

The Concept of Character Education Based on Marhamah in Tafsir Al-Azhar by Buya Hamka

Erick Yusuf *
iHAQi Boarding School
erickyusuf@gmail.com

Didin Hafidhuddin
Ibn Khaldun University of Bogor
hafidhuddin@yahoo.com

Adian Husaini
Ibn Khaldun University of Bogor
adianh@yahoo.com

Muh. Arbiyansyah Nur
Ibn Khaldun University of Bogor
arbiyansyah@uika-bogor.ac.id

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*corresponding author

Abstract

The main problem raised in this journal is how the concept of marhamah described by Buya Hamka can be implemented in the current education system to produce individuals who are not only intellectually intelligent but also have noble character in accordance with the goals of national education based on the 1945 Constitution. Then there is still high behavior that is not in accordance with character education regulations such as bullying, use of illegal drugs, alcohol and the rampant promiscuity, sexual harassment, brawls and violence, as well as current phenomena such as excessive anxiety (Anxiety), mental health (mental health) and even the impact of causing a rampant suicide (suicide) among teenagers and the latest is online gambling addiction. In addition, the challenge in character education today is how to integrate spiritual and moral values effectively in the formal education process because the concept of Character Education is not yet comprehensive and optimal in its application. The research method used is a literature review (Library research) and text analysis, with the main focus on the Tafsir Al-Azhar as the main source. The results of the study show that Buya Hamka emphasizes the importance of integrating the values of affection in character formation and not only limited to individual behavior, but is a moral foundation that must be applied in community and state life. This finding shows that the concept of character education based on marhamah in Tafsir Al-Azhar is relevant to be implemented in a modern education system.

Keywords: *Character education, marhamah, Buya Hamka, Tafsir Al-Azhar, morality, value integration.*

INTRODUCTION

The concept of character education is an educational approach that focuses on developing moral, ethical, and positive values within individuals. Its goal is to shape people who are not only intellectually intelligent but also possess strong integrity, morality, and social responsibility. Character education aims to create individuals who can make good decisions, act with integrity, and contribute positively to society (Gunawan, 2022). There are several elements involved, such as moral values, role models, a holistic approach, continuous processes, positive reinforcement, and cultural and religious contexts, along with community involvement. Therefore, this concept is more effective when it involves the entire community, including families, communities, and religious institutions, in the character development process of students. This involvement ensures that character education is not only the responsibility of schools but also a collective effort of the entire community. When applied in schools through explicit teaching of moral values, it aligns with regulations that promote good behavior (Sholehah, 2023). The desired outcomes relate to the moral, ethical, and behavioral development of individuals consistent with the values taught. This ultimately shapes individuals who are not only capable of achieving personal success but also have a positive impact on their environment, creating a society that is more just, harmonious, and dignified (Yulia *et al*, 2023).

In line with the concept of Islam, which establishes that character education has been ordained since the creation of humankind to fulfill life's purpose in accordance with the teachings of the Prophet Muhammad. This is expressed in a famous hadith of the Prophet Muhammad (peace be upon him): "I was only sent to perfect noble character." Based on this hadith, the Prophet guarantees that anyone who strives to improve their character will be rewarded with paradise, in accordance with their level of effort. As Abu Umamah Al-Bahli narrates, in *Riyadus Shalihin* book, the Prophet Muhammad (peace be upon him) said, "I guarantee a house in the lower part of paradise for the person who avoids arguing even when he is right, a house in the middle of paradise for the person who avoids lying even when joking, and a house in the highest part of paradise for the person who has good character."

