

The Concept of Children's Character Education in the Family Environment According to Buya Hamka

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Abstract

This study aims to elaborate on the concept of children's character education within the family environment according to Buya Hamka. It employs a qualitative approach with a library research method. The data for this study were collected using documentation techniques, which involved reviewing and searching for information in the form of notes, books, journals, and other general scientific works. The analysis was conducted using content analysis techniques. The findings reveal that Buya Hamka emphasizes that the foundation of children's character education begins in the family environment. In this context, parents, specifically fathers and mothers, play a central role in shaping a child's character. The primary aspect of children's education starts and is implemented within the family setting. According to Buya Hamka, several methods can be applied to instill and shape a child's character. These methods include exemplary behavior, advice, practice, habituation, discussion, and punishment. Additionally, three key steps for character building are identified. Firstly, parents, as the primary educators, must possess a pure and sincere spirit in nurturing their children's character. Secondly, parents are obligated to provide advice to their children. Thirdly, parents should frequently engage their children in discussions.

Keywords: *Children's Character Education, Family Environment, Buya Hamka*

I. INTRODUCTION

Character education is the fundamental foundation for shaping a generation with morality and devotion to their Creator (Aziz et al., 2023). The essence of character education lies in the process of nurturing children to foster changes in behavior, attitudes, and cultural values that create a civilized environment (Harahap, 2019). Character education has become a critical topic, continually addressed to improve the character of the current generation (Erwana, 2021). This emphasis stems from the understanding that the younger generation represents the nation's successors, who will lead the way in bringing about prosperity and peace (Maria et al., 2021). As the nation's successors, they are expected to uphold and preserve the cultural values that define the nation's character (Supriyanti & Wahyudi, 2020).

One of the most crucial aspects of character education is family-based education (Kobandaha, 2019). Children's characters are shaped, nurtured, and instilled to develop optimally from an early age (Unjunan & Budiartati, 2020). This responsibility primarily lies within family education, particularly the role of parents in educating their children. The family environment is the first setting a child experiences upon birth, which significantly influences their character growth and development (Zubaidah et al., 2023). Hence, it is the obligation of families, especially parents, to create a positive family environment that is conducive to a child's well-being (Zulhaini, 2019).

Young generations who grow and develop in a positive environment can be guided and directed toward virtuous values (Munjiatun, 2018). This underscores the importance of providing a positive family environment for character education, as children grow and develop through their familial surroundings (Munawwaroh, 2019). The family serves as the best setting for children to learn and practice various virtues, which then become habits integrated into their daily lives. This is achieved through exemplary behavior, habituation, and intensive discussions (Rosikum, 2018).

As the successors of the nation, young generations are expected to grow and develop with strong moral values (Wahono, 2018). It is imperative that primary character education starts within the family, where parents play a vital role in fostering good character in their children (Latifah, 2020). A good parenting and educational approach leads to positive character development in children. Conversely, poor parenting practices can negatively impact a child's character development (Citra et al., 2021).

In the contemporary era, a concerning reality is the lack of parental awareness regarding their role as primary educators for their children (Rahman, 2023; Arsini et al., 2023). Insufficient knowledge among parents often leads them to underestimate the importance of early childhood education (Annisa Rahma, 2024). Parents involved in early marriages are particularly prone to adopting ineffective parenting styles (Putri et al., n.d.). The lack of religious knowledge as a foundation for raising children frequently results in authoritarian or permissive parenting styles, both of which negatively affect children's development (Lubis & Nurwati, 2021).

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Conversely, authoritarian parenting tends to result in children developing rigid demeanors, becoming increasingly difficult to manage (Bun et al., 2020). Such a parenting approach often drives children to seek solace and entertainment outside the home due to feelings of discomfort or oppression within their family environment (Tarigan et al., 2022). Parents' lack of awareness about the negative impacts of harsh disciplinary methods, despite their intent to instill obedience, often leads to the opposite effect (Nurhasanah et al., 2023). Additionally, one-way communication, in which parents demand strict adherence to their wishes while neglecting their child's voice, results in feelings of neglect and emotional distance between parents and children (Nurhidayah, 2023).

