

## **Sekolah Rakyat 5.0: A Reactualization of Buya Hamka's Thoughts on Humanistic and Just Education**

Rahmat Rudianto  
Universitas Islam Al Azhar Gresik  
rudiantorahmat1987@gmail.com

Mohamad Salik  
UIN Sunan Ampel Surabaya  
Mohamadsalik1212@gmail.com

**Abstract:** This study aims to analyze the relevance of Buya Hamka's thoughts on humanistic and equitable education to the concept of "Sekolah Rakyat 5.0" within the framework of Islamic foundational philosophy of primary education. The study is motivated by persistent inequalities in educational access and the urgent need for a transformative model capable of integrating technological advancement with humanistic values in the era of Society 5.0. Using a qualitative library research method, data were gathered from Hamka's educational writings, contemporary literature on Islamic education, and scholarly discussions related to people-centered schooling and technology-based learning innovation. The findings reveal a strong alignment between Hamka's educational philosophy and the core principles of Sekolah Rakyat 5.0, particularly in promoting educational justice, Islamic humanism, and the integration of intellect, morality, and spirituality. The study identifies five conceptual foundations for Sekolah Rakyat 5.0 universal access and equity, tauhid-based humanism, value-oriented technological integration, community-centered learning, and pro-equity educational policies which collectively reflect Hamka's view of education as a process of humanization and social empowerment. Furthermore, technological tools such as IoT and digital learning systems have the potential to expand access to quality education, provided they are grounded in moral and spiritual guidance to avoid mechanistic learning tendencies. Thus, Sekolah Rakyat 5.0 emerges not only as a technological innovation but also as a philosophical reconstruction of Islamic education ideals oriented toward forming morally upright, socially responsible, and spiritually grounded learners.

**Keywords:** *Sekolah Rakyat 5.0; Buya Hamka; educational justice; Islamic primary education; Society 5.0.*

### **INTRODUCTION**

Education is one of the most strategic instruments in shaping civilization and determining the quality of a nation. Since the era of independence, national thinkers and leaders have placed education as a fundamental need that must be accessible to all levels of society. However, the reality on the ground shows that education in Indonesia still faces major challenges, especially in terms of equitable access and quality. Geographical, socio-economic, and public policy differences that are not yet optimal make it difficult for some communities, especially marginalized groups, to obtain adequate education services (Satria et al., 2025; Riyadi & Ghuzini, 2022). It is in this context that the idea of sekolah rakyat launched by the government through the Ministry of Social Affairs has emerged as a concrete effort to bridge the educational gap between the haves and the have-nots (Sandriani & Riofita, 2025a).

The concept of sekolah rakyat is not new in the history of Indonesian education. During the national movement, figures such as Ki Hajar Dewantara through Taman Siswa, Haji Agus Salim with his ideas on modern Islamic education, and Buya Hamka with his humanistic-

religious thinking, all emphasized the importance of education that is open to all people (Utomo et al., 2022). The reemergence of sekolah rakyat in the contemporary era is a manifestation of the egalitarian ideals of national education, where every citizen, without exception, has the same right to access knowledge (Pendidikan et al., 2024).

Buya Hamka (1908–1981), a prominent Muslim scholar, writer, and intellectual, contributed greatly to the field of education. In his works, such as *The Institution of Life and the Philosophy of Life*, Hamka emphasized that education is not only aimed at imparting knowledge, but also at shaping people with noble character who have social responsibility (Kumalasari & Wibowo, 2021). According to Hamka, true education is education that is able to connect the aspects of faith, knowledge, and charity in a holistic manner, thereby producing perfect individuals who are not only intellectually intelligent, but also morally and spiritually mature (Faidzal, 2023). This view is in line with the idea of sekolah rakyat that strive to provide education that is not exclusive but open to everyone, especially structurally marginalized groups (Gozali et al., 2022a).