According to researchers on the concept of character education based on "marhamah" in Buya Hamka's interpretation in *Tafsir Al-Azhar*, the term "marhamah" is derived from the word "rahmah" (mercy). This term is mentioned in Surah Al-Balad, Verse 17, explaining that marhamah means showing compassion among humans. The term "rahmah" in the Qur'an implies compassion, mercy, or kindness. Thus, researchers take reference from the term "rahmah" in the Qur'an and other related texts. The word "rahmah" illustrates Allah's loving and merciful nature towards all His creations. In this context, it specifically refers to the broader concept of mercy, encompassing mercy among humans, Allah's mercy towards humankind, and the mercy manifested in daily life. Among Allah's mercies to His creatures is His boundless compassion for all of creation, while compassion as the foundation of human life is expressed through love among people, which also serves as a form of marhamah in social life. Compassion, as a fundamental attribute in relationships with others, is crucial within families, communities, and the Muslim community as a whole, serving as a source of peace in both heart and action. Consequently, it fosters a peaceful society filled with tolerance and compassion. Based on this concept, marhamah signifies broad compassion that encompasses various aspects of relationships,

both between Allah and humans, and among humans, representing compassion that should guide all interactions and social behaviors. (Arifin & Zainuddin, 2011)

Education based on *marhamah* emphasizes compassion, gentleness, and care. This compassion-based approach positions love and empathy as the foundational elements in teacher-student interactions. Teachers are not merely knowledge transmitters; they also provide attention, empathy, and gentleness to their students. This educational approach values the idea of “humanizing education,” teaching that every individual is a valued being, worthy of respect and to be treated with care and compassion. It also promotes character formation in students, cultivating values such as empathy, tolerance, and respect for others, through this *rahmah* (compassion) approach.

Furthermore, *marhamah*-based education encourages inclusivity and fairness, ensuring that all students, regardless of social, economic, or cultural background, have equal learning opportunities. This holistic approach focuses not only on the cognitive transfer of knowledge but also on students’ emotional, social, and spiritual development. It highlights the role of the teacher as a role model, demonstrating compassion and concern in the learning process. Teachers are expected not only to impart knowledge but also to instill positive moral values. Based on these principles, the *marhamah* concept in the Qur’an provides a solid foundation in the educational field, particularly in Islamic education, which is rooted in compassion, gentleness, and mercy. This approach not only creates a conducive learning atmosphere but also helps shape students’ character to be kind, just, and empathetic. (Zain, 2014)

If the *marhamah* concept is consistently applied in education, numerous positive benefits and objectives can be achieved for students, educators, and society as a whole. These include the development of students with noble character, a harmonious and conducive learning environment, enhanced social skills, inclusive and fair education, improved emotional and mental well-being of students, a generation filled with empathy and care for others, stronger teacher-student relationships, deepened spiritual values, and reduced conflicts and violence in educational settings, leading to a more peaceful and harmonious society. As a result, a generation with noble character and a more compassionate, caring society would emerge. This concept fosters education that not only emphasizes academics but also focuses on character building, spiritual strengthening, and students’ social and emotional development.

In line with Buya Hamka’s view on the concept of *marhamah*, education is not solely about knowledge transfer but also about building good character, fostering deep spirituality, and nurturing compassionate relationships between teachers and students. The relevance of this compassion-based moral education lies in balancing knowledge with ethical values, positioning the teacher as a spiritual caretaker, fostering respect and justice among people, and strengthening spirituality to create a peaceful and civilized society. This perspective leads to an ideal educational concept that integrates morality, spirituality, and compassion as its main components. The relevance of *marhamah* in Hamka’s view is evident in his teachings, which stress the importance of compassion as a foundation in educating the younger generation. Compassionate education will create a more conducive learning environment, shape students with noble character, strengthen spirituality, and contribute to building a more just and peaceful society. (Hamka, 2015)

However, in reality, today’s education system faces increasing demands, especially in preparing students to cope with the rapidly changing dynamics of modern society. Rapid changes have impacted the values and morals within society. Moral decay and poor

character displayed by students are issues that cannot be separated from the education sector. Incidents of violence, as well as moral issues among adolescents such as drug use, pornography, student brawls, abortion, assault, robbery, theft, murder, and other immoral acts, continue to occur. These issues have become ongoing social problems that remain unresolved, causing serious consequences and can no longer be regarded as simple matters. This highlights the need for marhamah-based character education to achieve meaningful changes in society. (Widiantari, 2017)

