

Historical Consciousness of Hamka's Interpretation of Al-Baqarah Verse 261 and Its Relevance to the History of Educational Institutions in Indonesia

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ABSTRACT

Interpreter cannot help but be confined to a limited space and time in an effort to interpret the Qur'an. The interpreter is influenced by the externalization of his environment and the internalization of various knowledge. This research discusses the awareness of Hamka's historical influence in the interpretation of QS. al-Baqarah verse 261 and its relevance to the history of educational institutions in Indonesia. This research focuses on three things, namely the treasures of the interpretation of QS. al-Baqarah verse 261, Hamka's concept of education, and the history of national educational institutions that show Hamka's historical influence in the interpretation of the verse. This research uses the theory of "effective-historical consciousness" from Hans-George Gadamer. The conclusion of this research is, first, spending wealth in the way of Allah is not limited to jihad and hajj, but also all virtuous deeds. Second, Hamka has great attention to the field of education. Hamka's concept of education contains four important keywords, namely the function of reason, the integration of science and religion, the purpose of education, and gender equality. Third, before the existence of formal education in the form of schools, mosque, langgar and surau education were known. Then in the corridor of colonization of the archipelago, the Portuguese and Dutch colonizers established schools in the context of spreading religion and colonization. Meanwhile, during the Japanese colonization, the quantity of schools decreased. This limited number and quality faced by Hamka is one indication of the influence of history in Hamka's interpretation in Al-Azhar.

Keywords : Hamka, Education, School, effective-historical consciousness

ABSTRAK

Seorang mufasir tidak bisa tidak terkungkung dalam ruang dan waktu yang terbatas dalam upaya penafsiran al-Qur'an. Penafsir dipengaruhi oleh eksternalisasi lingkungannya serta internalisasi berbagai pengetahuan. Penelitian ini membahas kesadaran keterpengaruhannya sejarah Hamka dalam penafsiran QS. al-Baqarah ayat 261 serta relevansinya terhadap sejarah lembaga pendidikan di Indonesia. Penelitian ini terfokus kepada tiga hal, yakni khazanah penafsiran QS. al-Baqarah ayat 261, konsep pendidikan Hamka, serta sejarah lembaga pendidikan nasional yang menunjukkan keterpengaruhannya sejarah Hamka dalam penafsiran ayat tersebut. Penelitian ini menggunakan teori "kesadaran sejarah efektif" (effective-historical consciousness) dari Hans-George Gadamer. Kesimpulan penelitian ini, pertama, menginfakkan harta di jalan Allah tidak terbatas kepada jihad dan haji, namun juga semua perbuatan baik. Kedua, Hamka memiliki perhatian yang besar terhadap bidang pendidikan. Konsep pendidikan Hamka memuat empat kata kunci penting, yakni fungsi akal, integrasi ilmu dan agama, tujuan pendidikan, serta kesetaraan gender. Ketiga, sebelum adanya pendidikan formal berbentuk sekolah, telah dikenal pendidikan masjid, langgar dan surau. Kemudian dalam koridor penjajahan Nusantara, para penjajah baik Portugis maupun Belanda mendirikan sekolah dalam rangka penyebaran agama dan penjajahan. Sementara pada masa penjajahan Jepang kuantitas sekolah mengalami penurunan. Keterbatasan jumlah dan kualitas inilah yang dihadapi Hamka yang menjadi salah satu indikasi keterpengaruhannya sejarah dalam penafsiran Hamka dalam tafsir Al-Azhar.

Kata Kunci : Hamka, Pendidikan, Sekolah, Keterpengaruhannya Sejarah

INTRODUCTION

In Al-Baqarah verse 261, a popular verse that encourages charity, it turns out that not all mufassir (interpreters of the Qur'an) have the same message in their interpretations. Hamka, a renowned exegete born in West Sumatra, has an interesting interpretation of this verse: *“Ingatlah aria pinang atau aria kelapa. Kalau pada padi disebut tangkai. “Pada tiap-tiap satu arai ada seratus biji”*. Thus, it is encouraged that one good deed will be rewarded seven hundredfold. Thus, it is explained that sacrificing wealth to uphold the way of Allah is not a loss, but rather a gain. Suppose a generous person establishes an elementary school in a poor village or hamlet so that children do not have to travel far to study, but can study in their own village. Hundreds of children are sent to become students each year, and hundreds more continue their education to higher levels, and hundreds more have become involved in society. Sometimes the person who established it has long since passed away, but the legacy of a school building as the first seed has produced dozens or hundreds, even thousands of fruits year after year. If God says that the result is seven hundred, it does not necessarily mean exactly seven hundred, but thousands (Hamka, 2015c).