The sekolah rakyat policy launched by the government through the Ministry of Social Affairs is a form of state intervention in responding to the basic needs of the people. However, the success of this policy cannot only be measured by the number of children who successfully enroll in school, but also by its relevance to national education goals, one of which is to educate the nation and shape a dignified national character. (Sandriani & Riofita, 2025b). In this case, Buya Hamka's thinking provides a strong philosophical foundation, as he rejects education that is only oriented towards material aspects or technical skills. For Hamka, education must touch the deepest side of humans, namely the formation of morals, character, and social awareness.

Upon further examination, there is a significant relevance between Buya Hamka's ideas and the sekolah rakyat model initiated by the government. *First*, Buya Hamka emphasized that education must be inclusive, accessible to anyone without social class discrimination. (Utomo et al., 2022) This is reflected in his view that knowledge is a shared resource that should not be monopolized by certain groups. *Second*, Buya Hamka viewed education as a means to build social solidarity and strengthen human brotherhood. This perspective aligns with the spirit of Sekolah Rakyat, which aim to eliminate social inequality through equitable access to education. *Third*, Buya Hamka emphasized the role of the state as the main facilitator in providing equitable access to education, so that the state cannot neglect its obligation to educate its people (Gozali et al., 2022b).

From the perspective of educational philosophy, Buya Hamka's thinking has strong similarities with the basic principles of Islamic education, which emphasize the integration of faith, knowledge, and good deeds. Education in Islam is not merely understood as a process of knowledge transfer, but as an effort to shape individuals who are faithful, knowledgeable, and do good deeds. Thus, the idea of sekolah rakyat can be positioned as a practical manifestation of the concept of inclusive and humanistic Islamic education (Utomo et al., 2022). Through sekolah rakyat, education is no longer the privilege of certain groups, but rather a means of equitable social welfare and national development.

The Society 5.0 era demands an educational paradigm that not only masters technology but also maintains human values and civility. Studies show that Islamic education in Indonesia faces major challenges in this era, such as the need for digital literacy, critical

thinking, and technology-based learning innovation. In addition, literature on Buya Hamka's thoughts shows that he viewed education as a process of character, moral, and faith building that must be balanced with the mastery of knowledge and reason.

In the context of basic education, there is an urgent need for a humanistic and equitable education model that is not only for the elite but also reaches all levels of society a concept typical of *sekolah rakyat*. Given the gap in access to education, the concept of "Sekolah Rakyat 5.0" has emerged as an innovative effort that combines technology with community empowerment. However, there is not much literature that systematically links Hamka's thoughts, the philosophy of Islamic basic education, and the concept of People's School 5.0. Therefore, this study aims to (1) Identify elements in Buya Hamka's thoughts on people's education, humanism, and justice. (2) Analyze the relevance of these elements within the framework of Islamic basic education philosophy and (3) Formulate the concept of Sekolah Rakyat 5.0 for inclusive, humanistic, and equitable basic education.

## RESEARCH METHODOLOGY

This study employs a qualitative approach in the form of library research. This method was chosen because the research focuses on the ideas of prominent figures, philosophical concepts, and theoretical analyses, which are best examined through relevant academic works, books, journal articles, and policy documents. Through library research, the researcher can conduct an in-depth exploration of ideas scattered across various literary sources in a systematic and critical manner.

Data sources in this study are divided into two categories: primary sources and secondary sources. First, primary sources include Buya Hamka's direct works, such as *Lembaga Budi* (1962), *Lembaga Hidup* (1962), *Falsafah Hidup* (1972), and *Tafsir Al-Azhar* (1982), as well as his essays and educational writings published in various print media during his lifetime. Second, secondary sources include: (a) current literature discussing the philosophy of Islamic education at the elementary level as well as the challenges of the Society 5.0 era; (b) academic articles examining the concepts of public schools, educational justice, and access to inclusive education; (c) studies related to technology-based learning innovations in the context of Islamic education; and (d) relevant national education policy documents.

Data collection was conducted through a series of systematic steps. First, the researcher identified and cataloged literature sources relevant to the research topic. Second, after the sources were identified, the researcher selected them based on their relevance, recency, and academic quality. Third, the selected data were then compiled and classified into thematic categories according to the research focus. Data analysis in this study employed three complementary techniques: First, content analysis was used to identify, map, and extract the main themes from all the collected literature sources. Second, hermeneutic interpretation was applied to interpret the meanings contained in Buya Hamka's works contextually. Third, literature triangulation was conducted to ensure the validity and reliability of the research findings.

