



Hamka's Perspective on Parenting to Support Character Building: A Humanist Islamic Approach

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Abstract

This article discusses the integration of Hamka's thought and concept of Humanist Islam in the context of childcare and applies it practically to shape children's character according to Humanist Islamic values. The basic assumption of this study is that the integration of Hamka's thought and Humanist Islam offers a holistic approach to shaping children's character, recognizing their spiritual, moral, and social needs. The method used in this study is qualitative, utilizing a comparative and holistic approach as the analytical tool. The findings reveal that Hamka views the role of parents as the main key in shaping children's character. The basic concept of Humanist Islam, with its emphasis on human values, can be applied in parenting to form a balanced and ethical character. The relevance of Hamka's concept of character proves significant in dealing with the dynamics of modern children's lives. Overall, the integration of Hamka's thought and Humanist Islam provides a solid and empowering framework for shaping children's character while remaining relevant in the face of

modern life's challenges. Additionally, the concept of Humanist Islam has significant implications in childcare practices, especially within the Indonesian national education system, influencing learning methods, curriculum, and the attitudes of the educational environment. This shapes children to be quality, inclusive, and tolerant individuals. This research contributes to providing a theoretical and practical foundation for parents, educators, and related parties to understand, implement, and develop empowered parenting strategies.

Keywords: Parenting, Islamic Humanist, Character, and Holistic.

A. Introduction

The importance of parenting in character building has been emphasized by many experts and scientists. According to Erik Erikson, childhood is a very important period in the formation of an individual's identity and character (Thompson & Virmani, 2019; Spinrad et al., 2020). Childhood experiences, including parenting patterns received by children from parents, have a significant and lasting impact on a child's emotional, social, and cognitive development (Santrock, 2016:135). Positive childhood experiences, supported by good parenting, can help children develop confidence, empathy, and strong social skills. Conversely, unsupportive childhood experiences, such as authoritarian parenting or inattention, can increase the risk of behavioral problems, mental well-being, and inadequacies in interpersonal relationships in adulthood (Gershoff et al., 2017; Smetana, 2018). Effective parenting can form a strong foundation for a child's development in various aspects of his life (Friedman, 2019: 88). Therefore, a deep understanding of the concept of childcare is crucial to promote healthy and sustainable development for children and society at large.

Islam pays special attention to childcare and provides clear guidelines on the duties and responsibilities of parents. The Qur'an and Hadith underline the importance of providing good education to children and ensuring that they grow up in a supportive environment (QS. al-Luqman (31):14-15). The concept of Islamic education emphasizes the formation of individual character that reflects Islamic values. Recent studies highlight that education in Islam includes physical, emotional, intellectual, and spiritual aspects (Mokhtar et al., 2018).

However, in a modern context full of challenges and social dynamics, parenting practices are often faced with various problems that affect the final result of a child's character formation. Some specific factors that can affect parenting effectiveness

include parental work pressures, inconsistent parenting, the influence of social media and technology, and changes in family structure and cultural values (J. Smith & M. Duggan, 2020: 45). Such conditions pose challenges not only for parents but also in educational institutions where children receive adequate and supportive care for them.

In the context of Indonesia, which has a majority Muslim population, as a response to various challenges and social dynamics, it is important to see the views and ideas of one of the leading figures in the Islamic world in Indonesia, who has a broad and deep mind in understanding Islamic teachings comprehensively, namely Haji Abdul Malik Karim Amrullah, or better known as Hamka. Hamka, according to Kuntowijoyo, is one of the thinkers who succeeded in integrating Islamic religious values with Indonesian culture within the framework of the concept of Humanist Islam, which became his big idea, including the issue of parenting. Substantially, the concept of Humanist Islam refers to an understanding approach to Islamic teachings that emphasizes human values, empathy, justice, and compassion.