Given the challenges caused by these various factors, it is highly appropriate for character education to be combined with Islamic values and driven by compassion as its foundation. This approach emphasizes creating compassion among individuals in social interactions within today's modern society. Only through compassion and mutual care can human issues be resolved more effectively, as these qualities are integral to a faith-based way of life. Compassion, when infused with the spirit of Tawhid (the belief in the oneness of God), serves as a motivation carried out with the sole intention of seeking Allah's pleasure. (Arif, 2020)

The quality of compassion, as conveyed in the teachings of the Prophet Muhammad (peace be upon him), is a foundational behavior toward all creation, not only among fellow Muslims but also toward all beings that Allah has created in the universe. This is supported by the hadith: "Irhamu man fil ardli yarhamkum man fis samaa", meaning: "Show mercy to those on earth, and the One in the heavens will show mercy to you." (Narrated by Abu Dawud and Tirmidhi).

METHOD

This research is a library research based on data sources or references in the form of texts from the views of experts, which are formulated into books, articles, or other forms. As a process of understanding these texts, the author interprets them through descriptive analysis methods, beginning with the systematic and consistent collection of data. The data is then analyzed, selected, and combined to draw conclusions from general problems to more specific ones.

RESULTS

A. Character Education Issues in Indonesia

The causes of changes in children's attitudes or character are due to the current socio-cultural situation, which is very concerning. There have been various incidents in education that degrade human dignity. The destruction of students' morals is caused by the widespread injustice, a thin sense of solidarity, leading to a general loss of values (Hendayani, 2019). Another significant factor is the rapid development of technology, which weakens the moral fabric of society. This happens because of the widespread global flow of information without proper filtering by society, resulting in the younger generation being easily swept into the current of free values, which contributes to the decline in the moral quality of the nation (Faiz, 2021). This proves that character education has not yet been effectively implemented as outlined in regulations and the ideals of education in Indonesia.

According to a study by the International Center for Research on Women (ICRW), as cited by Meita Dhamayanti, bullying cases in several Asian countries were highlighted.

Tabel 1. Bullying Cases Percentage (%)

| No | Country | Number of Cases Percentage (%) |
|----|-----------|--------------------------------|
| 1. | Indonesia | 84% |
| 2. | Vietnam | 79% |
| 3. | Nepal | 79% |
| 4. | Cambodia | 73% |
| 5. | Pakistan | 43% |

Source: Dhamayanti, 2021

The table above shows that Indonesia has the highest reported bullying cases, with 84% of students affected. This number exceeds that of neighboring countries, such as Vietnam (79%), Nepal (79%), Cambodia (73%), and Pakistan (43%). A similar study by the United Nations International Children’s Emergency Fund (UNICEF) reports that 50% of students aged 13-15 years old are affected by bullying. These findings suggest that bullying cases are widespread in Indonesian schools, making it one of the highest worldwide. (Dhamayanti, 2021)

According to the Deputy for Family Planning and Reproductive Health (BKKBN), represented by Director of Reproductive Health, Mukhtar Bakti, concerning adolescent behavior, we can observe from the 2020 population census that the number of adolescents (ages 10-24) was 67 million, or 24% of Indonesia’s total population. Issues such as smoking, alcohol consumption, drug abuse, and premarital sexual activity are prevalent among adolescents. Based on the 2017 Indonesian Nursing Diagnosis Standard (SDKI) survey, the following table presents adolescent cases:

