



# Authentic Character Construction: Buya Hamka's Critique of Self-Commodification in Digital Personal Branding

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## Abstract

The digital era has encouraged young generations to construct identity through personal branding on social media, often leading to self-commodification and a crisis of authenticity. This study aims to critically analyze self-commodification in modern personal branding and to explore Buya Hamka's ethical educational concept of personal as its antithesis. Employing a qualitative library research method with content analysis, the study draws upon primary sources from Hamka's works on moral education and secondary literature on personal branding, commodification, and dramaturgical theory. Data were analyzed using Miles and Huberman's interactive model comprising reduction, display, and verification combined with thematic coding to identify key categories such as authenticity, commodification, and moral integrity. Triangulation of sources and techniques was applied to strengthen validity. The findings reveal that personal branding commodifies identity as symbolic capital, contrasting with Hamka's paradigm of inner integrity, spiritual freedom, and moral harmony. Synthesizing Hamka's philosophy, Goffman's dramaturgical theory, and the discourse of self-commodification, this research proposes a theoretical construct of "authentic character" as a pedagogical model for contemporary Islamic education. This construct emphasizes moral integrity and identity unity, offering a relevant response to the challenges of digital culture.

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## INTRODUCTION

Digital transformation over the past two decades has fundamentally changed the way people construct their identities, form social relationships, and gain recognition from their social circles. The emergence of various social media platforms such as Instagram, TikTok, YouTube, LinkedIn, and X (Twitter) has created new spaces that allow individuals to continuously present themselves to the public. Identity, which previously developed through direct social interaction, is now increasingly shaped through a process of digital representation that is open, measurable, and permanently documented. In this context, social media no longer functions merely as a means of communication but also as an arena for identity

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production that influences how individuals understand themselves and are understood by others (Syawitri & Iryanti, 2024).

These developments have given rise to a phenomenon known as personal branding the strategic practice of cultivating a specific self-image to gain recognition, trust, and social value among digital audiences. In an increasingly digitized society, personal branding is often viewed as a necessity for enhancing professional competitiveness, expanding social networks, and building a personal reputation that can be converted into various forms of symbolic and economic benefits. Various studies indicate that personal branding has become an integral part of contemporary digital culture because it enables individuals to manage public perceptions of themselves in a more systematic and planned manner (Riswan, 2025).

Nevertheless, the rise of personal branding has also raised a number of critical issues that are increasingly drawing attention in studies of digital society and culture. Behind the narratives of creativity, self-actualization, and career development, the practice of personal branding often pushes individuals to constantly package, produce, and market themselves in order to remain relevant in the attention economy. In this context, identity is no longer understood as an authentic expression of one's life experiences, but rather as an asset that must be developed and sold to the public. This process is what various scholars refer to as "self-commodification" the transformation of the self into a commodity with exchange value within the digital social and economic environment (Efrina, 2025; Auni & Hermanto 2020).

The phenomenon of self-commodification becomes increasingly complex as an individual's success in the digital space is often measured by quantitative indicators such as the number of followers, the number of views, audience engagement rates, and various other forms of social validation. Under these conditions, individuals are driven to construct identities that align with the expectations of the digital marketplace, even when those identities do not always reflect their actual experiences and values. Consequently, a tension arises between the need to present oneself attractively to the public and the need to maintain authenticity as a person of moral integrity.

## LITERATURE REVIEW

Studies on digital identity show that social media not only influences how individuals present themselves but also shapes how they perceive their own self-worth. When identity becomes the subject of constant public evaluation, individuals risk developing a dependence on external validation as the primary source of self-esteem and social legitimacy. In the long term, this situation can give rise to various psychological, social, and moral issues related to a loss of personal autonomy, increased performative pressure, and a weakening of the character foundation built on internal values (Hasan & Digna, 2026).

This issue demonstrates that the phenomenon of personal branding cannot be understood merely as a communication strategy or a personal marketing practice. More than that, personal branding is also a matter of character education because it relates to how individuals build their identities, determine their life orientations, and understand their self-worth amid an increasingly competitive digital culture. Therefore, a conceptual perspective is needed that is not only capable of explaining the mechanisms of digital identity formation but also capable of providing a

normative foundation for how a healthy and authentic identity should be developed.

