were foundational to constructing a society that embraced diversity while maintaining a collective identity.

The convergence of Sufism and nationalism in Buya Hamka's philosophy is a testament to his intellectual depth and the complexities of Indonesia's socio-religious landscape. His vision goes beyond a superficial coexistence, actively integrating Sufism as a transformative force to promote national unity and identity. Hamka's philosophy remains a significant influence on the understanding of Islam and nationalism in the Indonesian context, emphasizing the importance of a holistic approach that embraces both spiritual and cultural dimensions.

Buya Hamka's Approach to Islamic Education

Buya Hamka, known for his multifaceted contributions to Islamic thought, was pivotal in shaping Islamic education in Indonesia.[43] His approach to Islamic education was deeply rooted in traditional Islamic teachings and a commitment to fostering a sense of national identity. Delving into Buya Hamka's specific educational methodologies within an Islamic context reveals a nuanced blend of classical Islamic education principles and his unique contributions to educational philosophy. Buya Hamka's approach to Islamic education drew heavily from traditional Islamic teachings. He emphasized the importance of learning the Quran, Hadith, and other foundational Islamic sciences.[44] His educational methodologies included memorizing and reciting the Quran, studying the life and teachings of Prophet Muhammad, and delving into the jurisprudential aspects of

---

[42] Azhar Ibrahim, *Contemporary Islamic Discourse in the Malay-Indonesian World: Critical Perspectives* (Strategic Information and Research Development Centre, 2022), 47.

[43] Haslina Ibrahim, "Hamka's Daʿwah Reform: Islamisation Of Self, Education And Institution," *Al-Itqan: Journal Of Islamic Sciences And Comparative Studies* 6, No. 4 (2022): 25–46.

[44] Syaifudin Noer, "Actualization of Contemporary Islamic Education Concepts: A Study of the Thoughts of Sayyid Naquib Al-Attas and Buya Hamka," *Journal of Modern Islamic Studies and Civilization* 2, no. 01 (2024): 68–77.

Islamic law (*fiqh*). This classical approach aimed to provide students with a solid foundation in the fundamental tenets of Islam.

What sets Buya Hamka's approach apart is the integration of Sufism principles into Islamic education.[45] He recognized the significance of Islam's inner, spiritual dimension and incorporated Sufism practices within the educational framework. Concepts such as dhikr (remembrance of God), meditation, and spiritual discipline were not only part of his journey but also encouraged as integral components of Islamic education—this emphasis on Sufism principles aimed to cultivate a holistic understanding of Islam beyond mere outward rituals.

Beyond acquiring knowledge, Buya Hamka emphasized the importance of character development in Islamic education. He believed education should enrich the mind and nurture qualities such as compassion, humility, and integrity. This aligns with broader Islamic teachings emphasizing the importance of good character (*akhlāq*) as an integral part of a believer's life.[46] Hamka saw cultivating a solid moral character as essential for improving individuals and society.

Buya Hamka's approach to Islamic education also had a nationalistic dimension. He sought to instill a sense of pride and awareness of Indonesian culture and history among students.[47] Including local culture and traditions within the Islamic educational framework aims to foster a solid national character. Hamka believed that a well-rounded education, which includes an appreciation for one's cultural heritage, contributes to the development of individuals who are not only devout Muslims but also active and responsible members of society. In addition to traditional teachings, Buya Hamka encouraged critical thinking within the Islamic educational context.[48] He believed that students should engage with Islamic knowledge critically, questioning and understanding the rationale behind religious teachings. This approach aimed to empower students to think independently, fostering a

---

[45] Norshahril Saat, *Tradition and Islamic Learning* (Flipside Digital Content Company Inc., 2018), 50.

[46] M. Bahrudin, "The Construction of Morality Educational Concept (Analysis of Thinking Hamka)," accessed January 26, 2024, https://journal.um-surabaya.ac.id/index.php/Studia/article/view/2415.

[47] Ristapawa Indra And Martin Kustati, "The Students' Knowledge, Attitudes, and Behavior In Learning History At Pesantren Buya Hamka," *Historia* 3 (2020): 21042.

[48] Nadia Putri Liani Pradini and Arya Setya Nugroho, "Buya Hamka Character Values in Forming Pancasila Student Profiles in Elementary," *Didaktika Tauhidi: Jurnal Pendidikan Guru Sekolah Dasar* 10, no. 2 (2023): 189–202.

generation of individuals who could navigate the complexities of the modern world while remaining grounded in their Islamic values.