Without using any particular approach, at first glance this verse can be simply understood as an exhortation to give alms. However, Hamka's interpretation specifically includes aspects of Indonesianness that are relevant to history and to the period in which Hamka lived. Nevertheless, if we read his interpretation in its entirety, we see that Hamka's contextualization applies not only to schools but also to other aspects that will be explained in this study.

Meanwhile, referring to Hamka's other works, Hamka's commitment to education was very high. For example, in the book *Islam, Revolusi dan Ideologi*, Hamka quoted the words of Jean-Jacques Rousseau, a renowned Swiss philosopher, *“Manusia itu lahir dalam kesucian, hanya lingkungan dan pendidikanlah yang membentuk pribadinya.”* (Hamka, 2018) At other times, commitment to education seemed to manifest itself in motivation and advice, as Hamka conveyed to his son, Rusydi Hamka, *“Ayah orang kampung. Tak pernah mendapat pendidikan tinggi seperti kawan-kawan itu.”* (Hamka, 2016d)

Sometimes this commitment to education manifested itself in social criticism and became part of the message Hamka conveyed through his novels. Still in the book *Islam, Revolusi dan Ideologi Hamka* made the following criticism: *“Bangsa yang menang dan penjajah pun memasukkan pula pendidikan “netral” agama kepada anak-anak Islam yang dididiknya. Sebab itu, orang yang mendapat didikan Barat pada umumnya bertambah jauhlah dari bangsanya sendiri yang memang telah menjauhkan diri itu. Dalam zaman kemundurannya itu, kaum agama yang telah statis tadi mendidik kaum Islam supaya “takut” kepada al-Qur’an...Pelajarilah nahwu, sharaf, manthiq, ma’ani, hadis, rasa bahasa Arab, riwayat, derajat, dan sebagainya. Bukan itu saja, pelajarilah pula ilmu masyarakat, ilmu jiwa, ilmu bumi, ilmu alam, ilmu tumbuh-tumbuhan, ilmu pasti, dan lain-lain. Pelajari semua dan kemudian tafsirlanlah al-Qur’an.”* (Hamka, 2018)

In another work, Hamka revealed the importance of education as a distinguishing factor between the colonizers and the Indonesian people, who at that time did not have access to good education. *“Apa sebab maka bangsa penjajah itu kuat sehingga dapat menakluki negeri Islam? Sebabnya ialah karena mereka lebih terpelajar dan mereka tidak terikat oleh agama!...Orang Islam harus pandai menyesuaikan diri dengan keadaan! Jangan fanatik! Mesti lapang dada, bahkan mesti pandai hidup secara modern!”* (Hamka, 2016c). In addition, through literature, Hamka also emphasized the importance of education, especially in the “Angkatan Baru” literature. Among his criticisms was that young people who had received higher education were reluctant to work hard and demanded high salaries. It was as if Hamka was saying that the

essence of higher education was dedication to bringing change and progress to the surrounding community (Hamka, 2016b).

In previous studies, hermeneutics can collaborate with the science of interpretation in explaining a phenomenon. An interpreter always has a horizon that is bound by time and place that can be traced. This horizon can be used as a basis for dialectics in relation to the text (Hanif, 2017). Thus, the author will use this approach in examining the influence of Hamka's interpretation in understanding QS. Al-Baqarah verse 261.

In another study, in the journal M. Fatih, "Konsep Ulama dalam Pandangan Mufassir Indonesia: Studi Aspek-aspek Keindonesiaan dan Metodologi Tafsir al-Azhar Karya Hamka dan Penafsirannya terhadap Term 'Ulama' dalam al-Qur'an" (Fatih, 2019). In this journal, the influence of history on the interpreters of the Qur'an is significant. This proves that the Qur'an provides specific guidance in response to the actual problems faced by the interpreters.

