

## Expert Consensus on Educational Concepts according to Hamka and its Alignment with Practices in Malaysia

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### Abstract

*Education is crucial in shaping human character and behavior. Many scholars, including Hamka, a renowned scholar in Indonesia, have educational views. This article aims to identify elements in the concept of education according to Hamka, to identify the position of elements in the domain of educational concepts based on Hamka's view, and to elucidate educational practices in Malaysia through the lens of Hamka's educational concepts. This study that employs the fuzzy Delphi method has gained approval from 22 experts in the field of education, in both public and private sectors including university lecturers. Data analysis results showed that the experts accepted all these elements through the expert consensus value above 75%, the threshold value ( $d$ )  $\leq 0.2$ , and the fuzzy score ( $A$ )  $\geq$  a - cut value = 0.5. This study has significant implications for educators and students, drawing upon Malaysia's educational system to drive educational transformation by incorporating Hamka's educational principles.*

**Keywords:** Expert Consensus, Educational Concepts, Hamka

## INTRODUCTION

Constructing a comprehensive concept of education that encompasses all aspects of life is not an easy task. Each scholar has their views on presenting the most suitable educational concept. As one of the renowned scholars with far-reaching views, Hamka's perspective often garners attention in Malaysia, Indonesia, and other Asian countries. For this purpose, Hamka's views on education need to be used as a guide to develop a comprehensive educational concept for a country. Approval from experts is crucial because based on their agreement, educators and students can determine priorities in constructing the desired educational concept. For this purpose, the Fuzzy Delphi Method (FDM) is used. The Delphi method is an approach widely used and accepted in gathering data for a study based on the consensus of a group of experts on a particular issue being studied (Zanariah Ahmad, Mohamad Muhidin Patahol Wasli, Mohd Salihin Hafizi Mohd Fauzi, Mohd Ridhuan Mohd Jamil, & Saedah Siraj, 2014). The strength of this method lies in producing a variety of techniques for obtaining empirical data such as the Fuzzy Delphi method (FDM). FDM is a measurement method conducted by modification based on the Delphi method introduced by Kaufman and Gupta in 1988. FDM is a combination of fuzzy set ranking and the Delphi method (Yusop, 2013). This means that FPM is not a new approach because it is based on the classical Delphi method where respondents involved must consist of experts knowledgeable in a field relevant to the study context.

## Problem Statements

Education is a fundamental necessity for human beings as it enhances the quality of human resources, thereby facilitating the realization of the nation's aspiration to foster an intelligent and prosperous society (Paramita et al. 2016). Furthermore, education serves as a means to foster personal maturity (Miskawati 2019). Schools play a pivotal role in nurturing individuals and concurrently serve as platforms for assessing intellectual intelligence, thereby fostering competitive abilities (Taufik, 2019). Education plays a crucial role in fostering positive social development, impacting various aspects of personal, societal, and national growth, both directly and indirectly. In today's era of globalization, the ability to keep pace with advancements in science and technology is increasingly vital for individuals and society as a whole. The effectiveness of education depends on the

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comprehensive performance of all its components, aiming to fulfill its objectives. To achieve this, learning activities must be conducted extensively to yield high-quality outcomes. It is noteworthy that educational failures, such as dropout rates, are not solely attributed to students but also stem from other factors, including learning difficulties and situational challenges. Sometimes, students and teachers attribute these failures to parental involvement, thus underscoring the need for a collaborative approach among all stakeholders in the educational process (Panagiotis Giavrimis & Efstratios Papanis 2008; Idoga and Kazoure, 2022).