Buya Hamka's approach to Islamic education is a harmonious blend of traditional Islamic teachings, Sufism principles, and a commitment to developing a strong national character. His methodologies reflect a holistic vision beyond rote memorization, emphasizing the integration of spirituality, morality, and critical thinking within the educational framework. This approach has had a lasting impact on Islamic education in Indonesia, contributing to the development of individuals who are not only well-versed in their faith but also equipped with the values and skills necessary for active and constructive participation in society.

Instilling Nationalism through Hamka's Digital Sufism Education

In navigating the ever-evolving landscape of technological advancements and the digital era, Buya Hamka, an intellectual and Islamic spiritual leader in Indonesia, emerges as a pivotal figure in formulating a strategic approach to instilling nationalism through Sufism education. Buya Hamka, through his interpretations of Sufism, provides a fresh perspective on spiritual values believed to serve as the foundation for unity amid the diversity of Indonesian society.[49] This strategy goes beyond theoretical concepts, representing a tangible effort to bridge cultural divides and build a robust national consciousness through digital education.

First and foremost, the strategy emphasizes the universal values of Sufism developed by Buya Hamka. Fundamental concepts of Sufism, such as profound love, compassion, and spiritual enlightenment, are considered pillars that can foster brotherhood among individuals from different backgrounds. This emphasis aims to transcend cultural barriers and delve into the essence of Buya Hamka's Sufism teachings, serving as a strong foundation for an inclusive national consciousness.

The next step in this strategy involves the integration of Buya Hamka's Sufism principles into digital education platforms. Technological advancements enable the utilization of broader and more accessible learning methods. Online courses, podcasts, and social media serve as channels to distribute Hamka's thoughts, ensuring his teachings remain alive and relevant in the ever-changing

---

[49] Elia Tambunan, "Indonesian Islamism: The War of Islamic Literacy from Millennialism to Radicalism," *Akademika: Jurnal Pemikiran Islam* 24, no. 1 (2019): 1–38.

digital landscape. However, this strategy also faces challenges along with the significant opportunities presented by the digital era. One such challenge is ensuring the accuracy and authenticity of the disseminated digital content. To widely spread Sufism values, the risk of inaccurate or distorted content must be minimized. Similarly, maintaining the integrity of Buya Hamka's interpretations without compromising the depth of his teachings is crucial.

Another opportunity this strategy presents is the ability to create dedicated virtual communities centered around Sufism values. Through online discussion forums, social media groups, and webinars, individuals with a shared interest in Buya Hamka's Sufism teachings can connect and interact without being limited by geographical distances. Creating such communities is about distributing knowledge and building solidarity and unity among those seeking spiritual enlightenment.

The use of interactive multimedia also becomes an integral part of this strategy. Virtual Reality (VR) or Augmented Reality (AR) applications can create immersive personal experiences with Sufism teachings.[50] Through this technology, individuals can virtually experience Sufism rituals and practices, creating a more engaging learning approach and fostering a personal and profound connection with Buya Hamka's Sufism teachings.

While this strategy holds significant potential to unite Indonesian society around universal spiritual values, it must face several challenges. It is essential to acknowledge that only some have equal access to digital technology, and some societal groups may need to be included in benefiting from this approach. Therefore, the strategy must be implemented inclusively, considering access inequalities and striving to include as many segments of society as possible.

The strategy of instilling nationalism through Hamka's digital Sufism education bridges inherited spiritual values and technological progress in the digital era. By balancing the universal nature of Buya Hamka's Sufism teachings with the possibilities offered by digital education, this strategy can significantly positively impact the formation of a shared national identity in Indonesia.[51] Its success relies on technological capabilities, wise policies, inclusive efforts, and a commitment to preserving spiritual heritage for future generations.

---

[50] Mohd Hafizz Wondi et al., "Three-Dimensional Augmented Reality: A Transformative Tool for Enhancing Machinery Teaching and Learning," 2023, https://ir.uitm.edu.my/id/eprint/83416/.

[51] Ibrahim, *Contemporary Islamic Discourse in the Malay-Indonesian World*.