As written in the journal by Tendy Choerul Kamal and Agus Mulyana, "Peranan Buya Hamka dalam Gerakan Pembaharuan Muhammadiyah Tahun 1925-1966" (Kamal & Mulyana, 2019), as well as the journal written by Musyarif, "Buya Hamka: Suatu Analisis Sosial terhadap Kitab Tafsir Al-Azhar" (Musyarif, 2019), Both have the same substance. Both discuss Hamka's knowledge horizon at that time, where the first journal discusses Hamka's role in Muhammadiyah, particularly in the establishment of the Kulliyatul Muballighin educational institution in 1923 and together with Ki Bagus Hadikusumo in the preparation of the Muhammadiyah Personality which was used as a guideline for Muhammadiyah members. The second journal discusses Hamka and his interpretations that touch on issues that were developing at that time. Therefore, the Kitab tafsir al-Azhar, in the categorization of tafsir books, is classified as a tafsir with an al-Adab al-Ijtima'i style, which in its interpretation does not fail to touch on issues occurring in the local community.

As for the journal entitled, "Kesetaraan Gender Dalam Pendidikan Islam (Studi Pemikiran Pendidikan Hamka Dalam Tafsir Al-Azhar)" (Juono, 2017) written by Ribut Purwo Juono, according to Hamka, both men and women have the same right to education. Meanwhile, the connection between Hamka and education is discussed in a journal written by Ris'an Rusli., "Agama dan Manusia dalam Pendidikan Hamka (Studi Falsafat Agama)" (Rusli, 2014), Muhammad Alfian, "Pemikiran Pendidikan Islam Buya Hamka" (Alfian, 2019), Hamdi Al-Haq and Ihwan Amalih, "Keadilan Sosial dalam Al-Qur'an (Telaah Atas Penafsiran Buya Hamka Dalam Tafsir Al-Azhar)" (Al-Haq & Amalih, 2021), as well as a journal written by Hairul Puadi and Nur Qomari, "Pemikiran Hamka tentang Konsep Pendidikan Islam" (Puadi, 2019), All four discuss the same substance regarding Hamka's commitment to education.

For Hamka, the role of religion is not only to legitimize a social system, but also to act as social control over all forms of human behavior. For Hamka, education must lead students to the door of happiness in this world and the hereafter, and shape them into obedient servants of God. To realize this, there needs to be synergy between educators, in this case parents, teachers, and the community. Humans have complete freedom in designing an ideal education system and are tasked with and responsible for both educating and being educated, as well as creating educational materials and methods. In another discussion, related to the subject of this research, Hamka's commitment is very clear, that humans must be fair in their actions in defending the oppressed.

According to Abdullah Saeed, ideally, an interpreter should be highly sensitive to the social, political, economic, intellectual, and cultural conditions at the time of revelation, as well as the environment surrounding the interpretation activities in the past and present (Saeed, 2016). However, analyzing the influence of Hamka's history on his interpretation alone is not enough. In this study, it is important to discuss and present how other exegetes interpret QS. Al-Baqarah verse 261. In addition, the analysis of Hamka's historical influence on his

interpretation requires further study, which will be discussed in the next section on the state of educational institutions at the time Hamka wrote his interpretation.

Thus, this study focuses on answering the academic question of how Hamka's life history and intellectual social context influenced his interpretation of QS. al-Baqarah verse 261, particularly when he associated the meaning of *infaq* with the development of educational institutions. This study uses Hans-Georg Gadamer's theory of "effective historical consciousness," which emphasizes that every interpretation is always shaped by the historical horizon and experience of the interpreter. Through this theory, the study aims to reveal the awareness of historical influence in Hamka's interpretation and explore its relevance to the history of educational institutions in Indonesia. Academically, this research is significant because it reinforces the contextual interpretation approach that places the interpreter as a historical subject, while practically, this study shows that the interpretation of the Qur'an can be a relevant social reflection for the development of Islamic education in Indonesia.