The 21st-century digital era's rapid technological advancement has negatively impacted children's moral development. They are unwilling to interact with their surroundings because they are overly devoted to their devices, laptops, or televisions (Sugiarto & Farid 2023; Zhang and Cherng, 2024). An ongoing issue in schools is the prioritization of academic knowledge and skills, such as science and math, at the expense of character values like cooperation, honesty, and a sense of duty. Some argue that civics and religious education are indispensable as they are the primary avenues for internalizing values that shape morals, ethics, and character. This assertion is reasonable given the consistent emphasis on morals, manners, and character in religious and civic education. However, it is crucial for students to acquire subject-specific skills, including moral and ethical principles. The learning of science, for instance, can contribute to the development of virtues like morality, honesty, and other admirable traits (Zubaidah, 2011; Nie, 2023; Zhou and Wu, 2023). Hamka emphasizes character development as the essence of education. Personal education, according to Hamka, is a type of Islamic education. This is consistent with the Muslim worldview, which holds that to actualize a fully realized human being, mature individuals with all their human potential and actualization are required. From Hamka's perspective, generational character is viewed as having moral, religious, social, racial, and cultural characteristics. The concepts of Hamka can serve as a model for the present generation on how to be imaginative, morally upright, competitive, and honest to fulfill their ultimate ambition of being secure in this life and the next.

Most people in Malaysia are followers of Islam. However, not all aspects of national life in the country are based on Islamic teachings. For example, the education system in Malaysia predominantly follows Western models rather than Islamic educational principles. Similarly, the national governance and political systems in Malaysia do not strictly adhere to Islamic principles.

Hamka presents an original idea for education, and given his esteemed stature as an academic, it merits consideration when developing an instructional model. However, the lack of consensus among professionals in the field regarding the Hamka education concept underscores the need for further research to reach a consensus.

### **Research's Objectives**

This study aims:

Identifying elements in the concept of education according to Hamka

Identify the position of elements in the domain of educational concepts based on Hamka's view

To elucidate educational practices in Malaysia through the lens of Hamka's educational concepts.

### **HAMKA'S BACKGROUND**

Haji Abdul Malik Karim Amrullah, commonly known as HAMKA, was born in Minangkabau on February 17, 1908, corresponding to 13 Muharram 1362 AH in the Hijri calendar. Upon his return from Mecca in 1906, his father, Sheikh Abdul Karim bin Amrullah, also known as Haji Rasul, was a leader of the *Islah* Movement, known as *tajdid* in Minangkabau. His nickname, 'Buya,' is derived from the Arabic words 'Abi' or 'Abuya,' which signify a highly esteemed person or father figure. In addition to Nahdlatul Ulama and Muhammadiyah, the largest Islamic religious organizations in Indonesia, HAMKA leads other significant Islamic groups. He serves as the head of the Indonesian Ulama Council. This study will explore the role and impact of HAMKA in Southeast Asia (Muhammad Ainun Najib, 2018). As a scholar with the mentality of always increasing his thinking skills, he created several notable works, one of which is concerned with morals.

Education according to Hamka aims to cultivate individuals who are free in thought, grounded in religious values. Religion serves as a motivating force, inspiring individuals to pursue knowledge. Through knowledge,

individuals gain a deeper understanding of their religion, allowing them to align their actions with its values. The ultimate goal of education is to shape the human personality into one that is virtuous and noble. Hence, the purpose of education is to instill in individuals the desire to seek the pleasure of God and develop a sense of noble conduct. The educational process is intended to imbue children with the right character, noble virtues, and a reverence for God (Hamka, 1984).

## DESIGN OF THE STUDY

This study used a modifying of the technique model Fuzzy Delphi introduced by Murry et al. (1985) and developed by Kaufman & Gupta (1998) which is a combination of set theory fuzzy and the Delphi technique. This shows that Fuzzy Delphi is not a new technique instead, it is an instrument ‘improves’ existing Delphi techniques. Fuzzy Delphi Method (FDM) is a combination of two concepts: the Delphi method and fuzzy logic. The Delphi method is a structured communication technique used to gather opinions from a panel of experts. It aims to achieve a consensus or convergence of opinions on a particular topic. The process typically involves several rounds of questionnaires or surveys, with feedback provided to participants after each round. Participants can then adjust their opinions based on the information received, and the process continues until a consensus is reached. Fuzzy logic is a mathematical framework that deals with uncertainty and imprecision. Unlike classical (binary) logic, which deals with true/false values, fuzzy logic allows for degrees of truth, representing uncertainty in a more nuanced way. It is particularly useful when dealing with vague or ambiguous information.

