
The Manners Concept According to Ki Hajar Dewantara and Hamka

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Abstract

Today's young generation, spends much of its time just playing Play station, Gadget, online games, and so on. That is what makes them empty of local cultural values, as well as foreign to terms such as manners, manners, mutual cooperation and other noble values in daily life. The world of education also feels the impact of modernity. All inventions of advanced technology today have unexpected effects. The development of civilization that is increasingly advanced has a significant influence, it can be seen from the attitude displayed in everyday life has been far from the personality of the nation. The impact of globalization that is happening at this time makes Indonesian people forget about national character education. In fact, character education is a very important foundation of the nation and needs to be instilled early on in children. By re-instilling character education in educational activities in schools, it will provide a solid grip on life for students to make students able to clarify and determine attitudes in choosing new cultures that enter. This article aims to explain the concept of character according to two Indonesian education leaders, namely Ki Hajar Dewantara and Hamka. They have different backgrounds for each other's thoughts. This is an interesting thing to observe.

Keywords: *Manners, Ki Hajar Dewantara, Hamka, Mutual Cooperation, Values in Daily Life*

A. Introduction

The impact of globalization that is happening at this time makes Indonesian people forget about national character education. In fact, character education is a very important foundation of the nation and needs to be instilled early to children. That is because globalization has brought us to the fullness of material so that there is an imbalance between economic development and cultural traditions of society.¹

Puput Fathurrohman explained that "History has noted that a country and nation can be destroyed not because of the economy, not because of the unpowerful military, not because of the natural tsunami, but a nation and state will be destroyed because the nation's morals and akhlak have been damaged".²

Moral is one of the three basic frameworks in Islam which also has a very important position. Moral is a result from the process of applying aqeedah and syari'ah. Like a building, morals are the perfection of the building after the building's foundation is built in strong condition. So, it is impossible for this morality to manifest in someone if he does not have good aqeedah and syari'ah. Lately, the term moral is more dominated by the term character which actually has the same essence, namely the attitude and behavior of a person. Character is inherent in each individual which is reflected in behavior form of everyday life. A person's character is influenced by environmental factors (nurture) and innate factors (nature).³

A simplistic view assumes that moral, akhlak, and ethical deterioration are caused by the failure of religious education in schools. It must be

¹ Masnur Muslich, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional*, (Jakarta: Bumi Aksara, 2015), p. 1.

² Puput Fathurroman, *Pengembangan Pendidikan Karakter*, (Bandung: refika Aditama 2013), p. 2.

³ Kokom Komalasari, *Pendidikan Karakter, Konsep dan Aplikasi Living Values Education*, (Bandung: PT Refika Aditama, 2017), p. 1.

understood to a certain extent that religious education has experienced hard time in education curriculum ranging from a minimal number of hours, excessive theoretical of material, to imbalance approach that relies on aspects of cognition rather than affection and psychomotor learners. These obstacles result in less functional of religious education in forming students' moral, akhlak, and personality.⁴

By re-instilling character education in educational activities at schools, it will provide fundamental principle on life for students so they are able to clarify and determine attitudes in understanding new cultures. Having adequate character education, students have strong the constructive morality so that they are not easily exposed various kinds of temptations and negative seduction from outside of school.⁵ Educators need to instill the character education to equip students in facing the future life.

The idea of re-instill character education or character, cannot be separated from the presence of figures who have thoughts and concepts about it in. The concept of thought was included in the realm of education. Ki Hajar Dewantara, in his first contribution of Education revealed, that manners means the same as character or akhlak in which means it the merging of thoughts, feelings and wills. In line with Ki Hajar Dewantara's thoughts, Hamka, also has a very high concern and attention for the issue of manners and morality, both individual and group. His attention is reflected in his writings.