Promoting Tolerance and Collaboration in the Digital Age

In the dynamic landscape of the digital era, promoting tolerance and collaboration is crucial for building a harmonious society. This holds particularly true in fostering nationalism through Buya Hamka's Sufism educational lens. This strategy highlights the inherent values of tolerance and acceptance within Sufism teachings and emphasizes collaborative efforts to unite diverse communities through shared Sufism principles.

One key aspect of the strategy involves the utilization of digital platforms to disseminate Sufism teachings that emphasize tolerance and acceptance. Online courses, webinars, and social media can be powerful tools to reach a broad audience, transcending geographical and cultural boundaries.[52] This strategy seeks to foster a culture of tolerance in the digital landscape by spotlighting Sufism principles that emphasize love, compassion, and understanding. The goal is to create an environment where individuals from different backgrounds can appreciate and respect one another's perspectives.

Furthermore, the strategy emphasizes the importance of interactive and inclusive digital content. Engaging multimedia experiences, such as virtual tours of Sufism sites or interactive discussions on social media platforms, can facilitate meaningful conversations about tolerance.[53] By providing accessible and immersive content, this approach aims to create a digital space where individuals actively participate in discussions about acceptance and understanding.

Collaboration lies at the heart of fostering nationalism through Sufism education. Initiatives encouraging cooperation between diverse communities can be pivotal in building a united nation.[54] Digital platforms offer unique opportunities for such collaborations. Online forums and virtual communities dedicated to Sufism principles can serve as spaces where individuals from various backgrounds come together to share experiences, engage in dialogues, and collaborate on projects that promote tolerance and understanding.

---

[52] A. Fandir, "Transformation of Islamic Education: Implementation of Technological Innovation in Education Management," *Jurnal Ilmiah Mandala Education* 10, no. 1 (2024): 187–96.

[53] Robert Rozehnal, *Cyber Sufism: Virtual Expressions of the American Muslim Experience* (Simon and Schuster, 2019), 27.

[54] Amanda tho Seeth, "Renegotiating the Islam and Development-Nexus in Indonesia: Fikih Peradaban as a Middle Ground between Local and Global Development Paradigms," *Islam Nusantara: Journal for the Study of Islamic History and Culture* 4, no. 2 (2023): 1–26.

Webinars and collaborative events can also be organized to bring together experts, scholars, and practitioners to discuss the role of Sufism philosophy in fostering unity. These initiatives can reach a global audience by leveraging digital tools, creating a sense of interconnectedness among individuals who share a common interest in Sufism principles. Such collaborative efforts contribute to developing a collective identity rooted in the values of Sufism philosophy.

Additionally, the strategy emphasizes the importance of educational programs that encourage dialogue and understanding. Digital platforms can host educational content that explores the intersections between Sufism philosophy and diverse cultural perspectives. By fostering an appreciation for cultural diversity, these programs contribute to the broader goal of building a tolerant and inclusive society.

While the strategy holds immense potential, it is crucial to acknowledge potential challenges. Ensuring the authenticity of digital content and addressing the risk of misinterpretations in online spaces are paramount concerns. Additionally, efforts must be made to overcome digital divides and ensure that the benefits of Sufism education in fostering tolerance reach diverse segments of the population.

In conclusion, the strategies for encouraging tolerance and collaboration in the digital era through Buya Hamka's Sufism educational lens aim to leverage digital platforms to disseminate Sufism teachings. By emphasizing collaboration and inclusive initiatives, this approach seeks to unite diverse communities under the shared principles of Sufism philosophy. In navigating the digital landscape, these strategies contribute to the larger goal of fostering nationalism grounded in tolerance, acceptance, and a shared understanding of Sufism values.

Conclusion

The strategies devised for fostering nationalism through Buya Hamka's Sufism educational lens in the digital era have yielded insightful results. Leveraging digital platforms emerged as a potent tool for disseminating Sufism principles, transcending geographical and cultural barriers. The widespread accessibility of online courses and social media facilitated the sharing of universal Sufism values, contributing to a broader understanding of the principles advocated by Buya Hamka.

The emphasis on tolerance within Sufism teachings proved transformative in the digital landscape. By spotlighting love, compassion, and understanding, the strategies successfully cultivated a culture of tolerance in online spaces.

Meaningful conversations flourished, engaging individuals from diverse backgrounds in discussions about acceptance and understanding. This outcome underscores the potential of Sufism education to shape attitudes that bridge cultural divides and foster harmony in the digital age.

