



## Actualizing Buya Hamka's Holistic Educational Thought in Islamic Full-Day Schooling

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**Abstract:** This study examines the actualization of Buya Hamka's holistic educational thought in the implementation of an Islamic full-day school program at an Indonesian primary school. While previous studies have largely discussed full-day schooling as a strategy for character formation, limited attention has been given to how the educational ideas of Indonesian Muslim scholars are translated into contemporary school practices. Using a qualitative case study design, data were collected through interviews, observation, and documentation involving school leaders, teachers, Qur'anic instructors, and students. The data were analyzed thematically through data reduction, data display, and interpretive conclusion drawing, supported by source and technique triangulation. The findings reveal that Buya Hamka's educational principles are actualized through four interconnected practices: curriculum integration between the national curriculum and Islamic enrichment curriculum, systematic religious habituation through prayer and Qur'anic literacy, teacher exemplarity in character formation, and the creation of joyful and supportive learning environments. These practices demonstrate that full-day schooling provides an institutional space for integrating intellectual, spiritual, moral, emotional, and social development. The study contributes to Islamic education scholarship by showing that Buya Hamka's educational thought can function not only as a normative-philosophical concept but also as an analytical framework for understanding holistic education in modern Islamic primary schools. The findings imply that Islamic full-day schooling can become a strategic model for strengthening character education when supported by curriculum coherence, religious habituation, teacher role modelling, and a conducive school culture.

**Keywords:** Buya Hamka; Full-Day School; Holistic Education; Islamic Primary Education; Character Formation; Qur'anic Literacy.

**Abstrak:** Penelitian ini mengkaji aktualisasi pemikiran pendidikan holistik Buya Hamka dalam pelaksanaan program full day school di sekolah dasar Islam Indonesia. Berbeda dari penelitian sebelumnya yang umumnya membahas full day school sebagai strategi pembentukan karakter, penelitian ini menempatkan pemikiran pendidikan tokoh Muslim Indonesia sebagai kerangka analisis untuk membaca praktik pendidikan sekolah modern. Penelitian ini menggunakan desain studi kasus kualitatif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi yang melibatkan pimpinan sekolah, guru, guru Al-Qur'an, dan peserta didik. Data dianalisis secara tematik melalui reduksi data, penyajian data, dan penarikan kesimpulan interpretatif, serta diperkuat melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa prinsip pendidikan Buya Hamka

*teraktualisasi melalui empat praktik utama, yaitu integrasi kurikulum nasional dan Kurikulum Plus Islami, pembiasaan ibadah dan literasi Al-Qur'an secara sistematis, keteladanan guru dalam pembinaan karakter, serta penciptaan lingkungan belajar yang menyenangkan dan kondusif. Temuan ini menunjukkan bahwa full day school menyediakan ruang kelembagaan untuk mengintegrasikan pengembangan intelektual, spiritual, moral, emosional, dan sosial peserta didik. Penelitian ini berkontribusi pada kajian pendidikan Islam dengan menunjukkan bahwa pemikiran pendidikan Buya Hamka tidak hanya bersifat normatif-filosofis, tetapi juga dapat digunakan sebagai kerangka analitis dalam memahami praktik pendidikan holistik di sekolah dasar Islam modern.*

**Kata kunci:** Buya Hamka; Full Day School; Pendidikan Holistik; Pendidikan Dasar Islam; Pembentukan Karakter; Literasi Al-Qur'an.

## Introduction

Contemporary education increasingly requires schooling models that do not merely emphasize academic achievement but also cultivate students' moral, spiritual, emotional, and social development. The complexity of children's learning environments, including the influence of digital media, limited parental supervision, and the weakening of daily religious habituation, has encouraged schools to develop more integrative educational systems. In this context, holistic education becomes relevant because it views learners as whole persons whose intellectual, affective, social, physical, and spiritual dimensions need to be developed in a balanced manner (Widyastono, 2012). This orientation is particularly important in Islamic primary education, where schooling is expected not only to transmit knowledge but also to form students' character, religious awareness, and social responsibility.

Islamic education has long emphasized the integration of knowledge, faith, and moral conduct. It does not position education merely as *ta'lim*, or the transmission of knowledge, but also as *tarbiyah*, which refers to nurturing, and *ta'dib*, which refers to the formation of adab and moral refinement. Islamic education remains relevant to contemporary educational challenges when it integrates intellectual development, spiritual formation, moral refinement, and social responsibility into students' learning experiences (Chanifah et al., 2021; Halstead, 2004; Tamuri, 2007). Character formation also becomes more effective when moral and spiritual values are embedded in daily school routines rather than treated as separate instructional content (Kumalasari & Wibowo, 2021).

One schooling model that provides broader institutional space for such integration is the full-day school system. Full-day schooling extends students' time at school and enables institutions to organize academic instruction, religious activities, extracurricular programs, character formation, and social interaction within a more structured daily rhythm. International research on extended school time shows that longer school days may support student learning when additional time is used effectively and pedagogically, although its impact depends strongly on program quality, instructional design, and school capacity (Bellei, 2009; Lavy, 2015; Meyer & Van Klaveren, 2013; Patall et al., 2010; Seidltz & Zierow, 2025). In the Indonesian context, full-day school programs have been shown to support character education through religious habituation, school culture, extracurricular activities, and sustained teacher-student interaction (Bashori & Makinuddin, 2025; Danil, 2018; Niam, 2019; Suyatno & Wantini, 2018). However, full-day schooling may lose its educational value if it is implemented merely as an administrative extension of school hours rather than as an integrated educational ecosystem.