Fuzzy Delphi, therefore, combines the iterative and consensus-building approach of the Delphi method with the ability to handle uncertainty and imprecision using fuzzy logic. This integration allows for a more flexible and adaptive decision-making process, especially when dealing with complex or ill-defined problems where precise information may be lacking. Fuzzy Delphi can be applied in various fields such as decision-making, forecasting, and expert systems to handle uncertainty and capture the subjective judgments of experts in a more nuanced manner. In addition, specialists were allowed to voice their initial ideas without being constrained by the viewpoints of other participants.

**Table 1. Comparison between Fuzzy Delphi and Delphi Method**

Fuzzy	Methodology	Weakness and strength
Traditional Delphi Method	Each round, the expert replies are statistically analyzed and shared with them for their evaluation in order to create the questionnaire for the following round. After further analysis of the responses, the process is repeated until convergence.	<ul style="list-style-type: none"> <li>· Gathering expert opinions takes more time.</li> <li>· The survey is expensive because it is repeated.</li> <li>· The survey recovery rate is low.</li> <li>· This approach preserves expert anonymity</li> <li>· It is simple to misunderstand expert opinions and reach a consensus.</li> </ul>
Fuzzy Delphi Method	Fuzzy numbers are used to statistically analyze the expert responses in each round. The difference between each expert's value and the mean value derived from all of the experts is determined by a fuzzy statistical analysis, which is then shared with the experts for review. The reviews from experts are examined, and this procedure is repeated until the result converges on a logical resolution.	<ul style="list-style-type: none"> <li>· Experts can more effectively express their opinions, ensuring the consistency and completeness of the group opinions because it accounts for the fuzziness that cannot be avoided during the survey process.</li> <li>· Shortens survey times, which lowers costs by reducing the number of surveys.</li> <li>· Improves questionnaire recovery rate.</li> </ul>

The following steps are included in the algorithm of the Modified Fuzzy Delphi Method:

- a) Finding a suitable spectrum for language expression fuzzification (a.
- b) Fuzzification of the importance level assignment.
- c) A fuzzy compilation of all the experts' viewpoints.

- d) A statistical analysis comparing each expert's viewpoint to the average opinion of all the experts.
- e) Reconfirming and amending the prior round's opinions.
- f) Aggregated fuzzified values are defuzzified.
- g) Deciding on the threshold value and vetting significant factors.

**RESEARCH FRAMEWORK**

Figure 1 shows the study framework carried out in this study The framework was modified from the theoretical framework of Chang, Hsu and Chang (2011) to produce a systematic and perfect study.



**Sample of Study**

The sample consisted of 22 experts in the field of education, in both public and private sectors include university lecturers.

**Data Collection**

i) First Phase: Interviews

The first phase of data collection involved semi-structured interviews with five experts education lecturers. The interview protocol was prepared beforehand. The emerging themes identified from the interviews were used for developing the 'Expert Consensus on The Construction of The Main Component in Education Based on Hamka's Concept Questionnaire'.

ii) Second Phase: Distribution of Questionnaire

The 'Expert Consensus on The Construction of The Main Component in Education Based on Hamka's Concept' is made up of 18 survey questions using the 5-point Likert scale: 1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, 5 = strongly agree. Experts were asked to express how much they agreed with the assertions made. It was put together using emerging ideas that the experts brought up from the earlier round of interviews.

**Data Analysis**

There are two essential components to the FDM. To determine each expert's position on each statement, the expert responses are first translated into triangular fuzzy integers. The defuzzification procedure is then carried out to ascertain the value that represents the respondents' level of consensus.