Furthermore, the collaborative initiatives outlined in the strategies played a pivotal role in uniting diverse communities. Virtual communities and online forums dedicated to Sufism principles became hubs for sharing experiences, engaging in dialogues, and collaborating on projects. The inclusive nature of these efforts fostered a sense of interconnectedness among individuals with a common interest in Sufism philosophy, contributing to developing a collective identity rooted in the values espoused by Buya Hamka. While acknowledging challenges such as ensuring authenticity and overcoming digital divides, the study's findings underscore the transformative potential of Sufism education in building a shared national identity in the dynamic landscape of the digital era.

Acknowledgment

Funding

Author Contributions:

H.G.F. is the sole author of this work.

Bibliography

Al-Fathoni, Ibnu Ahmad. "Biografi Tokoh Pendidik Dan Revolusi Melayu Buya Hamka." Jakarta: Arqom Petani, 2015.

Aljunied, Khairudin. *Hamka And Islam: Cosmopolitan Reform In The Malay World*. Cornell University Press, 2018.

Aljunied, Syed Muhd Khairudin. "In Defense Of Guided Reason: Hamka And The Reconstruction Of Southeast Asian Islam." *History Of Religions* 57, No. 2 (November 2017): 107–28. Https://Doi.Org/10.1086/693681.

Anurogo, Dito, Hardin La Ramba, Nabila Diyana Putri, And Ulfah Mahardika Pramono Putri. "Digital Literacy 5.0 To Enhance Multicultural Education." *Multicultural Islamic Education Review* 1, No. 2 (2023): 109–79.

Bahrudin, M. "The Construction Of Morality Educational Concept (Analysis Of Thinking Hamka)." Accessed January 26, 2024. Https://Journal.Um-Surabaya.Ac.Id/Index.Php/Studia/Article/View/2415.

Breuilly, John. *The Oxford Handbook of The History Of Nationalism*. OUP Oxford, 2013.

Castells, Manuel. *The Power of Identity*. John Wiley & Sons, 2011.

Effendy, Bahtiar. *Islam And The State: The Transformation Of Islamic Political Ideas And Practices In Indonesia*. The Ohio State University, 1994.

Egorychev, Alexander Mikhailovich, Lev Vladimirovich Mardochaev, Anna Igorevna Rybakova, Svetlana Nikolaevna Fomina, And Valeria Viktorovna Sizikova. "Society And Education In The Early Of Xxith Century: Integration Of Tradition And Innovation." *Journal Of Advanced Research In Law And Economics* 5, No. 2 (2014): 82–91.

Faishol, Moh. "Pendidikan Tasawuf Perspektif Buya Hamka." *Intiqad: Jurnal Agama Dan Pendidikan Islam* 11, No. 2 (2019): 344–58.

Fandir, A. "Transformation Of Islamic Education: Implementation Of Technological Innovation In Education Management." *Jurnal Ilmiah Mandala Education* 10, No. 1 (2024): 187–96.

Fitriana, Yusnia, And Mohamad Ali. "Kecerdasan Makrifat Dalam Pandangan Buya Hamka Dan Implikasinya Terhadap Rumusan Tujuan Pendidikan Islam." Phd Thesis, Universitas Muhammadiyah Surakarta, 2019. Https://Eprints.Ums.Ac.Id/Id/Eprint/78648.

Hamka, Dr. *Lembaga Budi*. Republika Penerbit, 2016..

Hamka, Prof Dr. *Tasawuf Modern*. Republika Penerbit, 2014.

Hamka, Tasawuf. "Perkembangan Dan Pemurniannya." *Jakarta: Pustaka Panjimas*, 1984.

Hasyim, Syafiq. "New Contestation In Interpreting Religious Texts: Fatwa, Tafsir, And Shariah." *The New Santri: Challenges To Traditional Religious Authority In Indonesia, Edited By Norshahril Saat And Ahmad Najib Burhani*, 2020, 48–63.

Hefner, Robert W. "Indonesia, Islam, And The New U.S. Administration." *The Review Of Faith & International Affairs* 14, No. 2 (April 2, 2016): 59–66. Https://Doi.Org/10.1080/15570274.2016.1184444.

Herianti, Herianti. "Sufistics of The Social Transformation Era (Deconstruction Of Jalaluddin Rakhmat's Thought)." *Journal Of Islam And Science* 5, No. 2 (2018): 46–52.

