

Islamic Virtues Meet Society 5.0: Hamka's Sufism Concept of *Sabr* and *shukr* Guiding Educators' Role in Resilience Building

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Abstract

This article explores the integration of Islamic virtues, specifically the Sufism concepts of *sabr* (patience) and *shukr* (gratitude), as explored by Indonesian scholar Hamka, into Islamic education within the context of Society 5.0. As technology rapidly advances, Islamic educators face the challenge of fostering student resilience while maintaining spiritual and ethical foundations. Hamka's Sufism-inspired interpretations of *sabr* and *shukr* offer a rich framework for character development in the digital age, aligning with contemporary resilience theories. The article examines strategies for cultivating these Sufism virtues in the face of digital-era challenges and proposes a framework for applying Hamka's Sufism concepts in modern educational settings. It emphasises the importance of balancing technological competence with spiritual character development and recommends a resilience-oriented Islamic pedagogy suitable for Society 5.0. These include integrating Islamic ethics with digital competencies, implementing experiential learning through community service, and developing interdisciplinary courses on Islamic digital ethics. By leveraging traditional Sufism virtues innovatively, educators can prepare a generation of Muslims who are not only technologically adept but also spiritually grounded and ethically resilient, capable of navigating the complexities of the digital age while remaining true to their faith and values.

Keywords: Hamka, Resilience, *Sabr*, *shukr*, Society 5.0, Sufism.

1). INTRODUCTION

The rapid advancement of technology and the dawn of Society 5.0 have ushered in an era of unprecedented digital integration, presenting both opportunities and challenges for Islamic education. Navigating this new landscape, the timeless wisdom of Islamic virtues offers a compass for educators seeking to foster resilience in their students. Among these virtues, the Sufism concepts of *sabr* (patience) and *shukr* (gratitude), as elucidated by the renowned Indonesian scholar Hamka (Haji Abdul Malik Karim Amrullah), provide a rich framework for character development in the digital age.¹

The convergence of Islamic traditions, particularly Sufism, with the hyper-connected reality of Society 5.0 necessitates reevaluating pedagogical approaches in Islamic education. As technology

¹ Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1982).

increasingly permeates every aspect of life, the risk of spiritual disconnection and moral disorientation looms.² In this context, Hamka's multifaceted interpretations of *sabr* and *shukr*, rooted in Sufism traditions yet adapted for modern contexts, offer valuable insights for educators striving to equip students with the resilience needed to thrive in a rapidly changing world while remaining grounded in Islamic principles.³

Hamka's Sufism-inspired conceptualisation of *sabr* extends beyond mere passive endurance, encompassing active self-control, emotional regulation, and steadfastness in the face of adversity.⁴ This nuanced understanding aligns well with contemporary psychological theories of resilience, which emphasise adaptability and positive coping mechanisms.⁵ Similarly, Hamka's Sufism exposition of *shukr* as a holistic state of gratitude involving cognitive recognition, emotional appreciation, and behavioural manifestation provides a comprehensive approach to cultivating a positive mindset in the digital era, drawing on the rich tradition of Sufism thought.⁶ Similarly, Hamka's exposition of *shukr* as a holistic state of gratitude involving cognitive recognition, emotional appreciation, and behavioural manifestation provides a comprehensive approach to cultivating a positive mindset in the digital era.

Integrating these Islamic virtues into modern educational frameworks presents challenges and opportunities. Educators must navigate the delicate balance between fostering technological competence and nurturing spiritual and moral development.⁷ This requires innovative pedagogical strategies that translate the timeless wisdom of *sabr* and *shukr* into practical skills for navigating the digital landscape.⁸

In Society 5.0, where artificial intelligence, the Internet of Things, and big data converge to create a "super-smart" society, the role of Islamic educators in cultivating resilience becomes even more

² Noor Amali Mohd Daud, 'The Challenge and Prospect of Islamic Education in the Era of Industrial Revolution 4.0', *International Journal of Islamic Educational Psychology* 1, 1 (2020), 1–13.

³ Hamka, *Lembaga Budi* (Jakarta: Republika Penerbit, 2016).

⁴ M Yusuf, 'Hamka's Sufi Interpretation of Patience in Modern Context', *Journal of Islamic Studies*, 29.2 (2018), 45–67.

⁵ Ann S. Masten, 'Resilience Theory and Research on Children and Families: Past, Present, and Promise', *Journal of Family Theory & Review*, 10.1 (2018), 12–31.

⁶ F Rahman, 'Hamka's Synthesis of Sufism and Modernity: A Study of His Concept of Gratitude', *International Journal of Islamic Thought*, 17 (2020), 23–40.

⁷ Rohmani Nur Indah and Agung Wiranata Kusuma, 'Shaping Scientific Thinking of Islamic Higher Education Students in Industrial Revolution 4.0 Era', *Nazhruna: Jurnal Pendidikan Islam*, 3.2 (2020), 175–90.

⁸ Andi Warisno, 'Islamic Education in Industry 4.0 Era: Teacher's Perception', *Jurnal Keguruan Dan Ilmu Tarbuyah*, 5.1 (2020), 33–41.

critical.⁹ The constant connectivity and information overload characteristic of this era can lead to diminished attention spans, increased stress, and a sense of disconnection from spiritual values.¹⁰ Here, the Sufism principles of *sabr*, as interpreted by Hamka, can guide students in developing digital mindfulness and self-regulation. At the same time, his Sufism concept of *shukr* can foster a balanced perspective on technological advancements, echoing Sufism's emphasis on the inner.

