



CHARACTER FORMATION MODEL IN ISLAMIC EDUCATION

A Comparative Study of Hamka's and Said Nursi's Concept of *Tazkiyatun Nafs*

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Abstract

Islamic education faces the challenges of modernity and a crisis of values, necessitating an integrated paradigm capable of holistically empowering humanity, particularly in character building. This study aims to comparatively analyze the model of character building through the concept of tazkiyatun nafs (self-purification) offered by Hamka (Indonesia) and Said Nursi (Turkey), using the lens of Islamic Educational Psychology. Employing a comparative literature review method of their key works, the study found that despite both grounding their concepts in tawhid (monotheism), significant methodological differences exist. Hamka emphasizes tazkiyatun nafs through the development of good morals (budi pekerti), local wisdom, and rational thinking as a moral fortress. Conversely, Said Nursi focuses his model on spiritual healing (iman-therapy) based on the cosmological reading of the universe (through the Risale-i Nur) to overcome the spiritual diseases of the era of materialism. Comparatively, this model offers a coherent framework for the reconstruction of modern Islamic education. Hamka's concept is relevant for moral curriculum and social ethics, while Nursi's concept is crucial for addressing the spiritual crisis and mental health of students. The contribution of this study is the provision of a holistic model for nurturing strong-willed and spiritually healthy individuals (insan kamil) amidst contemporary challenges.

Keywords: Character Building, Islamic Education, Hamka, Said Nursi, Tazkiyatun Nafs

INTRODUCTION

Islamic education in the 21st century stands at a historical crossroad, marked by the pressures of modernization, penetration of global cultures, technological advancements, and a crisis of values that has led to the weakening of students' spiritual and moral orientation. Several studies indicate that this distortion of values arises because education tends to be understood as an instrumental process for achieving academic and economic success, rather than as an effort to shape individuals of perfect character (*insan kamil*) (Prayitno & Qodat, 2019). In this context, various studies emphasize the need to reorient Islamic education so that it once again takes root in the foundation of tauhid and the comprehensive development of the *nafs*, enabling it to address the challenges of moral decadence, existential anxiety, and the identity problems faced by the modern generation (Fikri, 2024).

These needs become even more pressing as social facts point to the rising phenomenon of moral degradation, spiritual alienation, identity crises, and mental health problems among Muslim and university students (Istiqomah et al., 2024). Globalization, which has given rise to instant culture, consumerism, secularization of public spaces, and an unfiltered flow of information, has also eroded the foundational values that once defined the character of Muslim communities (Khojir et al., 2022). Various contemporary studies in Islamic educational psychology also confirm that the weakness of character education is not caused solely by external factors but also by the tendency of educational practices to be cognitively verbalistic, neglecting inner transformation and the development of self-regulated moral consciousness (Noer, 2023). Therefore, the reconstruction of the Islamic education paradigm is not sufficient in the form of changes to the formal curriculum; it also requires a theoretical, philosophical, and

methodological framework that reorganizes the relationship between reason, the spirit, and human behavior.

In the context of modern educational thought, Hamka and Said Nursi offer two relevant conceptual frameworks to address this need through the approach of *tazkiyatun nafs* (purification of the soul). Said Nursi, through his treatises such as *The Letters and The Words* in the *Risale-i Nur*, rejects the dichotomy between rationality and faith that has developed in modern secular Turkish education and instead emphasizes the synthesis of cosmology, Qur'anic epistemology, and spirituality as the foundation for character-building (Amin, 2015). This model is known as iman-therapy, which is a process of spiritual healing for modern inner ailments such as materialism, practical atheism, nihilism, and educational positivism (Azmi & Khoeri, 2025). For Nursi, education not only shapes intellectuality but also guides people to read the signs of the universe as a means to bring about divine awareness in life.