RESEARCH METHOD

This research is library and qualitative research. The authors focus on the influence of Hamka's history in his interpretation of QS. Al-Baqarah verse 261 in the Al-Azhar tafsir book and its relation to the history of educational institutions in Indonesia. The focus was chosen because of the author's position, which intersects between tafsir and education. In this study, data collection techniques were used by examining library materials, both primary data sources, namely the Al-Azhar Tafsir book volume I, which discusses the interpretation of QS. Al-Baqarah verse 261, and secondary data sources in the form of books by Hamka, such as his work entitled *Angkatan Baru, Dari Hati ke Hati, Dari Lembah Cita-Cita, Falsafah Hidup, Falsafah Ketuhanan, Islam, Revolusi, dan Ideologi*, as well as references related to the history of education in Indonesia.

Both primary and secondary research data will be reduced and analyzed using descriptive analysis patterns. This analysis model will explain how other exegetes who have a normative understanding of QS. Al-Baqarah verse 261 further reinforce Hamka's historical influence in his interpretation in the Al-Azhar exegesis. Then, the connection with Hamka's recommendation at that time to build schools will be analyzed by the author using a synchronic historical approach. The research analysis method uses the theory of reception exegesis from other exegesis scholars on QS. Al-Baqarah verse 261. This theory is operationally a form of normative interpretation as an explanation of a verse by an exegete. In addition, this study also uses Hans Georg Gadamer's theory of historical consciousness and a synchronic historical approach to analyze the relevance of Hamka's interpretation in the Al-Azhar tafsir and its relevance based on the history of educational institutions horizontally.

RESULTS AND DISCUSSION

A. Interpretation of al-Baqarah verse 261 in the Tafsir Treasury

The discussion of the interpretation of QS. Al-Baqarah verse 261 in the tafsir treasury is significant in order to not only add to the insight of interpretations other than Hamka's, but also to emphasize the differences in the situations faced by each mufasir. In Ibn Mas'ud's interpretation of this verse on charity, he refers to the words of the Prophet, "Verily, Allah SWT multiplies every good deed done by the children of Adam (multiplied) tenfold to seven hundredfold." (Mas'ud, 2009) As for Ibn Abbas regarding the ethics of giving alms, he said that alms should be given from the best and most valuable possessions (Abbas, n.d.).

According to Ath-Thabari's interpretation, a servant who spends his wealth in the way of Allah will receive seven hundred times the reward (ath-Thabari, 2007). Ibn Kathir elaborates in his explanation that the analogy of multiples is a sign that all righteous deeds will be

multiplied by Allah SWT, just as plants grow. Ibn Kathir quotes the opinion of Shabib bin Bashar that “Dirhams used for jihad and the hajj will be multiplied up to 700 times.” (Katsir, 2004)

For Imam Syaukani, in his interpretation of Fathul Qadir, the reward is not limited to jihad and hajj, but sabilullah (the path of Allah SWT) is all forms of virtue, so this multiplication is specified up to seven hundred times with the reward of sustenance, while the tenfold reward is another reward (Asy-Syaukani, 2013). Wahbah Zuhaili's view in Tafsir Al-Munir contextualizes this with contemporary circumstances, stating that sabilullah refers to spreading knowledge, jihad, preparing weapons, performing the hajj, defending the country, protecting the family, or other similar activities (az-Zuhaili, 2013).

As for Sayyid Quthb's interpretation, he comments more on the parable used in the verse.

“Ternyata metode ini (perumpamaan) sangat efektif untuk membangkitkan perasaan dan menimbulkan kesan-kesan yang hidup di dalam jiwa manusia. Ia membentangkan sebuah lukisan tentang suatu kehidupan yang berdenyut, tumbuh, berkembang, dan memberikan hasil, yaitu kehidupan tanaman. Anugerah alam atau karunia Allah. Tanaman yang memberikan hasil berlipat ganda bagi si penanam, memberikan keuntungan yang berkali-kali lipat dibandingkan dengan bibit yang ditaburkannya.” (Quthb, 2000)

Meanwhile, Hamka's interpretation seems to be similar to that of al-Maraghi, namely that a strong nation has indicators of good knowledge institutions and financial management for the public good of the people. Meanwhile, Hamka, in the context surrounding him, interprets the virtue of charity by contextualizing it with schools. For Al-Maraghi, examples of building public welfare include, “...membangun rumah sakit, lembaga pendidikan, dan lain sebagainya yang termasuk amal kebajikan... Alangkah baiknya jika suatu bangsa atau umat, masing-masing individu telah menyadari akan pentingnya tolong menolong antar sesama. Hal ini akan mengantarkan mereka bersama kepada kejayaan umat dan bangsa (al-Maraghi, 1993)”.