Although both figures were born in different times and in different settings, the author get the ideas of the importance of manners education and

⁴ Muthoifin dan Mutohharun Jinan, Pendidikan Karakter Ki Hajdar Dewantara: Studi Kritis Pemikiran Karakter dan Budi Pekerti dalam Tinjauan Islam, *Jurnal Studi Islam*, Vol. 16, No. 2, Desember 2015, p. 168.

⁵ Ki Fudyartanta, *Membangun Kepribadian dan Watak Bangsa Indonesia yang Harmonis dan Integral*, (Yogyakarta: Pustaka Pelajar, 2010), p. 284.

the values from them. therefore the author's expects that the results of this study can be consideration as to solve the problems dealing with education problem or it's application. In life, for the sake of graduating a generation which have virtuous and have character.

B. The Manners

In general, manners are moral and good behavior in life. The synonym of manners are characteristics values that apply in a community whether they are based on local cultural roots, derived from religious rules or government regulations.⁶ Manners can be assessed from various perspectives including etymology (origin of words), lexically (dictionary), conceptual (theory) and operational (practical).⁷ Etymologically, the term of manners or in the Javanese language called as '*budi pakarti*', is interpreted as '*budi*' which means thought, and '*pakarti*' as deed.⁸ Traits can be interpreted as virtuous self-appearance.

Lexically, manners are behavior, temperament, moral, and character. In the Indonesian Dictionary (KBBI), it is said that the word of mind is an inner sense that is the guidance of reason and feeling to determine good and bad deed. Furthermore, it also means morals, temperament, habits, decency. So the kind of manners are temperament, moral, and character.⁹ If a person is good in his or her sense, it can also mean that he has kindhearted.

The manners in Arabic is called as morality (akhlak). In Latin vocabulary it was known as ethics. In English it is called as ethics. Balitbang Dikbud (1995) explained that conceptual of manners is a mind practiced

⁶ Nasin Elkabumaini dan Rahmat Ruhyana, *Panduan Implementasi Pendidikan Budi Pekerti*, (Bandung, Penerbit YRAMA WIDYA, 2016), p. 6.

⁷ *Ibid.*, p. 7.

⁸ Ali Muhtadi, Strategi Untuk Mengimplementasikan Pendidikan Budi Pekerti Secara Efektif Di Sekolah, *Jurnal Dinamika Pendidikan*, Vol. 17, No. 1, 2010, p. 5.

⁹ <https://kbbi.web.id/karakter>, di unduh pada jum'at 10 Agustus 2018, pukul 10.00 WIB.

(operationalized, actualized or implemented) in daily life of personal, school, society, and nation.¹⁰

Manners education is often also associated with the manners that consisted of agreed manners in which there is an interaction among humans. In the process of education, the most attention is addressed to ethic (*tata krama*). *Tata* means customs, norms, rules. *Krama* means ethic, behavior, actions. Manners in general refer to traditional which are part of human life. Applying the values and norms that we feel. The behavior that we thought was right previously may now be wrong. Actions or behaviors that we once was considered taboo (forbid) are now commonmatter, for example, sex, dating relationships, politics, and human rights.¹¹

The equality among moral, ethics, akhlak, and manners can be seen from their function which determine the value of an action carried out by humans from the good and bad aspects, as well as right and wrong aspects, which are both aimed in giving guidance to human life. Whereas the difference among moral, ethics, akhlak, and manners is that : moral is the values generated from the community whether stipulated or not. Ethics is the study of moral forms. Akhlak is a trait that is fixed on one's soul which encourages him to do a trait spontaneously. Whereas manners, is an inventory that already exists in a person's soul which make him behavior spontaneously.

C. Ki Hajar Dewantara

Ki Hajar Dewantara was born in Yogyakarta on Thursday, on May 2, 1889.¹² His father was named Kanjeng Pengeran Haryo Suryaningrat, a son

¹⁰ Nasin Elkabumaini dan Rahmat Ruhyana, *Panduan Implementasi Pendidikan Budi Pekerti*,... p. 7.