The importance of teacher-student interaction in full-day schooling is also supported by scholarship on social-emotional learning and moral education. [Durlak et al. \(2011\)](#) demonstrate that structured school-based social and emotional learning programs can improve students' social-emotional skills, attitudes, behavior, and academic performance. Meanwhile, [Sanderse \(2013\)](#) emphasizes that teacher role modelling is a crucial element in moral and character education because students internalize values not only through formal instruction but also through observing teachers' conduct and daily interactions. These perspectives strengthen the argument that full-day schooling can become a strategic model for holistic education when extended time is supported by meaningful pedagogy, moral exemplarity, and consistent school culture.

In the Indonesian Islamic intellectual tradition, Buya Hamka offers an important foundation for understanding holistic education. His educational thought emphasizes the integration of intellectual development, spiritual formation, moral refinement, and social responsibility. This orientation can be traced to his primary works. In *Falsafah Hidup*, Hamka explains human life through the relationship between reason, divine guidance, moral conduct, and responsibility before God and society ([Hamka, 2015a](#)). In *Lembaga Hidup*, he emphasizes that human beings are shaped by duties, ethical responsibility, family life, social relations, and religious consciousness ([Hamka, 2015b](#)). This moral orientation is strengthened in *Lembaga Budi*, where Hamka places *budi*, or noble character, as a central foundation for personal and social life ([Hamka, 2016](#)). In *Akhlaqul Karimah*, he further stresses that moral refinement is an essential marker of Muslim personality and should be reflected in everyday behavior, including discipline, politeness, responsibility, and social care ([Hamka, 2017](#)).

These works indicate that Hamka's educational thought is not limited to the transmission of religious knowledge but represents a holistic process of forming learners who are intellectually capable, spiritually conscious, morally refined, and socially responsible. Previous studies have highlighted the relevance of Hamka's educational thought to contemporary Islamic education because it promotes balance between worldly knowledge and religious values, rationality and spirituality, as well as individual piety and social responsibility ([Alfian, 2019](#); [Azizah & Imawan, 2025](#); [Khoir et al., 2025](#)). However, most studies on Hamka's educational thought remain normative-philosophical and have not sufficiently examined how his ideas can be actualized in contemporary school practices.

Despite the growing body of research on full-day schooling and character education, several gaps remain. First, many studies on full-day school programs tend to focus on implementation, management, student discipline, or character outcomes, but rarely employ the educational thought of Indonesian Muslim scholars as an analytical framework. Second, studies on Buya Hamka's educational thought are often conceptual and have not sufficiently examined how his principles are translated into daily educational practices in Islamic primary schools. Third, there is still limited empirical discussion on how Islamic full-day schools transform extended school time into an integrated educational ecosystem that combines curriculum integration, Qur'anic literacy, religious habituation, teacher exemplarity, joyful learning, and supportive school culture.

This study addresses these gaps by examining the actualization of Buya Hamka's holistic educational thought in the full-day school program at SD Plus Citra Madinatul Ilmi, an Islamic primary school in Indonesia. The school implements a full-day system that combines academic learning with Islamic enrichment activities, including Qur'anic learning, tahsin, tahfidz, tadarus, prayer habituation, character

mentoring, extracurricular activities, and a supportive learning environment. Rather than treating full-day schooling merely as an extended learning schedule, this study positions it as an institutional mechanism for integrating intellectual, spiritual, moral, emotional, and social development.

Accordingly, this study aims to examine how Buya Hamka's holistic educational thought is actualized in the implementation of an Islamic full-day school program at SD Plus Citra Madinatul Ilmi. The study is guided by two research questions: first, which aspects of Buya Hamka's educational thought are relevant to Islamic full-day schooling? Second, how are these principles translated into the daily educational practices of an Islamic primary school? By addressing these questions, this study makes three contributions. Theoretically, it repositions Buya Hamka's educational thought from a normative-philosophical discourse into an empirical analytical framework for understanding holistic Islamic education. Empirically, it provides case-based evidence of how curriculum integration, religious habituation, Qur'anic literacy, teacher exemplarity, joyful pedagogy, and supportive school culture operate as interconnected practices in Islamic full-day schooling. Practically, it offers an integrated model for Islamic primary schools seeking to transform extended school time into a meaningful educational ecosystem that supports students' intellectual, spiritual, moral, emotional, and social development.

### **Method**

This study employed a qualitative case study design to examine how Buya Hamka's holistic educational thought is actualized in the implementation of an Islamic full-day school program. This design was considered appropriate because the study focused on a contemporary educational practice within a specific institutional context and sought to understand the meanings, routines, interactions, and values embedded in the daily life of the school (Yin, 2018). Rather than measuring the statistical effect of full-day schooling, this study interpreted how intellectual, spiritual, moral, emotional, and social development were translated into everyday educational practices.

The research was conducted at SD Plus Citra Madinatul Ilmi, Banjarbaru, South Kalimantan, Indonesia. The school was selected purposively because it implements an Islamic full-day school system that integrates academic learning with Islamic enrichment activities, including tahsin, tahfidz, tadarus, prayer habituation, character mentoring, extracurricular activities, and a supportive learning environment. The school also combines the national curriculum with an Islamic enrichment curriculum known as Kurikulum Plus. This institutional context made the school a relevant case for examining the actualization of Buya Hamka's holistic educational principles in contemporary Islamic primary education.

The participants were selected purposively based on their direct involvement in the planning, implementation, and experience of the Islamic full-day school program. The study involved eight informants representing school leadership, curriculum management, classroom instruction, Qur'anic learning, and student experience. The profile of research participants is presented in Table 1.