In this context, Buya Hamka's thoughts on moral education offer a relevant perspective worth reexamining. As one of Indonesia's leading modern Islamic thinkers, Hamka places character development at the core of the human educational process. Through the concept of "personality," Hamka explains that a person's worth is not determined by outward appearance, popularity, or social recognition, but rather by the harmony between one's intellect, heart, actions, and moral responsibility. For Hamka, a person with a strong character is one who is able to maintain their integrity despite facing various social pressures and the changing times (Muhamad, 2019; Nufus, 2021; Rusydi, 2018; Susanti, 2025).

The concept of the "Self" developed by Hamka holds significant relevance in addressing the challenges of contemporary digital culture. As identity is increasingly reduced to a commodity marketed to the public, this concept offers an alternative paradigm that places moral integrity as the primary foundation of self-formation. From Hamka's perspective, a person's value does not lie in the extent of recognition they receive from their social environment, but rather in the moral character that shapes their life as a whole. Thus, the concept of the "personal" can be understood as a normative critique of the trend toward self-commodification that is developing within the culture of digital personal branding.

Previous studies on personal branding have generally focused on aspects of strategic communication, reputation management, personal marketing, and their impact on professional careers and social interactions. Other research has highlighted the relationship between social media, identity representation, and users' mental health. However, most of these studies still view personal branding from an instrumental perspective and have not thoroughly explored its implications for the formation of an individual's moral character. On the other hand, research on Buya Hamka's thoughts on moral education generally focuses on the concept of Islamic education, character values, and their relevance in formal education, without directly linking them to the current phenomena of digital identity and the culture of personal branding.

This situation points to a significant academic gap. To date, there has been relatively little research linking Buya Hamka's thoughts on moral education to a critique of the phenomenon of self-commodification in digital culture. In fact, the development of digital identity and personal branding has created new challenges that require a conceptual response from the perspective of character education. Thus, there is a need for studies capable of bridging the gap between critiques of contemporary digital culture and Islamic moral education through a more in-depth and contextual analysis.

Based on this background, this study aims to analyze the concept of "personal" in Buya Hamka's thought as a critique of the phenomenon of self-commodification that has emerged in the culture of digital personal branding. Specifically, this study seeks to explain how the culture of personal branding drives the transformation of identity into a digital commodity, identify its implications for the formation of individual character, and reconstruct the concept of "Authentic Character" based on Hamka's thought as an alternative for the development of a more meaningful identity in the digital age.

Theoretically, this study is expected to expand the body of research on the relationship between digital identity, self-commodification, and character education

through the integration of digital culture perspectives with Islamic moral education thought. In practical terms, this study is expected to contribute to the development of character education that is more relevant to the challenges of the digital society, particularly in helping the younger generation build an identity that does not rely solely on external validation but is rooted in moral integrity, self-awareness, and a strong sense of social responsibility.

## METHODS

This study employs a qualitative approach in the form of a philosophical figure study. This approach was chosen because the primary focus of the research is not to empirically measure the behavior of social media users, but rather to interpret and reconstruct Buya Hamka's thought as a conceptual framework for understanding the phenomenon of self-commodification that has emerged within the culture of digital personal branding. A philosophical figure study is an approach commonly used in research on the philosophy of education and Islamic thought to examine the ideas, concepts, values, and theoretical constructs developed by a particular figure within a specific context. This approach allows researchers to conduct an in-depth exploration of the concepts contained in the figure's works, while simultaneously relating them to contemporary social issues. In this study, the concept of "personal" developed by Buya Hamka is positioned as the primary object of analysis because it encompasses ideas regarding character formation, moral integrity, and the development of human personality that are relevant to the challenges of digital identity today (Anggraini, 2025; Engkizar et al., 2025; 2026; 2026; Harun et al., 2026; Ibrahim, 2026; Prayitno & Mubarok, 2022).

This study is interpretive-critical in nature. It is interpretive because it seeks to gain a deep understanding of the conceptual meanings embedded in Hamka's thought, and it is critical because it uses that thought as an analytical tool to evaluate social phenomena emerging in contemporary digital culture.

The research data consists of primary and secondary data. The primary sources for this study are the works of Buya Hamka that directly address the concepts of personality, moral education, character building, and human development. The main sources on which the analysis focuses include personal, the budi institute, philosophy of life, modern sufism, and the muslim worldview.

A collection of Hamka's writings and lectures on moral education and character development. Among these works, the book personal serves as the primary source because it explicitly discusses the characteristics of individuals who possess integrity, moral autonomy, and the ability to uphold their principles amid social change (Fitriah et al., 2026; Haris, 2010; Ni'mah & Gunarti, 2025; Rusydi, 2018).