Overall, the research process can be summarized in four stages. The first stage is exploration, which involves searching for and collecting all relevant literature sources. The second stage is description, which involves systematically presenting and mapping the main

ideas from each source. The third stage is analysis and interpretation, in which the researcher examines the relevance and connections between Hamka's thought, the philosophy of Islamic education, and the concept of Sekolah Rakyat 5.0 using content analysis and hermeneutics. The fourth stage is synthesis, which involves formulating a conceptual model of Sekolah Rakyat 5.0 based on the findings of the analysis.

## **RESULTS AND DISCUSSION**

### **Sekolah Rakyat**

Sekolah Rakyat has a long historical root in the journey of Indonesian education. During the Dutch colonial period, formal education was mainly intended for the elite or European descendants, while the indigenous people only had limited opportunities to study through elementary schools or *Volkschool*, which were established in 1907 (Ardhillah & Ahmad, 2022). This school only lasted for three years and did not provide broad opportunities for the community to develop their potential.

After Indonesia gained independence, the government realized that education must be a means of uniting the nation as well as a gateway to equal social opportunities. Therefore, in 1945, the government replaced the *Volkschool* with the Sekolah Rakyat (SR) with a six-year study period (Ardhillah & Ahmad, 2022). The existence of sekolah rakyat was one of the government's strategic steps to eliminate colonial educational discrimination and to educate all levels of society regardless of social and economic status.

The People's School not only served as a basic educational institution but also as a medium for internalizing national values. According to Abdullah's records, sekolah rakyat integrated reading, writing, arithmetic, and character building through civic education, discipline, and mutual cooperation (Shohibuddin, 2025). This made sekolah rakyat an important milestone in the equal distribution of education in Indonesia after independence.

In the contemporary context, the term sekolah rakyat has regained attention during the administration of Prabowo Subianto as President of Indonesia (2024–2029). One of his campaign promises is to revive modern sekolah rakyat as a means of improving the quality of human resources. This concept is aimed at providing free, quality education for the lower classes, especially in rural and disadvantaged areas. The Prabowo administration's version of the sekolah rakyat program emphasizes three main points: (1) Equal access to education so that children from poor families can still enjoy a proper education. (2) Vocational education and practical skills to prepare a competitive workforce in the era of industry 4.0. (3) Integration of national values and character so that students are not only intellectually intelligent but also have national morality.

A number of education analysts assess that Prabowo's sekolah rakyat idea is a form of revitalizing the concept of public education with a modern approach. This idea combines the spirit of educational equality from the early days of independence with the demands of globalization (Berkualitas, 2025) Thus, sekolah rakyat remain an important instrument for overcoming the educational gaps that still exist in Indonesia, both geographically and socially.

### **Buya Hamka's Thoughts on Education**

Buya Hamka (1908–1981) was known as an Indonesian Muslim scholar, writer, and intellectual who had a great interest in education. In his view, education was not only a process of transferring knowledge but also a means of shaping the character and morals of the nation. According to Hamka, a knowledgeable person without good character was like a sharp knife used without control. In his work *Lembaga Hidup*, Hamka emphasized that true education must integrate reason, soul, and spirituality. (Hamka, 2015a) Education should not only be cognitive, but also shape individuals who are faithful, moral, and beneficial to their environment.

Hamka sees education as an instrument of social justice. He criticizes the inequality of access to education during the colonial period, which distinguished between the indigenous and elite classes. For him, education must be open to everyone regardless of economic background or social status. In *Tafsir Al-Azhar*, Hamka emphasized the Islamic principle that seeking knowledge is an obligation for every Muslim, male or female, rich or poor (Hamka, 2015b) This egalitarian principle is in line with the concept of *sekolah rakyat*, which were established as an effort to equalize education. Through *sekolah rakyat*, Hamka's ideas about justice and equality found real space in the national education system.