**Table 1. Profile of Research Participants**

<b>Code</b>	<b>Participant Category</b>	<b>Participants</b>	<b>Role in the Study</b>	<b>Main Information Provided</b>
P1	School principal	1	Key informant	School vision, policy direction, rationale for implementing Islamic full-day schooling, and character formation strategy

C1	Curriculum coordinator	1	Key informant	Integration of the national curriculum and Kurikulum Plus, curriculum structure, and program implementation
T1-T2	Classroom teachers	2	Main informants	Classroom learning practices, teacher role modelling, character habituation, student discipline, and joyful learning
Q1	Qur'anic learning teacher	1	Main informant	Tahsin, tahfidz, tadarus, Tilawati-based Qur'anic learning, and religious habituation practices
S1-S3	Students	3	Supporting informants	Students' experiences of learning, worship habituation, Qur'anic activities, reward systems, rest routines, and school environment
<b>Total</b>		<b>8</b>		

Data were collected through semi-structured interviews, direct observation, and documentation. Semi-structured interviews were used to explore participants' perspectives on curriculum integration, religious habituation, Qur'anic literacy, teacher exemplarity, joyful learning, character discipline, and the creation of a conducive school environment. Direct observation was conducted to understand how the full-day school program was practiced in daily routines, including classroom learning, prayer activities, Qur'anic learning, teacher-student interaction, extracurricular activities, rest periods, and the overall school culture. Documentation was used to verify and strengthen the interview and observation data. The documents included school profiles, vision and mission statements, curriculum documents, activity schedules, teacher and student data, and photographs of learning and religious activities.

In addition to empirical data, this study used Buya Hamka's primary works as an analytical lens. The works included *Falsafah Hidup*, *Lembaga Hidup*, *Lembaga Budi*, and *Akhlaqul Karimah*. These texts were used to identify key principles of Hamka's holistic educational thought, particularly the integration of reason, faith, morality, discipline, personal responsibility, and social responsibility (Hamka, 2015a, 2015b, 2016, 2017). These principles functioned as sensitizing concepts for interpreting the empirical findings, not as rigid categories imposed on the data. Therefore, the analysis moved between the empirical realities of Islamic full-day schooling and Hamka's educational thought as the conceptual foundation of the study.

The data were analyzed thematically through data reduction, data display, and interpretive conclusion drawing, following the qualitative data analysis procedures proposed by Miles et al. (2014). In the first stage, interview notes, observation records, and documents were read repeatedly to identify information relevant to the research focus. The data were then coded and grouped into emerging themes, including curriculum integration, religious habituation, Qur'anic literacy, teacher exemplarity, character discipline, joyful learning, and supportive school culture. In the second stage, these themes were organized into analytical categories to show the relationship between school practices and Buya Hamka's holistic educational principles. In the final stage, conclusions were drawn by interpreting how the school's daily routines and pedagogical practices actualized intellectual, spiritual, moral, emotional, and social dimensions of holistic Islamic education.

To ensure trustworthiness, this study applied source triangulation and technique triangulation. Source triangulation was conducted by comparing information obtained from school leaders, teachers, students, and school documents. Technique triangulation was carried out by comparing interview data with observation results and documentary evidence. This process strengthened the credibility and consistency of the findings and helped ensure that the interpretation was grounded in multiple

sources of evidence. The trustworthiness of the study was also supported by maintaining consistency between the research questions, data sources, analytical procedures, and theoretical interpretation, in line with the principles of credibility, transferability, dependability, and confirmability in qualitative research (Lincoln & Guba, 1985).

Ethical considerations were observed throughout the research process. Permission to conduct the study was obtained from the school before data collection. Participants were informed about the purpose of the study, the type of data collected, and their voluntary participation. Because the study involved primary school students, student participation was treated carefully by ensuring institutional permission and protecting their identities. All participants were anonymized using codes, namely P1, C1, T1-T2, Q1, and S1-S3. All data were used only for academic purposes, and no personal information that could identify participants is disclosed in this article.

## Result

The thematic analysis generated four major findings that explain how Buya Hamka's holistic educational thought was actualized in the Islamic full-day school program. These findings include curriculum integration, religious habituation and Qur'anic literacy, teacher exemplarity and character discipline, and joyful-supportive learning environment. Together, these themes show that full-day schooling was not implemented merely as an extension of school time, but as an educational structure for integrating intellectual, spiritual, moral, emotional, and social development.

**Table 2. Summary of Research Findings**

Theme	Empirical Practices	Analytical Meaning	Contribution to Buya Hamka's Holistic Education
Curriculum Integration as the Institutional Foundation of Holistic Islamic Education	Integration of the national curriculum and <i>Kurikulum Plus</i> through academic learning, Islamic enrichment, character education, and personal development activities.	Curriculum integration provides an institutional structure for balancing academic, religious, moral, and social learning.	Actualizes Hamka's principle of balanced education between intellectual development, faith, morality, and social responsibility.
Religious Habituation and Qur'anic Literacy as Spiritual Formation	Daily prayer routines, <i>Dhuha</i> , <i>Zuhur</i> , and <i>Asar</i> prayers, daily supplications, <i>tahsin</i> , <i>tahfidz</i> , <i>tadarus</i> , and Qur'anic learning through the Tilawati method.	Religious routines and Qur'anic literacy function as mechanisms for cultivating spiritual discipline, religious awareness, and Islamic habits.	Reflects Hamka's view that education should strengthen spirituality and moral consciousness through consistent practice, not merely religious instruction.
Teacher Exemplarity and Character Discipline as Moral Formation	Teacher role modelling, habituation of polite behavior, greeting, discipline, responsibility, point system, and weekly star-pin rewards.	Moral formation is developed through modelling, habituation, reinforcement, and sustained teacher-student interaction.	Supports Hamka's emphasis on the teacher as a moral exemplar and character formation as the core of education.
Joyful and Supportive Learning Environment as	Educational games, group work, direct practice, outdoor learning, environmental learning, structured	A supportive school environment strengthens students' emotional comfort, learning motivation, learning	Extends Hamka's holistic education into socio-emotional development by ensuring that learning is

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Socio-Emotional Formation	meals, rest time, worship routines, and <i>qailullah</i> .	readiness, and social interaction.	meaningful, and balanced.	humane,
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## 1. Curriculum Integration as the Institutional Foundation of Holistic Islamic Education

The first finding shows that the actualization of Buya Hamka's holistic educational thought began with curriculum integration. SD Plus Citra Madinatul Ilmi combined the national curriculum with an Islamic enrichment curriculum known as *Kurikulum Plus*. The national curriculum supported academic competencies, while *Kurikulum Plus* strengthened Islamic learning, Qur'anic literacy, character formation, worship habituation, and students' personal development. This integration allowed the school to avoid separating academic and religious education into two disconnected domains.