Hamka took a different stance, emphasizing the importance of strengthening morals, independent thinking, and the cultivation of character as the foundation of social ethics and national character (Ani & Irawan, 2024). Through his works such as *Tasawuf Modern*, *Lembaga Budi*, and *Falsafah Hidup*, Hamka emphasized that Islamic education should produce individuals with strong character, moral integrity, and the reflective ability to control themselves in facing the upheavals of modernity. From Hamka's perspective, *tazkiyatun nafs* is not merely a spiritual ritual but an educational process that cultivates ethical awareness to become a person who is beneficial to society, in accordance with the principle of *khairunnas anfa'uhum linnas*.

However, studies on the thoughts of these two figures are still dominated by standalone descriptive analyses without in-depth methodological dialogue (Zaprul Khan, 2016). In fact, a comparative study of Hamka and Nursi holds strategic significance in providing a new direction for the reconstruction of contemporary Islamic education based on the integration of faith, morality, and

rationality. Several studies have shown that a comparative cross-figure approach in Islamic education can yield richer perspectives and simultaneously address epistemological, psychological, and anthropological problems (Zakia et al., 2024).

The novelty of this research lies in its systematic comparative analysis, which highlights the methodological differences between the two in constructing the *tazkiyatun nafs* paradigm. Said Nursi emphasizes a cosmic-spiritual approach as a faith-based therapy to purify the soul from the influence of materialistic civilization, while Hamka develops an ethical-rational approach to build moral and independent character. The synthesis of both offers a theoretical framework for transformative Islamic education that integrates spiritual intelligence, reflective rationality, and social ethics as the foundation for character building in modern society.

METHOD

This study adopted a qualitative approach with a comparative analytical study design. This method was chosen to examine and compare in depth the thoughts of Said Nursi (Turkey) and Hamka (Indonesia), particularly those related to models of character formation and the reconstruction of modern Islamic education based on values. The aim is to review the ideas of both figures side by side and critically formulate a broader framework of reflection regarding a new direction for Islamic education that is proactive in facing the challenges of civilization.

The primary data sources for this research are further strengthened by including several key works from both figures, such as Nursi's *Risale-i Nur* collection, especially those discussing the concepts of faith, science, and purification of the soul (such as *The Letters and The Words*), and Hamka's *Tasawuf Modern* (emphasizing purification of the soul and morality), *Falsafah Hidup* (highlighting independent thinking and social ethics), as well as *Lembaga*

Budi (focusing on character formation and moral values). The inclusion of these works ensures a rich comparative analysis and prevents reliance on a single source. Secondary data sources were obtained from recent scientific articles and philosophical studies on the educational thought of both figures, serving as a theoretical foundation and strengthening the arguments.

Data collection was carried out through library research by gathering, identifying, and analyzing relevant documents, books, and journals. The data analysis technique applied is critical comparative analysis, which is carried out through the following stages:

1. Identification of key concepts: recognizing essential concepts regarding *tazkiyatun nafs*, character formation, value crisis, and the reconstruction of education in the thoughts of Nursi and Hamka.
2. Thematic study: analyzing the views of both figures regarding the integration of faith and reason, spirituality, morality, and their relevance to contemporary challenges.
3. Critical comparison and contrast: comparing the points of convergence and, most importantly, the differences in methodological emphasis (Nursi's spiritual-cosmic vs. Hamka's ethical-rational) in formulating models of Islamic education.
4. Synthesis and reconstruction: synthesizing the ideas of both figures to formulate an Adaptive Transformative Islamic Education Model that balances values and functions, aligns with the prophetic spirit, and serves as a new, reflective, and emancipatory proposal.

Through this strengthened methodology, it is expected that this research will produce a solid theoretical framework for the reconstruction of modern Islamic education based on values that are integral, dynamic, and humane.

RESULTS AND DISCUSSION

This analytical comparative study of the thoughts of Said Nursi (Turkey) and Hamka (Indonesia) reveals significant findings related to models of character formation and the reconstruction of modern Islamic education based on values. The initial analysis confirms that contemporary Islamic education faces substantial challenges due to the dichotomy of knowledge, the dominance of

secularism, and a value crisis, which often reduces the role of education to the development of cognitive aspects alone.