*Triangular Fuzzy Number*

The triangular fuzzy number is helpful in the development of a linguistic scale, which is then used to convert the linguistic variables into fuzzy numbers. In this study, the following scale was used:

Linguistic variable	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
Likert scale	1	2	3	4	5
Triangular fuzzy number	(0.0, 0.1, 0.2)	(0.1, 0.2, 0.4)	(0.2, 0.4, 0.6)	(0.4, 0.6, 0.8)	(0.6, 0.8, 1.0)

Defuzzification

The ranking for each variable according to the experts' preference is then ascertained through the process of defuzzification, with the following formula:

$$A_{max} = \frac{1}{3} * (a_1 + a_m + a_2)$$

For each specialist, use the vertex method to calculate the distance between the average rij. (Chen, 2000). The distance of the two fuzzy numbers m = (m1, m2,m3) and n = (n1,n2,n3) in the count uses the formula:

$$d(\bar{m}, \bar{n}) = \sqrt{\frac{1}{3} [(m_1 - n_1)^2 + (m_2 - n_2)^2 + (m_3 - n_3)^2]}.$$

According to Cheng and Lin, 2002, if the distance between average and expert evaluation data is less than 0.2 threshold, then all experts are considered to have reached consensus.

RESULTS AND DISCUSSION

Table 2. Items for the Educational Concepts Based on Hamka's View

A1	80 percent focus in education is on the afterlife, while 20 percent on the world
A2	In education, there is greater power than man
A3	Religious education is very important even in general schools
A4	Religious curriculum is indispensable throughout the country
A5	The main purpose of education is to educate the personal
A6	Teaching without education can damage a nation

The items position, Fuzzy score, experts consensus and ranking are shown in Table 4.

Item	Educational Concepts Based on Hamka's View	Fuzzy Score	Experts Consensus	Ranking
A6	Teaching without education can damage a nation	0.647	Accepted	1
A5	The main purpose of education is to educate the personal	0.645	Accepted	2
A1	80 percent focus in education is on the afterlife, while 20 percent on the world	0.630	Accepted	3
A2	In education, there is greater power than man	0.621	Accepted	4
A3	Religious education is very important even in general schools	0.605	Accepted	5
A4	Religious curriculum is indispensable throughout the country	0.603	Accepted	6

A6 item 'teaching without education can damage a nation that gets first position'. Teaching and educating are related concepts, but they have distinct meanings and implications.

	Teaching	Education
a)	Teaching generally refers to the act of imparting knowledge, skills, or information to others.	Education encompasses a broader process of fostering intellectual, social, emotional, and moral growth in individuals.
b)	It often involves delivering content, explaining concepts, demonstrating procedures, and facilitating learning experiences	It involves not only acquiring knowledge but also developing skills, values, and attitudes that contribute to personal fulfilment and societal well-being.
c)	Teachers are typically responsible for structuring lessons, creating learning materials, and assessing student progress.	Education goes beyond formal instruction to encompass informal learning experiences, self-directed study, and interactions with peers and mentors.
d)	Teaching can occur in various settings, including classrooms, workshops, online platforms, and informal environments.	Educators play a vital role in creating supportive learning environments, nurturing curiosity and creativity, and instilling a lifelong love of learning.
e)	While teaching focuses on the transmission of information, it may not always encompass the broader aspects of personal development or critical thinking.	Education aims to empower individuals to think critically, solve problems, communicate effectively, and adapt to a rapidly changing world.

In essence, teaching is a component of education, focusing on the dissemination of information and skills, while education encompasses a broader spectrum of personal and societal development. Effective education involves not only teaching specific subjects but also nurturing holistic growth and preparing individuals to thrive in diverse contexts. Holistic education is grounded in the belief that individuals discover their identity,

purpose, and fulfillment by forging connections with their community, the environment, and humanitarian principles like compassion and peace (Miller, R., 1991).