The school principal emphasized that the integration of the two curricula was intended to create balance between academic achievement, religious understanding, and character formation:

*"The integration between the national curriculum and Kurikulum Plus is important so that students are not only academically competent but also have strong character and good religious understanding. We organize the activities so that both curricula run in balance and support each other."*  
(P1, school principal)

The curriculum coordinator also described the full-day school program as a structure that enabled the integration of academic learning, worship, moral education, and social skills:

*"With this combination, students do not only learn academic subjects, but also morals, worship, and social skills. All aspects are integrated into the full-day school program."* (C1, curriculum coordinator)

Classroom teachers confirmed that curriculum integration was not limited to formal documents but was also practiced in classroom learning. Academic lessons were connected with cooperation, respect, Islamic values, and daily moral habituation.

*"Holistic education is applied directly in the classroom. Every learning activity does not only focus on academics but also involves moral habituation, worship, and social skills. For example, during lessons, students are encouraged to cooperate, respect one another, and connect the material with Islamic values."*  
(T1, classroom teacher)

Observation data supported this finding. School routines showed that academic instruction, Qur'anic learning, worship habituation, and extracurricular activities were arranged within one integrated full-day schedule. Classroom observations also indicated that teachers connected subject matter with cooperation, discipline, respect, and Islamic manners. Thus, curriculum integration was not only stated as a policy but was reflected in daily school practices.

This finding indicates that curriculum integration functioned as the institutional foundation of holistic Islamic education. Through the combination of the national curriculum and *Kurikulum Plus*, the school created a structured space for developing students' intellectual, spiritual, social, and moral dimensions simultaneously.

## 2. Religious Habituation and Qur'anic Literacy as Spiritual Formation

The second finding reveals that religious habituation and Qur'anic literacy were central to spiritual formation. Religious practices were embedded in daily school routines rather than treated as occasional or supplementary activities. Students were habituated to perform *Dhuha*, *Zuhur*, and *Asar* prayers, recite daily prayers and supplications, participate in Qur'anic learning, and engage in *tahsin*, *tahfidz*, and *tadarus*. These routines show how extended school time was used to cultivate religious discipline and spiritual awareness. The principal described religious habituation as the main foundation of the school's character formation strategy:

*"Religious habituation is the main foundation in this school. We ensure that all students participate in congregational prayers every day, including Dhuha, Zuhur, and Asar. We also communicate with parents so that these habits continue at home, making spiritual education a shared responsibility."* (P1, school principal)

Teachers did not only supervise religious routines but also participated in them. This participation strengthened the role of teachers as religious and moral models.

*"In religious habituation, teachers also take part. We invite students and join them in congregational prayer so that they become accustomed to performing worship properly and are motivated to do it."* (T2, classroom teacher)

Students responded positively to these practices because worship was experienced as a shared routine involving both teachers and peers.

*"I am happy to pray together at school. It feels more enjoyable because the teacher joins us, and my friends also participate. So, we become used to praying correctly and on time."* (S1, student)

Observation data confirmed that religious habituation was practiced in daily routines. During the school day, students were observed participating in prayer activities under teacher supervision. Lower-grade students performed worship activities in their classrooms with classroom teachers, while upper-grade students joined congregational prayers in the school mosque. These practices show that religious habituation was embedded in the daily rhythm of the full-day school program.

Qur'anic literacy was implemented through the *Tilawati* method, which integrated *tahsin* and *tahfidz*. Meanwhile, *tadarus* was emphasized for upper-grade students who had mastered basic Qur'anic reading.

*"One Tilawati activity includes tahsin and tahfidz, while tadarus is carried out for students in grades 4 to 6. Each activity has teaching and habituation guidelines so that its implementation remains consistent."* (Q1, Qur'anic learning teacher)

The Qur'anic teacher also explained that *tadarus* was combined with simple *tadabbur* through storytelling so that students did not only read the Qur'an but also understood its messages.

*"The tadarus activity does not only guide students to read the Qur'an, but also involves tadabbur through storytelling. This method helps students understand the meaning of verses in a more interesting and memorable way. Students become more enthusiastic and can relate Qur'anic messages to daily life."* (Q1, Qur'anic learning teacher)

Observation data also showed Qur'anic learning activities through Tilawati-based reading, memorization, and *tadarus* sessions. Students participated in Qur'anic activities according to their level of reading ability, while teachers provided guidance and correction during the learning process. This indicates that Qur'anic literacy was not only an additional religious program but an organized part of the school's holistic education practice.

This finding shows that spiritual formation was developed through repeated, structured, and meaningful religious routines. Prayer habituation strengthened discipline and religious responsibility, while Qur'anic literacy developed students' ability to read, memorize, and understand Qur'anic values.

### **3. Teacher Exemplarity and Character Discipline as Moral Formation**

The third finding shows that moral formation was actualized through teacher exemplarity and structured character discipline. The full-day school system increased the intensity of teacher-student interaction, allowing teachers to become more visible moral models in students' daily lives. Teachers were expected not only to teach academic content but also to demonstrate Islamic manners, discipline, politeness, responsibility, and care.