¹¹ Iskandar, *Pemahaman Pendidikan Budi Pekerti*, (Jakarta: Departemen Pendidikan, 2007), p. 24.

¹² Ensiklopedi Nasional Indonesia, Jilid 4, Cet. I, (Jakarta: Cipta Adi Pustaka, 1989), p. 330.

of Kanjeng Gusti Hadipati Haryo Suryosasraningrat who was titled Sri Paku Alam III. His mother was named Raden Ayu Sandiyah who was a great-grandparent of Nyai Ageng Serang, a descendant of Sunan Kalijaga. As a descendant of a nobleman and ulama, Ki Hajar Dewantara grew up in a conducive religious and socio-cultural environment. His education obtained from the family which concerned to. Such as through art education, traditional manners and religious education those instilled in his personality.¹³

His real name was Soewardi Suryaningrat, because he was still of aristocratic descent, he got the title Raden Mas, whose his full name Raden Mas Soewardi Suryaningrat.¹⁴ His main reason for changing the name was his desire more socialize or approach the people. Having changed his name, he could freely get along with the people. So that his struggle became easier to be accepted by the people at that.

Ki Hajar Dewantara's youth was passed by several activities to increase his knowledge and insight because he was a child who was interested in knowledge. He received a religious education from the Kalasan boarding school of K.H. Abdurrahman is management. In mid-1896, he joined the Dutch school namely ELS (Europeesche Lagere School). This is a primary school during the Dutch colonial rule in Indonesia. ELS used Dutch as the language of instruction.¹⁵

After completing his studies at ELS, he continued his study in "Kweekschool" in 1904. Kweekschool was a Teacher School in Yogyakarta,

¹³ Bambang Dewantara, *Mereka yang Selalu Hidup Ki Hajar Dewantara Ki Hajar Dewantara dan Nyai Hajar Dewantara*, (Jakarta: Roda Penetahuan, 1981), p. 15.

¹⁴ Darsiti Soeratman, *Ki Hadjar Dewantara*, (Jakarta: Departemen Pendidikan dan Kebudayaan, 1983/1984), p. 8-9.

¹⁵ Suparto Raharjo, *Ki Hajar Dewantara Biografi Singkat 1889-1959*, (Jogjakarta: 2009, Garasi), p. 10.

but Soewardi only studied for one year.¹⁶ studied for one year.¹⁷ Because of his excellent intelligence and mastery of the Dutch Language, Soewardi received a scholarship in STOVIA in 1905.¹⁸ It was there that Soewardi met Tjipto Mangoenkoesoemo and Soetomo, the only two people were considered to have the same dreams, ideals and ideas (Haidar Musyafa, 2017: 115-116).

After leaving STOVIA, Soewardi worked as a journalist in several newspapers. In addition, he also engaged in socio-political organizations. With Douwes Dekker (Dr. Danudirdja Setyabudhi), and Dr. Tjipto Mangunkusumo, he founded Indishe Partij on December 25, 1912. These three figures were known as "Tiga Serangkai".

Soewardi was wrote a paper entitle , *Als Ik Eens Nederlander Was* (If I were a Dutchman). This paper was later published in the de Expres newspaper of Douwes Dekker which stated that, if Soewardi became a Dutch citizen, he would not carry out his country's independence party in his colonies. He would not get funds from the indigenous people. As a result of his writing, Soewardi received a punishment from the General Governor Idenbrug without going through a court process. He received an internering punish (legal exile) which was on Bangka Island.

Soewardi was married to Raden Ayu Surtantinah Sasraningrat on November 4, 1907.¹⁹ On February 3, 1928, Soewardi Suryaningrat changed his name to Ki Hajar Dewantara and Surtantinah changed her name to Nyi Hajar Dewantara.

¹⁶ Bambang Dewantara, *Mereka yang Selalu Hidup Ki Hajar Dewantara Ki Hajar Dewantara dan Nyai Hajar Dewantara*,... p. 24.