Tabel 2. Adolescent Cases

| No | Gender | Case Type | Percentage (%) |
|----|-------------------|----------------------------|----------------|
| 1. | Male Adolescent | Smoking | 55% |
| 2. | Female Adolescent | Smoking | 1% |
| 3. | Male Adolescent | Drug Abuse | 15% |
| 4. | Female Adolescent | Drug Abuse | 1% |
| 5. | Male Adolescent | Alcohol Consumption | 5% |
| 6. | Male Adolescent | Premarital Sexual Activity | 8% |
| 7. | Female Adolescent | Premarital Sexual Activity | 1% |

Source: BKKBN

The table above shows that 55% of male adolescents and 1% of female adolescents smoke, 15% of male adolescents and 1% of female adolescents use illegal drugs, 5% of male adolescents consume alcohol, and 8% of male adolescents and 1% of female adolescents have engaged in premarital sexual activity. A 2018 survey cited by BKKBN, conducted across 33 provinces, reported that 63% of secondary school students (SMP and SMA) in Indonesia have engaged in premarital sex, and 21% have undergone abortion. Additionally, during the COVID-19 pandemic, the shift to online learning and lack of parental supervision led to a rise in juvenile delinquency.

Data on education-related cases over the past decade shows fluctuating numbers in figure 1.

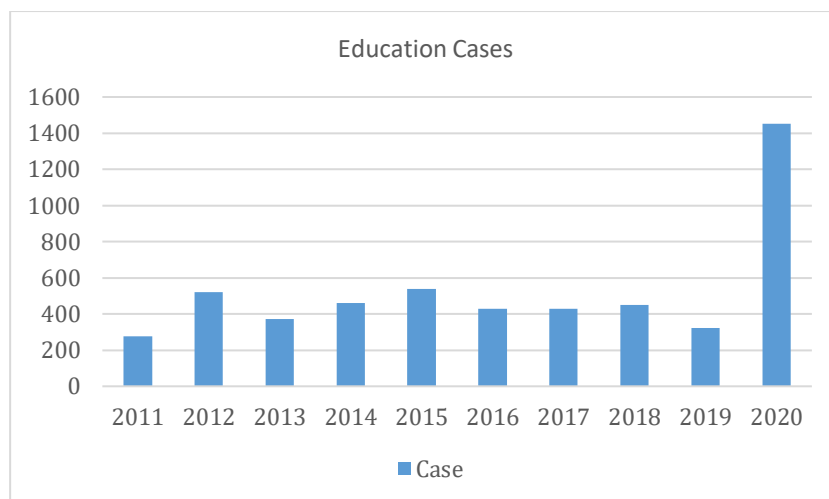


Figure 1. Education Cases (Source: kpai.go.id)

The data above indicates that the number of cases fluctuated yearly, with a significant increase in 2020 compared to previous years.

The number of pornography and cyber crime cases involving children over the last decade is as follows in figure 2:

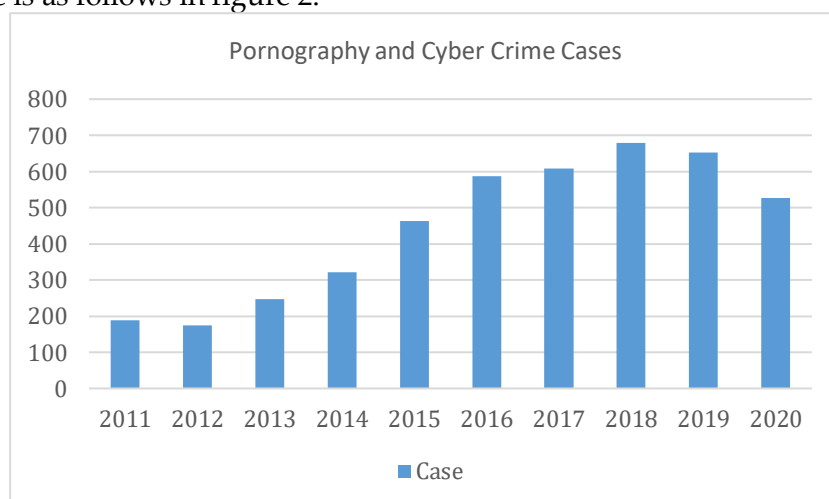


Figure 2. Pornography and Cyber Crime Cases (Source: kpai.go.id)

Though cases decreased by about 20% in 2020, the overall total number of cases remains high, with 4,448 cases reported. These figures are concerning, as they involve children.