The principal emphasized that teachers were directed to become role models because they interacted with students for a longer period during the school day:

*"Teachers are directed to become role models because the full-day system makes them interact with students for a longer time. Teachers do not only teach, but also become real examples in morality and behavior."* (P1, school principal)

Character formation was reinforced through daily habituation, including greeting, smiling, speaking politely, respecting teachers and friends, and practicing discipline. The school also used a point system and weekly star-pin rewards to motivate students to improve their behavior.

*"In our school, every student is taught to practice good behavior. If a student does something good, they receive additional points. Conversely, if the behavior is not good, points are deducted. Every week, the student with the highest points receives a star pin that can be worn for one week. This system is designed so that all students have the opportunity to improve themselves and try to become better every week."* (T1, classroom teacher)

Students perceived the reward system as motivating rather than punitive. It encouraged them to practice discipline and politeness in a more enjoyable way.

*"I like the point system and the star pin. If we do something good, we get points, so we feel motivated to behave well. Friends are also enthusiastic, so learning discipline and politeness becomes enjoyable."* (S2, student)

Another student connected teacher behavior with students' moral imitation:

*"In class, teachers always become examples. When we see teachers being friendly and polite, we imitate them. This habit makes us more accustomed to behaving well every day."* (S3, student)

Observation data confirmed that teachers were actively involved in guiding students' daily behavior. Teachers were observed reminding students to speak politely, guiding them in routines, supervising worship activities, and modelling discipline during classroom and non-classroom activities. The point system and star-pin reward also

functioned as visible reinforcement for encouraging students to practice positive behavior.

This finding indicates that character education operated through both modelling and reinforcement. Teacher exemplarity provided moral examples, while the point and reward system helped students internalize discipline, responsibility, and polite behavior. In this way, moral education was not delivered only through verbal instruction but was embodied in everyday school interaction.

#### **4. Joyful and Supportive Learning Environment as Socio-Emotional Formation**

The fourth finding indicates that the full-day school program also actualized holistic education through joyful pedagogy and a supportive learning environment. The school attempted to prevent fatigue and boredom by using varied learning methods, direct practice, educational games, group work, environmental learning, and simple projects. Learning was not presented as rigid instruction but as an interactive experience connected to students' daily lives.

A classroom teacher explained that enjoyable learning increased students' motivation and participation:

"A learning atmosphere that is not tense, supported by varied methods such as discussion, educational games, and group work, can increase students' motivation and participation. With enjoyable learning, students not only understand the material more easily but also show a positive attitude toward learning and school." (T1, classroom teacher)

Students also described direct practice as helping them understand lessons more concretely:

"I like learning through direct practice or learning while playing. For example, in mathematics lessons using pebbles, I find it easier to count and understand the concept." (S2, student)

Outdoor learning also made lessons more meaningful and memorable:

*"Learning science in the school yard is more exciting because we can directly see what we learn in the book. It is easier to remember and not boring."* (S3, student)

Classroom observation showed that teachers used concrete objects, group activities, and the school environment as learning resources. Students were encouraged to participate actively through discussion, direct practice, and contextual examples. The observation also showed that learning activities were designed to maintain student engagement throughout the longer school day.

The supportive learning environment was strengthened through clean classrooms, structured schedules, worship facilities, regular meal times, and *qailullah* or short rest periods. A teacher explained that *qailullah* helped students restore their energy and focus before continuing the next lesson:

*"Based on my experience supervising children during short rest time, this program has a positive impact. During the short rest, children can relax their bodies and minds before continuing the next lesson. They look more ready to follow the next class because their energy and enthusiasm return."* (T2, classroom teacher)

Students also felt that short rest helped them regain learning readiness:

*"A short nap makes me feel fresher and not sleepy during the next lesson. So I can focus more on the teacher's explanation."* (S1, student)

Observation data supported this statement. The short rest routine was observed as part of the school's effort to maintain students' physical and emotional readiness during the full-day program. The school environment, including classrooms, worship facilities, and activity spaces, supported the organization of learning, worship, rest, and social interaction within one daily rhythm.

This finding demonstrates that socio-emotional formation was supported by pedagogical variation and environmental arrangement. Joyful learning helped students remain engaged, while supportive routines such as rest, prayer, meals, and structured schedules helped maintain emotional comfort and learning readiness throughout the day.

Overall, the findings indicate that Buya Hamka's holistic educational thought was actualized not through a single subject or isolated religious activity, but through an integrated educational ecosystem. Curriculum integration, religious habituation, Qur'anic literacy, teacher exemplarity, character discipline, joyful pedagogy, and supportive school culture worked together to develop students' intellectual, spiritual, moral, emotional, and social dimensions within the Islamic full-day school program.

## **Discussion**

The findings of this study demonstrate that the actualization of Buya Hamka's holistic educational thought in Islamic full-day schooling does not occur through a single religious subject or an isolated character-building program. Instead, it emerges through an integrated educational ecosystem consisting of curriculum coherence, religious habituation, Qur'anic literacy, teacher exemplarity, character reinforcement, joyful pedagogy, and supportive school culture. This indicates that full-day schooling becomes educationally meaningful when extended school time is transformed into a structured environment for intellectual, spiritual, moral, emotional, and social formation.

### **1. Full-Day Schooling as an Institutional Space for Holistic Islamic Education**

The first important insight from this study is that Islamic full-day schooling can function as an institutional space for holistic education when extended school time is supported by curriculum coherence. The integration between the national curriculum and *Kurikulum Plus* shows that the school does not separate academic learning from Islamic education. Instead, both are organized within one educational rhythm that enables students to experience intellectual development, religious formation, character habituation, and social interaction throughout the school day.

This finding extends previous studies on full-day schooling that commonly emphasize instructional time, student discipline, or character outcomes. In this study, full-day schooling did not merely add more school hours but provided a structured ecosystem for holistic student formation. This is consistent with studies in Indonesian Islamic education contexts showing that full-day school programs can strengthen religious character, student discipline, and learning consistency through structured habituation, school culture, and continuous teacher-student interaction (Ambarwati et al., 2020); [Raharjo et al., 2018](#)). Therefore, the educational value of full-day schooling depends not only on the length of time students spend at school but also

on how that time is organized into meaningful academic, religious, moral, and social experiences.