Moreover, emerging technologies' ethical challenges, such as AI-driven decision-making and pervasive data collection, call for a robust moral framework grounded in Islamic principles.¹¹ Hamka's Sufism elucidation of *sabr* and *shukr* provides a foundation for developing digital ethics to help students navigate the complex moral terrain of Society 5.0.¹²

This article explores how Hamka's Sufism conceptualizations of *sabr* and *shukr* can be leveraged to develop resilience-oriented Islamic pedagogy suitable for the digital age. It examines strategies for cultivating these virtues in the face of digital-era challenges and offers recommendations for Islamic educators seeking to prepare students for the complexities of Society 5.0.¹³ By integrating these traditional Islamic virtues with contemporary educational approaches, this study aims to develop a generation of Muslims who are not only technologically adept but also spiritually grounded and ethically resilient.¹⁴

As this study delves into the findings and discussion, it will explore the multidimensional nature of *sabr* and *shukr* in Hamka's Sufism thought, their relevance to modern psychological understanding of resilience, and practical approaches for their implementation in Islamic educational settings. This exploration will illuminate pathways for Islamic educators to foster resilience in their students, enabling them to navigate the challenges of the digital age while remaining true to their faith and values.¹⁵

⁹ Hitachi-UTokyo Laboratory, *Society 5.0: A People-Centric Super-Smart Society* (Singapore: Springer, 2020).

¹⁰ Jean M. Twenge, *IGen: Why Today's Super-Connected Kids Are Growing Up Less Rebellious, More Tolerant, Less Happy--and Completely Unprepared for Adulthood* (New York: Atria Books, 2017).

¹¹ Jaser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: International Institute of Islamic Thought, 2008).

¹² Hamka, *Falsafah Hidup* (Jakarta: Republika Penerbit, 2015).

¹³ Charlene Tan, *Islamic Education and Indoctrination: The Case in Indonesia* (New York: Routledge, 2011).

¹⁴ Ziauddin Sardar, *The Future of Muslim Civilization* (London: Mansell Publishing Limited, 1979).

¹⁵ M. Amin Abdullah, 'Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community', *Al-Jami'ah: Journal of Islamic Studies*, 55.2 (2017), 391–426.a

2). METHODS

This research adopts a qualitative approach combining conceptual analysis with literature review to explore integrating Hamka's Sufism concepts of *sabr* and *shuker* into Islamic education within the context of Society 5.0. The study begins with an in-depth analysis of Hamka's writings on *sabr* and *shuker*, focusing on his Sufism-inspired interpretations. Primary sources include Hamka's seminal works *Tasawuf Modern*.¹⁶ and *Lembaga Budi*¹⁷. This analysis aims to extract the core elements of Hamka's conceptualisation of these virtues and their potential applications in character development.

A comprehensive literature review covers three main areas: contemporary resilience theories, Islamic education in the digital age, and the implications of Society 5.0. This review involves works by leading resilience researchers such as Ann Masten and Michael Ungar,¹⁸ as well as studies on the impact of digitalisation on religious education and character development.¹⁹ Literature discussing the concept of Society 5.0, its technological foundations, and its potential impacts on education and spirituality is also analysed, including policy documents from countries pioneering Society 5.0 initiatives, such as Japan.²⁰

The literature search strategy involves using databases such as JSTOR, Google Scholar, and ProQuest, with relevant keywords and a focus on literature published within the last ten years. Findings from the conceptual analysis and literature review are then synthesised to develop a framework for applying Hamka's Sufism concepts of *sabr* and *shuker* in modern educational settings within the context of Society 5.0.

The framework development process involves identifying critical points of convergence between Hamka's concepts and contemporary resilience theories, mapping potential applications of *sabr* and *shuker* to specific challenges posed by Society 5.0, developing pedagogical strategies for cultivating these

¹⁶ Hamka, *Tasawuf Modern* (Jakarta: Pustaka Panjimas, 1990).

¹⁷ Hamka, *Lembaga Budi* (Jakarta: Republika Penerbit, 2016).

¹⁸ Ann S. Masten, 'Ordinary Magic: Resilience Processes in Development', *American Psychologist*, 56.3 (2001), 227–38.; and M. Ungar, 'Resilience Across Cultures', *British Journal of Social Work*, 38.2 (2008), 218–35..

¹⁹ M. Huda and N Sabani, 'Empowering Muslim Children's Spirituality in the Malay Archipelago: Integration between National Philosophical Foundations and Tarbiyah (Islamic Education)', *International Journal of Children's Spirituality*, 23.1 (2018), 81–94.

²⁰ Cabinet Office, 'Government of Japan', 2016. Retrieved from https://www8.cao.go.jp/cstp/english/society5_0/index.html; and M Fukuyama, 'Society 5.0: Aiming for a New Human-Centered Society', *Japan SPOTLIGHT*, 27 (2018), 47–50.

virtues in a digital learning environment and creating a model for integrating Islamic ethics with digital competencies.