Additionally, other behavioral issues such as health problems and substance abuse (NAPZA) continue to rise, with a total of 3,149 cases of juvenile delinquency from 2011-2020. These problems are partly caused by low moral standards among students and weak parental supervision.

Over the past decade, cases related to health and drug abuse (Narcotics, Psychotropic Substances, and Addictive Substances) involving children have shown significant numbers. These cases include children as victims of malpractice, children contracting infectious diseases, children suffering from poisoning, children facing difficulties accessing health services, children living with HIV/AIDS, and children who are drug users and dealers. Here are the recorded numbers of cases over the past ten years:

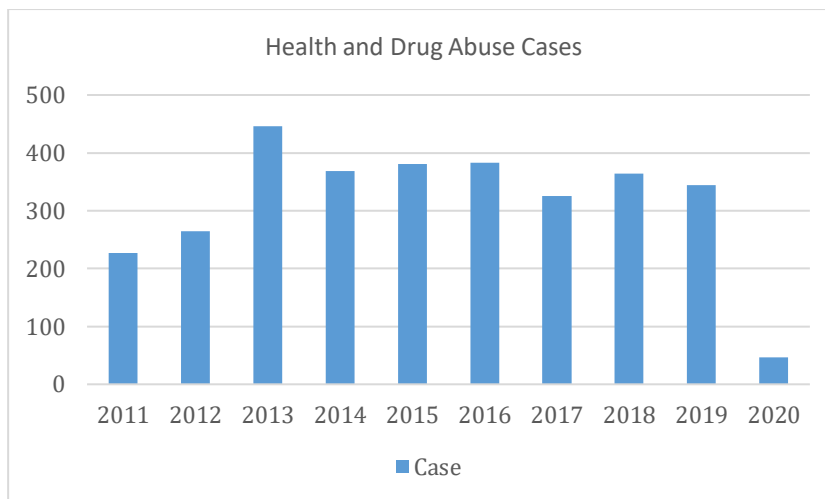


Figure 3. Health and Abuse Cases (Source: kpai.go.id)

The recorded numbers show a significant increase in several years, although a drastic decrease occurred in 2020. This indicates that health and drug abuse issues among children remain a major problem that needs to be constantly monitored. Indonesia still records high numbers in this regard, compared to neighboring countries.

Moreover, juvenile delinquency in education continues to rise, with immoral behaviors like pornography becoming more prevalent among teenagers. These behaviors, along with health and drug abuse issues, indicate a moral crisis that is worsening the social condition of society.

These growing challenges require the implementation of more serious character education to address the social issues and moral decay that are developing. Character education must be strengthened so that children can better understand moral values that align with religious teachings and the culture present in society.

A recent phenomenon to be mindful of is the ownership of “spirit dolls” among celebrities and public figures in Indonesia. These dolls are believed to have supernatural abilities, such as bringing prosperity or bad luck, and many people treat them like human children. Although this phenomenon has sparked both support and opposition, there are concerns that it may lead to behaviors of shirk (polytheism) that could spread in society (Amira, 2022). This trend may be followed by the general public, particularly young people who tend to be influenced by viral trends. Therefore, a more comprehensive character education approach is needed to provide a proper understanding of religious teachings, morality, and values that the younger generation should hold.