¹⁷ *Ibid.*

¹⁸ Suparto Raharjo, *Ki Hajar Dewantara Biografi Singkat 1889-1959*,... p. 10.

¹⁹ Harahap dan Bambang Sokawati Dewantara, *Ki Hajar Dewantara dan Kawan-kawan, Ditangkap, Dienjara, dan Diasingkan*, (Jakarta: Gunung Agung, 1980), p. 12.

On August 17, 1945, the Indonesian declared their independence. Ki Hajar received an order from the first Indonesian president, Ir. Soekarno to conduct a power struggle in the Japanese Ministry of Education. Then on August 19, 1945, he was appointed as the first Minister of Education and Culture in the first President Cabinet. Yet his position was only held until November 15 1945, due to the changes in the government. Then Ki Hajar returned to Yogyakarta.²⁰

Right after Ki Hajar Dewantara returned to his hometown, on 26 April 1956 he died and was buried in Mekan Wijayabrata, the tomb of the Taman Siswa family. To commemorate his services and struggles in the field of education, the date of birthday of Ki Hajar Dewantara on May 2 was commemorated as National Education Day. And for his services, the Indonesian government awarded him the title of National Independence Hero based on RI Decree No. 305 of 1959 November 28, 1959. (Winarno, 2006: 64).

D. Biografi Hamka

His full name is Haji Abdul Malik Karim Amrullah, who was known as Buya Hamka. He was born in the village of Tanah Sirah, Sungai Batang on the shores of Lake Maninjau, West Sumatra on February 17, 1908 when coincided with 14 Muharram 1326. He was the first child to Dr. H. Abdul Karim Amrullah and Shaffiah Tanjung binti Haji Zakariah.²¹

Hamka has been taught directly the basics of religion by his father. At the age of six, he was brought by his father to move to Padang Panjang. When he was seven years old he was admitted to a village school in the

²⁰ Bambang Dewantara, *Mereka yang Selalu Hidup Ki Hajar Dewantara Ki Hajar Dewantara dan Nyai Hajar Dewantara*,... p. 71-72.

²¹ Abdul Rouf, *Dimensi Tasawuf HAMKA*, (Selangor: Piagam Intan SDN.BHD, 2013), p. 18-19.

morning and in the evening he learned to recite the Qur'an with his father till Khatham.²²

Two years later Hamka continued to study religion at the Diniyah Padang Panjang school which was founded by Zainudin Labey el Yunusi and continued in the evening to study Al-Qur'an in Surau (Mushollah) with his father.²³ After that, his father put Hamka in the Sumatra Thawalib boarding school in Parabe, Bukittinggi. But, he did not finish his school completely and he only attended the education for four years from the education period which was supposed to be seven years.²⁴

Hamka finally decided to go to Yogyakarta in 1924 when he was 16 years old. He lived with his uncle, Ja'far Amrullah. In Yogyakarta he became acquainted with the Muhammadiyah organization and the Islamic Union. After that, Hamka traveled to Pekalongan to study to his brother-in-law, AR. Sultan Mansur about the philosophy of Islam and also politics. He began to recognize Jamaluddin Al-Afghani's understanding, Muhammad Abduh, and Rashid Ridha.²⁵

At the age of 17, Hamka's spirit and awareness had emerged in introducing modernist Islamic insights. Then, he opened a speech course for his friends at Surau Jembatan Besi. The results of the collection of their speech papers were printed by him became a book entitled Khatib al-Ummah.²⁶ In addition to his writing activities, Hamka was often invited by his father to give tausiyah (advise) at every event attended by the people of Padang Panjang. He then decided to go to Mecca in order to gain deeper

²² Ramayulis & Nizar, *Ensiklopedi Tokoh Pendidikan Islam*, (Ciputat: PT. Ciputat Press Group, 2005), p. 261.

²³ Abdul Rouf, *Dimensi Tasawuf HAMKA*,... p. 36.