The importance of this approach in the context of parenting, according to Hamka, because Humanist Islam presents not only the concepts of compassion, justice, and wisdom through Islamic teachings that respect human dignity but also includes the formation of good character, a deep understanding of Islamic values, and the ability to interact with the social environment well. Humanist Islam is a concept that embraces local wisdom with universal Islamic principles, which has great relevance in the context of childcare in the modern world (S. N. Al-Attas, 2017: 123).

Based on the background, this article aims to investigate Hamka's views on parenting in the context of humanist Islam. This research is expected to provide a deeper understanding of the contribution of Hamka's thoughts in childcare practices, as well as its potential to shape the character of the younger generation, who are qualified and have noble morals in facing modern challenges. This research is built on an argument that childcare based on Hamka's thinking and the concept of Humanist Islam offers a holistic approach and a balance between Islamic and humanist values. Based on these objectives, this article specifically answers three important issues: 1) How is childcare in Hamka's view? 2) How can Hamka's conception and values of Humanist Islam be applied in childcare? 3) To what extent is the relevance of Hamka's concept of character in dealing with the dynamics of modern children's lives? By answering these three issues, this paper is expected to contribute to a deeper understanding of Hamka's views on

parenting and the extent to which these concepts can be applied in the context of modern society that continues to develop.

Literature Review

The importance of an approach that integrates religious values with a global context has gained the attention of many researchers. The results of a study by Smith et al. (2021) entitled *Parenting in the Digital Age: A Global Perspective* highlight the need for the integration of religious values in childcare to overcome the negative impacts of technology and globalization trends (Smith, 2021: 123-14). Research by Al-Attas became an important reference in the understanding of Humanist Islam. He describes Humanist Islam as a vision of human beings who have high moral and spiritual potential. This understanding creates the basis for children's character development based on moral and spiritual values in Islam (Mohamed, 2018; Rahman, 2015). Another study conducted by Abu-Rabi provides additional perspectives related to the integration of Islamic values in education and childcare. In his research, Abu-Rabi highlighted that children's education and character-building should integrate Islamic values as an ethical system (Hussain & Ashraf, 2017; Nasir & Efendi, 2019).

Meanwhile, in the context of character studies, research conducted by Ahmed makes a valuable contribution to understanding Islamic perspectives on childcare (S. Ahmed, 2020: 567). In the study, Ahmed explores the thoughts of prominent Islamic figures to provide a critical analysis of their views on parenting. According to him, the thoughts of Islamic figures can be the basis for practices and values applied in everyday life, including in the context of parenting. Lastly, a study by Rahman et al. investigates Hamka's views on Islamic education and notes its relevance in the context of modern education (Rahman et al., 2019: 67). Although their study does not specifically address parenting, it provides a foundation for how Hamka's thoughts can be applied in various aspects of life, including children's education.

Based on the above explanation, although there are some studies on childcare in the context of Islam, a specific study of Hamka's views on childcare in the context of integration with humanist Islam was not found. Therefore, this article is expected to fill this knowledge gap by providing more specialized and in-depth insights. The integrity of Hamka's thought and Humanist Islam is expected to provide answers to the need for approaches that are relevant to the realities of the times. In the face of complex

challenges, such as the influence of digital media and the current globalization, childcare based on religious and human values can be a solid foundation.

B. Method

The method used in this study was a qualitative library research method, which involved data collection through extensive document analysis, including books, academic journals, and other relevant literature. Qualitative methods were employed because this study aimed to examine Hamka's views and Humanist Islamic approaches to parenting involving complex and multidimensional aspects. By analyzing existing literature, this study sought to gain a deep understanding of Hamka's perspectives and Humanist Islamic approaches to parenting, as well as to explore related theories and concepts from various scholarly sources.