At the same time, Hamka's interpretation of this verse on almsgiving is not limited to the virtue of building schools, but also includes good deeds to build society. “Kadang-kadang fakir-miskin mesti dibantu; dia menghendaki pengurbanan harta benda. Kadang dakwah Islam hendak disampaikan kepada orang yang masih jahil. Kadang-kadang pendidikan agama pada kanak-kanak mesti disempurnakan. Kadang-kadang mesjid yang baru mesti didirikan. Atau rumah yatim-piatu, rumah sakit dan lain-lain, dan seribu macam lagi yang lain.” (Hamka, 1982)

Thus, based on the above explanation, the forms of spending wealth in the way of Allah (sabilullah) are not limited to jihad and hajj, but also include relevant good deeds in accordance with the situation and conditions, especially those faced by each of the above interpreters. However, at the same time, when Hamka interpreted this verse on almsgiving as the virtue of building schools, it indicated that he was influenced by the needs of the situation and conditions in which he lived. Before discussing the influence of history on Hamka's interpretation, the researcher will explain the concept of education in Hamka's works. This discussion is important in order to understand that Hamka had a consistent concern and focus on the field of education, as shown in his interpretation in Al-Azhar.

B. Hamka's Concept of Education

The statement made by Hamka in his interpretation of the verse on almsgiving, QS. Al-Baqarah verse 261, shows the problems and concerns he faced at that time. The conception of this verse, based on the various interpretations presented before this discussion, shows a significant gap, in which Hamka associates almsgiving with the recommendation to build schools. The indications explicitly shown in the Al-Azhar interpretation, in an effort to

understand it fully, require researchers to also fully understand Hamka's concept of education based on his works. This is significant before finally entering into an explanation of Hamka's influence in his interpretation.

In general, Hamka's concept of education based on his works contains four important keywords, namely the role and function of reason, the integration of science and religion, the purpose of education, and gender equality. Before explaining each of these important keywords, Hamka's history shows that his educational concept was not only theoretical, but also a field that he himself fought for. Among other things, in August 1964, Al-Azhar kindergarten and elementary school under the auspices of the Islamic Boarding School Foundation (YPI) were established through his efforts.

These schools were originally established as part of a long process involving a mosque. The YPI management sought Hamka's advice regarding the design of the mosque to be built. Hamka suggested that the mosque building should not be like a typical mosque, but should include various rooms such as offices, halls, meeting rooms, and lecture halls (Isnaeni, 2018).

First, the Role and Function of Reason. In religion, Hamka argues that Islam does not disregard the role and function of reason. On the contrary, one of the factors of civilizational progress is maximizing reason and thought, "*Al-Qur'an pun sangat menganjurkan mempergunakan akal dan pikiran untuk merenungi semua keajaiban alam.*" (Hamka, 2017). In his work, Hamka opposes the reduction of the meaning of ulama, who tend to be more proficient in religious knowledge than general knowledge. Hamka explains that the Qur'an actually encourages the optimization of reason in accordance with the spirit of the times, "*Ia (pemahaman terhadap al-Qur'an, pen.) menjadi jumud, beku. Bunyi kitab karangan manusia itulah yang mereka namakan nash! Padahal al-Qur'an adalah sumber kemerdekaan pikiran dan kemerdekaan pikiran itulah yang diperjuangkan oleh manusia seisi alam sehingga tercapai kemajuan seperti sekarang.*" (Hamka, 2018).

Thus, religious understanding must contribute to the spirit of the times, rather than being antithetical to modernity. Therefore, understanding of normative values needs to be actualized in the current context with a new system. In Islam, there is no separation between Islamic and general education. "*Orang Islam harus pandai menyesuaikan diri dengan keadaan! Jangan fanatik! Mesti lapang dada, bahkan mesti pandai hidup secara modern! Hidup secara Barat. Kalau tidak, tentu tidak dapat maju.*" (Hamka, 2016c). Even in his explanation, Hamka criticized that the winds of change would certainly invite opposition from the public, "*Sebagaimana yang dialami oleh Pergerakan Muhammadiyah ketika mulai bergerak dan mendirikan sekolah agama secara baru. Mereka dituduh 'Kaum Muda' yang sesat, mengubah-ubah agama.*" (Hamka, 2016c).