From the perspective of Buya Hamka's educational thought, curriculum integration reflects the principle that education must form the whole person. Hamka emphasizes that intellectual development should be guided by faith, morality, responsibility, and social awareness. In *Falsafah Hidup*, he highlights the relationship between reason, divine guidance, moral conduct, and responsibility before God and society, while in *Lembaga Hidup* he stresses the importance of duty, ethical responsibility, family life, social relations, and religious consciousness in shaping human life (Hamka, 2015a, 2015b). Thus, the integration of the national curriculum and *Kurikulum Plus* can be interpreted as a practical actualization of Hamka's holistic view of education in a contemporary Islamic primary school.

This interpretation is also supported by international research on extended school time. Longer school days do not automatically improve educational outcomes; their impact depends on program quality, instructional design, school capacity, and the ability of schools to transform additional time into meaningful learning opportunities (Bellei, 2009; Lavy, 2015; Meyer & Van Klaveren, 2013; Patall et al., 2010; Seidlitz & Zierow, 2025). The present study supports this argument by showing that Islamic full-day schooling becomes meaningful when curriculum, worship routines, Qur'anic literacy, teacher exemplarity, and school culture are organized as interconnected components of holistic education. This also aligns with the science of learning and development, which emphasizes that effective schooling should support the whole child through meaningful learning, supportive relationships, emotional safety, identity development, and active participation (Darling-Hammond et al., 2020).

Accordingly, full-day schooling in this study should not be understood merely as an administrative extension of school hours. Its main contribution lies in its ability to provide an institutional structure for integrating academic, spiritual, moral, emotional, and social development. In this sense, the school's full-day system represents a practical model of Hamka-based holistic Islamic education, where extended school time becomes a medium for forming students who are intellectually capable, spiritually conscious, morally refined, and socially responsible.

## **2. Religious Habituation and Qur'anic Literacy as Experiential Spiritual Formation**

The second major implication of the findings is that Islamic education in full-day schooling becomes stronger when religious learning is transformed into daily habituation. The school's routines, such as Dhuha, Zuhur, and Asar prayers, daily supplications, Qur'anic learning, tahsin, tahfidz, and tadarus, show that religious education is not limited to classroom instruction. It is embedded in students' repeated daily practices. This distinction is important because religious values are more likely to be internalized when students experience them as part of school culture rather than merely as formal content.

This finding aligns with Islamic educational philosophy, which views education as a process of forming morally, spiritually, and socially responsible human beings, not merely transmitting knowledge (Halstead, 2004). This perspective is reinforced by empirical studies in Indonesian Islamic schooling which show that structured religious habituation in full-day school environments contributes to students' moral internalization, discipline, and consistency in practicing Islamic values in daily life (Aziz, 2024). It is also consistent with the view that Islamic moral education is closely connected to the internalization of values, where religious practices are expected to

shape ethical consciousness and moral conduct (Halstead, 2007). Therefore, prayer routines and Qur'anic literacy in this study should not be understood simply as religious activities, but as experiential mechanisms for cultivating spiritual discipline, moral awareness, and Islamic habits.

The school's religious habituation and Qur'anic literacy practices also resonate with Hamka's view that moral and spiritual refinement must be cultivated through repeated practice and conscious discipline. In *Akhlaqul Karimah*, Hamka places noble conduct as an essential marker of Muslim personality, which should be reflected in daily behavior, responsibility, politeness, and social care (Hamka, 2017). Thus, prayer routines, Qur'anic reading, tahfidz, and tadarus function not only as religious activities but also as mechanisms for forming students' spiritual discipline and moral awareness.

The findings also support previous research showing that full-day school programs can strengthen character education through religious habituation, school culture, and sustained teacher-student interaction (Bashori & Makinuddin, 2025; Danil, 2018; Suyatno & Wantini, 2018). However, the present study adds a more specific contribution by interpreting religious habituation through Buya Hamka's educational thought. For Hamka, spirituality is not merely an individual ritual activity but a foundation for moral formation and social responsibility. Religious practices should shape students' discipline, humility, responsibility, and ethical awareness.

The school's Qur'anic literacy practices further strengthen this orientation. Qur'anic literacy programs that integrate reading, memorization, and meaning-making activities have been shown to strengthen students' spiritual engagement and religious understanding through experiential learning approaches (Hasanah et al., 2021). Through tahsin, tahfidz, tadarus, and simple tadabbur, students are not only trained to read and memorize Qur'anic texts but are also guided to relate Qur'anic messages to everyday life. This indicates a movement from religious instruction to religious formation, where Islamic values are learned, practiced, repeated, and gradually internalized. In this regard, Islamic full-day schooling becomes a space where spiritual education is not confined to cognitive understanding but embodied in daily school routines.

### **3. Teacher Exemplarity and Character Discipline as Moral Formation**

The third finding highlights the central role of teacher exemplarity in moral formation. In the full-day school system, teachers interact with students for a longer period, making their conduct more visible and influential. The findings show that teachers do not only function as academic instructors but also as moral models who guide students in worship, discipline, communication, politeness, and responsible behavior. This reinforces Buya Hamka's view that education requires the presence of educators who embody the values they teach.

Teacher exemplarity in this study further reflects Hamka's emphasis on *budi* and *akhlak* as foundations of personal and social life. In *Lembaga Budi*, Hamka explains that noble character becomes the basis of meaningful human conduct and social relations (Hamka, 2016). This perspective strengthens the interpretation that teachers in Islamic full-day schooling are not merely instructional agents but moral exemplars who embody the values they expect students to internalize.