²⁴ *Ibid.*, p. 38-39.

²⁵ Hamka, *Falsafah Hidup*, (Jakarta: Penerbit Republika, 2015), p. xiii.

²⁶ Susanto, *Pemikiran Pendidikan Islam*, (Jakarta: Amzah, 2010), p. 102.

religious knowledge. After living in Makkah for approximately 7 months, Hamka returned home to Indonesia with the title of Hajj.²⁷

Hamka was elected chairman during the Muhammadiyah conference in Padang Panjang in 1946. His election as chairman of Muhammadiyah, encouraged his more enthusiastic and opportunities in increasing Islamic da'wah activities and national unity movement, especially in the West Sumatra region. In 1949, Hamka moved to Jakarta. In Jakarta, he was accepted as a member of the independent newspaper and development magazine correspondent. Hamka was interested in the political sector by entering the Masyumi Islamic Party. In the 1955 public elections, Hamka was elected as a member of parliament from Masyumi representing the Muhammadiyah elements.²⁸

In the beginning of 1959, the Al-Azhar University Council of Cairo gave the title of Ustadzah Fakhriyah (Doctor of Honoris Causa) to Hamka because he fully dedicated himself in the services to Islamic broadcasting in Indonesian. On Saturday, June 6, 1974, he received the title "Dr" in the field of Literature from a University in Malaysia.²⁹ When the Indonesian Ulama Council (MUI) was established on July 27, 1975, Hamka was elected as General Chair person for the first time. He held this position until he resigned on May 18, 1981.³⁰

Hamka died on Friday July, 24, 1981 (approximately nine weeks after his resignation from of MUI). He was buried in Tanah Kusir TPU.³¹ After his death, he obtained Bintang Mahaputra Madya from the Indonesian government in 1986. In 2011, he received respect from the Government of

²⁷ Irfan Hamka, *Ayah*, (Jakarta, Penerbit Republika, 2014), p. 234-235.

²⁸ Herry Mohammad dkk, *Tokoh-tokoh Islam yang Berpengaruh Abad 20*, (Jakarta: Gema Insani Press, 2006), p. 60.

²⁹ Hamka, *Tasawuf Modern*, (Jakarta: penerbit Republika, 2015), p. 1.

³⁰ Herry Mohammad dkk, *Tokoh-tokoh Islam yang Berpengaruh Abad 20*,... p. 66.

³¹ Irfan Hamka, *Ayah*,... p. 289-291.

the Republic of Indonesia as a National Hero (Pahlawan Nasional Indonesia).

E. The Manners Concept According To Ki Hajar Dewantara And Hamka

As previously described, Ki Hajar Dewantara and Buya Hamka are figures who share a concept of manners. Both are national heroes figures who lived in the same period of time. Yet they were raised in a different environment. So there were some differences related to the idea of manners.

According to Ki Hajar Dewantara, manners or characters are the consistency of the human soul. Traits are the soul or spirit of person teaching because teaching and character are like two sides of a coin that cannot be separated. With the existence of character, each human being stands as an independent person (person) who can rule or control himself (independent, zelfbeheersching).³² Meanwhile according to Buya Hamka, manners is a something that has existed in one's soul which can cause he behave. If the something led to a noble temperament (noble according to thought and syara'), it was called good manners. However, if something led to bad temperament according to reason and syara', it was also called bad manners.³³

In division of manners Ki Hajar Dewantara tried to divide the manners into several types by taking opinions from several figures. Prof. Dr. Heymans, professor at the University of Groningen, also divided manners into 8 types. However Prof. Sparanger which divided the kinds of people's manners into 5 types.³⁴ In his book entitled *Akhlaqul Karimah*, Hamka

³² Ki Hajdar Dewantara, *Bagian Pertama Pendidikan*, (Yogyakarta: Percetakan Majelis Luhur Taman Siswa, 1962), p. 25.