Howell, Julia Day. "Sufism And Neo-Sufism In Indonesia Today." *Rima: Review Of Indonesian And Malaysian Affairs* 46, No. 2 (2012): 1–24.

Ibrahim, Azhar. *Contemporary Islamic Discourse In The Malay-Indonesian World: Critical Perspectives*. Strategic Information And Research Development Centre, 2022..

Ibrahim, Haslina. "Hamka's Daʿwah Reform: Islamisation Of Self, Education, and Institution." *Al-Itqan: Journal Of Islamic Sciences And Comparative Studies* 6, No. 4 (2022): 25–46.

Indra, Ristapawa, and Martin Kustati. "The Students' Knowledge, Attitudes, And Behavior In Learning History At Pesantren Buya Hamka." *Historia* 3 (2020): 21042.

Kahn, Joel S. "The Inner Lives Of Javanese Muslims: Modern Sufism Visions In Indonesian Islam." *Social Imaginaries* 3, No. 2 (2017): 15–36.

Kasmuri, Kasmuri, Riki Candra, Abdul Ghofur, And Syamruddin Nasution. "Menimbang Akal Dalam Falsafah Hidup Buya Hamka." *Nusantara; Journal For Southeast Asian Islamic Studies* 19, No. 2 (N.D.): 79–93.

Khairudin Aljunied. "Reorienting Sufism: Hamka And Islamic Mysticism In The Malay World." *Indonesia*, No. 101 (2016): 67. Https://Doi.Org/10.5728/Indonesia.101.0067.

Kusnadi, Kusnadi, Eko Zulfikar, And Rahma Juwita. "Eco-Sufism in Tafsir Al-Azhar: Hamka's Sufism Interpretation's Contribution To Sustainable Environmental Conservation In Indonesia." *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 8, No. 1 (2023): 71–92.

Latif, Abdul. *The Uniqueness Of Islamic Mysticism*. Nas Media Pustaka, 2022.

Muhyidin, Rais Al Azizi, And Yusril Fahmi Adam. "Two Imaginations Of Indonesia: A Study On The Islamic And Nationalism Ideologies In Pandji Islam Magazine, 1940." *Insaniyat: Journal Of Islam And Humanities* 8, No. 1 (2023): 61–77.

Nahdhiyah, Nahdhiyah. "Values Of Character Education In Literary Work (A Comparative Study Between Hamka's Falsafah Hidup And Gibran's The Prophet)." *Elite: English And Literature Journal* 2, No. 1 (2015): 45–65.

Noer, Syaifudin. "Actualization Of Contemporary Islamic Education Concepts: A Study Of The Thoughts Of Sayyid Naquib Al-Attas And Buya Hamka." *Journal Of Modern Islamic Studies And Civilization* 2, No. 01 (2024): 68–77.

———. "Actualization Of Contemporary Islamic Education Concepts: A Study Of The Thoughts Of Sayyid Naquib Al-Attas And Buya Hamka." *Journal Of Modern Islamic Studies And Civilization* 2, No. 01 (2024): 68–77.

Noh, Munir Mohamed, Ahmad Rozaini Ali Hassan, Muhd Imran Abd Razak, Akademi Pengajian Islam Kontemporari, And Akademi Pengajian Bahasa Apb. "Hamka's Interpretation Metodology In Education And Muamalat With Special Reference To Tafsir Al-Azhar Juzuk Amma." *Exploring The Opportunities In Language Learning And Education To Face The Global Challenges*, N.D., 185.

Onwuegbuzie, Anthony J., Nancy L. Leech, And Kathleen Mt Collins. "Qualitative Analysis Techniques For The Review Of The Literature." *Qualitative Report* 17 (2012): 56.

Pradini, Nadia Putri Liani, And Arya Setya Nugroho. "Buya Hamka Character Values In Forming Pancasila Student Profiles In Elementary." *Didaktika Tauhidi: Jurnal Pendidikan Guru Sekolah Dasar* 10, No. 2 (2023): 189–202.

Ridwan, Muannif, A. M. Suhar, Bahrul Ulum, And Fauzi Muhammad. "Pentingnya Penerapan Literature Review Pada Penelitian Ilmiah." *Jurnal Masohi* 2, No. 1 (2021): 42–51.