Since this is library research, primary data were not collected through interviews but were gathered from published sources. This included analyzing Hamka's written works, scholarly articles on his thoughts, and secondary sources discussing Humanist Islamic approaches to parenting. In addition, the approach used was descriptive-analytical. This approach was utilized to describe and analyze the phenomena related to childcare from the perspective of Hamka and Islamic Humanists. The study also aimed to provide a detailed description of Hamka's views and the Humanist Islamic approach to parenting, as well as analyze the relationship between childcare and character building. The analysis involved a comparative and holistic approach by integrating and comparing Hamka's thoughts with the concept of Humanist Islam, thereby offering a comprehensive view of how these ideas can synergize in the context of childcare.

C. Results and Discussion

1. Parenting in Hamka's View

Parenting is an essential process carried out by parents or guardians to guide, educate, and shape children into good and responsible individuals. In the context of education, childcare plays a very significant role in shaping a child's physical, emotional, social, and intellectual development. John W. Santrock defines parenting as "the process of raising and socializing children," interactions between parents or guardians and children that aim to shape the child's behavior and personality. According to him, effective parenting involves fostering a positive relationship between parents and children, providing consistent rules, and imparting emotional and psychological support

to children (Santrock, 2014: 102). Meanwhile, Sukmadinata defines childcare as the process of forming and fostering children by parents or guardians so that they can function optimally in community life. According to him, childcare includes providing affection, attention, and guidance in developing children's potential by the demands of the social and cultural environment (Sukmadinata, 2015: 45).

Meanwhile, in the context of Islamic education, childcare is also seen as the implementation of religious values in guiding children to become pious and noble moral individuals. According to Nata, parenting from an Islamic perspective involves a holistic approach that includes the physical, mental, emotional, and spiritual aspects of children (Nata, 2018: 78). This statement implies that childcare in the context of Islamic education is the implementation of religious values to guide children toward spiritual and moral maturity. With a holistic approach that includes the physical, mental, emotional, and spiritual aspects of children, education becomes the main means to realize these goals.

Hamka defines parenting as a series of actions taken by parents or guardians to guide, educate, and shape children to become good and responsible individuals. According to him, childcare occurs not only in the school environment but also at home and in everyday life. Therefore, Hamka emphasizes that parenting is the main responsibility of parents in guiding and shaping the character of children. It is imperative that parents comprehend that children's education is not limited to the school environment; it also takes place in the household and daily life. Parents should also be a good example for their children because children tend to imitate their parents' behavior (Hamka, 2008: 34).

In the context of parenting, Hamka's views are inseparable from his cultural and scientific roots, which can be traced in his various works. In a work entitled *Child Education in Islam*, Hamka wrote, "Child education is a very noble and sacred work. Parents should take their child's education seriously because children's education is a long-term investment that will provide great benefits for the child's future and society." Therefore, Hamka sees childcare as an effort to shape the character, mind, morals, and personality of students. Good parenting helps children develop empathy, social skills, and strong self-confidence (Santrock, 2014: 128).

Hamka's basic conception of childcare is based on his deep understanding of Islam's teachings lived holistically. According to him, Islamic teachings state that the

formation of children's character is an integral part of the implementation of religious teachings. For him, the conception of parenting is holistic, not only a transfer of religious knowledge but also a process of character building that covers various aspects of life (Sukmadinata, 2019: 45-55). Therefore, childcare is a complex series of actions taken by parents (caregivers) to meet the various needs of their children that include interrelated physical, emotional, social, and intellectual dimensions, encompassing teaching special characters such as *akhlakul karimah* (Hamka, 1985: 178). In other words, childcare involves various aspects and related parties (stakeholders).