Second, the Integration of Science and Religion. In this discussion, Hamka explains in various works that there is no dichotomy between religious and general knowledge. Both are actually means to know Allah Swt., "*Segala ilmu yang telah didapat oleh manusia di zaman modern, seperti fisika, kimia, ilmu alam, dan matematika merupakan sarana-sarana yang baik dan sangat utuh untuk menenteramkan jiwa tentang adanya Allah Swt.*" (Hamka, 2017). Hamka interprets the meaning of Rabb not only as creator, but also as educator, "*Rabbun meliputi penilikan, pendidikan, dan penjagaan, ...Singkatnya segala yang maujud!*" (Hamka, 2018). This statement has the logical consequence that religion does not fight knowledge. Moreover, it dichotomizes religious and general knowledge.

Meanwhile, the fruits of the spirit of education, as reflected in normative commands, must yield results in promoting religious values in society. The stereotypical dichotomy between general knowledge and religion has become so deeply rooted that Hamka has long warned against this dichotomy between these two fields of knowledge, "*Satu hal yang sangat terbelakang di kalangan umat Islam umumnya sekarang adalah pengetahuan tentang ilmu-*

ilmu eksak, tentang teknologi, ilmu-ilmu pertanian, pertambangan (galian), dan sebagainya, lebih-lebih lagi sangatlah kami tekankan pada pemuda-pemuda Islam agar mereka mulai menjuruskan perhatiannya pada ilmu-ilmu itu.” (Hamka, 2016a)

Third, Educational Goals. After discussing the importance of optimizing the human mind, there is also no dichotomy between religious and general knowledge. Education itself must leave a mark by realizing the welfare of society. Meanwhile, education is an integral element in realizing this goal. Hamka even quoted the philosopher Jean-Jacques Rousseau, “Rousseau berkata, ‘Manusia itu lahir dalam kesucian, hanya lingkungan dan pendidikanlah yang membentuk pribadinya.’ ” (Hamka, 2018)

Hamka further explains in his work that knowledge should not stop at the theoretical level. It must be followed by contributions to humanity, “*Pengetahuan manusia tentang rahasia alam hendaklah dilanjutkan untuk melanjutkan sifat bantu-membantu dan sokong menyokong bukan untuk membunuh sesama manusia.*” (Hamka, 2018)

In the field of interpretation, Hamka's progressive nuances are reflected not only in the Al-Azhar interpretation, but also appear consistent in theory, as explained in his works. In fact, the interpretation of the Qur'an should also engage in dialogue with burhani knowledge, as was the scientific knowledge that developed during his time.

“Dalam pada itu, ahli-ahli agama yang luas paham sudilah menambah ilmu pengetahuannya tentang perkembangan-perkembangan yang ada di dunia sekarang ini. Jangan berhenti menyelidikinya. Kalau dahulu ulama-ulama mengatakan tidak boleh menafsirkan al-Qur'an kalau tidak cukup ilmu, kata-kata itu sekarang harus dibalikkan, tafsirkanlah al-Qur'an dengan ilmu yang lengkap. Tidak cukup lagi kalau hanya ilmu-ilmu nahwu dan saraf, manthiq, dan ma'ani. Banyak soal baru yang timbul sekarang. Kenalilah buah dan hasil penyelidikan Marx, Freud, Einstein, dan lain-lain, untuk menafsirkan kata-kata suci ini. Dengan itu nanti, kita akan mendapat rahasia kebesaran Allah serta siapa Muhammad saw. dan nabi-nabi yang sebelumnya.” (Hamka, 2018)

The knowledge aimed at building civilization is none other than the legacy of education as intended by Hamka. This spirit was also internalized by Hamka in his various works. Hamka motivated young people to expand their knowledge (Hamka, 2020). Intellectuals should not be satisfied with research alone and should not isolate themselves from society, “*Kamu tidak lagi akan menjadi sarjana yang duduk di atas singgasana gading, memandang umat dan kaumnya sebagai memandang orang lain, dijadikan obyek penyelidikan, tidak merasakan diri sebagai subyek bersama mereka.*” (Hamka, 2015a).