These parenting styles contribute to the emergence of a generation characterized by rigid attitudes and a propensity for anger (Mujiburrahman, 2022). While today's youth are adept at knowledge and technology, they often lack moral and ethical values in practice (Sakinah & Dewi, 2021). Some children behave well at home but act out at school, and vice versa (Huzuwah et al., 2021). Such conditions indicate a decline in character, underscoring the urgent need for all stakeholders to adopt a more serious approach to building national character (Ni Putu Suwardani, 2020).

The moral degradation observed among Millennials and Generation Z in contemporary times represents a significant issue that requires continuous improvement (Nudin, 2020). Instances of disrespectful behavior toward parents and teachers are on the rise (Yulizha et al., 2023). This trend is accompanied by increased brutality, violence, widespread dishonesty, and the normalization of deceit (Nuraeni & Yahya, 2021).

Al-Ghazali, a prominent Muslim scholar, emphasized that character education within the family begins with exemplarity, which must be demonstrated by parents as the primary educators within the household (Al-Ghazali, n.d.). After setting an example, parents need to teach habituation to their children. Al-Ghazali's method of habituation was demonstrated through *mujahadah* and *riyadlah nafsiyah* (perseverance and mental training) (Kulsum, 2023). Moral education through habituation plays a crucial role in shaping a child's character (Saepuddin, 2019).

Similarly, Nasih Ulwan (1995) asserted that character education within the family environment is an essential element that must be instilled in a child's soul (Ulwan, 1995). This process aims to nurture children into individuals with good morals (*akhlaq*) and sound beliefs (*aqidah shohihah*). According to Nasih Ulwan, the primary goal of character education in the family is to instill proper beliefs and moral behavior. Parents should introduce children to the principles of lawful (*halal*) and unlawful (*haram*) actions and teach them to perform worship when they reach the age of seven (Ulwan, 1995). Faridi proposed that character education should not only focus on values such as responsibility, discipline, and honesty but must also be grounded in divine values (*rabbani*) (Faridi, 2020). This approach establishes a strong spiritual foundation for the child's character, fostering faith, piety, and an awareness of God's omnipresence in their lives.

According to Ibn Miskawaih, character education should also originate within the family environment (Salim et al., 2022). Ibn Miskawaih outlined four key aspects of character formation. The first is the natural approach, in which character education is directed toward perfection through natural methods employed by the educator (Miskawaih, 1994). Second, the formation of habits (Farida & Makbul, 2023; Puspika Sari, 2023). Third, the use of training techniques (Salim et al., 2022). Finally, as a last resort, light punishment may be employed as a method to shape characters (Salim et al., 2022; Mubin, 2020).

One prominent Indonesian Muslim scholar who has discussed character education is Haji Abdul Malik Karim Amrullah, widely known as Buya Hamka. Buya Hamka's teachings on character education remain highly relevant and are still essential to society today. His thoughts on character education for children within the family reflect a unique perspective that aligns seamlessly with Indonesian culture. Buya Hamka emphasized character values rooted in Islamic teachings and Indonesian cultural traditions, making them easier to understand and accept by the predominantly Muslim Indonesian society.

Buya Hamka was known for his profound understanding of Islam, particularly the Qur'an and the moral values of a Muslim. According to his son, Irfan Hamka, Buya Hamka possessed comprehensive knowledge in guiding, educating, and serving as a role model for his children. He integrated morality, ethics, and spirituality into character education, offering a holistic approach to shaping a child's character. His perspective emphasized not only social aspects but also the importance of nurturing a religious soul. Buya Hamka underscored that the family is the primary educational institution, significantly influencing a child's growth and development in forming their character (Hamka, 2016).