³³ Hamka, *Akhlaqul Karimah*, (Depok: Gema Insani, 2017), p. 5-6.

³⁴ Ki Hajar Dewantoro, *Pendidikan dan Pengajaran Nasional*, (Multi Presindo: Bantul, 2015), p. 36-38.

divided manners into two types, namely good manners and bad manners. Hamka explains that good manners is the temperament of the apostles, respectable people, a muttaqin, and the result of the strong. Meanwhile bad manners are poisonous poisons, which separated humans from Rabbul 'aalamin .³⁵

Ki Hajar formulated a foundation or basis called Pancadharmas which was a basis of five principles. The five principles consist of: 1) Principle of Independence, 2) Principle of Nationality, 3) Principle of Humanity, 4) Principle of Culture, and 5) Principle of Nature. According to him, a person is considered to have good character if he implemented these five things as a foundation to live his life.³⁶ Looking at the understanding of manners according to Hamka, it can be concluded that Hamka used the Qur'an and Hadith to become the basic foundation of his ideas. This could also be seen from several books that discuss about manners such as the *Akhlaqul Karimah*, Lembaga Budi.

A man's manners to his God according to Ki Hajar Dewantara cannot be kept away from the history of the existence of the first Pancasila. The first basic principle is "the belief in God Almighty" means that every human being must worship Him as the only One God instead of mystical things. In addition, according to Ki Hajar, human relation with his God (worship) will not be perfect if someone does not have attention to his community. So it is not complete and perfect for human worship if he is only diligent and obedient in worshipping God in addition must also pay attention to the social life in society.³⁷ According to Hamka, the essence of human creation is to worship to God (Allah). According to him, humans must have a sincere

³⁵ Hamka, *Akhlaqul Karimah*,... p. 1.

³⁶ Ki Hajar Dewantara, *Bagian Pertama Pendidikan*,... p. 34.

³⁷ Ki Hajar Dewantara, *Bagian II A: Kebudajaan*, (Jogjakarta: Majelis Luhur Persatuan Taman Siswa, 1967), p. 57.

nature in worshipping, it means that he does not expecting anything in return. Because the relationship between humans and servants is not like employers and servants.³⁸ In addition, humans must often repent to God for their sins and mistakes he made. It was because humans will never escape from sin and error, and the best of them are those who repent.³⁹

Ki Hajar Dewantara used Pancasila as one of the foundations for well living with fellow human beings in society. According to him, the essence of Pancasila is Humanity which teach about the way to live in society. He also said that the development of personal life must be directed towards the safety and happiness of living together. In addition, the peacefulness in the life of the community is a moral teaching about the existence of limited self-independence towards the independence of others named the independence of the community.⁴⁰ According to Hamka, everyone has 2 different traits, namely selfishness and togetherness. Because of these two characteristics, humans have two responsibilities. First the responsibility towards, himself in trying to maintain his health, life, and perfection. Second, the obligation towards the community by working for the welfare of the community because the happiness of the community is the happiness of the individual as well.⁴¹ Everyone has their obligations and rights to others. It is called as the sense of humanity to achieve a goal called glory. Human obligation to others is the will of justice.⁴²

Ki Hajar Dewantara had popular teachings or concepts about leadership, named Ing Ngarso Sung Tuladha, Ing Madyo Mangun Karsa, and Tut Wuri Handayani. This teaching explains that leaders must have 3 qualities in order to become role models. A leader must be able to be a role

³⁸Hamka, *Lembaga Budi*, (Jakarta, Penerbit Republika: 2017), p. 6.

³⁹ Hamka, *Akhlaqul Karimah*,... p. 99.

⁴⁰ Ki Hajar Dewantara, *Bagian II A: Kebudajaan*,... p. 27.

⁴¹ Hamka, *Akhlaqul Karimah*,... p. 113.