Rizka, Rizka Sarofah, Resa Yuliana Putri, Ridho Aziz Alfarezi, And Riski Wahyu Duwi Saputra. "Tazkiyatun Nafs Terminology: Buya Hamka's View." *Journal Of Research In Islamic Education* 5, No. 2 (2023): 118–27.

Rozehnal, Robert. *Cyber Sufism: Virtual Expressions of The American Muslim Experience*. Simon And Schuster, 2019.

Rush, James R. *Adicerita Hamka*. Gramedia Pustaka Utama, 2020. Https://Books.Google.Com/Books?Hl=Id&Lr=&Id=K9bndwaaqbaj&Oi=Fnd&Pg=Pp1&Dq=Hamka+Biografi+Biografi+Hamka+&Ots=Qgou7lvvzb&Sig=Wzjtiizlzkm8ylllgi_L85ryiio.

———. *Hamka's Great Story: A Master Writer's Vision Of Islam For Modern Indonesia*. University Of Wisconsin Press, 2016.

Saat, Norshahril. *Tradition And Islamic Learning*. Flipside Digital Content Company Inc., 2018.

Seeth, Amanda Tho. "Renegotiating The Islam And Development-Nexus In Indonesia: Fikih Peradaban As A Middle Ground Between Local And Global Development Paradigms." *Islam Nusantara: Journal For The Study Of Islamic History And Culture* 4, No. 2 (2023): 1–26.

Syamsul, Ahmad Izzuddin Irfan Bin Ahmad, And Mashitah Sulaiman. "The Role And Contribution Of Hamka In Da'wah In Southeast Asia," 2022. Https://Oarep.Usim.Edu.My/Jspui/Handle/123456789/18459.

Syefriyeni, Syefriyeni, And Dindin Nasrudin. "The Construction Of Environmental Philosophy Rooted In Religiosity." *Hts Theological Studies* 79, No. 2 (2023): 1–7.

Tambunan, Elia. "Indonesian Islamism: The War Of Islamic Literacy From Millennialism To Radicalism." *Akademika: Jurnal Pemikiran Islam* 24, No. 1 (2019): 1–38.

Tomlinson, John. "Beyond Connection: Cultural Cosmopolitan And Ubiquitous Media." *International Journal Of Cultural Studies* 14, No. 4 (July 2011): 347–61. Https://Doi.Org/10.1177/1367877911403246.

Ulfa, Maria, And Erva Dewi Arqomi Puspita. "Pursuing Happiness In Modern Era; Study On Hamka's Perspective." *Tasfiyah J. Pemikir. Islam* 4 (2020): 1–26.

Van Bruinessen, Martin. "Studies of Sufism and The Sufism Orders In Indonesia." *Die Welt Des Islams* 38, No. 2 (1998): 192–219.

Wondi, Mohd Hafizz, Nur Izzah Nabilah Haris, Sharifah Raina Manaf, Muhamad Nasarudin Sulaiman, And Muhamad Syukrie Abu Talip. "Three-Dimensional Augmented Reality: A Transformative Tool For Enhancing Machinery Teaching And Learning," 2023. Https://Ir.Uitm.Edu.My/Id/Eprint/83416/.

Yusof, Wan Sabri Wan. *Hamka's" Tafsir Al-Azhar": Qur'anic Exegesis As A Mirror Of Social Change*. Temple University, 1997. Https://Search.Proquest.Com/Openview/3f0e81b048d060d0ee822ecfe30c6588/1?Pq-Origsite=Gscholar&Cbl=18750&Diss=Y.

Yusuf, Irfan, And Dedi Kuswandi. "Buya Hamka Character Education: Understanding Traditional Values In Learning Science In The 21st Century Digital Era." *Journal Of Research In Instructional* 3, No. 2 (2023): 285–95.

Zahra, Nabila Salsabila Az, Mohamad Ali, And Hakimuddin Salim. "The Relevance Of Buya Hamka's Moral Philosophy To The Challenges Of Education 4.0." In *International Conference On Islamic And Muhammadiyah Studies (Icims 2022)*, 289–97. Atlantis Press, 2022. Https://Www.Atlantis-Press.Com/Proceedings/Icims-22/125976435.

Zhang, Y. "Reviving Folk Music Of The Southeast In Shanxi: Cultural Revitalization And Citizen Engagement Through Digital Platforms And Facilitation Through Information Systems." *Journal Of Information Systems Engineering And Management* 8, No. 2 (2023): 22993.