This finding is supported by international scholarship on moral and character education. Sanderse (2013) argues that role modelling is a central element of moral education because students learn values not only from what teachers say but also from how teachers act. In this study, teacher exemplarity was strengthened through

daily interaction, worship supervision, classroom guidance, and the consistent modelling of polite and responsible behavior. The longer duration of teacher-student interaction in full-day schooling increased the visibility of teacher conduct and made moral modelling more embedded in students' daily experiences.

The point system and weekly star-pin rewards also show that character formation was supported through structured reinforcement. This system encouraged students to recognize, repeat, and improve positive behavior. Character education research suggests that structured and intentional character programs tend to have positive effects when they are implemented consistently and supported by school culture (Brown et al., 2023). In this study, the point system and reward mechanism did not replace moral formation but functioned as a pedagogical reinforcement that supported the gradual internalization of discipline, responsibility, and polite behavior.

This finding also resonates with research on social and emotional learning. Durlak et al. (2011) show that structured school-based social and emotional learning programs can improve students' social-emotional skills, attitudes, behavior, and academic performance. In the context of this study, teacher exemplarity, character habituation, and behavioral reinforcement worked together to support students' moral and socio-emotional development. Thus, moral formation in Islamic full-day schooling is not merely a matter of discipline control, but a process of value internalization through modelling, habituation, reinforcement, and consistent school culture.

#### **4. Humanizing Extended School Time through Joyful and Supportive Learning**

The fourth finding shows that extended school time needs to be humanized through joyful pedagogy and a supportive learning environment. Full-day schooling may create fatigue, boredom, or emotional pressure when additional time is filled only with formal instruction. However, the findings of this study indicate that the school attempted to balance academic learning with direct practice, educational games, group work, outdoor learning, environmental learning, worship routines, meals, and *qailullah*. These practices helped students maintain motivation, emotional comfort, and learning readiness throughout the school day.

This finding challenges the narrow understanding of full-day schooling as merely additional academic time. In this case, extended time was organized as a humane educational environment that considered students' intellectual, physical, emotional, social, and spiritual needs. The use of concrete objects in mathematics learning, outdoor activities in science, group work, and short rest routines shows that the school recognized the importance of meaningful and contextual learning. This is consistent with the idea that holistic education should develop the whole child, including intellectual, emotional, social, and spiritual dimensions, rather than focusing only on cognitive achievement (Widyastono, 2012).

The joyful and supportive learning environment can also be understood through the concept of student engagement. Fredricks et al. (2004) explain that engagement includes behavioral, emotional, and cognitive dimensions. In this study, behavioral engagement appeared through students' participation in classroom learning, worship routines, Qur'anic activities, and school programs. Emotional engagement was reflected in students' positive responses to direct practice, outdoor learning, congregational prayer, reward systems, and short rest routines. Cognitive engagement was supported through contextual learning, Qur'anic literacy, and the integration of academic content with Islamic values. These findings indicate that the

full-day school program created opportunities for students to remain actively, emotionally, and cognitively involved in learning.

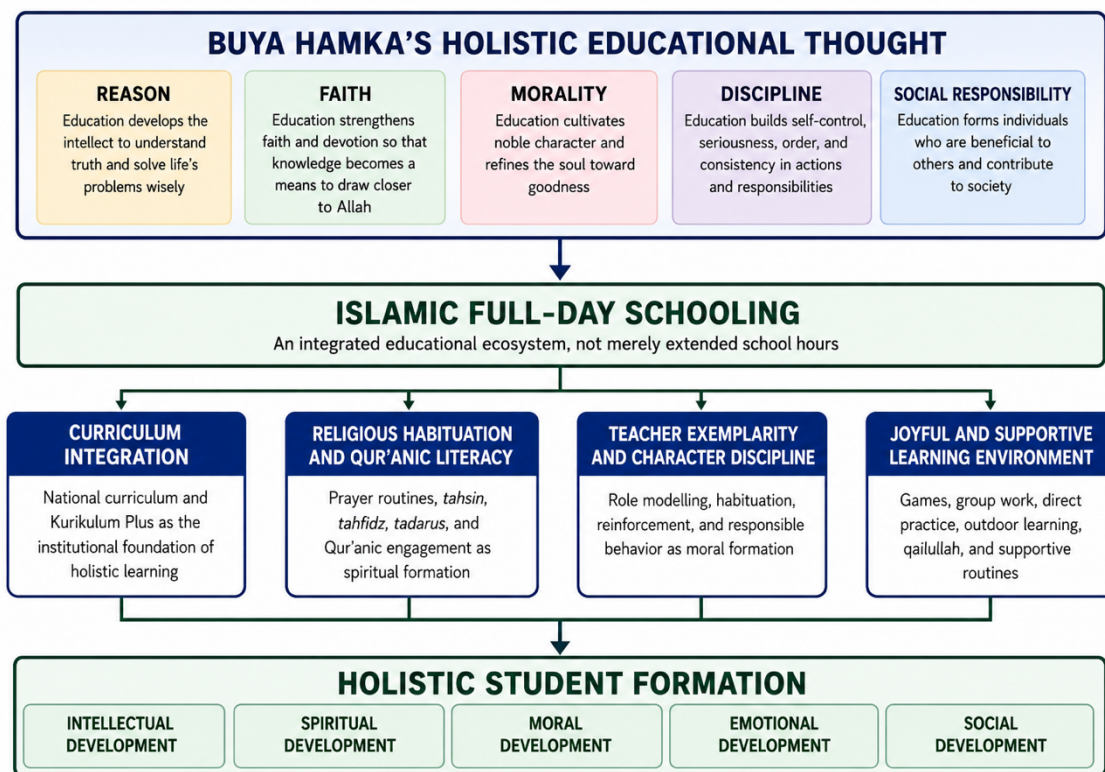
This interpretation is also relevant to self-determination theory. [Ryan and Deci \(2020\)](#) argue that students are more likely to develop meaningful motivation when learning environments support competence, relatedness, and autonomy. In this study, direct practice helped students feel capable, group work strengthened social connection, teacher guidance provided emotional support, and positive reinforcement encouraged students to participate more confidently. Therefore, joyful pedagogy was not merely a strategy to reduce boredom but also a motivational condition that sustained students' participation during extended school hours.