While this research is primarily theoretical and conceptual, care is taken to represent Hamka's ideas accurately and to approach the integration of Islamic concepts with modern educational theories with cultural sensitivity and respect for diverse interpretations within Islamic scholarship. The main limitation of this study is that the proposed practical applications have not been empirically tested. Future studies could involve action research or case studies to evaluate the effectiveness of the proposed framework in real educational settings.

This methodological approach comprehensively explores how Hamka's Sufism concepts can be leveraged to develop resilience-oriented Islamic pedagogy suitable for the digital age, providing a foundation for future empirical research in this area.

3). RESULT AND DISCUSSION

Hamka's Concept of *Sabr*

1. Definition of *Sabr*

Hamka's interpretation of *sabr*, deeply rooted in Sufism traditions, transcends the conventional understanding of patience. In his magnum opus *Tafsir Al-Azhar*, Hamka elucidates *sabr* through a Sufism lens as "the ability to control oneself in the face of difficulties, to restrain anger, to tolerate adversity, to refrain from wrongdoing, and to show calmness amidst tribulations."²¹ This multifaceted definition encapsulates human behaviour's internal and external dimensions, emphasising the active nature of *sabr* rather than passive endurance.

Hamka's conceptualisation of *sabr* aligns with Sufism's emphasis on inner transformation and spiritual growth. He posits that *sabr* is not merely a reactive state but a proactive virtue that requires constant cultivation.²² This perspective resonates with the Sufism tradition of self-discipline and spiritual purification (*tazkiyah al-nafs*). Hamka argues that *sabr* is a fundamental pillar of faith (*iman*) and an essential quality for spiritual advancement.²³

²¹ Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1984).

²² Hamka, *Tasawuf Modern* (Jakarta: Pustaka Panjimas, 1990)

²³ Hamka, *Perkembangan Dan Pemurnian Tasawuf* (Jakarta: Pustaka Panjimas, 1984). p. 85

Furthermore, Hamka's definition of *sabr* incorporates elements of emotional intelligence and self-regulation. He contends that *sabr* involves managing one's emotions effectively, particularly in challenging situations.²⁴ This aspect of his interpretation bridges traditional Islamic concepts with modern psychological understanding, making it particularly relevant in contemporary contexts.

2. The Goal of *Sabr*

In Hamka's Sufism-inspired perspective, the ultimate goal of *sabr* extends beyond mere endurance of hardships. He posits that *sabr* aims to cultivate a steadfast character that remains unshaken in the face of life's vicissitudes, leading to a state of spiritual enlightenment known in Sufism as *ma'rifa*.²⁵ This state of divine gnosis, according to Hamka, represents the pinnacle of human spiritual achievement.

Hamka argues that through the consistent practice of *sabr*, an individual can attain inner peace and closeness to Allah (*qurb*), which he considers the highest form of human achievement, echoing the central aim of Sufism practice.²⁶ This concept of *qurb* aligns with the Sufism doctrine of *fana'* (annihilation of the self in God) and *baqa'* (subsistence in God), suggesting that *sabr* is a means to transcend the ego and achieve union with the Divine.²⁷

Moreover, Hamka emphasises that the goal of *sabr* is not limited to individual spiritual growth but extends to societal well-being. He posits that a community of individuals practising *sabr* can create a harmonious and resilient society capable of overcoming collective challenges.²⁸ This social dimension of *sabr* reflects Hamka's integration of Sufism principles with social responsibility, a hallmark of his modernist approach to Islam.

3. Dimensions of *Sabr*

Hamka elaborates on three primary dimensions of *sabr*, each contributing to the development of a resilient Muslim character:

Sabr in obedience (*tā'ab*): This dimension involves perseverance in fulfilling religious obligations and maintaining good deeds despite challenges.²⁹ Hamka argues that this form of *sabr* is crucial for

²⁴ Hamka, *Akhlaqul Karimah* (Jakarta: Pustaka Panjimas, 1983). p. 95

²⁵ Hamka, *Tasawuf Modern* (Jakarta: Pustaka Panjimas, 1990). p. 156

²⁶ Hamka, *Perkembangan Dan Pemurnian Tasawuf*. p. 82.

²⁷ Hamka, *Tasawuf Modern* (Jakarta: Pustaka Panjimas, 1990), p. 162.

²⁸ Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1984), Juz XIII, p. 167.

²⁹ Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1984), Juz III, p. 216.

spiritual consistency and growth. It requires the individual to prioritise divine commandments over personal desires, even when faced with difficulties or distractions.³⁰[10] This aspect of *sabr* aligns with the Sufism concept of *mujahadah* (spiritual struggle) and reinforces the importance of ritual consistency in Islamic practice.

Sabr in abstinence (*ma'siyah*) refers to the restraint from engaging in prohibited actions, even when tempted.³¹ Hamka emphasises that this dimension of *sabr* is particularly challenging in the modern world, where temptations are abundant and easily accessible. He suggests that *sabr* in abstinence requires willpower and a deep understanding of the wisdom behind Islamic prohibitions.³² This interpretation reflects Hamka's approach of combining traditional Islamic ethics with rational understanding, making it more accessible to modern Muslims.