According to Buya Hamka, the urgency of family education in shaping a child's character lies in the central role of the parents. Parents bear the responsibility of instilling moral values such as respect, honesty, and compassion. He argued that a family that instills character in children based on these moral values lays the groundwork for producing a high-quality society with a noble character.

Among the methods of character education for children, Buya Hamka emphasized role modeling, habituation, effective communication, rewards, and punishment. According to Buya Hamka, role modeling is the most fundamental approach to instilling character in children. Through role modeling, habitual behaviors are naturally formed over time. Effective and continuous communication between parents and their children is also essential. Through good communication,

character formation can proceed effectively. Furthermore, parents may provide rewards or sanctions to their children as part of their character-building process.

Several studies have explored Buya Hamka's perspective on character education, including Amiruddin MS (2023), who examined the character of reverence towards God and proper conduct towards fellow beings (Amiruddin MS, 2023). Naurah Luthfiah et al. (2023) analyzed family education related to the responsibilities of children towards parents, siblings, husbands towards wives, and wives towards husbands (Luthfiah et al., 2023). Siti Maryam (2019) discussed Buya Hamka's concept of character education encompassing religious, biological, psychological, and sociological dimensions (Maryam, 2019). Siti Noor Athiyah Inayati et al. (2020) explored Buya Hamka's emphasis on values such as religiosity, trustworthiness, friendship, independence, hard work, responsibility, honesty, democracy, tolerance, appreciation of achievements, patriotism, courage, and social care (Noor Athiyah Inayati et al., 2020). Yuli Kusumawati (2019) identified character values in Buya Hamka's teachings as love, hope (*raja'*), reliance on God (*tawakkal*), sincerity (*ikhlas*), and patience (*sabar*) (Kusumawati, 2019). Gelar Reka Putra, Ayuhan, and Mahmudin Sudin (2021) discussed Buya Hamka's view of family education as an interactive process between parents and children, where parents bear the responsibility of raising, nurturing, educating, and teaching Islamic values.

Despite these contributions, research focusing on the urgency and methods of instilling character education according to Buya Hamka remains limited. Therefore, this study aims to address two main objectives: the urgency of character education for children within the family according to Buya Hamka, and the methods of instilling character in the family environment according to Buya Hamka. Thus, the research question formulated is: What is Buya Hamka's concept of character education for children within the family environment?

II. METHODS

This study adopts a qualitative approach using a library research methodology. This approach emphasizes the interpretation and relevance of the literature content to answer the research questions. A qualitative library research method aims to explore and analyze textual data. To collect research data, the researcher utilized library sources or written works, including books, journals, and relevant general articles (Syafitri et al., 2021).

The data sources in this study consist of primary and secondary sources (Haryono, 2023). Primary sources include works by Buya Hamka, such as *Tasawuf Modern*, *Falsafah Hidup*, *Lembaga Hidup*, *Lembaga Budi*, *Kesepaduan Iman dan Amal Sholih*, *Prinsip Kebijaksanaan dan Dakwah Islam*, *Penuntun Jiwa*, *Buya Hamka Berbicara Tentang Perempuan*, *Dari Lembah Cita-Cita*, *Akhlaqul Karimah*, *Pribadi Hebat*, and *Pemikiran dan Perjuangan Hamka dalam Pendidikan*. Secondary sources include books discussing Buya Hamka, such as *Ayah* by Irfan Hamka, *Pemikiran dan Perjuangan Hamka dalam Pendidikan*, Buya Hamka's biographies, and journals analyzing Buya Hamka's character education. Additionally, other supporting references include books on character education, *Pendidikan Karakter Al-Ghazali* (Kitab Ayyuhal Walad), and *Tarbiyatul Aulad Fil Islam* by Nasih Ulwan.