Hamka's ideas remain relevant to today's educational challenges. He emphasizes the importance of integrating modern science with Islamic values. According to Hamka, ideal education is education that produces knowledgeable, critical-thinking individuals who still uphold ethics, spirituality, and nationalism. In the context of Prabowo's era of *sekolah rakyat*, Hamka's ideas can serve as a philosophical foundation. This program aims not only to educate the people, but also to shape a generation that is moral, has character, and is oriented towards mutual prosperity. Thus, public education becomes a tangible manifestation of Hamka's ideals of a just and civilized society.

Buya Hamka emphasized that education must reach all levels of society, not just the upper class, so that it becomes a means of empowering the people. In a study on character education, Hamka stated that he viewed education as the formation of "noble character" and noble morals integrated with faith and knowledge (Kumalasari & Wibowo, 2021) Furthermore, Hamka's concept of faith education shows that basic education is not enough to just teach material, but must build trust in God, raise awareness of humanity and social responsibility (Basri & Yudhi, 2024).

From a humanistic perspective, Hamka emphasized the balance between reason and faith rooted in the value of *tawhid* (monotheism) in education, which should not separate spiritual and intellectual aspects. The value of social justice emerged when Hamka spoke of "people's schools" that provide educational opportunities for the poor or disadvantaged, rejecting the idea that education is the exclusive right of certain groups.

### **The Philosophy of Islamic Basic Education and Educational Justice**

The philosophy of Islamic basic education is based on the Islamic worldview (*weltanschauung*) which places humans as creatures of Allah who have spiritual, intellectual, and physical potential that must be developed in a balanced manner to achieve the degree of *insan kamil*, or perfect human beings. Syed Muhammad Naquib al- Attas explains that the

ultimate goal of Islamic education is not merely the acquisition of knowledge (*ta'lim*), but the instilling of manners and wisdom that enable humans to put things in their proper place according to God's will. In this context, Islamic education at the basic level has a fundamental position as the foundation for the formation of character, spirituality, and critical thinking skills from an early age.

According to Buya Hamka's views in *Falsafah Hidup* (1962) and *Lembaga Hidup* (1972), education must lead to the formation of people who are faithful, knowledgeable, and pious, with a balance between worldly and spiritual aspects. Hamka rejects education that only emphasizes intellectual aspects without moral guidance, because it will only produce "*intelligent but heartless people*." This idea is closely related to the philosophy of Islamic basic education, which emphasizes the integration of the values of monotheism in all aspects of learning. Education must not be separated from human values, because according to Hamka, the essence of education is to enliven the heart and foster social justice through knowledge and virtue (Kumalasari & Wibowo, 2021).

From the perspective of educational justice, Islamic basic education philosophy asserts that education is a fundamental right of every human being (*haqq al-ta'lim*) without social, economic, or geographical discrimination. This principle is rooted in the concept of *'adl* (justice), which demands equal access to quality education for all children of the nation. The principle of educational justice is also emphasized by Hamka in *Tafsir Al-Azhar* (1982), that justice does not only mean equal opportunities, but also balance in providing learning facilities and environments that support the potential of each individual. Thus, justice in education is not merely a matter of access distribution, but also recognition of the diversity of students' potential and their social context (Damanik & Marito, 2024).

The philosophy of Islamic basic education provides a normative framework for a humanistic, participatory, and equitable education system. These principles are in line with the concept of Society 5.0, which promotes technology as a tool for human empowerment, not domination over humans. In the context of People's School 5.0, this Islamic educational philosophy can be used as a conceptual basis for building a people's education system based on human values, spirituality, and social justice. Education is not only directed at achieving digital competence, but also at character and morality building. Therefore, the re-actualization of Hamka's thinking is relevant to respond to the challenges of educational disruption that tend to neglect the spiritual and social dimensions (Hidayat et al., 2022).