Sabr facing calamities (*muṣibah*): This dimension involves maintaining composure and faith when facing trials and tribulations.³³ Hamka argues that this form of *sabr* is essential for developing resilience and emotional stability. He posits that calamities can be opportunities for spiritual growth if approached with the right mindset.³⁴ This perspective aligns with the Sufism concept of *rida* (contentment with divine decree) and emphasises the transformative potential of adversity.

Hamka contends that these three dimensions of *sabr* are interconnected and mutually reinforcing. He argues that practising *sabr* in one dimension strengthens an individual's capacity for *sabr* in the others, leading to comprehensive character development.³⁵ This holistic approach to *sabr* reflects Hamka's integrative thinking, which seeks to harmonise various aspects of Islamic teachings.

Hamka's conceptualisation of *sabr*, rooted in Sufism traditions yet adapted for modern contexts, offers a comprehensive framework for character development and spiritual growth. By emphasising the active, multidimensional nature of *sabr*, Hamka provides a blueprint for cultivating spiritually profound and practically applicable resilience. His interpretation of *sabr* as a means to achieve *ma'rifah* and *qurb* aligns with the highest aspirations of Sufism. In contrast, his focus on the societal

³⁰ Hamka, *Tasawuf Modern* (Jakarta: Pustaka Panjimas, 1990), p. 170.

³¹ Hamka, *Akhlaqul Karimah* (Jakarta: Pustaka Panjimas, 1983), p. 92.

³² Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1984), Juz VII, p. 123.

³³ Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1984), Juz XXX, p. 78.

³⁴ Hamka, *Tasawuf Modern* (Jakarta: Pustaka Panjimas, 1990), p. 175.

³⁵ Hamka, *Perkembangan Dan Pemurnian Tasawuf* (Jakarta: Pustaka Panjimas, 1984), p. 90.

implications of *sabr* reflects his commitment to social reform. Through his elucidation of the three dimensions of *sabr*, Hamka offers a nuanced understanding of this virtue that can guide Muslims in navigating the complexities of contemporary life while remaining true to their faith principles.

Hamka's Concept of *Shukr*

1) Definition of *Shukr*

Hamka's conceptualisation of *shukr* is deeply embedded in Sufism traditions, transcending simplistic notions of verbal gratitude. In his seminal work *Lembaga Budi*, Hamka elucidates *shukr* through a Sufism lens as "the acknowledgement of blessings bestowed by Allah, accompanied by a sense of humility, love, and the appropriate utilisation of these blessings following the giver's pleasure."³⁶ This multifaceted definition encapsulates the cognitive, emotional, and behavioural dimensions of gratitude within Islamic thought, reflecting the holistic approach characteristic of Sufism teachings.

Hamka's interpretation of *shukr* emphasises its active nature, involving recognition and appropriate action. He argues that true *shukr* manifests in the judicious use of blessings in ways that align with divine guidance.³⁷ This perspective resonates with the Sufism principle of *ihسان* (excellence in faith and action), suggesting that gratitude should permeate every aspect of a believer's life.

Furthermore, Hamka posits that *shukr* is intrinsically linked to *ma'rifaḥ* (gnosis) in Sufi thought. He contends that a deeper understanding of Allah's attributes and actions naturally cultivates a state of perpetual gratitude.³⁸ This connection between knowledge and gratitude underscores the intellectual dimension of *shukr* in Hamka's philosophy, aligning with Sufism's emphasis on spiritual enlightenment.

2) The Goal of *Shukr*

In Hamka's Sufism-influenced perspective, the primary goal of *shukr* extends beyond individual contentment. He asserts that genuine *shukr* aims to establish and maintain a positive, dynamic relationship with Allah while fostering a contented and purposeful life.³⁹ This relational aspect of

³⁶ Hamka, *Lembaga Budi* (Jakarta: Republika Penerbit, 2016), p. 122.

³⁷ Hamka. *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, Juz XIV, 1984), p. 178.

³⁸ Hamka.. *Tasawuf Modern* (Jakarta: Pustaka Panjimas, 1990), p. 215.

³⁹ Hamka.. *Perkembangan dan Pemurnian Tasawuf*. (Jakarta: Pustaka Panjimas, 1984), p. 110.

shukr reflects the Sufism concept of *uns* (intimacy with God), suggesting that gratitude serves as a means of spiritual proximity.

Hamka emphasises that authentic *shukr* leads to increased spiritual and material blessings, as the Qur'an promises. He interprets this not as mere material gain but as an expansion of one's capacity to recognise and appreciate divine favours, aligning with the Sufism notion of faith.⁴⁰

Moreover, Hamka posits that *shukr* aims to cultivate a mindset of abundance rather than scarcity, promoting psychological well-being and social harmony. This perspective aligns with the Sufism concept of *rida* (contentment), suggesting that genuine gratitude fosters inner peace and acceptance.⁴¹ Hamka argues that this contentment does not imply passivity but motivates believers to engage positively with their communities and the wider world.⁴²

Hamka's conceptualisation of *shukr*, deeply rooted in Sufism traditions yet adapted for modern contexts, offers a comprehensive framework for spiritual growth and social engagement. By emphasising the multidimensional nature of gratitude and its far-reaching goals, Hamka provides a blueprint for cultivating a thankful heart that is both spiritually profound and practically applicable in contemporary Muslim life.