A5 item, 'the main purpose of education is to educate the personal' ranked 0.647. There are two factors that affect the alternation of individual events: internal factors and external factors. Internal variables, referred to as Heredity or natural factors by nativism experts, are said to influence humans from within. Heredity is the most common way to pass on certain qualities or attributes present in ancestors or close family members. These innate qualities are difficult to change, as they are tendencies or innate traits inherited from one's ancestors. Factors affecting individual behaviour include inspiration, which is the desire to pursue certain things and make decisions to fulfil individual needs (Fahmi & Hidayatullah, 2023). Shonkoff, J. P. et al. (2013), cited UNESCO views that education is defined as the process of facilitating learning or the acquisition of knowledge, skills, values, beliefs, and habits. The main purpose of education is to empower individuals, enrich societies, and advance humanity by promoting learning, personal growth, social cohesion, economic prosperity, cultural enrichment, and global citizenship. Teaching and educating are interconnected concepts, sharing common objectives, methods, and outcomes aimed at facilitating learning, promoting understanding, nurturing development, empowering individuals, and fostering a culture of lifelong learning. Both processes play essential roles in shaping the intellectual, emotional, and social growth of individuals, contributing to their overall well-being and success. Educating individuals involves a multifaceted approach that encompasses various strategies and considerations. It is critically important for fostering personal development, economic empowerment, social mobility, health and well-being, civic engagement, and global competitiveness. Education is closely linked to better health outcomes and overall well-being, as educated individuals are more likely to make informed decisions about their health, adopt healthier lifestyles, and access healthcare services. Furthermore, education empowers people to address social determinants of health, such as poverty, discrimination, and lack of access to resources, which can impact health outcomes. By prioritizing education and expanding access to quality educational opportunities, societies can unlock the full potential of individuals and build a more prosperous, equitable, and sustainable future for all.

The education system in Malaysia aims to cultivate ethics and spirituality within individuals to equip them with the necessary skills to navigate the challenges they will encounter in adulthood. This includes fostering the ability to resolve conflicts harmoniously, make judicious decisions, uphold principles in critical situations, and demonstrate courage in doing what is right. Furthermore, the education system endeavors to cultivate compassionate individuals who actively contribute to the well-being of their communities and the nation. More projects and group-based tasks will be implemented to enhance students' high-level thinking skills and their ability to work effectively both as individuals and within groups. Additionally, more community-based and cross-school activities will be organized to facilitate interaction among individuals from diverse backgrounds. This will provide students with increased opportunities to build self-esteem and pursue their interests across academic, vocational, and technical streams.

A1 item '80 percent focus in education is on the afterlife, while 20 percent on the world' ranked 0.630. In contrast, secular educational systems typically prioritize worldly knowledge, including academic subjects such as mathematics, science, literature, history, and practical skills relevant to daily life, career readiness, and civic engagement. These educational systems often aim to provide students with a broad-based education that prepares them for success in the secular world. In Islam, education about the afterlife often includes moral and ethical instruction aimed at guiding individuals' behavior and shaping their character in accordance with religious teachings. Concepts such as judgment, reward, punishment, salvation, and spiritual growth may be explored to encourage adherence to religious principles and values. For many believers, education about the afterlife provides comfort, solace, and hope in the face of mortality and existential uncertainty. Belief in an afterlife often provides reassurance that death is not the end and that there is meaning, purpose, and continuity beyond physical existence. Islam, as a revealed religion, emphasizes both life in this world and the afterlife. It does not solely concentrate on one aspect (Langgulong, 1989). Islam emerged during a time of poverty and confusion, where people struggled to distinguish between true worship and idolatry, and their circumstances were constantly worsening. Despite these challenges, believers seek happiness above all else in life. This is because life on earth serves as a bridge to the afterlife. Therefore, it is important for individuals to utilize their

capacity for reasoning to the fullest extent, particularly in navigating the trials of life, as reasoning is a gift from God. (Nurul Istiqamah M.Z et al. 2022).