Thus, the philosophy of Islamic basic education and Hamka's thoughts both emphasize that true education is a process of humanization with justice. Sekolah Rakyat 5.0, as a representation of inclusive education in the digital era, must make these values the spirit of renewal. Education is not merely the transfer of knowledge, but a transformation of values towards the benefit of the people. This shows that the modern education system cannot be separated from the moral and social spirit of Islam, which is the foundation for the formation of a civilized, just, and prosperous society.

### **Integration of People's School 5.0 with Buya Hamka's Thoughts and Philosophy of Education**

The Society 5.0 era demands an educational model that is adaptive to technology while

still maintaining human values. Studies mention that Islamic education must be ready to face this era with innovative methods, digital literacy, and 21st-century competencies. Islamic education needs to develop critical and creative thinking skills and shift from traditional methods to digital-based learning and social innovation. In addition, the article "The Relevance of the Islamic Education Curriculum in Responding to the Challenges of the Society 5.0 Era" by Ana Fitrotunnisa et al. emphasizes that the integration of digital literacy with spiritual values in the PAI curriculum is very important. The concept of People's School 5.0 then emerged as an alternative model that addresses the issues of equity and empowerment through technology and social innovation. In this case, Buya Hamka's thinking provides a foundation of values: humanism, justice, access for the people, and the integration of reason and faith. Thus, this integration produces principles such as: (a) technology-based inclusive access for marginalized communities; (b) a curriculum that combines digital literacy with Islamic values and morals; (c) teachers and school communities who become agents of moral and social empowerment. Research by Fitrotunnisa et al. confirms that the PAI curriculum must adapt to Society 5.0 without neglecting spiritual values. (Fitrotunnisa et al., 2025)

Furthermore, the integration of Hamka's thinking and Islamic educational philosophy within the framework of Sekolah Rakyat 5.0 requires attention to three critical aspects: first, strengthening digital literacy and technology as tools for student empowerment, not just mastery of tools; second, instilling Islamic values (tauhid, adab, akhlak) in every digital learning activity; third, strengthening school-community cooperation to ensure equitable access and social relevance of education. The study "Islamic Education, Sufism, and the Challenges of the Society 5.0 Era" by R. H. R. Fuady also notes that the digital generation, which is only technologically savvy without depth of values, risks losing its human identity. (Rustam Fuady, 2021)

Thus, the People's School 5.0, based on Hamka's thoughts and the philosophy of basic Islamic education, is not only a technological innovation but also a transformation of educational values that prioritize humanity, justice, and spirituality. This model emphasizes that basic education is not merely about preparing students for digital competencies, but also about becoming fair, civilized individuals who contribute to society (Aini et al., 2025).

### **Conceptual Model of People's School 5.0 for Basic Education**

Based on the analysis, the conceptual model of Sekolah Rakyat 5.0 can be formulated with several interrelated main components. First, the principle of fairness and universal access: every child, including those from remote areas or marginalized groups, must have access to quality education and adequate technology. This is supported by research showing that technologies such as IoT and digital platforms can expand access to learning in remote communities, thereby increasing the potential for educational equity. For example, a study by (Ariyanti et al., 2024) shows that the use of the Internet of Things (IoT) in Islamic education in the Society 5.0 era enables virtual classrooms and distance learning for children in remote areas.

Second, the component of Islamic humanism: education based on tauhid, morals, social values, and the role of teachers as moral role models in accordance with Buya Hamka's

thinking. In the People's School 5.0 model, teachers are not only technical instructors but also agents of character and social moral formation who strengthen a sense of justice and empathy among students. This value is in line with Hamka's thinking, which emphasizes that education must enliven the heart and uphold social justice through knowledge and virtue (Hamka, 1972; Asari, 2016; Hasan, 2021). The existence of teachers as moral role models helps strengthen the integration of technology and human values in learning.

Third, the integration of technology and values: the use of technology such as IoT, blended learning, and digital literacy within the framework of Islamic values and character is an integral part of this model (Komaroh et al., 2025). For example, in the article "Optimizing Islamic Learning in the Society 5.0 Era with the Use of the Internet of Things (IoT)" by (Ariyanti et al., 2024) it was found that technology enables real-time interaction, distance learning, and the collection of student learning data, but it must be accompanied by the formation of character values so that it does not only pursue technical aspects. The implementation of technology without a foundation of values can lead to mechanistic learning and a loss of humanistic aspects.