Hamka's understanding of *shukr* is deeply rooted in Sufism traditions, going beyond mere verbal expressions of gratitude. In *Lembaga Budi*, he defines *shukr* through a Sufism lens as "the acknowledgement of blessings bestowed by Allah, accompanied by a sense of humility, love, and the appropriate utilization of these blessings following the giver's pleasure." This definition highlights gratitude's cognitive, emotional, and behavioural aspects in Islamic thought, reflecting the holistic approach characteristic of Sufism teachings.

3) Dimensions of *Shukr*

Hamka identifies three critical dimensions of *shukr*: a) *shukr* of the heart (*qalb*): This involves inwardly recognising and appreciating Allah's blessings.⁴³ b) *shukr* of the tongue (*lisān*): This refers to verbal expressions of gratitude and praise to Allah.⁴⁴ c) *shukr* of the limbs (*jawāriḥ*): This encompasses

⁴⁰ Hamka.. *Tasawuf Modern*. (Jakarta: Pustaka Panjimas, 1990) p. 220.

⁴¹ Hamka.. *Pelajaran Agama Islam*. (Jakarta: Bulan Bintang, 1962), p. 178

⁴² Hamka. *Tafsir Al-Azhar*. (Jakarta: Pustaka Panjimas, Juz XXI, 1984), p. 87.

⁴³ Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1984), Juz XXI, p. 45.

⁴⁴ Hamka, *Akhlaqul Karimah* (Jakarta: Pustaka Panjimas, 1983), p. 134.

utilising Allah's blessings in ways that please Him and benefit creation.⁴⁵ Hamka emphasises that true *shukr* requires the integration of all three dimensions, creating a holistic approach to gratitude that permeates every aspect of a Muslim's life.

In analysing Hamka's Sufism conceptualisations of *sabr* and *shukr*, it becomes evident that these virtues are not merely passive states but active processes that shape character and behaviour. The multidimensional nature of both *sabr* and *shukr* in Hamka's thought provides a comprehensive framework for understanding and cultivating these virtues in contemporary contexts.

Hamka's Sufism interpretations offer valuable insights for Islamic educators seeking to instil resilience in students facing the challenges of Society 5.0. By emphasising the active and multifaceted nature of *sabr* and *shukr*, Hamka's approach aligns with the modern psychological understanding of resilience as a dynamic process rather than a fixed trait.⁴⁶

Furthermore, Hamka's emphasis on the spiritual and moral dimensions of *sabr* and *shukr* counterbalances the potentially dehumanising effects of excessive technological immersion in Society 5.0. By grounding these virtues in Islamic tradition while demonstrating their relevance to contemporary challenges, Hamka's conceptualisations offer a bridge between traditional values and modern realities.⁴⁷

In the context of Islamic education in the digital age, Hamka's Sufism insights on *sabr* and *shukr* can inform pedagogical approaches that foster technological competence and moral resilience. Educators can draw upon these conceptualisations to develop curricula and teaching methods that integrate character development with digital literacy, preparing students to navigate the complexities of Society 5.0 while maintaining a solid ethical and spiritual foundation.⁴⁸

Hamka's Sufism-inspired interpretations of *sabr* and *shukr* offer a unique perspective that combines traditional Islamic wisdom with modern applicability. His approach, rooted in Sufism yet adapted for contemporary contexts, provides a spiritual framework for resilience that is particularly relevant in the technologically driven Society 5.0. By emphasising the inner dimensions of these

⁴⁵Hamka, *Lembaga Hidup* (Jakarta: Djajamurni, 1966)., p. 201.

⁴⁶ Masten, 'Resilience Theory and Research on Children and Families: Past, Present, and Promise'.

⁴⁷ N. A. R. Alam, 'Strengthening Leadership Culture: The Role of Kyai in Indonesian Pesantren', *At-Ta'dib*, 13.1 (2018), 5–17.

⁴⁸ R. I. Zidni and E. P. Sari, 'The Implementation of Character Education in Kuttab Al-Fatih Semarang', *Jurnal Pendidikan Islam*, 5.2 (2019), 159–74.

virtues, Hamka's conceptualisations offer a counterbalance to the digital age's often externally focused and materialistic tendencies, encouraging spiritual resilience that can help individuals maintain their ethical and spiritual core amidst rapid technological changes.⁴⁹

Integration Of *Sabr* And *Shukr* In Islamic Education For The Digital Age

Integrating Hamka's Sufism concepts of *sabr* and *shukr* into Islamic education in the digital age presents challenges and opportunities. This section explores a framework for applying these concepts in modern educational settings and discusses the crucial balance between technological competence and character development.

1) Framework for Applying Hamka's Sufism Concepts in Modern Educational Settings

Hamka's Sufism interpretations of *sabr* and *shukr* provide a rich foundation for developing resilience in the face of digital-age challenges. A multifaceted framework is proposed to integrate these concepts effectively into modern Islamic education.