The construction of character through Islamic Education Curriculum in Malaysia is evident in its goal, which is to nurture civilized and virtuous individuals based on the teachings of the Quran and al-Sunnah, enabling them to contribute to their community and nation. This aligns with the essence of Islamic Education, which can be understood as the guidance provided by an individual to a protege with the aim of instilling the qualities of a Muslim personality. When viewed from the perspective of educators, their role extends beyond merely imparting knowledge; they carry the responsibility of fostering the human capital of their students, as implied by the very essence of education itself.

A2 item 'in education, there is greater power than man' who is Allah. In Islam, Allah is believed to be the creator and sustainer of the universe, possessing absolute authority and sovereignty over all creation. Muslims consider Allah to be the ultimate source of power and the ultimate arbiter of all affairs. Allah is believed to be all-powerful (Almighty), possessing limitless power and control over all aspects of existence. According to Islamic, nothing occurs in the universe without the will and permission of Allah. Islamic theology attributes numerous qualities to Allah, including wisdom, justice, mercy, and compassion. Muslims believe that Allah's power is always exercised in accordance with these attributes, ensuring justice and fairness in His actions. Muslims also believe in predestination (Qadr), which is the concept that Allah has predetermined everything that will happen in the universe. This includes all events, actions, and outcomes, whether they are perceived as good or bad by humans. However, this belief in predestination does not absolve humans of their responsibility or free will. Instead, it is understood that Allah's knowledge and decree encompass all possibilities, and human choices are still meaningful within this framework. While Muslims believe that Allah has preordained everything that occurs in the universe, including human actions, this does not negate the concept of free will or the responsibility of individuals for their choices. In Islamic discourse, divine guidance is greatly needed in understanding various secrets and mysteries regarding the aspect of theodicy. Reliance solely on rational sources and the natural world is insufficient in providing answers to these complex questions. Islamic teachings educate that all goodness and evil, pleasure and hardship, are tests from Allah. All these tests are crucial to test the faith, steadfastness, and obedience of humans to the commands of Allah SWT. From another perspective, all goodness and evil, pleasure and hardship are secrets or contained within the wisdom of Allah that may not be comprehensible by ordinary humans. All the secrets and mysteries of divinity, including the discussion of theodicy, are for humans to realize their shortcomings before Allah (Wan Mohd Fazrul Azdi bin Wan Razali, 2023).

The Islamic education curriculum in Malaysia typically encompasses fundamental aspects of Islam such as creed, Sharia, and morality. The methods of teaching and learning employed typically take three forms: lecturing (lectures), rote learning, and halaqah. These methods are drawn from the teaching practices of the Prophet, his companions, and scholars throughout history. Islamic education in Malaysia is given special emphasis and is integral to all educational components, including curriculum, assessment, and evaluation. They are designed and implemented with the aim of reinforcing faith in the absolute power of Allah. The objective is to cultivate a balanced human capital and to nurture exemplary character and identity, particularly among Malay youth. Virtues rooted in the fundamental tenets of Islam are integrated into all subjects, teaching, and learning activities, aligning with the ideals of the National Philosophy of Education (FPN) and contributing to the advancement of Islamic education. These practices and implementations are justified as Islamic education forms the core aspect of a Muslim's life, serving as a fundamental policy and guiding principle for the holistic development of Islam (Ahmad Munawar Ismail et al. 2012).

A2 item 'religious education is very important even in general schools' ranked 0.621. The importance of religious education in general schools is a topic that can spark debate and varies significantly depending on cultural, legal, and philosophical contexts. However, it is important to note that the inclusion of religious education in general schools can raise complex legal, political, and pedagogical considerations, particularly regarding issues of secularism, religious freedom, state neutrality, and parental rights. The role of Islamic education in the current era of globalization is facing big challenges, especially if it is associated with its

contribution to the formation of modern civilization and culture that is relevant to the development of science and technology (Anita Pronika, 2022). However, Islamic Religious Education is playing the role to provide guidance and direction to individuals so that they may fulfil Allah's mandate. This entails carrying out their responsibilities on earth as obedient servants of Allah SWT, adhering to His rules and will, while also serving Him. The teachings of Islam are comprehensive and inclusive, addressing all aspects of human life, both in relation to the Creator and fellow beings.