In the context of local wisdom, Hamka underlines the importance of childcare based on religious and cultural values. One of the parenting patterns suggested by him is the authoritative pattern (Hamka, 2008: 67). Authoritative parenting is a balanced approach between parental control and openness to children. Parents only set clear and consistent rules but also provide space for children to participate in decision-making and express their opinions. In this pattern, parents provide clear direction and rules to children and also provide support, acceptance, and understanding of children's needs. Parents who apply authoritative parenting patterns tend to be responsive and attentive to the needs and feelings of their children, thus creating a warm and supportive environment for children's development (Santrock, 2014: 112). The implementation of this pattern in everyday life can be done by giving consistent directions and rules to children while still respecting their views and feelings. For example, parents can teach children about religious teachings and local wisdom values, such as mutual aid, politeness, and respect for parents and elders. According to Baumrind, authoritative parenting patterns can contribute to healthy social and emotional development in children, as well as increase their independence and academic success (Baumrind, 1991: 102).

In addition to authoritative parenting patterns, Hamka also advocates parenting patterns that are warm and responsive to children's needs, known as democratic parenting patterns (Hamka, 2008: 72). This pattern emphasizes the active involvement of parents in children's lives, providing emotional support, and facilitating children's participation in decision-making appropriate to their level of development. In democratic parenting, parents give their children clear boundaries and rules but remain open to two-way communication and try to understand the child's views and desires. Parents who adopt this pattern pay attention to their children's needs, interests, and

desires by providing opportunities for them to participate in decision-making processes that affect their lives. Hamka highlights the significance of open communication and mutual understanding between parents and children in implementing this parenting pattern (Hamka, 2008: 72).

The implementation of democratic parenting patterns can be done by opening a space for discussion and dialogue between parents and children. Parents can invite children to talk about their feelings, desires, and expectations and provide opportunities for children to express their inputs and opinions on various matters related to their lives. In addition, parents must also be responsive to the needs and aspirations of children and provide appropriate support and encouragement to help them achieve their best potential (Santrock, 2014: 115). According to Baumrind, democratic parenting patterns combine elements of responsive and authoritative parenting, which can help children develop independence and social skills that are essential for their adult lives (D. Baumrind, 1991: 56-95).

Hamka, aside from authoritative and democratic parenting patterns, also advocates authoritarian parenting patterns (Hamka, 2008: 67). Authoritarian parenting patterns tend to be based on strict rules and decisions on the part of parents, without leaving room for significant participation or dialogue from the child. Parents who adopt this pattern have high expectations of their child's obedience and discipline, often with the use of harsh punishment as a way to enforce rules. However, it is important to underline that Hamka views this pattern as a necessary alternative in dealing with certain cases where firm decisions and strong authority are required to deal with certain situations.

Finally, Hamka also suggests permissive parenting. This parenting pattern tends to give great freedom to children without giving many clear boundaries or rules. Parents who apply this parenting pattern are usually more friendly and tolerant of children's behavior, even in matters that may conflict with desired norms or values. According to Zahari, in this parenting style, parents can provide greater space for children to explore and learn from their own experiences while still providing guidance and direction following the cultural and religious values adopted (Zahari, 2019: 27). However, Hamka advises to be aware that this flexibility in parenting can often cause children to lose direction and control over their lives.

Thus, Hamka views childcare as an integral part of the formation of an individual's character and personality. He stresses the importance of holistic education, covering the physical, mental, emotional, and spiritual aspects of children. In this effort, Hamka teaches diverse parenting patterns, which include authoritative, democratic, authoritarian, and permissive patterns. Through these approaches, parents are invited to understand the child's needs holistically and provide direction and boundaries appropriate to their stage of development.

2. The Humanist Islamic Concept in Parenting

In the context of humanist Islam, Hamka underscores the importance of understanding and practicing the teachings of Islam with humanity. For him, Islam is not a religion that restricts individual freedom or imposes his will, but rather a religion that provides guidelines for humans to live harmoniously, side by side with others, and contribute to building a just and prosperous society (Kusuma, 2020: 103). Hamka defines Humanist Islam as a concept that places humans as the main beings who must be respected, protected, and empowered. In his view, the humanist teachings of Islam emphasize values such as compassion, justice, equality, and individual freedom. This is reflected in childcare practices, education, and conflict resolution in society (Kusuma, 2020: 105).