The data collection technique employed in this study is the documentation method. The researcher chose this method because it is highly suitable for studies that require a literature review to examine data in the form of notes, documents, transcripts, books, and journals. Data were collected from selected sources, including primary books, journals, previous research findings, and supporting books relevant to the research topic.

The data analysis technique used in this study is content analysis (Sari, 2020). Content analysis is utilized to analyze qualitative data, such as texts and documents. Using this method, the researcher examines literature sources by reading, segmenting, analyzing, and coding written documents—including articles, journals, books, and transcripts—that contain points aligning with or relevant to the research objectives.

Additionally, the researcher employs content analysis by comparing the analysis results from various literature sources to ensure the consistency and relevance of the findings. Specifically, the literature analyzed includes works by Buya Hamka and scholarly journals related to his character education philosophy. The researcher compared the content of Buya Hamka's books with scientific journals discussing character education. The purpose of this analysis is to obtain accurate data. An easy way to comply with the conference paper formatting requirements is to use this document as a template and simply type your text into it.

III. RESULTS AND DISCUSSION

RESULT

A. *The Urgency of Character Education in the Family Environment According to Buya Hamka*

Buya Hamka believes that every child is born in a state of *fitrah*, in accordance with the Islamic perspective. However, he also emphasizes that the direction of a child's growth and development is greatly influenced by the family environment and the place where the child grows and develops. Therefore, Buya Hamka stresses that the family is the primary foundation for instilling a child's character (Hamka, 2021).

Buya Hamka explains that the family is one of the places where a child spends the majority of their time, especially in the early stages of life. Hence, character education should be implemented from a very young age. This implies that the values of character instilled early in life tend to become deeply ingrained and have a significant impact on the child's growth (Hamka, 2017).

According to Buya Hamka, character education within the family environment is critical. This is because the family is the first place where a child is born and where the child undergoes their developmental stages. Buya Hamka believed that the family environment is the primary setting for children to receive their first educational experiences. The family serves as the foundational institution in shaping a child's character and morals (Hamka, 2018).

Buya Hamka emphasizes that character education must begin within the family environment because the family is the first school (madrasah) for the child. Children begin their learning journeys in the family environment. Parents are the child's first educators and role models. Buya Hamka believes that, through the family environment, children learn from their parents through examples, advice, daily behavior, words they hear, and the cultural and moral values instilled within the family. The family serves as the foundation, providing strong and solid groundwork for the child's character development. Therefore, it is crucial for parents to fully understand their role as the primary educators of their children (Hamka, 2021).

The instillation of character education is of paramount importance. Buya Hamka, who focused on education, emphasized that character education should begin at an early age. One of the crucial aspects of this process is the role of the head of the family, the father. According to Buya Hamka (2021), the father plays a central role in shaping the character of the child (Hamka, 2021). He draws an example from the story of Luqman in the Qur'an, who instilled Islamic values in his children. The story of Luqman can serve as a valuable lesson and guide for fathers in teaching character to their children (Hamka, 2018).

According to Buya Hamka, when the upbringing in the family environment is good, the child will develop a good character. Conversely, if the family environment is flawed, it will negatively impact the child's character. This highlights the crucial role of parents as the primary educators in the family (Hamka, 2022).

Parents play a fundamental role in shaping the child's characteristics within their homes. Buya Hamka stresses that the father is the most important educator in the family. This is because the father has the responsibility of leading and nurturing his household into a good family life. The family, including the wife and children, is the focus of character development. As the head of the family, the father is tasked with being an imam who protects himself, his wife, and his children from the torment of the Hellfire. Children should be taught to recognize what is good and what is bad. This responsibility falls on the parents as the primary educators (Hamka, 2017).

According to Buya Hamka, in order to create a generation that is devout and righteous, the process must begin with a husband and wife who are both faithful and righteous (Hamka, 2017). As believers, the head of the family must be able to protect himself from the punishment of Hellfire. The father is then obliged to protect and guide his wife and children to prevent them from falling into temptation and sin (Hamka, 2022). This responsibility is crucial because the parents bear the primary responsibility for their children's upbringing.