Another troubling issue is the rise of online gambling among students. This problem is complex and requires serious attention from all parties, including the government, educational institutions, and parents. To address this, proper education, tighter supervision, and more effective regulation are needed to reduce the negative impact of online gambling on young people. The easy access to technology allows children and teenagers to quickly get involved in online gambling activities, making education and character building crucial. Given all the existing problems, character education based on compassion and strong moral values is essential to shape a better generation—one that is more caring for others and has a high moral consciousness.

The statistics on online gambling in Indonesia show alarming trends. As of June 19, 2024, 2% of online gamblers are under the age of 10, totaling 80,000 individuals. Meanwhile,

11% of the gamblers are between the ages of 10-20, accounting for 440,000 individuals. The 21-30 age group represents 13% (520,000 people), while those aged 31-50 years make up 40% (1.64 million people), and individuals over 50 years old account for 34% (1.35 million people). The majority of online gamblers come from lower-middle-class backgrounds, representing 80% of the total players. The transaction amounts vary, with those in the lower-middle class transacting from IDR 10,000 to IDR 100,000, while the upper-middle class engages in transactions ranging from IDR 100,000 to IDR 40 billion. According to reports from the Financial Transaction Reports and Analysis Center (PPATK), authorities have blocked around 5,000 accounts suspected of being involved in online gambling. The impact of online gambling is expected to continue growing unless preventive measures, such as education based on the concept of *marhamah* (compassionate care), are implemented, ensuring positive outcomes for those involved. (Muhamad, 2024)

The decline in the nation's moral values has raised concerns within the country, prompting President Joko Widodo to issue Presidential Regulation No. 87 of 2017 concerning the Strengthening of Character Education. This initiative was launched because Indonesia, as a nation with a rich culture, upholds noble values, ethics, wisdom, and good character. To strengthen religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, nationalism, love for the homeland, respect for achievements, communication, peace-loving attitudes, love of reading, environmental and social care, and responsibility, it is essential to reinforce character education. Additionally, the responsibility for nurturing future generations falls on families, educational institutions, and society at large, ensuring that character education becomes a movement under the responsibility of educational units. This effort aims to strengthen students' character through the harmonization of emotional, intellectual, and physical development, with cooperation between educational institutions, families, and the community as part of the National Mental Revolution Movement.

Based on the empirical facts above, the implementation of character education in Indonesia has become an urgent necessity for every citizen to prevent a crisis of character. This reflects the situation of society and the emergency in the field of education. There is a need for Islamic character education, not only as a motivation but as an obligation to be implemented in alignment with the concept of *marhamah* (compassion). Therefore, the goal of character education is essentially to encourage the development of good human beings who possess attractive personalities, ethics, humility, honesty, intelligence, care, and resilience.

B. The Concept of Marhamah According to Buya Hamka

The meaning of *marhamah* in human life on earth is one of the ways to form the character of society, which psychologically is a collection of individuals with various interests, thoughts, and desires. Sociologically, society is made up of diverse ethnicities, social statuses, economic backgrounds, educational levels, as well as varying political, religious, and ideological orientations. These differences affect human behavior, which can be either positive or negative. Unfortunately, most of the time, these differences lead to negative outcomes such as conflicts, both latent/hidden and real, including acts of violence.

In the field of education, the aspiration of the concept of *marhamah* is to educate children so that they form virtuous characters from the time they are in the womb until they undergo formal education in this world. Additionally, to minimize conflicts caused by

various factors, the concept of marhamah is needed to address these issues. This concept aims to foster a sense of love and compassion among humans, which, when accompanied by the spirit of Tauhid (monotheism) and mutual care, can solve human problems. According to Raden Nurhayati, a marhamah society consists of two words: “society” and “marhamah.” The term society etymologically comes from the Arabic word *musyawarah*, which means interaction or participation. In the perspective of the Qur’an, words indicating a community or gathering of people include *ummah*, *syuub*, and *qabail*. The Qur’an also describes the qualities of society, such as *al-mustadamfuun*, *al-mustakbirun*, *al-mala*, and others. Thus, society is a group of humans who live together under one or more ties, whether intentional or not. In this environment, humans interact with one another, help each other, and compensate for each other’s weaknesses through their strengths.