Hamka's fundamental concept of childcare is predicated on his profound comprehension of the holistic application of Islam's teachings. He asserts that Islamic teachings stipulate that the development of children's character is an essential component of the execution of religious doctrines. He views parenting as a comprehensive concept that encompasses not only the transmission of religious knowledge but also the development of character in various facets of life (Sukmadinata, 2019: 45-55).

Through the above basic conceptions, Hamka developed specific ideas and views on parenting from a humanist Islamic perspective. Humanist Islamic values in childcare are reflected as follows:

a. Religious Education as Core

Hamka places religious education at the center or core of his overall ideas in parenting from the perspective of Humanist Islam, especially in the formation of children's character. According to him, religious education not only acts as

a complement to secular education but also serves as the main foundation in shaping the character and morals of children. Hamka realizes that in the context of modern life, which is complex and full of challenges, religious education has a crucial role in helping children face various situations and moral dilemmas (Hamka, 2001: 132). By having a strong understanding of religious teachings, children will be better able to make good decisions, act wisely, and maintain moral values in every aspect of their lives. Hamka also believes that religious education can help children understand good moral and ethical values and form a strong and responsible personality. In addition, religious education can help children understand the purpose of life and provide a positive outlook on life, assist children in developing empathy and concern for others, and strengthen children's relationship with God (Hamka, 2001: 134). That is why Hamka places religious education at the core of childcare.

Furthermore, according to Hamka, religious education is not only limited to understanding religious texts and ritual worship alone but also includes a deep understanding of the ethical, moral, and spiritual values contained in religious teachings. This helps children understand the true meaning of religious teachings and apply them in everyday life practically.

Hamka's views align with those of other experts. Hashim, an education academic from Malaysia, for example, stated that religious education has an important role in shaping children's character and morals, especially in facing increasingly complex moral challenges in the current era of globalization. Hashim also accentuated the importance of integration between religious education and secular education to create people with noble and highly competitive morals in the modern era (Hasim, 2009: 21-40). Rosenthal, an American writer and philosopher, asserts that religious education provides a solid moral foundation for individuals to act responsibly and make good decisions in daily life (Rosenthal, 2021: 134). It is in this context of religious education that Hamka writes that "religious education is the most important education for children. Parents must teach religion to their children in daily life from an early age so that children grow into human beings of faith and piety" (Hamka, 2009: 25).

Thus, Hamka believes that religious education is a solid foundation in parenting because, through religious education, children can be guided to become individuals with noble morals, faith, and devotion to Allah SWT. It is important to play a crucial role in parenting in which religious education shapes children's character and morals holistically. In addition, religious education also provides many benefits in parenting, including the formation of good moral character, the development of spiritual awareness in facing various challenges with a tougher attitude, strengthening of identity and cultural values by respecting their own identity and the identity of others in a multicultural society (Hasim, 2009: 21) and building a strong relationship with God to create peace and tranquility inner importance in facing the challenges of daily life (Rosenthal, 2021: 135).

b. Parental Exemplary

Apart from religious education, one important aspect of the humanist Islamic concept of parenting, according to Hamka, is the provision of good examples by parents. Hamka argues that parents should be good examples for their children, both in behavior and in worship. In his view, childcare is a mandate that must be fulfilled with full responsibility. It is a great trust and sacred duty carried by every parent (Hamka, 2015: 89). This is following the Islamic view that children are the mandate of Allah SWT, who must be maintained and raised properly by parents, as reflected in the Qur'an, QS. At-Tahrim: 6, which states, *"Preserve yourselves and your families from the fires of hell."* Therefore, the role of parents, especially mothers and fathers, is very decisive in shaping the character of children and guiding them in the right direction (Samsul Nizar, 2008: 21). This role is an inseparable part of the implementation of religious teachings (Hamka, 2015: 90).