Secondary data was then obtained from various scholarly sources relevant to the research focus, including articles from reputable international journals on self-commodification, literature on digital identity, research on personal branding culture, studies on the attention economy, research on character education and moral education, scholarly articles discussing Buya Hamka's educational philosophy, as well as academic books and theoretical references that support the interpretation of the concept. The literature was selected based on conceptual relevance, academic quality, and its connection to the research objectives.

Data collection was conducted through a documentary study. The data collection stages included: first, identification: The researcher identified Buya

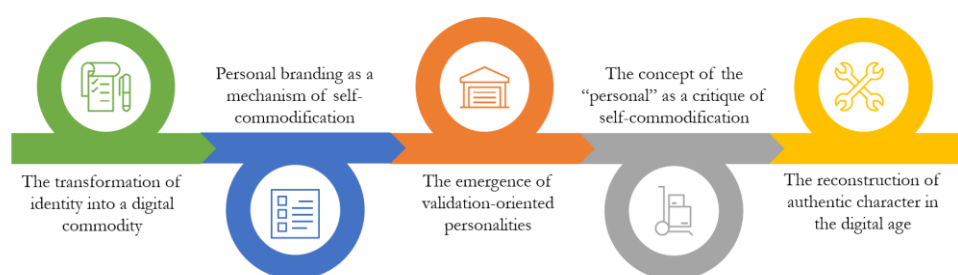
Hamka's works related to the themes of character building, morality, ethical education, and the concept of personality. Second, literature mapping: The researcher mapped previous studies discussing digital identity, personal branding, self-commodification, character education, and Hamka's thought. This stage aimed to identify research gaps that form the basis of the study's argument. Third, data classification: The collected data was then classified into several main categories: Self-Commodification (the commodification of identity and the self), Digital Identity (the formation of digital identity), Personal Branding Culture (the culture of self-image), Hamka's Concept of Personality (moral integrity and character), and Authentic Character (the reconstruction of authentic character). Fourth, conceptual coding: All relevant data were coded based on the conceptual themes that emerged during the reading and interpretation process.

This study employs a combination of Qualitative Content Analysis and Hermeneutic Interpretation. Qualitative Content Analysis: Qualitative content analysis was used to identify the main concepts in Buya Hamka's works related to character development and the concept of the Self. The stages of analysis include in-depth reading of the text, identification of units of meaning, categorization, formulation of conceptual themes, and synthesis of findings. Through this analysis, the researcher identified the main principles of character formation according to Hamka. Hermeneutic Interpretation: After the conceptual themes were identified, a hermeneutic interpretation was conducted to understand the deeper meaning of the concept of the "Self" in a social context different from Hamka's era. The hermeneutic approach allows the researcher to understand the historical context of Hamka's thought, interpret the moral messages contained in his works, and connect these concepts to contemporary digital phenomena. Through this process, the concept of "personal" is not merely understood as a historical idea but is reconstructed as a critical framework for examining the culture of digital personal branding.

This study employs an analytical framework built upon the relationships among four key concepts. This framework demonstrates that the development of digital culture drives the formation of digital identities, which subsequently evolve into personal branding practices. In many cases, personal branding leads to a tendency toward self-commodification that impacts the formation of an individual's character and moral orientation. In response to these conditions, Buya Hamka's concept of "personal" is used as a normative analytical tool to evaluate the moral implications of personal branding culture while offering an alternative character model known as "Authentic Character."

## RESULT AND DISCUSSION

Based on an analysis of Buya Hamka's works specifically personal, The Budi Institute, Philosophy of Life, and Modern Sufism as well as a synthesis of the literature on digital identity, personal branding culture, and the commodification of the self, this study identifies five main conceptual themes. These five themes demonstrate how the concept of personal can be used as a critical tool to examine the culture of digital personal branding while also serving as a foundation for the reconstruction of authentic character in the era of social media.



**Fig 1. Buya Hamka’s Critique of Self-Commodification in Digital Personal Branding**

First, the transformation of identity into a digital commodity. The first finding indicates that digital culture has driven the transformation of identity from an existential dimension to a commodity dimension. In the social media environment, identity no longer functions merely as a representation of the self, but also as a resource possessing social and economic exchange value. This phenomenon is evident in the increasing practice of identity curation, which is carried out consciously by social media users. Individuals select specific information, showcase certain experiences, and construct a particular image that they believe will enhance their appeal and social value in the eyes of their digital audience. Daily activities, academic achievements, work experiences, lifestyles, and even personal relationships become part of the content published to shape public perception.