⁴² Hamka, *Lembaga Budi*,... p. 157.

model for his members, able to arouse and encourage spirit, and provide encouragement and work motivation. Islam requires the people to obey their leaders.⁴³ Islam requires the people to obey their leaders. Yet it does not mean that all leaders requests cannot be rejected. Hamka thought that the leader must be often to accept criticism and suggestions from his people. The leader must also have zuhud nature which is not easily tempted to the glory of the world. He must have character qana'ah. Which was grateful towards his wealth, in order to be a wise leader.⁴⁴

**Comparison Tables Of Thoughts Of Ki Hajar Dewantara and
Buya Hamka About Budi Pekerti**

NO.	DISCUSSION	KI HAJAR DEWANTARA	BUYA HAMKA
1	Definition of Manners	The consistency of the human soul, is the principle of teaching	Is something that has existed which can cause he behave. Taken from the opinion of Ibn Masawih and al Ghazali
2	Division of Manners	It does not have its own division, but refers to the division according to some western figures	Good manners of bad manners

⁴³ Suparto Rahardjo, *Ki Hajar Dewantara Biografi Singkat 1889-1959*,... p. 104.

⁴⁴ Hamka, *Akhlaqul Karimah*,... p. 199.

3	Basics of Manners	<p>Pancadharma,</p> <ol style="list-style-type: none"> 1) Principle of Independence, 2) Principle of Nationality, 3) Principle of Humanity, 4) Principle of Culture, and 5) Principle of Nature of Nature 	Al-Qur'an, Prophet Sunnah
4	The Manners to God	<p>According to existence of the first Pancasila. Humans must truly worship without mystical things</p>	<p>Relations between servants and gods are not like servants and employers. Humans must worship sincerely and always repent</p>
5	The Manners to Fellow Man	<p>Based on the value of humanity contained in the Pancasila. A person's independence must not interfere with the independence of others or the community</p>	<p>Every individual has the rights and obligations of each other.</p>

6	The Manners of Leader	Tridharma, Ing ngarso sung tuladha, ing madya mangun karso, tut wuri handayani	The leader must be criticized if it is constructive, zuhud and qana'ah
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F. Conclusion

Based on the result of research dealing with the comparative study of Ki Hajar Dewantara and Hamka's ideas about manners, the authors concluded:

Even though Ki Hajar Dewantara had the maternal lineage of Sunan Kalijaga, it did not result his ideas in Islamic way yet nationalist. This was because he lived during the Dutch colonial era which tended to be arbitrary and like to win the independence of the Indonesian people. Some of his thoughts were also taken from some western figures at that time. However, this pattern of his nationalist thinking he did not make him forget religion and became liberal. Ki Hajar still ventured his thoughts in line with the teachings of Islam through his books or his behavior. It should be remembered that the nature of manners according to Ki Hajar Dewantara cannot be separated from the meaning and purpose of an education. According him character and education are a unity.

Having a father who is a prominent ulama, it was a challenge for Hamka. Hamka who was bored with the learning system of his time finally decided to do self-study by reading many of books and going abroad. He got a new thought about religion. It affected the most of his thoughts. It was the Qur'an and the Sunnah that he held tightly as his rationale. His ideas about

manners were not only written in on religious books but also his other works. According to Hamka, character is something that is stored in the human psyche in which humans can do spontaneously. Whether it was good or bad.

The similarity of the two figure's ideas is that manners are both derived from the soul. It means that manner will be able to shape one's behavior. Besides, other equations is that character can be changed. Character cannot be removed yet it can be removed yet it can be replaced to a better one. According to Ki Hajar Dewantara, character can be changed through education and teaching. Whereas, Hamka said that character can be changed through riyadhah and mujahadah.

The difference in ideas is in the basic foundation of the ideas. Ki Hajar Dewantara formed the basic foundation in accordance with the Pancasila and national cultural. Meanwhile Hamka used the Qur'an and Sunnah as the basic foundation. It can be concluded that Ki Hajar Dewantara had nationalist idea, while Buya Hamka had Islamic idea.

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