Fourth, community-based learning: Sekolah Rakyat 5.0 should ideally not stand as an institution separate from the community, but as a center for social and community empowerment. Schools become a space for collaboration between students, teachers, parents, and the wider community to create an inclusive and sustainable learning ecosystem. This model responds to Hamka's thinking about public education that is rooted in the community and not just a service for the elite.

Fifth, evaluation and supportive policies: to implement this model effectively, supportive education policies are needed, including adequate funding, teacher training, technological facilities, and standards that measure fairness and quality holistically. For example, the study "Basic Education Management Policy System" describes how basic education management policies must simultaneously cover aspects of access, quality, and social relevance. (Ayu Kartika et al., 2024) This kind of policy pattern is important so that Sekolah Rakyat 5.0 is not just a technological jargon, but truly realizes educational equity, quality, and fairness.

## CONCLUSION

The *Society 5.0* era presents new challenges for the Islamic basic education system, especially in maintaining a balance between technological progress and human values. In this context, the idea of Sekolah Rakyat 5.0 represents an effort to build inclusive, fair education rooted in Islamic spiritual values. Based on the study of Islamic basic education philosophy, the main goal of education is not only to produce intellectually intelligent individuals, but to shape *insan kamil* complete human beings who have a balance between reason, morals, and spirituality. These values are the conceptual spirit behind the re-actualization of Buya Hamka's thinking in presenting humanistic and equitable education.

Hamka's thinking emphasizes that true education is a process of purifying the heart and upholding social justice. He rejects education that is devoid of moral values and places teachers as central figures in shaping the character of the nation. In the digital context, these values serve as a counterbalance to the mechanistic and materialistic tendencies that can arise

from the dominance of technology. Thus, the integration of Islamic educational philosophy and Hamka's thinking has produced a new paradigm: technology-based education that continues to foster empathy, social justice, and moral exemplarity.

The conceptual model of Sekolah Rakyat 5.0 emphasizes five main foundations: (1) justice and universal access through equitable technology; (2) Islamic humanism that is oriented towards the values of monotheism and manners; (3) the integration of technology with moral values; (4) community-based learning; and (5) pro-equity policies that support equal quality of education. Findings from various studies show that the use of technologies such as *the Internet of Things* (IoT) and *blended learning* can be tools for empowering Islamic education, provided they are accompanied by a strong foundation of spiritual and social values.

Thus, Sekolah Rakyat 5.0, from the perspective of Islamic basic education philosophy, is not only a technological innovation but also a transformation of the educational paradigm. It reactivates Buya Hamka's thinking about education as a process of humanization with justice, a synthesis of knowledge, faith, and charity in facing the dynamics of the 21st century. This type of education places technology as a means, not an end; as a tool for empowerment, not domination. Only in this way can the basic education system in Indonesia produce a generation that is knowledgeable, civilized, and socially just in accordance with Islamic ideals and the vision of *Society 5.0*.