In the logic of digital platforms, visibility holds great value. The more attention a person receives, the greater their chances of gaining social influence, professional recognition, and economic benefits. As a result, identity has shifted in function from a means of self-expression to an instrument for producing value. An analysis of this phenomenon shows that digital identity is increasingly subject to the mechanisms of the “attention market.” A person’s value is no longer primarily determined by their moral qualities, but rather by their ability to attract public attention. This situation gives rise to a new form of commodification that is no longer centered on material objects, but on human beings themselves. From Hamka’s perspective, this situation reflects a reduction in the meaning of humanity. In the concept of the “Person,” human beings are understood as dignified beings possessing moral, intellectual, and spiritual dimensions that cannot be reduced to mere tools for gaining social advantage. When identity is transformed into a commodity, humans risk losing the moral orientation that forms the foundation of their personality. Thus, the first finding indicates that the culture of digital personal branding has accelerated the process of transforming identity into a commodity valued based on the market value of attention, rather than on genuine character qualities.

Second, personal branding as a mechanism of self-commodification. The second finding indicates that personal branding functions as the primary mechanism accelerating the process of self-commodification in the digital space. In its early stages, personal branding was understood as a communication strategy that helped individuals showcase their competencies and strengths. However, in contemporary practice, personal branding has evolved into a social culture that encourages individuals to treat themselves as a brand that must be continuously promoted. Analysis shows that the culture of personal branding operates through three main mechanisms: i) identity packaging: individuals package themselves

through specific narratives designed to create a desired impression; life experiences are crafted into compelling stories, achievements are selectively showcased, and self-image is built according to the target audience. ii) continuous self-promotion: social media creates a demand to constantly maintain one's digital presence. Individuals are driven to consistently produce content to remain visible, relevant, and competitive in a highly dynamic environment. iii) audience-oriented self-construction: self-representation is increasingly influenced by audience preferences. Content that receives a positive response tends to be repeated, while aspects of the self that are considered less appealing are often concealed. As a result, the process of identity formation becomes increasingly dependent on external expectations.

These three mechanisms demonstrate that personal branding not only changes the way individuals communicate but also alters how they view themselves. The self is treated as a project that must be continuously optimized to maintain competitive value in the digital space. From Hamka's perspective, this trend has the potential to produce fragile personalities because the foundation of identity is built upon temporary external recognition. Hamka emphasizes that personal strength does not stem from human praise, but from one's ability to uphold moral principles in various circumstances. These findings suggest that personal branding can function as an instrument of self-commodification when its orientation shifts from authentic expression toward the pursuit of an identity's market value.

Third, the emergence of validation-oriented personalities. The third finding points to the emergence of a tendency toward personalities oriented toward external validation as a consequence of the culture of digital personal branding. In the social media sphere, various quantitative indicators such as the number of followers, views, likes, and audience engagement rates serve as easily observable measures of success. These indicators are gradually shaping new standards for assessing a person's self-worth. As a result, many individuals have begun to link their self-esteem to the responses they receive from their digital audience. Social recognition has become the primary source of self-legitimacy, while a decline in interaction is often perceived as a decline in personal value.

Analysis shows that an orientation toward external validation leads to several character-related consequences: Dependence on External Recognition, in which individuals become increasingly reliant on others' judgments to maintain their self-confidence and identity; Performance-Based Self-Worth, in which self-worth is measured based on digital performance displayed to the public; Moral Adaptability, in which there is a tendency to align values and behavior with current trends in order to maintain visibility; and Identity Instability, in which identity becomes easily changeable in response to the dynamics of the digital attention market.

In Hamka's view, this condition runs counter to the principles of healthy character development. Hamka asserts that individuals with strong character do not rely on praise or criticism as the primary basis for determining the direction of their lives. A mature personality is built through stable moral convictions and deep self-awareness. These findings suggest that a culture of digital validation can produce individuals whose character is vulnerable to social pressure because their sense of identity depends on unstable external factors.

Fourth, the concept of the "personal" as a critique of self-commodification. The fourth finding indicates that the concept of the "personal" developed by Buya Hamka contains a strong critique of the logic of self-commodification in digital culture. An analysis of Hamka's works reveals that the concept of the "Self" is built

upon five main elements: Moral Integrity the alignment between one's held values and one's actions; Intellectual Independence the ability to think critically without relying entirely on public opinion; Self-Mastery, which is the ability to control passions, desires, and impulses that can corrupt one's character; Social Responsibility, which is the awareness that human existence must benefit society; and Spiritual Awareness, which is the realization that human identity possesses not only a social dimension but also a transcendental one.