Buya Hamka's concept of character education in the family environment emphasizes that parents have a significant responsibility toward their children. This includes the responsibility of nurturing, educating, providing, and imparting Islamic values; guiding children in their social lives; teaching discipline; and making children aware of the importance of time. According to Buya Hamka, it is vital to study and understand good family education to avoid going astray in family life (Hamka, 2016).

Buya Hamka explains that parents have an essential role in carrying out character education for their children. Parents are obliged to develop their children's potential. They cannot solely delegate this responsibility to educational institutions, as parents also play a central role in educating their children (Hamka, 2021).

The role of parents as the primary role models for their children is one of the most important aspects in educating a child's character. According to Buya Hamka, parental exemplification is the most effective method of instilling character in children. Children tend to imitate what they see and hear from their parents. Therefore, Buya Hamka emphasized that the role of parents as educators should not be underestimated. This is because parents have the responsibility and an active role in raising their children (Hamka, 2017).

Religious education that begins within the family environment is the foundation of character development. According to Buya Hamka, the family is the place that can provide safety and comfort for their children. Therefore, parents must be

aware of the importance of instilling character in their children from an early age while at home. Through a harmonious family environment, this can have a positive influence on the children's growth and development. This clearly shows that the family is the foundation for shaping a child's character (Hamka, 2021).

According to Buya Hamka, character education applied at home is a positive path that parents must take. This is because the family environment serves as a stronghold that can protect children from external negative influences coming from the outside. By instilling strong character values in the family environment, children will be equipped to become resilient individuals who can face the challenges of the times (Hamka, 2018).

The ultimate goal of character education is to shape a noble and cultured generation. According to Buya Hamka, character education in the family environment is crucial for shaping well-mannered and civilized characters. This is because the family is the main forum and a solid foundation for shaping a child's character (Hamka, 2021).

B. The Methods of Character Education for Children in the Family Environment According to Buya Hamka

Buya Hamka refers to one of the verses of the Qur'an regarding methods of da'wah (Islamic preaching) and teaching children. This can be found in Surah An-Nahl, verse 125, which means:

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has gone astray from His way and He is most knowing of who is guided."

In his Tafsir Al-Azhar, Buya Hamka explains that this verse contains the meaning of three methods of teaching and educating children. First, wisdom, which involves clear, noble thoughts, and a pure heart. Second, good teachings and messages provided in the form of advice. Third, engaging in discussions in a positive manner.

According to Buya Hamka, first, an educator—in this case, the parents in family education—is instructed to always have a clean and pure heart, as well as clear and noble thoughts (Hamka, 2017). This is encouraged so that the process of education in the family environment can proceed smoothly and with affection.

Second, parents need to provide the best advice to their children (Hamka, 2016). The advice should be delivered with affectionate and meaningful words so that children can receive it well and internalize it.

Third, parents should engage their children in discussions. This is important so that children feel heard in their arguments and have the right to express themselves. During the discussions between parents and children, an emotional connection can be formed, which will influence the child to develop good communication habits with their parents (Hamka, 2016).

Through good communication, a strong relationship can be established between parents and their children. This will make children more obedient to their parents and avoid rebellious behavior. Children will be more receptive to the advice of their parents, and conversely, parents will find it easier to instill character in their children from an early age.

According to Hamka, character emerges through habits and changes within the educational process (Hamka, 2016). Character education occurs through family education because the family is the primary foundation for instilling character values in children. Parents, as the primary educators, must implement good habits at home.

Buya Hamka views Islamic methods of educating children as natural methods. The natural method is derived from the instincts that children naturally possess. Additionally, there is the riyadhoh (spiritual discipline) method, the role model method, as well as the methods of punishment and praise (Hamka, 2021).