Fundamentally, Islamic religious education material is categorized into three main groups: Aqidah (belief system), Sharia (Islamic law), and morality. Morality education, a form of character education, is manifested through tangible actions. Character education involves instilling moral values through the process of understanding, appreciating, and practicing goodness. This educational process encompasses cognitive, emotional, and physical aspects, aiming to cultivate noble character traits into habitual behaviours of the mind, heart, and hands. Islamic religious education holds great importance, as it guides parents and educators in nurturing children towards physical and spiritual development, shaping their personalities in accordance with Islamic teachings. Starting from birth, this educational journey should continue through various stages of schooling, from kindergarten to tertiary institutions. In the pursuit of national educational objectives, Islamic Religious Education plays a vital role. Recognizing its significance in meeting the expectations of parents, communities, stakeholders, and contributing to national educational goals, it is imperative that Islamic religious education is provided and implemented in schools with utmost care and effectiveness (Ismiyatun, H., 2023).

Item A6 'The Religious curriculum is indispensable throughout the country' ranked 0.603. The curriculum is a comprehensive educational framework comprising various components, including detailed educational materials, recommended teaching-learning strategies, program arrangements, and activities aimed at achieving desired objectives. In Islamic Education, the curriculum encompasses articles and arrangements related to the purpose, content, materials, and methods of learning, serving as a guide for educational activities to achieve educational goals. It encompasses a range of Islamic studies, including the Qur'an, Hadith, Aqidah (creed), Akhlaq (ethics), Islamic Jurisprudence, History, and Culture. In Islamic Education curriculum, attention should be given to aspects that align with the human nature, emphasizing realism, comprehensiveness, and continuity, and catering to the needs of Muslim learners (Hermawan, Juliani, & Widodo, 2020).

In Malaysia, the goals of the Islamic education curriculum in this country are to produce knowledgeable, faithful, skilled, righteous, cultured, and morally upright Muslims based on the Quran and Sunnah, who serve as servants and stewards of Allah, adhering to piety, and contributing to the civilization of the nation and country. various aspects of understanding in Islamic education, which are primarily based on the Qur'an and Sunnah, holding universal significance for the Muslim community. Moral education in Islam emphasizes universal values rooted in faith in God, tailored to individual religious beliefs. The main area of focus in the Moral Education Syllabus is "Faith in God."

Tolerance is a key component in Islamic education, where religious individuals are encouraged to accept differences with patience and open-mindedness. This principle is exemplified in three sections: understanding Surah al-Baqarah verse 256, which emphasizes Islam as a non-coercive religion; demonstrating proper conduct towards both Muslim and non-Muslim individuals; and educating Malaysians on religious independence. Additionally, respect for the beliefs and practices of other religions is addressed under the topic of conduct towards Muslims and non-Muslims. However, there appears to be no specific section addressing ethics, philosophy, or other religious prohibitions. Overall, this aspect of Islamic education is comprised of four sections (Salleh & Abd Khahar, 2016). Based on this statement, the Islamic education curriculum should be utilized as a national curriculum due to its emphasis on promoting peace, understanding, and equality among different races.

## **CONCLUSION**

This study concludes that the educational concept proposed by Hamka has obtained approval from the selected experts. Policies and guidelines in the development of an integrated curriculum are crucial for every education system in the world, particularly in Malaysia. Having systematic policies and guidelines can assist teachers in the teaching and learning process by prioritizing and implementing necessary aspects during the sessions. The



values and pillars arranged serve as one of the strategies to make education more comprehensive. Although this concept is practiced in Malaysia, continuous research on it is crucial to ensure that this concept is understood at various levels.

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