These five elements indicate that Hamka viewed human beings as creatures possessing intrinsic dignity. A person's worth is not determined by their level of popularity, but rather by the moral qualities that shape their life. From this perspective, the culture of personal branding which prioritizes public recognition as its primary goal can be seen as a deviation from the proper orientation of character development. When people are more preoccupied with building an image than with cultivating integrity, the process of developing an authentic self is compromised. The concept of the "Self," therefore, serves as a normative critique of the culture of self-commodification, as it rejects the reduction of human value to that of a mere object of social consumption.

Fifth, the reconstruction of authentic character in the digital age. Recent findings highlight the need to reconstruct a character model capable of addressing the challenges of contemporary digital culture. Based on a synthesis of critiques of self-commodification and Hamka's concept of the "personal," this study develops a conceptual framework termed "Authentic Character." This model consists of five main dimensions: Authentic Self-Awareness, Moral Consistency, Digital Responsibility, Reflective Independence, and Spiritual Grounding.

An authentic character does not reject the use of social media or the practice of personal branding as a whole. On the contrary, an authentic character places digital activities within an ethical framework oriented toward integrity, responsibility, and social benefit. In this model, digital identity is understood as an expression of an already formed character, not as the primary source of that character's formation. Consequently, an individual's focus shifts from seeking validation to pursuing a deeper development of personal qualities. The Authentic Character model demonstrates that Hamka's ideas remain highly relevant in addressing the challenges of 21st-century digital society. This concept offers an alternative paradigm that enables individuals to leverage digital technology without compromising their moral integrity or authenticity.

Research findings indicate that the culture of digital personal branding cannot be understood merely as a modern communication strategy, but also as a social mechanism that contributes to the transformation of identity into a commodity. In the context of digital society, individuals use social media not only to interact but also to produce, manage, and market their self-representations to the public. This process demonstrates that identity is increasingly integrated with the logic of the attention market, which evaluates individuals based on their level of visibility, audience engagement, and social appeal. These findings reinforce arguments in various studies of digital culture that assert social media has transformed the relationship between humans and their own selves. Whereas in the past identity developed through social experiences and the internalization of values, in digital society identity is increasingly shaped through continuous mechanisms of public representation. As a result, individuals are driven to view themselves as objects that

must be managed in order to retain their value within the digital social environment (Marwick, 2021; Riswan, 2025; Scolere, 2021).

In such situations, personal branding functions as a social technology that encourages individuals to adopt the logic of the "entrepreneurial self." Individuals are positioned as both the managers and the products of themselves. Every experience, skill, relationship, and even one's personal life can be transformed into a resource possessing both symbolic and economic value. Thus, personal branding not only generates image-building strategies but also creates conditions that enable the systematic commodification of the self (Labrecque et al., 2020; Permatasari & Azam, 2024).

The research findings indicate that the most significant consequence of this process is a shift in the orientation of character development from internal integrity toward external validation. In digital culture, public recognition often serves as the primary measure of success. The number of followers, audience engagement levels, and digital popularity serve as indicators that indirectly determine a person's social value. This situation creates an environment that encourages individuals to continually adapt to the expectations of the attention economy. This shift in orientation has important moral implications. When identity is built on the need to gain external recognition, character risks losing its stable internal foundation. Individuals become more vulnerable to social pressure, shifting trends, and fluctuations in public opinion. In the long term, this can result in a performative identity one that focuses more on how a person appears than on who they truly are (Papacharissi, 2020).

The findings of this study indicate that Buya Hamka's concept of the "Self" offers a relevant critique of this situation. In contrast to the logic of personal branding, which is oriented toward visibility, Hamka views human development as a process of strengthening moral integrity. From Hamka's perspective, a person of value is not the one who receives the most social recognition, but rather the one who is able to maintain harmony between their beliefs, actions, and moral responsibilities. Hamka's critique of external orientation can, in fact, be found throughout his entire framework of moral education. Hamka repeatedly emphasized that a person's worth is not determined by social status, wealth, or the praise they receive from society. Rather, a person's worth is determined by the strength of character that develops from within. Therefore, according to Hamka, the measure of a person's success is intrinsic, not extrinsic (Dalimunthe, 2025; Nurcahyati et al., 2026).

In the context of digital culture, this idea holds profound significance. While social media creates pressure to constantly maintain a certain image, the concept of the Self reminds us that a healthy identity must be rooted in stable values and not depend entirely on public judgment. In other words, the concept of the Self serves as a form of moral resistance against the trend of self-commodification that is growing in digital society.