The main finding from this comparison is that both figures offer original integrative solutions through the concept of *tazkiyatun nafs* (purification of the soul) as a spiritual and psychological framework in education.

1. Epistemological Meeting Point: *Tawhid* as the Core

These two thinkers fundamentally agree that *tawhid* (monotheism) is the main epistemological and pedagogical foundation for all educational processes. Both Nursi and Hamka consider strengthening faith as the primary prerequisite for building a strong character. *Tazkiyatun nafs* serves as a methodology to return the orientation of education to inner transformation and morality, rejecting the view that education is only aimed at material or merely intellectual achievement (2024).

2. Differences in Methodological Emphasis

The novelty of this study is clearly revealed in the different methodological emphasis in implementing *tazkiyatun nafs*, which forms the core of the proposed comparative synthesis:

Aspect/Dimension of the Issue	Said Nursi (Spiritual-Cosmic Model)	Hamka (Ethical-Rational Model)
Focus	Spiritual healing (iman therapy) and the crisis of creed.	The formation of ethics and the crisis of social morality.
Key Methods	Cosmological reading (through the <i>Risale-i Nur</i>): using the universe as a manifestation of the names of Allah to strengthen faith and conviction both rationally and intuitively.	Development of ethics and local wisdom: emphasis on independent thinking (<i>Falsafah Hidup</i>) and the practice of morals in daily life (<i>Tasawuf Modern, Lembaga Budi</i>).
Relevance	Overcoming the spiritual and mental health crisis of students caused by materialism.	Building a curriculum of morals, social ethics, and cultural resilience as a bulwark against secularism.

3. Integrative and Transformative Solutions

Said Nursi's ideas, with their model of synthesizing spirituality and rationality as reflected in the *Risale-i Nur*, offer a solution for the integration of knowledge through the scientific strengthening of faith. Meanwhile, Hamka, who emphasizes the development of character, spiritual awareness, and independent thinking in key works such as *Tasawuf Modern*, *Falsafah Hidup*, and *Lembaga Budi*, provides a practical framework for strengthening character (Ali, 2022; Sudadi et al., 2022). These findings affirm that the thoughts of these two figures are not merely subjects of historical study but serve as constructive and relevant alternatives for developing a holistic, transformative Islamic education system rooted in prophetic values in the digital and global era.

Identification of Key Concepts: *Tazkiyatun Nafs* and the Crisis of Values

The key concept underlying this research is *tazkiyatun nafs* (purification of the soul), which is positioned as a fundamental solution to the value crisis affecting modern Islamic education, particularly as a result of the tendency to reduce focus on cognitive and secular aspects (Istiqomah et al., 2024). This crisis is characterized by a dichotomy of knowledge, which substantially separates transcendent knowledge from empirical knowledge, thereby reducing the role of education to merely intellectual achievement and neglecting moral development. For Hamka and Said Nursi, *tazkiyatun nafs* is not merely an add-on to the curriculum or an ethical discipline; rather, it is the core of character formation, serving as a counter-epistemology to the fragmented paradigm of education (Manik, 2012).

These two figures offer a psychological-spiritual framework to redirect the orientation of education towards inner transformation. Hamka views *tazkiyatun nafs* as a proactive effort to cleanse oneself from the diseases of the heart and build an ideal moral character. This concept is explicitly explained in his work *Lembaga Budi*, where the development of noble character and social ethics is

based on a deep awareness of the essence of the self and divinity. Hamka's approach is relevant as a foundation for morality because it offers a model of character education that is internalized, not merely the indoctrination of outward behavior, which is greatly needed to address the moral crisis in an increasingly individualistic society.

Meanwhile, Said Nursi views *tazkiyatun nafs* as a fundamental process for achieving spiritual health amid the waves of materialism and atheistic philosophy. Through his main work, *Risale-i Nur*, Nursi emphasizes that the purification of the soul is attained by strengthening faith through an understanding of the essence of the universe (cosmic reading). For him, the soul must be healed from doubts (*shubuhāt*) and base desires (*shahawāt*) so that the intellect can function fully and correctly (Al-Ghazālī, 2015). This concept firmly rejects the view that humans are mechanical entities or merely act as cognitive machines. In contrast, humans are complex beings with both spiritual and intellectual dimensions that must be developed in a balanced manner, making *tazkiyatun nafs* the primary praxis of Islamic Educational Psychology.