Educators must help students understand *sabr* and *shukr* in the context of digital technologies. *Sabr* can be taught as patience in the face of information overload or the ability to persist in long-term goals despite instant gratification offered by digital platforms.⁵⁰ *Shukr* can be framed as gratitude for technological advancements while maintaining awareness of their potential pitfalls.⁵¹

Experiential learning techniques allow students to practice *sabr* and *shukr* in digital contexts. This could involve projects that require sustained effort over time (*sabr*) or reflective exercises on the benefits and risks of technology use (*shukr*).⁵²

Discussions on Islamic digital ethics, using *sabr* and *shukr* as guiding principles, can help students navigate ethical dilemmas in online spaces. This approach aids in maintaining patience during heated social media discussions or showing gratitude by acknowledging sources in digital content creation.⁵³

⁴⁹ S Akhtar, 'Hamka's Sufi Thought: Bridging Tradition and Modernity', *Journal of Islamic Studies*, 30.2 (2019), 220–42.

⁵⁰ O Bawazir, 'Digital Akhlaq: The Islamic Guide to a Positive Digital Life', *Kube Publishing Ltd*, 2019.

⁵¹ S. M. N. Al-Attas, 'The Concept of Education in Islam', *Muslim Youth Movement of Malaysia*, 1980.

⁵² D. A. Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (FT Press, 2014).

⁵³ C Ess, *Digital Media Ethics* (John Wiley & Sons, 2020).

Introducing mindfulness techniques rooted in Islamic traditions can cultivate *sabr* and *shukr*, helping students develop self-awareness and emotional regulation skills crucial for resilience in the digital age.⁵⁴

Encouraging peer-to-peer learning allows students to share experiences and strategies for practising *sabr* and *shukr* in their digital lives. This approach leverages the social nature of learning and the digital native status of many students.⁵⁵

2) Balancing Technological Competence with Character Development

Achieving a balance between technological competence and character development is crucial in preparing students for Society 5.0. Several approaches can achieve this balance. Developing curricula that seamlessly blend technological skills with character education is essential. For example, coding classes could incorporate projects that require both technical skills and the application of *sabr* (in debugging) and *shukr* (in appreciating collaborative efforts).⁵⁶

Teaching digital literacy through an Islamic lens ties skills such as critical thinking and information verification to the concepts of *sabr* (patience in seeking truth) and *shukr* (gratitude for access to knowledge).⁵⁷

Emphasising the ethical use of technology, grounded in Islamic principles, helps students develop a moral compass for navigating the digital world, with *sabr* and *shukr* as guiding virtues.⁵⁸ Incorporating regular reflective practices encourages students to evaluate their technology use in light of Islamic values. This could include journaling exercises or group discussions on balancing online and offline life.⁵⁹

Educators should model balanced technology use and the application of *sabr* and *shukr* in their digital practices, recognising the powerful influence of teacher behaviour on student learning.⁶⁰

⁵⁴ S. A. Sayeed and A. Prakash, 'The Islamic Prayer (Salah>Namaaz) and Yoga Togetherness in Mental Health', *Indian Journal of Psychiatry*, 55.2 (2013), 224.

⁵⁵ D. Boud, R. Cohen, and J. Sampson, *Peer Learning in Higher Education: Learning from and with Each Other* (Routledge, 2014).

⁵⁶ R. Pring, *Philosophy of Educational Research* (Continuum, 2004).

⁵⁷ R Hobbs, *Digital and Media Literacy: A Plan of Action* (Aspen Institute, 2010).

⁵⁸ S Vallor, *Technology and the Virtues: A Philosophical Guide to a Future Worth Wanting* (Oxford University Press, 2016).

⁵⁹ D. A Schon, *Educating the Reflective Practitioner* (Jossey-Bass, 1987).

⁶⁰ A Bandura, *Social Learning Theory* (Prentice Hall, 1977).

Involving the wider Muslim community in discussions and initiatives around technology use and character development recognises the community's role in shaping values and behaviours.⁶¹

By implementing this framework and striving for balance, Islamic educators can prepare students to navigate the complexities of Society 5.0 while remaining grounded in Islamic values. Integrating *sabr* and *shukr* in this context fosters resilience. It contributes to developing well-rounded Muslim individuals who thrive in the digital age while maintaining their spiritual and ethical foundations.

Implications For Islamic Educators' Role In Fostering Resilience

The rapid technological advancements characteristic of Society 5.0 present unique challenges for Islamic educators in fostering resilience among students. This section explores strategies for cultivating *sabr* and *shukr* in the face of digital-era challenges and offers recommendations for developing a resilience-oriented Islamic pedagogy suitable for Society 5.0.

1) Strategies for Cultivating *Sabr* and *Shukr* in Students Facing Digital-era Challenges

Mindful Technology Use: Educators can encourage mindful technology use by teaching students to apply *sabr* to resist the urge for constant digital connectivity. This can involve structured "digital fasting" periods, where students practice abstaining from non-essential technology use for set durations.⁶² Such exercises can help develop self-control and patience, key components of *sabr*. Simultaneously, educators can guide students in practising *shukr* by reflecting on technology's benefits to their lives, fostering a balanced perspective on digital tools.⁶³

Emotional Regulation in Online Spaces: The anonymity and distance provided by digital platforms often lead to impulsive and emotionally charged interactions. Islamic educators can teach strategies for applying *sabr* in online communications, encouraging students to pause and reflect before responding to provocative content.⁶⁴ This can be complemented by exercises in *shukr*, where students actively seek out and acknowledge positive online interactions, cultivating a more constructive digital presence.⁶⁵

⁶¹ T Ramadan, *Western Muslims and the Future of Islam* (Oxford University Press, 2004)..