Hamka states that a child at the age of 7 should be encouraged to pray. If, by the age of 10, the child does not want to perform prayers, they should be lightly disciplined (Hamka, 2021).

Hamka (2017) also believes that parents must set a good example for their children and make them accustomed to performing good deeds. The methods that can be applied in character education, according to the discussion in Tafsir Al-Azhar, include methods of command, prohibition, motivation (targhib), fear (tarhib), storytelling, habituation, and role modeling.

DISCUSSION

C. The Urgency of Character Education for Children in the Family Environment

From the explanation above, it can be understood that, according to Buya Hamka, the most important character education for children starts in the family environment. This is because a child's education is first experienced within the family (Hamka, 2016). Therefore, the family plays a central role in providing education to children, especially character

education, which should be instilled from an early age. This is in line with the explanation of Nasih Ulwan (2006), who stated that education within the family plays a crucial role in instilling children's character (Ulwan, 2006).

According to Buya Hamka, the most important character education must begin in the family environment. Family education is the main foundation for instilling children's character. This is in line with the research conducted by Istianah Masruruoh Kobandaha, who stated that character education must start from the family because the family is a strong foundation for instilling children's character (Kobandaha, 2019).

Faridi added that character education in the family environment is the primary foundation for shaping a child's personality. According to Faridi, character education must begin within the family environment because the family is a miniature of society. In the family environment, children will be taught moral values such as courtesy and respect for others (Faridi, 2020).

Buya Hamka emphasized that character education starts in the family environment, specifically by the father and mother (Hamka, 2021). This shows that the father and mother are the first figures that children encounter when they are born. Children will experience their growth and development alongside their parents. Therefore, it is important that character education be first taught by the parents at home. This is in accordance with the thinking of Ibn Miskawaih, who stated that character education must begin in the family environment because fathers and mothers play an essential role in instilling children's character (Miskawaih, 1994).

As explained by Buya Hamka, parents play an important role in carrying out character education for children. This is because parents have a duty to develop their children's potential. This is in line with the research conducted by Laili Syarifah et al., which states that the role of parents is a key point in instilling children's character at home. Parents are not only responsible for educating their children but also for developing their children's potential (Syarifah Laili, Latifah Nur, Puspitasari, 2021).

Buya Hamka explains that the importance of character education should begin at an early age within the family environment, as the family plays an active role in instilling values of character from an early age. Of course, instilling character early on tends to make it easier to be internalized and will influence the children's growth. This is in line with the thinking in the research by Juarman et al., which states that parents have a role and responsibility in educating their children's character in the family environment. The responsibility of educating a child's character begins when the child is still young (Juarman et al., 2020).

According to Buya Hamka, the family is the first school for children. This is because children begin their first learning experience within the family environment. Children learn from what they observe and hear during their upbringing. This is consistent with the explanation in the research by Zubaidah Lubis et al., which states that the family is the first place for children to begin their learning period. The family is the main environment that shapes a child's personality (Lubis, Zubaidah et al., 2023).

Parents play a very fundamental role in shaping a child's character at home. According to Buya Hamka, the father is the most important educator in the family environment. This is because the father has the responsibility for leading and building the household into a good family life. This statement aligns with the explanation from Siti Lailiyah's research, which explains that the father figure plays a key role in instilling children's character. The importance of a father's education for a child begins when the child is still young (Lailiyah, Siti, 2018).

The role of parents as primary role models for children is one of the key points in educating children's character. According to Buya Hamka, parental role modeling is the most effective way to instill character in children. Buya Hamka's view is in line with Nasih Ulwan's perspective, which states that role modeling is the most effective way to shape a child's personality in daily life (Ulwan, 2006).

According to Buya Hamka, the character education applied at home is the right path that parents must follow. This is because the family environment is a place that can shield children from negative influences from the outside. This statement aligns with the research conducted by Nur Aeni's research, which states that character education is the main path parents must take to instill their children's character at home (Nuraeni & Yahya, 2021).