### **Reinterpreting Hamka's Concept of Personal in the Age of Digital Identity**

This study shows that the concept of "personal" is not only relevant in the context of moral education during Hamka's lifetime but also has the capacity to explain various identity issues that arise in contemporary digital society. In his works, Hamka explains that the formation of personality is a process that involves the integrated development of reason, the heart, life experience, social responsibility, and spiritual awareness. Personality is not formed through image-

building, but rather through moral conditioning that occurs consistently throughout a person's life (Putra et al., 2025; Rahim, 2025).

If this perspective is applied to the digital context, then digital identity should be understood as an expression of an already-formed character, not as the primary source of that character's formation. This means that social media should serve as a means to express the values a person already possesses, not as a tool that determines their self-worth. This interpretation results in a significant paradigm shift. In the culture of personal branding, individuals tend to shape their character to align with the identity they wish to project. Conversely, from Hamka's perspective, the identity presented should be a reflection of a character that has been built through a process of moral education. This difference highlights the existence of two very distinct orientations in understanding human beings. The first orientation positions identity as a project of representation centered on social recognition. The second orientation positions identity as a manifestation of moral integrity that develops from within the individual. This study shows that the second orientation is better able to produce a stable character that is resilient to the various social pressures that arise in the digital space.

### **Authentic Character as a New Conceptual Model for Digital Character Education**

The main theoretical contribution of this study is the development of a conceptual model of "Authentic Character," formulated based on a reinterpretation of Buya Hamka's concept of "personal" in the context of digital culture. This model was developed because the study found that the character education approaches used to date often fail to specifically address the challenges arising from the development of digital identity and the culture of personal branding. Most character education models still focus on conventional social behavior and have not given adequate attention to the dynamics of identity formation in digital environments (Ajmain, 2024; Ardi et al., 2023; Nurcahyati et al., 2026).

The Authentic Character Model offers a more contextual approach through five key dimensions: First, Authentic Self-Awareness: The ability to understand oneself based on values, beliefs, and personal reflection, rather than solely on the responses of a digital audience. Second, Moral Consistency: The ability to maintain alignment between one's presented identity and one's held moral values. Third, Reflective Independence: The ability to think critically and make decisions independently without relying entirely on public opinion. Fourth, Digital Responsibility: The ability to use digital media ethically, responsibly, and with a focus on social benefit. Fifth, Spiritual Grounding: The ability to situate one's identity within a broader framework of meaning so that self-worth is not determined by popularity or social recognition.

These five dimensions indicate that an authentic character does not reject the development of digital technology. On the contrary, an authentic character strives to ensure that the use of technology remains within a moral framework that upholds human dignity. This model also extends Hamka's thinking from the context of classical Islamic education to that of contemporary digital society. Thus, the concept of personal serves not only as a historical intellectual legacy but also as a conceptual resource capable of providing solutions to issues of modern identity.

## CONCLUSION

This study aims to analyze the concept of the "Self" in Buya Hamka's thought as a critique of the phenomenon of self-commodification in the culture of digital personal branding. The results of the study indicate that the development of social media has transformed individual identity into a symbolic commodity that is produced and exchanged to gain social recognition, causing character development to shift from internal integrity toward external validation. In this context, Hamka's concept of the "Self" offers an alternative perspective that places harmony between reason, heart, ethics, actions, and moral responsibility as the primary foundation of human development. The main contribution of this study is the development of the Authentic Character conceptual model, which consists of the dimensions of Authentic Self-Awareness, Moral Consistency, Reflective Independence, Digital Responsibility, and Spiritual Grounding as a character framework relevant to addressing the challenges of digital identity. Academically, this study enriches the field of character education by integrating perspectives on digital culture and Islamic ethical thought, while practically providing a foundation for the development of character education oriented toward integrity, responsibility, self-reflection, and moral awareness in the digital space. Nevertheless, this study remains conceptual in nature; therefore, further research is needed to empirically test the application of the Authentic Character model in digital character education and social media user behavior.

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## DECLARATIONS

### Author Contribution

**Nofrizal:** writing-preparation of original manuscript, **Riko Pilihantoni & Nurhadi Ahmad:** conceptualization, visualization, investigation, **Desi Asmaret:** methodology, improve language, **Sriwahyuni:** improve content, data accuracy.

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The authors declare that this research was conducted without any conflict of interest in the research.

### Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

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