From the perspective of Buya Hamka's holistic educational thought, a joyful and supportive learning environment reflects the humane orientation of education. Education should not only sharpen reason and transmit religious knowledge but also nurture students' emotional balance, social responsibility, discipline, and moral awareness. The use of rest routines, worship facilities, clean classrooms, structured schedules, and varied learning activities shows that the school attempted to create an environment where students could learn with comfort, focus, and dignity. This aligns with empirical evidence that effective learning environments in extended schooling should prioritize students' well-being and emotional balance because these factors are essential for sustaining meaningful cognitive and socio-emotional learning processes ([Darling-Hammond et al., 2020](#); [Suyatno & Wantini, 2018](#)).

Thus, the humanization of extended school time becomes an essential condition for Islamic full-day schooling. Without joyful pedagogy and socio-emotional support, full-day schooling may become burdensome for students. However, when learning, worship, rest, interaction, and school culture are organized in a balanced way, extended time can become a meaningful space for holistic student formation. In this study, joyful and supportive learning helped actualize Hamka's educational ideals by ensuring that students' intellectual, spiritual, moral, emotional, and social development were nurtured within a humane Islamic school environment.

##### **5. Conceptual Contribution: An Integrated Ecosystem of Hamka-Based Holistic Education**

Taken together, the findings suggest that Buya Hamka's educational thought can be used not only as a normative-philosophical concept but also as an empirical analytical framework for studying Islamic school practices. The study shows that Hamka's holistic education is actualized through four interconnected dimensions: curriculum integration as the institutional foundation, religious habituation and Qur'anic literacy as spiritual formation, teacher exemplarity and character discipline as moral formation, and joyful-supportive learning environment as socio-emotional formation. These four dimensions are conceptually rooted in Hamka's primary works, which emphasize the integration of reason, faith, noble character, moral discipline, and social responsibility as the foundation of holistic human formation ([Hamka, 2015a, 2015b, 2016, 2017](#)).



**Figure 2. Framework for Actualizing Buya Hamka's Holistic Educational Thought in Islamic Full-Day Schooling**

This framework indicates that Islamic full-day schooling becomes a holistic educational ecosystem when school time, curriculum, worship routines, teacher conduct, character discipline, pedagogy, and environment are organized coherently. The final orientation of this ecosystem is holistic student formation, including intellectual, spiritual, moral, emotional, and social development. Therefore, the actualization of Hamka's educational thought in this study is not located only in formal religious instruction, but in the whole institutional rhythm of the school.

The theoretical contribution of this study lies in shifting the discussion of Buya Hamka's educational thought from abstract philosophical discourse to empirical school practice. Previous studies have discussed Hamka's ideas in relation to Islamic education, character education, and contemporary educational challenges (Alfian, 2019; Azizah & Imawan, 2025; Khoir et al., 2025). This study extends that discussion by showing how those ideas can be operationalized in the daily routines of an Islamic primary school. It also brings Hamka's educational thought into conversation with international scholarship on whole-child education, Islamic moral education, student engagement, self-determination theory, social-emotional learning, and character education.

Practically, the study suggests that Islamic full-day schools need to manage extended time not only through academic scheduling but through curriculum coherence, religious habituation, teacher role modelling, joyful pedagogy, and supportive school culture. Full-day schooling will have limited educational value if it only adds more instructional hours. Its strength lies in how schools transform extended time into meaningful experiences that develop students' intellect, spirituality, morality, emotions, and social responsibility. This aligns with holistic education perspectives which argue that effective schooling must address the balanced development of cognitive, affective, social, and spiritual dimensions as an integrated learning system

(Widyastono, 2012). Therefore, Islamic full-day schooling should be designed as an integrated educational ecosystem rather than as a mere administrative extension of school hours.

Nevertheless, the findings should be understood within the limits of a qualitative case study. The study focuses on one Islamic primary school and does not aim to generalize statistically to all full-day schools. However, the case provides transferable insights for Islamic schools that seek to strengthen holistic education through integrated curriculum, religious culture, moral modelling, joyful pedagogy, and humane learning environments. Future studies may compare several Islamic full-day schools or examine how students' long-term character development is influenced by different models of religious habituation, Qur'anic literacy, teacher exemplarity, and socio-emotional support.

### Conclusion

This study concludes that Buya Hamka's holistic educational thought is actualized in Islamic full-day schooling through an integrated educational ecosystem rather than through a single religious subject or isolated character program. The case of SD Plus Citra Madinatul Ilmi shows that the integration of the national curriculum and *Kurikulum Plus*, religious habituation, Qur'anic literacy, teacher exemplarity, character discipline, joyful pedagogy, and supportive school culture collectively support students' intellectual, spiritual, moral, emotional, and social development. These findings indicate that full-day schooling becomes educationally meaningful when extended school time is organized as a structured space for holistic student formation.

Theoretically, this study contributes to Islamic education scholarship by positioning Buya Hamka's educational thought not merely as a normative-philosophical concept but as an empirical analytical framework for understanding contemporary Islamic school practices. Practically, the findings suggest that Islamic full-day schools need to manage extended learning time through curriculum coherence, worship habituation, teacher role modelling, humane pedagogy, and socio-emotional support. However, this study is limited to a single qualitative case, so its findings are not intended for statistical generalization. Future research may compare several Islamic full-day schools or examine the long-term impact of religious habituation, Qur'anic literacy, and teacher exemplarity on students' character development.

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