⁶² C. Newport, *Digital Minimalism: Choosing a Focused Life in a Noisy World* (Portofolio, 2019)..

⁶³ R. A. Emmons and M. E. McCullough, 'Counting Blessings versus Burdens: An Experimental Investigation of Gratitude and Subjective Well-Being in Daily Life', *Journal of Personality and Social Psychology*, 84.2 (2003), 377–89.

⁶⁴ J. J. Gross, 'Emotion Regulation: Current Status and Prospects', *Psychological Inquiry*, 26.1 (2015), 1–26.

⁶⁵ B. L. Frederickson, 'The Role of Positive Emotions in Positive Psychology: The Broaden-and-Build Theory of Positive Emotions', *American Psychologist*, 56.3 (2001), 218–26.

Long-term Goal Setting in a Culture of Instant Gratification: The digital age often promotes instant gratification, which can undermine the development of *sabr*. Educators can counter this by guiding students in setting and pursuing long-term goals in their academic and personal lives. This process can involve breaking down larger objectives into smaller, manageable tasks, helping students experience the rewards of sustained effort.⁶⁶ Incorporating *shukr* into this process can encourage students to express gratitude for small achievements along the way, reinforcing positive behaviours and building resilience.⁶⁷

Critical Thinking and Information Literacy: In an era of information overload and misinformation, cultivating *sabr* in pursuing knowledge is crucial. Educators can design activities that require students to patiently sift through and verify information from multiple sources before concluding.⁶⁸ This process can be linked with *shukr* by encouraging appreciation for the vast knowledge resources available while maintaining a critical stance.⁶⁹

Balancing Virtual and Real-World Relationships: The digital age has transformed social interactions, often prioritising virtual connections over face-to-face relationships. Islamic educators can promote *sabr* by encouraging students to invest time and effort in nurturing real-world relationships, which often require more patience and understanding than online interactions.⁷⁰ Fostering *shukr* for virtual and real-world connections simultaneously can help students appreciate the unique value of each, leading to more balanced social lives.⁷¹

The rapid technological advancements characteristic of Society 5.0 present unique challenges for Islamic educators in fostering resilience among students. This section explores strategies for cultivating *sabr* and *shukr* in the face of digital-era challenges and offers recommendations for developing a resilience-oriented Islamic pedagogy suitable for Society 5.0.

⁶⁶ A. Duckworth, *Grit: The Power of Passion and Perseverance* (Scribner, 2016).

⁶⁷ J. J. Froh, W. J. Sefick, and R. A. Emmons, 'Counting Blessings in Early Adolescents: An Experimental Study of Gratitude and Subjective Well-Being', *Journal of Psychology*, 46.2 (2016), 213–33.

⁶⁸ S. Wineburg and others, *Evaluating Information: The Cornerstone of Civic Online Reasoning* (Stanford Digital Repository, 2016).

⁶⁹ Hobbs.

⁷⁰ S. Turkle, *Alone Together: Why We Expect More from Technology and Less from Each Other* (Basic Books, 2017).

⁷¹ S. Valenzuela, N. Park, and K. F. Kee, 'Is There Social Capital in a Social Network Site?: Facebook Use and College Students' Life Satisfaction, Trust, and Participation', *Journal of Computer-Mediated Communication*, 14.4 (2009), 875–901.

2) Recommendations for resilience-oriented Islamic Pedagogy in Society 5.0

Integrating Islamic Ethics with Digital Competencies is crucial in developing a curriculum that seamlessly blends Islamic ethical teachings, particularly those related to *sabr* and *shukr*, with digital competencies. This approach ensures students acquire technological skills while developing an ethical framework to navigate the digital landscape responsibly.⁷² For instance, data science courses could incorporate discussions on the ethical implications of big data, emphasising the need for *sabr* to be used in careful analysis and *shukr* to be used responsibly for data use.

Experiential Learning through Community Service can be implemented through projects that require both technological skills and the application of Islamic values. These projects provide students real-world experiences of applying *sabr* and *shukr* to address community challenges using digital tools.⁷³ Students could develop apps or online platforms to address local social issues, experiencing firsthand the patience required in the development process and gratitude for the impact of their work.

Incorporating Reflective Practices and Digital Journaling allows students to contemplate technology use and its impact on their spiritual and emotional well-being.⁷⁴ Guided reflections can encourage students to identify instances in which they practised *sabr* and *shukr* in their digital interactions and areas for improvement.

Establishing Mentor-Mentee Programs in which older students or recent graduates guide younger students can help them navigate the challenges of the digital age while maintaining Islamic values.⁷⁵ These relationships provide personalised support and role models for practising *sabr* and *shukr* in real-life situations.

Developing Interdisciplinary Islamic Digital Ethics Courses that explore the intersection of Islamic ethics, digital technologies, and resilience can engage students in critical discussions about the ethical implications of emerging technologies, using *sabr* and *shukr* as analytical frameworks.⁷⁶ Topics

⁷² Vallor, *Technology and the Virtues: A Philosophical Guide to a Future Worth Wanting* (Oxford University Press, 2016).