Integration of Faith and Reason – Rejection of the Dichotomy of Knowledge

This thematic study affirms that both Said Nursi and Hamka fundamentally reject the dichotomy of knowledge, which they identify as the root of the value crisis and secularization of Islamic education. This crisis arises when knowledge is regarded as neutral or separated from divine values, thus reducing the role of education to merely transmitting worldly skills (Sodiq et.al; Sudadi et.al., 2022). Said Nursi, who lived under strict secularization pressures after the Ottoman era, radically advocated for a synthesis between reason and heart, or rationality and spirituality. He believes that natural sciences, including modern science, do not contradict faith but rather serve as a mirror to reflect the majesty of Allah's Names and Attributes. Nursi's methodology is to transform the secular perspective on

science into a gateway towards monotheism, an integration that is highly relevant to Islamic education in the digital era (Amin, 2015; Noer, 2023).

In line with Nursi, Hamka also emphasized that reason and faith must operate harmoniously and critically. In his work *Falsafah Hidup*, he encourages the use of common sense and independent thinking to understand the realities of life and the truth of religious teachings. For Hamka, true faith must be based on consciousness and independent thought, not merely blind conformity to old authorities and teachers. He believes that the more a person's reason develops, the more tools for knowledge they possess, but reason must be supported by a strong creed (Zaprul Khan, 2020; Zaprul Khan, 2013).

Rejecting this dichotomy carries profound pedagogical implications. For Nursi, education should encourage learners to read the 'Book of the Universe' as the 'Book of God's Greatness'. This effectively deconstructs secular thought by showing that every branch of knowledge is a path to knowing God, thereby eliminating the dichotomy between religious and general sciences. Hamka emphasized that reason must possess a high degree of independence. He believes that people whose lives are merely shadows of others or who are bound by outdated customs will have weak personalities. Therefore, *tazkiyatun nafs* is spiritual, intellectual, and rational. Education must foster prophetic rationality, enabling students to critically filter modern information without sacrificing their spiritual beliefs. This approach is crucial in countering the massive and often dubious flow of information in the era of globalization (Istiqomah et al., 2024).

In summary, the integration of faith and reason by these two figures aims to produce individuals with sharp cognitive intelligence (reason) and a strong spiritual foundation (faith), laying the groundwork for the development of a whole character that is not divided by the dualism of knowledge.

Spirituality, Morality, and Intellectuality

Thematically, both Hamka and Nursi make spirituality attained through *tazkiyatun nafs* the primary foundation for morality (*akhlaq*) and for the development of intellectuality. Morality is not merely social compliance; it is a manifestation of a pure inner self and a healthy soul. For them, education that focuses solely on cognitive intelligence without strengthening the soul will only produce intelligent individuals who lack character and are easily ensnared in ethical crises (Baharuddin and Ismail, 2015). Therefore, *tazkiyatun nafs* ensures that every intellectual achievement is directed towards benefit and divine values.

The contemporary relevance of this comparative model lies in both figures' ability to offer practical solutions to modern psychological problems. Said Nursi presents the concept of 'iman-therapy,' a method of spiritual healing in which strong belief in destiny and the greatness of God serve as remedies for anxiety, stress, and life's uncertainties amidst materialism. Nursi argues that the essence of inner peace centers on eternal matters (eternity); therefore, a person with a healthy soul will realize that their ultimate goal is the afterlife, which lightens worldly burdens (*Risale-i Nur*).