On the other hand, parents are also expected to be good role models for their children. Parental example is a key factor in the formation of children's character because children will learn and imitate their parents' behavior (Rosani, 2009: 21-40). According to Hamka, parental example is not only an example seen by children but also an important source of learning for them (Hamka, 2001: 80). Santrock, a developmental psychologist, states that parental examples are an influential factor in the formation of children's

identity and behavior in the very long term (Santrock, 2014: 158). Hamka considers that parenting involves example, provides controlled rules, supports children in developing potential, and supervises and mentors children when they grow up (Hamka, 2001: 87). Hamka further suggests questioning children about important topics such as boyfriends, pornography, and the phenomenon of free sex among teenagers, as well as providing views based on Islamic principles (Najamuddin et al., 2019: 71-86). With such a model, it is expected to support children in developing their potential. Hamka calls this model of supervision effective parenting.

By providing a model of expected behavior, according to Hamka, the parental example has a huge impact on parenting. Parents who set a good example will help shape their children's character, morals, social skills, and behavior positively. Children will more easily understand and internalize the prevailing social norms (Hamka, 2021: 87).

c. Affection and Appreciation

The concept of Humanist Islam in parenting, according to Hamka, emphasizes the importance of a compassionate and understanding approach to children. The child in this context is treated as an individual who has his dignity and rights, one of which is the right of affection. In his view, this approach is consistent with Islamic teachings that teach gentleness and wisdom in educating children. Hamka said that Islam teaches not only rigid obedience but also compassion and understanding toward children as part of humanitarian-oriented parenting. In Hamka's perspective, affection and appreciation are very important in parenting. Affection and appreciation are among the traits of good parenting. Even Hamka believes that example, affection, and appreciation are key elements in forming a healthy relationship between parents and children, as well as in shaping children's character (Hamka, 2001: 90).

According to Hamka, affection is an expression of sincere love and care given to children, regardless of their condition or achievements. Affection is key in forming a strong emotional bond between parent and child, as well as in building children's self-confidence and self-esteem. In addition, affection is

an important aspect of shaping children's emotional and psychological well-being (Markham, 2012: 56).

Hamka also asserts that compassion is at the core of the Islamic approach to parenting. The Prophet himself was famous for his affection for children, even for children who were not his descendants. Affection is the key to forming a healthy relationship between parents and children, as well as strengthening the emotional bond between them (Hamka, 2001: 97). This is in accordance with the hadith of the Prophet Muhammad, which states that he is the most loving parent (Bukhari, 2018: No. 6017).

In addition to affection, appreciation is also something that is no less important in parenting. According to Hamka, appreciation or praise to children is a form of motivation and positive encouragement (Hamka, 2001: 97). Parents who reward children for achievement, effort, and good behavior will increase children's self-confidence and motivation to continue to develop and perform better. Hamka puts emphasis on the importance of giving sincere and appreciative praise to children so that they feel valued and motivated to continue doing good (Hamka, 2001: 98).

By understanding and implementing these concepts in parenting, parents can help shape good character, healthy emotions, and positive behaviors in their children. In addition, these concepts also reflect Islamic teachings that prioritize compassion, good example, and respect for others as an integral part of family and community life.

d. Wise Discipline

Humanist Islamic childcare also puts the accent on the importance of wise discipline. In this context, an authoritative approach to parenting is also accentuated. According to Hamka, parents should have fair and wise authority over their children without resorting to excessive violence or domineering.

Wise discipline in parenting, according to Hamka, is a balanced approach between providing clear direction, coaching, and boundaries to children without resorting to violence, intimidation, or excessive punishment. Prudent discipline involves applying clear rules and boundaries to children

but done with compassion, understanding, and patience. In this context, wise discipline aims not only to control the child's behavior but also to positively shape the child's character. Hamka believes that this approach will help children understand boundaries, learn from their mistakes, and grow into responsible and disciplined individuals.