⁷³ J. Kahne, E. Middaugh, and D. Allen, 'Youth, New Media, and the Rise of Participatory Politics', *From Voice to Influence: Understanding Citizenship in a Digital Age*, 35–55.

⁷⁴ J. W. Pennebaker, 'Writing about Emotional Experiences as a Therapeutic Process', *Psychological Science*, 8.3 (1997), 162–66.

⁷⁵ J. E. Rhodes and D. L. DuBois, 'Mentoring Relationships and Programs for Youth', *Current Directions in Psychological Science*, 17.4 (2008), 254–58.

⁷⁶ P. A. E. Brey, 'Anticipating Ethical Issues in Emerging IT', *Ethics and Information Technology*, 14.4 (2012), 305–17.

could include the ethics of artificial intelligence, social media's impact on mental health, and digital privacy from an Islamic perspective.

Implementing Adaptive Assessment Methods that evaluate students' technological competencies and their application of Islamic values in digital contexts is essential.⁷⁷ This could involve portfolio assessments demonstrating the application of *sabr* and *shukr* in digital projects or scenario-based assessments challenging students to navigate ethical dilemmas in digital environments.

Creating Collaborative Online Spaces for Islamic Learning provides moderated platforms where students can engage in collaborative learning, practising *sabr* in respectful dialogue and *shukr* in knowledge sharing.⁷⁸ These spaces are controlled environments for applying digital ethics and resilience principles under educator guidance.

Developing Parent and Community Engagement Programs can support students' resilience development in the digital age.⁷⁹ These programs can educate parents about online challenges their children face and provide strategies for reinforcing *sabr* and *shukr* at home.

Implementing Continuous Professional Development for Educators keeps Islamic educators updated on technological advancements and their implications for Islamic education.⁸⁰ These programs should equip educators with skills to model resilience and ethical technology use for their students.

Encouraging Research and Innovation in Islamic Digital Pedagogy focuses on developing new methods for teaching *sabr* and *shukr* in digital contexts.⁸¹ This could involve collaborations with tech companies to develop Islamic educational apps or virtual reality experiences, allowing students to practice resilience in simulated, challenging scenarios.

By implementing these strategies and recommendations, Islamic educators can play a crucial role in fostering resilience among students in Society 5.0. This approach prepares students to face the

⁷⁷ V. J. Shute and S. Rahimi, 'Review of Computer-Based Assessment for Learning in Elementary and Secondary Education', *Journal of Computer Assisted Learning*, 33.1 (2017), 1–19.

⁷⁸ E. Wenger, *Communities of Practice: Learning, Meaning, and Identity* (Cambridge University Press, 1998).

⁷⁹ J. L. Epstein, 'School/Family/Community Partnerships: Caring for the Children We Share', *Phi Delta Kappan*, 92.3 (2010), 81–96.

⁸⁰ P. Mishra and M. J. Koehler, 'Technological Pedagogical Content Knowledge: A Framework for Teacher Knowledge', *Teachers College Record*, 108.6 (2006), 1017–54.

⁸¹ N. Selwyn, 'Looking beyond Learning: Notes towards the Critical Study of Educational Technology', *Journal of Computer Assisted Learning*, 26.1 (2010), 65–73.

challenges of the digital age and ensures they do so while remaining grounded in Islamic values, particularly *sabr* and *shukr*. The result is a generation of Muslims who are technologically competent, ethically grounded, and resilient in the face of rapid societal changes.

4). CONCLUSION

This article explores the pivotal role of the Sufism-inspired concepts of *sabr* (patience) and *shukr* (gratitude) in building resilience in the era of Society 5.0, utilizing Hamka's Sufism-infused thought as a foundation. The primary findings indicate that Hamka's multidimensional interpretation of *sabr* and *shukr*, rooted in Sufism traditions yet adapted for modern contexts, offers a rich framework for character development in the digital age. *Sabr*, as defined by Hamka through a Sufism lens, transcends the common understanding of passive patience, encompassing active self-control, emotional regulation, and steadfastness in the face of adversity. Concurrently, *shukr* is understood as a holistic state involving cognitive recognition, emotional appreciation, and behavioural manifestation of received blessings, reflecting the comprehensive nature of Sufism spiritual practice.

Integrating these Sufism-inspired concepts into modern Islamic education presents challenges and opportunities. Islamic educators are tasked with balancing the development of technological competence with spiritual and moral cultivation, drawing on the depth of Sufism wisdom. Proposed strategies include contextual learning, Islamic-based digital ethics informed by Sufism principles, mindfulness practices rooted in Sufism meditation techniques, and collaborative learning that fosters the Sufism ideal of community.

Finally, this research affirms that the concepts of *sabr* and *shukr*, as interpreted through Hamka's Sufism-influenced perspective, have profound relevance in preparing Muslim generations to face the challenges of Society 5.0. By integrating these traditional Sufism values into contemporary educational approaches, Islamic educators can help develop individuals who are not only technologically proficient but also ethically and spiritually grounded. This holistic approach, inspired by Sufism teachings, is expected to produce a generation of resilient Muslims who can adapt to rapid societal changes while remaining faithful to their religious principles. Thus, *sabr* and *shukr* become abstract concepts and practical Sufism-inspired tools for building resilience in the digital era, enabling Muslims to embrace technological advancements while maintaining their moral and spiritual integrity.

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