In line with Nursi, Hamka also places great emphasis on 'mental health' as a primary prerequisite for happiness. Through *Tasawuf Modern* and *Lembaga Budi*, he teaches that tranquility can only be achieved through sincere submission (Islam) and the cultivation of noble character by distancing oneself from spiritual diseases such as envy, jealousy, and excessive worldly ambition. For Hamka, a strong personality is determined by strength, intellect, emotion, and will, all of which need to be guided by religion and faith. Thus, these two models are highly relevant in response to the high incidence of identity crises, stress, and mental disorders among today's young Muslims. Hamka focuses on a moral-social bulwark through character formation infused with spirituality, while Nursi focuses on a doctrinal-psychological bulwark through faith-based treatment. Their thematic similarity lies in positioning *tazkiyatun nafs* as a vital

psychological tool in Islamic education to ensure holistic personal growth (*insan kamil*), both externally and spiritually (Istiqomah et al., 2024).

Synthesis and Reconstruction: The Transformative Education Model

As the culmination of this comparative analysis, this study synthesizes the ideas of both figures to formulate a new and adaptive Transformative Islamic Education model. This model does not merely adopt the ideas of others but rather combines and strategically positions their methodologies to create a framework that is more robust than their individual models.

1. Foundation (Nursi): education should begin with the strengthening of faith and monotheism in a cosmological manner (Nursi's method) as a spiritual and psychological fortress so that learners are resilient against crises of creed and mentality.
2. Application (Hamka): once the spiritual foundation is strong, it is followed by character building based on social ethics and independent thinking (Hamka's method) so that *tazkiyatun nafs* is realized as a noble character in the practice of community life.
3. Output (synthesis): this model produces the *insan kamil*, who possesses a healthy soul and strong spirituality (Nursi), while also having a high level of social ethics and intellectual independence (Hamka).

This reconstruction model is a new, reflective, and emancipatory proposal for the current system of Islamic education. It offers an integral, dynamic, and humane solution by integrating Nursi's "remedy for the spiritual crisis" and Hamka's "foundation of social ethics" (Sudadi et.al, 2022). Thus, this research not only examines but also constructs a new narrative of Islamic education that is better, more adaptive, and capable of responding to the challenges of the 21st century in a holistic way.

CONCLUSION

This comparative analytical study elaborates a model of character formation in modern Islamic education through the lens of *tazkiyatun nafs* from the

perspectives of two great thinkers: Said Nursi and Hamka. In response to the fundamental problems in contemporary Islamic education, namely the dichotomy of knowledge and the crisis of values, this study asserts that *tazkiyatun nafs* is an essential theoretical and practical framework for the reconstruction of education.

The main findings indicate that both figures agree on placing monotheism as the foundation for integrating faith and reason and making *tazkiyatun nafs* the core of character building. However, the novelty of this study lies in the identification of significant differences in methodological emphasis.

1. Said Nursi (Spiritual-Cosmic Model) places greater emphasis on *tazkiyatun nafs* through spiritual healing (iman-therapy) by reading and reflecting on the universe. This model is crucial for addressing the crisis of faith and mental health among students in the materialistic era.
2. Hamka (Ethical-Rational Model) places greater emphasis on *tazkiyatun nafs* through the development of character, social ethics, and independent thinking (*Falsafah Hidup, Lembaga Budi*). This model serves as a bulwark for the curriculum of moral and social ethics.

Through critical comparative analysis, this study not only examines but also synthesizes the ideas of both figures into a Transformative Islamic Education Model that is holistic and proactive. The proposed model strategically combines spiritual strength (Nursi) with moral and rational strength (Hamka), thereby producing a theoretical framework that is more comprehensive and adaptive than a single model.

The contribution and significance of this research lie in providing a viable alternative to the contemporary Islamic education system, making it more holistic, dynamic, and humane. This synthesis model is expected to produce well-rounded individuals who possess cognitive intelligence, spiritual depth, and relevant moral integrity, enabling them to make significant contributions to modern civilization in accordance with prophetic ideals. For future research, the researchers recommend conducting an in-depth empirical study on the implementation of

these synthesized principles of *tazkiyatun nafs* (including faith-based therapy and moral character) in formal educational institutions.

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