Another aspect is fairness. Prudent discipline also gives weight to the importance of fairness in treating children. Parents need to ensure that the rules and consequences imposed are fair and appropriate to the level of wrongdoing or violation committed by children. This will help build a healthy relationship between parents and children, as well as encourage children to feel treated well and valued (Hamka, 2001: 100).

The last but not least aspect is coaching. Wise discipline not only focuses on punishment or negative consequences but also includes coaching and teaching. Parents need to take the opportunity to teach children about good values, provide an understanding of the consequences of their actions, and help them learn from their mistakes. With this approach, children will be able to develop morally and emotionally, as well as improve their behavior gradually (H. G. Ginnot, 2019: 15). By combining an ongoing coaching approach, rewarding positive behavior, and understanding the consequences of actions, wise discipline in parenting will help children grow and develop holistically, as well as form a healthy relationship between parent and child.

e. Effective Communication

In the context of parenting and a humanist Islamic perspective, Hamka underlines the importance of building a harmonious relationship between parents and children. According to him, a good relationship between parents and children is the key to success in the parenting process. This harmonious relationship can be reflected in building effective communication between parent and child.

Hamka's idea of effective communication in parenting points out the significance of communicating with children in an open, honest, and understanding manner. Effective communication between parent and child plays a key role in building healthy relationships, strengthening emotional

bonds, and helping children develop good social and emotional skills. In this context, parents need to listen attentively, express affection, and build openness in communication to create a warm and safe relationship for children. In this case, parents must also be able to express their feelings and thoughts clearly and openly so that children can understand what is expected of them (Hamka, 2001: 141).

By applying humanist Islamic values in such upbringing, Hamka believes that it has great potential to help children develop their individual abilities. Hamka views that each child has unique potential and different talents, so the approach in parenting must pay attention to the individual needs and characteristics of each child (Hamka, 2005: 85). This approach helps children develop their abilities by providing space for exploration and self-development according to their interests and potential.

f. The Linkage Between Humanist Islam and Childcare

Humanist Islam and childcare are like coins and influence each other. The relationship between the two can be seen in the association between the concept of human values carried out in Islam on the one hand and the practice of parenting carried out by parents on the other. As a religion that promotes human values, Islam has significant implications for the practice of childcare. The teachings of Islam emphasize the importance of parents in educating and nurturing their children with compassion, justice, and responsibility. This concept corroborates the concept of Humanist Islam, which places human dignity as the center of attention in every interaction and action. By understanding and internalizing the values of Humanist Islam, parents become more inclined to adopt a caring, empathetic, and inclusive approach toward their children (Hamka, 2005: 78).

The concept of Humanist Islam also influences the formation of children's character and morals in parenting practices. Parents who apply human values in parenting tend to guide their children to become individuals with strong character, noble character, and responsibility. By paying attention to humanistic Islamic values such as compassion, justice, and tolerance, parents set a good example for children in forming positive behaviors and attitudes.

The link between Humanist Islam and childcare is also seen in the underlying principles. Principles such as setting a good example, providing positive support, paying attention to children's individual needs and characteristics, and teaching values of tolerance and respect for diversity are all in line with human values upheld in Humanist Islam (Meyer, 2021: 112-115).

It can be concluded that the relationship between Humanist Islam and childcare is a manifestation of the harmony between human values in Islam with responsible parenting practices and care for the development of children. Through an approach full of compassion, justice, and attention to human values, Humanist Islam provides a strong foundation for the formation of a generation with strong character, noble character, and able to contribute positively to society and humanity at large.

3. Implications of the Humanist Islamic Concept for Parenting Practices

With reference to the relationship between Humanist Islam and childcare above, the concept of Humanist Islam has significant implications in various aspects of childcare practices, both in terms of approach, communication, character building, conflict resolution, and setting authority in the family. In the context of the approach, the concept of Humanist Islam encourages parents to adopt a parenting approach that is oriented to the needs and individual characteristics of the child. In this case, an empathetic, caring, and inclusive approach becomes vital. Hamka (2005: 78) underscores the importance of parents understanding the needs and interests of children and providing positive support according to their respective characteristics.