The term *marhamah* etymologically refers to an abstract noun formed from the verb *rahima*, *yarhuma*, *rahmatan*, and *marhamatan*, which means to show compassion. The singular form of *marhamah* is used to mean mercy or compassion, and its plural form is *al-marāhim*, which has the same meaning as *rahmat* (grace), *roqo lahu* (gentleness), and *syafaqa alaiha* (compassion). According to Juhaya S. Praja, a *marhamah* society consists of families living in harmony, forming a community where people help one another in all aspects of goodness for themselves, their families, and society. A *marhamah* society in the Islamic paradigm is one that is based on belief in Allah SWT, as faith elevates moral integrity and high social consciousness. Additionally, all principles and values from Allah serve as the foundation for every aspect of life, including social, political, economic, legal, educational, and cultural matters.

Thus, it can be concluded that a *marhamah* society is a community of individuals marked by faith in Allah, characterized by the spirit of *amar ma’ruf nahi munkar* (enjoining good and forbidding evil), mutual consultation, social responsibility, and helping one another in goodness, piety, and moral balance, as outlined in Surah Al-Balad verses 13–18.

DISCUSSION

Character Education Based on Marhamah in Tafsir Al-Azhar

Buya Hamka, in his *Tafsir Al-Azhar*, provides profound insights regarding Surah Al-Balad, verse 17. This verse states: “Then he is among those who believe and advise one another to be patient and advise one another to show compassion.” In this verse, Buya Hamka emphasizes that this verse stresses the importance of faith as the primary foundation in human life. Faith is not merely a belief hidden in the heart but must be actualized in concrete actions, particularly through the virtues of patience and compassion. True faith will drive someone to endure through life’s trials, and in the process, they must spread messages of patience to others.

Therefore, Buya Hamka highlights that patience is the key to facing life’s difficulties, especially after someone has gone through the various challenges mentioned in the earlier verses (Hamka, 2015). Buya Hamka also underscores the significance of *tawashau bil marhamah*, or advising one another to show compassion. According to him, compassion should be the foundation of human interactions, both in social and spiritual life. Compassion should not be limited to those who are close to us, but must extend to all of humanity, regardless of ethnicity, race, or religion. He stresses that compassion is an expression of firm faith, where someone who truly believes will have a sincere concern for others. Through this verse, Buya Hamka teaches that genuine faith will inspire someone to

strengthen themselves through patience and spread compassion to others. Without these two values, a person's faith will feel incomplete. (Nurdin, 2021)

The Relationship Between Surah Al-Balad, Verse 17, and Character Education According to Buya Hamka in Tafsir Al-Azhar

According to Buya Hamka's interpretation of Surah Al-Balad, verse 17, there is a strong connection between this verse and character education. For Buya Hamka, character education is not merely about learning norms, but rather it is a process of internalizing values that shape a person's personality, as reflected in the verse which speaks about faith, patience, and compassion.

First, the verse emphasizes faith as the foundation of all actions. In character education, faith provides direction for the development of good character. Faith is not just a belief, but it must be realized through tangible actions such as patience and compassion. Buya Hamka views faith-based character education as a guide to help individuals do good, even in the face of difficulties.

Second, the value of *tawashau bil shabr* (encouraging one another to be patient) is an essential pillar in character education. Patience is a key trait that must be taught to children and the younger generation, especially when facing life's challenges. Buya Hamka stresses that patience is not passive but active, as it involves facing trials with determination. Through character education, the younger generation is taught to persevere, not to give up easily, and to face every problem calmly and wisely.

Third, *tawashau bil marhamah* (encouraging one another to show compassion) is another important aspect in character education. Compassion is a concrete manifestation of caring for others and should be a part of moral education. Buya Hamka explains that the character of compassion will drive individuals to help others, regardless of differences. This is crucial in building a civilized society where people respect one another.