D. Character Education Methods According to Buya Hamka

One of the methods taught by Buya Hamka for character formation is found in the *Tafsir Al-Azhar* in Surah An-Nahl, Verse 125. In this *Tafsir*, Buya Hamka explains that this verse contains the meaning of methods for teaching and educating children in three ways. First, wisdom, which involves clear thoughts, noble intentions, and a pure heart. Second, teachings and messages should be provided in the form of advice. Third, discussions should be conducted in a good manner (Hamka, 2015).

Buya Hamka also mentions several methods of character formation, including the methods of riyadhoh, role modeling, habituation, punishment, and praise (Hamka, 2021). These methods, as taught by Buya Hamka, align with Al-Ghazali's explanation of methods for character formation (Saepuddin, 2019).

According to Al-Ghazali, the first method for character formation that can be used is the method of role modeling. The role-modeling method must first be carried out by parents as role models for their children. After providing a good example to children, the second method is to teach them to develop good habits. Parents should habituate their children to do good things (Saepuddin, 2019).

The methods formulated by Buya Hamka also align with the character education methods outlined by Ibn Miskawaih. Ibn Miskawaih, a prominent figure in discussing children's character education, formulated methods used to form

children's characters. Some of the methods formulated by Ibn Miskawaih include the development of habituation, training, and punishment (Miskawaih, 2004).

Furthermore, Buya Hamka's character-formation methods bear some similarities to those formulated by Al-Ghazali, Nasih Ulwan, and Ibn Miskawaih. However, there is a concept unique to Buya Hamka's method formulation, which includes three steps that parents can take to shape their children's character. The first step is to have a pure and clean soul when instilling character in children (Hamka, 2021).

According to Buya Hamka, parents must have a clean soul when serving as educators who instill character in their children. The second step involves the method of giving advice. Parents, with a clean soul, should give advice to children while also providing role models and habituating children to speak and behave well (Hamka, 2021).

The third step is the method of discussion. In this method, parents should frequently engage in discussions with their children. Through the activity of discussion, children will develop an emotional bond with their parents. This helps children feel closer to their parents and feel more heard. Through this method, children can develop the wisdom to accept and listen to advice from their parents (Hamka, 2017).

From the above explanation, it can be concluded that Buya Hamka's formulation of character education methods is in line with the ideas of Al-Ghazali, Nasih Ulwan, and Ibn Miskawaih. However, Buya Hamka adds a unique element to character formation, which involves three steps, as outlined above. These three steps serve as an addition to and complement the character education methods of Al-Ghazali, Nasih Ulwan, and Ibn Miskawaih.

IV. CONCLUSIONS

The most important aspect of character education for children begins within the family. This aligns with Buya Hamka's view that parents are the main figures in family education and play a central role in shaping the character of their children. From the moment a child is born, they undergo growth and development within their home. Therefore, the first education children experience is from their family environment. The importance of character formation starts within the family. The role and responsibility of parents have a significant influence on the growth and development of their children. Buya Hamka emphasized that family education is the primary foundation for guiding children to have an Islamic, strong, and solid personality. The family is a group of individuals responsible for instilling character in children from an early age. The family is the first place where children begin their growth period. Therefore, the role of the family is a very important aspect in carrying out character education at home.

The methods of character education for children within the family, as formulated by Buya Hamka, include role modeling, advice, training, habituation, discussion, and punishment. The most important aspect before implementing these methods is, according to Buya Hamka, that parents must have a clean and pure soul when carrying out character-building methods. There are three steps in the method of instilling character in children:

First, according to Buya Hamka, character formation begins with the parents. Therefore, parents must have a clean soul as educators within their families. Second, parents are obligated to give advice to their children, especially when the child enters puberty. At this stage, the attention and affection of the parents are crucial. Third, parents should frequently engage in discussions with their children. This is done so that the child feels increasingly close to their parents.

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