In the practice of parenting, the concept of Humanist Islam influences the pattern of communication between parents and children. Smith states that empathy, acceptance, and full presence-based communication are key to fostering a harmonious relationship between parent and child (Smith, 2019: 76-79). By communicating openly and supportively, parents can build strong bonds with their children. In addition, the concept of Humanist Islam also has implications for the influence of the approach taken by parents in resolving conflicts in the family. Principles such as justice, tolerance, and respect for diversity lay the foundation for constructive conflict resolution. Martin emphasizes the importance of providing space for children to express their opinions and find solutions together as a form of respect for their dignity (Martin, 2022: 88-92).

Lastly, the concept of Humanist Islam also influences the formation of authority in the family. Parents not only become authoritarian figures who rule without attention

but also become leaders who set a good example, listen to children's opinions, and provide reasonable explanations of rules and boundaries. This has a positive impact on forming a harmonious relationship between parents and children (Johnson, 2020: 59-63).

4. The Contribution of the Humanist Islamic Concept in Childcare in the Context of the National Education System

It can be argued that the fundamental purpose of the Humanist Islamic concept in parenting is to form children with strong character, noble character, and empowered quality human beings. In addition, the purpose of the Humanist Islamic concept in childcare also includes the formation of a generation that has social awareness and the ability to contribute positively to society. These goals correlate with the general objectives of Indonesian national education, i.e., to create superior human resources and character who can face future challenges armed with high knowledge, skills, and morality (Baswedan, 2017: 12). From the objectives, it can be understood that both Humanist Islam and national education both offer a holistic approach that includes moral aspects, intellectual, and skills to form human beings who are competitive and contribute positively to the nation and state.

Seeing the connection between the two, the contribution of the concept of Humanist Islam in childcare has great relevance in the context of Indonesia's national education system in several aspects. First, the concept of Humanist Islam encourages parents and educators to adopt a parenting approach oriented toward human values in Islam. By understanding and internalizing values such as compassion, fairness, and empathy, parents and educators can guide their children with care and responsibility. Second, the concept of Humanist Islam influences educational methods and curricula in the national education system. In this regard, the integration of the concept of Humanist Islam in the curriculum and teaching methods can help reinforce these values in the minds and behavior of children. Third, the concept of Humanist Islam contributes to shaping inclusive and tolerant attitudes in children in educational environments. By promoting values such as tolerance, respect for diversity, and empathy, children will be able to develop attitudes that are open to cultural and religious differences. This is in harmony with the goals of Indonesian national education, which prioritizes the formation of a pluralist generation and the ability to coexist in diversity.

In conclusion, Humanist Islam significantly enhances parenting within Indonesia's education system. Its emphasis on compassion, fairness, and empathy helps shape responsible and caring parenting practices. By integrating these values into curricula and teaching methods, the concept reinforces positive behaviors and fosters inclusive, tolerant attitudes among children. This approach supports the development of a pluralist generation capable of thriving in a diverse society. Collaboration between parents, educators, and stakeholders is crucial for effectively implementing these principles and building strong character in Indonesian children.

D. Conclusion

This study highlights that Hamka views parenting as crucial for shaping a child's character and personality. His Humanist Islamic approach, emphasizing religious education, example, compassion, and effective communication, offers a strong framework for guiding children. This approach fosters holistic development, helping children grow into individuals with strong, noble characters who contribute positively to society.

Hamka's concept of character is particularly relevant in today's complex world, where strong moral character helps children navigate challenges with confidence. His Humanist Islamic values—justice, compassion, and respect—provide a solid foundation for addressing modern moral dilemmas. In Indonesia's education system, Hamka's Humanist Islamic principles influence teaching methods, curricula, and educational attitudes, promoting an environment that develops quality, inclusive, and tolerant children

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