Therefore, Surah Al-Balad, verse 17, underscores that character education must involve the strengthening of faith, the cultivation of patience, and the teaching of compassion. These three values form the foundation for shaping individuals with strong character and noble morals, which not only benefit themselves but also society at large.

Implications of Applying the Concepts in Surah Al-Balad, Verse 17, in Life

Based on the above explanation, applying the concepts in Surah Al-Balad, verse 17, in life would lead to several significant achievements, both at the individual and societal levels.

First, the application of strong faith will form individuals with a firm moral and spiritual foundation. Faith, translated into real actions, will give individuals a clear purpose in life, focused on goodness, and help them maintain integrity in various situations. In character education, faith serves as the main guide that shapes personality, enabling individuals to live responsibly with awareness of their social duties.

Second, by practicing *tawashau bil shabr* (encouraging one another to be patient), a resilient generation will emerge, one that can face life's challenges. The patience taught in this concept is not just for oneself, but also practiced in social interactions, where everyone supports one another in enduring hardships. The practice of patience is expected to create a society that is not easily discouraged but remains optimistic and hopeful, even when facing difficulties.

Third, *tawashau bil marhamah* (encouraging one another to show compassion) will foster a social environment filled with empathy and care for others. The compassion instilled in each individual will encourage them to help others selflessly, strengthening harmonious social relationships. In the context of character education, if the value of compassion is taught from an early age, a generation will be formed that respects each other, values differences, and lives peacefully side by side. (Hamka, 2015)

CONCLUSION

Character education in Indonesia today faces various challenges, both in terms of its concept and implementation. One of the challenges is how to effectively integrate spiritual and moral values into the formal education process. This is because the concept of character education is not yet comprehensive and optimal in its design and application. A thorough evaluation is needed to anticipate the disruptions currently occurring in the education world, particularly in character education. Currently, the education system is still largely oriented towards industrialism, focusing mainly on material values, with a lack of religious and mystical orientation that would address moral and ethical values. The manifestation and implementation of character education is not yet optimal or comprehensive. For instance, there is a lack of synergy between the roles of parents, schools, society, and the media, which significantly affects the development of children's character, especially without a foundation of love in every aspect of character values and everyday behavior implementation. In fact, the education system today is required to produce individuals who are not only intellectually intelligent but also possess noble character, in line with the goals of national education as outlined in the 1945 Constitution. These factors contribute to the continuing prevalence of behaviors that do not align with the regulations of character education, such as bullying, drug abuse, alcohol consumption, promiscuity, sexual harassment, brawls, and violence. There is also a contemporary phenomenon of excessive anxiety, mental health issues, and the rise of suicide among teenagers, with the latest trend being addiction to online gambling.

The concept of character education based on *marhamah* in Buya Hamka's *Tafsir Al-Azhar* emphasizes the importance of forming a character full of love and compassion (*marhamah*) for fellow creatures and the environment, based on Islamic teachings. In his interpretation, Buya Hamka explains that character education should be based on noble values derived from the Qur'an and Sunnah, such as closeness to Allah (*habl min Allah*), concern for fellow humans (*habl min al-nas*), and virtues like honesty, justice, patience, and humility. Furthermore, harmony with the environment includes maintaining good relationships with nature and other living creatures with care, compassion, and responsibility for preserving them. Therefore, the concept of character education based on *marhamah* (compassion), explored in *Tafsir Al-Azhar* by Buya Hamka, is relevant to addressing the current challenges. This concept is relevant for implementation in modern educational systems and is expected to address the moral and spiritual challenges faced by today's youth, as well as strengthen the role of education in shaping individuals with integrity, empathy, and the ability to contribute positively to society. This concept is rich in Islamic educational values, encompassing objectives, content, methods, and evaluation.

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