## REFERENCES

- Aini, F. D. N., Rudianto, R., & Agustin, N. (2025). Penggunaan Model Project Based Learning Melalui Pendekatan Fenomenologi Terhadap Kemampuan Berpikir Kritis Pada Pembelajaran IPA Kelas VI di MI Riyadlatul Athfal Hulaan Menganti Gresik. *InsightEd*, 1(1), 1–10.
- Ardhillah, F., & Ahmad, M. Y. (2022). *History of Sekolah Rakyat Education (Volkschool) in the Dutch Colonial Period in Aceh*.
- Ariyanti, S., Mustofa, Z., & Mukminin, A. (2024). Optimalisasi Pembelajaran Islam Era Society 5.0 dengan Pemanfaatan Internet of Things (IoT). *Ar Rasyiid: Journal of Islamic Studies*, 2(1), 10–20. <https://doi.org/10.70367/arrasyiid.v2i1.15>
- Ayu Kartika, Suryanti Eka Putri, Rahmat Firmansyah, & Hafiz Hidayat. (2024). Sistem Kebijakan Pengelolaan Pendidikan Dasar. *Jurnal Kajian Penelitian Pendidikan Dan Kebudayaan*, 2(3), 164–176. <https://doi.org/10.59031/jkppk.v2i3.451>
- Basri, H., & Yudhi, E. F. (2024). Konsep Pendidikan Akidah Menurut Buya Hamka dalam Buku Pelajaran Agama Islam. *Tamaddun*, 25(1), 29. <https://doi.org/10.30587/tamaddun.v25i1.7338>
- Berkualitas, P. (2025). Komisi X. *Jurnal Pendidikan*, 17(3), 1–5.
- Damanik, A., & Marito, S. (2024). Telaah atas Penafsiran Buya Hamka dalam Tafsir Al-Azhar. *Amsal Al-Qur'an*, 1(1), 1–20.
- Faidzal, A. (2023). Pendidikan Akhlak Dalam Perspektif Buya Hamka Dan Ibnu Miskawaih Dengan Konteks Modern. *Raudhah*, 8, 1013.
- Fitrotunnisa, A., Suwara, J., Wulandari, M., & Musafa', M. N. (2025). Relevansi Kurikulum Pendidikan Agama Islam dalam Menjawab Tantangan Era Society 5.0. *Jurnal Studi Islam*

*Indonesia*, 3(1), 67–82.

- Gozali, M. P., Kurniawati, & Ibrahim, N. (2022b). Buya Hamka: Nationalism in Islamic Education in Indonesia. *International Journal of Social Science and Business*, 6(4), 528–535. <https://doi.org/10.23887/ijssb.v6i4.46968>
- Hamka. (2015a). *Lembaga Hidup*. Republika.
- Hamka. (2015b). *Tafsir Al-Azhar*. Gema Insani.
- Hidayat, T., Pohan, W., & Hasibuan, F. I. A. (2022). Pendidikan Islam dalam Membentuk Karakter Sosial Siswa di Era Society 5.0. *Heutagogia*, 2(2), 207–217.
- Komaroh, W. D., Rudianto, R., & Agustin, N. (2025). Pengembangan Bahan Ajar Berbasis Majalah dengan Pendekatan Problem Based Learning. *InsightEd*, 1(1), 58–72.
- Kumalasari, D., & Wibowo, Y. A. (2021). Kajian Sejarah Pendidikan: Pemikiran Pendidikan Karakter Hamka. *Socia*, 18(1), 81–89. <https://doi.org/10.21831/socia.v18i1.44126>
- Pendidikan, K., Dalam, I., Pemikiran, P., & Hamka, B. (2024). Konsep Pendidikan Islam dalam Pemikiran Buya Hamka. *Jurnal Pendidikan Indonesia (PJPI)*.
- Riyadi, R., & Ghuzini, D. (2022). Ketimpangan pendidikan dan pendapatan serta pengaruhnya terhadap pertumbuhan ekonomi. *Jurnal Kependudukan Indonesia*, 16(2), 139. <https://doi.org/10.14203/jki.v16i2.593>
- Rustam Fuady, R. (2021). Pendidikan Islam, Tasawuf, dan Tantangan Era Society 5.0. *Bestari*, 18(2), 125–142.
- Sandriani, S., & Riofita, H. (2025b). Kebijakan Pemerintah dalam Pemerataan Akses dan Kualitas Pendidikan. *Jurnal Pendidikan Tambusai*, 9(2), 15165–15169.
- Satria, D., Kusasih, I. H., & Gusmaneli. (2025). Analisis Rendahnya Kualitas Pendidikan di Indonesia Saat Ini: Suatu Kajian Literatur. *Jurnal Bintang Pendidikan Indonesia*, 3(2), 292–309. <https://doi.org/10.55606/jubpi.v3i2.3838>
- Utomo, A. W., Ali, M., & Maksum, M. N. R. (2022). Konsep Pendidikan Religius Rasional: Studi Pemikiran Buya Hamka dan Mohammad Natsir. *Edukasi Islami*, 10(49), 711–724.