In addition, Hamka also touched on the impact of the industrial revolution, in which human labor was replaced by machines. This had an impact on the community's economy by causing unemployment. Knowledge in general, and education in particular, must examine the impacts of modernization by formulating anticipatory measures, “*Meningkatnya ilmu menyebabkan murahnya lapangan pekerjaan. Beribu-ribu kaum buruh yang terpaksa melepaskan pekerjaannya menjadi penganggur lantaran ilmu mesin telah mengurangi tenaga manusia.*” (Hamka, 2015b).

In another work, Hamka explicitly explains the objectives of education as follows. “*Tujuan pendidikan ialah, supaya anak-anak disingkirkan dari perasaan yang kuat terhadap yang lemah. Pendidikan ialah menanamkan rasa bahwa diri saya ini ialah anggota masyarakat dan tak dapat melepaskan diri dari masyarakat. Pendidikan yang sejati ialah membentuk anak-anak berkhidmat kepada akal dan ilmunya.*” (Hamka, 2015b)

Fourth, Gender Equality. In addition to education that must have a tangible impact on society. For Hamka, education does not discriminate based on gender. Women have the same rights as men to obtain an education. Hamka even recounts a historical account in which the Prophet's council was often attended not only by men, but also by women, where they were free to ask the Prophet anything, including private matters concerning the household.

“Perempuan diberi hak mendapat pelajaran dan diizinkan bahwa dimestikan menuntut ilmu pengetahuan. “Menuntut ilmu adalah wajib atas tiap-tiap Muslim” HR. Ibnu Majah. Bahkan dalam majelis Nabi Saw. kerap perempuan hadir sampai juga memperkatakan soal rumah tangga, soal suami istri, urusan alat kelamin! Kalau perlu beliau Saw. adakan haru-hari istimewa untuk meladeni mereka. Mereka digerakkan shalat ke tanah lapang. Mereka mengambil bagian dalam peperangan. Tenaga mereka penting.” (Hamka, 2018)

Thus, based on the above explanation, Hamka had great concern for the world of education, as evidenced by various references in which Hamka emphasized the importance of knowledge, education, and schools aimed at the benefit of humanity. Next, we will discuss how history influenced Hamka's interpretation, as seen from the history of the following national educational institutions.

C. Historical Consciousness of Hamka's Interpretation and its relevance, and the History of Educational Institutions

In this discussion, the researcher will discuss two parts, starting with a discussion of the history of national educational institutions in general. This discussion will show the state of national educational institutions from a historical perspective. It will also confirm the general state of national educational institutions during Hamka's lifetime from 1908 to 1981, specifically during the period when Hamka began writing his Al-Azhar interpretation in late 1958.

The history of national educational institutions can generally be divided into two periods: the pre-independence period and the post-independence period. At the beginning of the 13th century, many people who had previously embraced Hinduism converted to Islam. It is very likely that the Islam they embraced was adapted to the circumstances and customs of Hindu culture. The spread of Islam was carried out in various ways, ranging from trade, marriage, medicine, culture, and education. Islamic educational institutions played their role in accordance with the demands of society at that time. Educational institutions in Indonesia during the spread of Islam included mosques, *langgar* (small mosques), and *surau* (prayer rooms). In addition, there were also Islamic boarding schools.

In terms of mosque, *langgar*, and *surau* education, almost every village on the island of Java has a place of worship. In these places, Muslims can worship according to their religious teachings. These places are managed by an official called an “*amil*,” “*modin*,” or “*lebei*” (Sumatra). These officials have dual roles, namely leading and offering prayers during family or village ceremonies, and serving as religious educators.

Teaching in *langgar* is introductory teaching. Meanwhile, teaching in *pesantren* is aimed at those who want to deepen their knowledge of God. What is taught in the *langgar* is basic religious education, starting with lessons in Arabic script, but it is not uncommon for students to follow the teacher directly by imitating what has been read from the Qur'an. The goal of *langgar* education is for students to be able to read and, more precisely, recite the entire contents of the Qur'an according to a specific rhythm.

Meanwhile, the existence of Islamic boarding schools, especially in Java, cannot be separated from the role of the Walisongo. The Walisongo's preaching succeeded in converting

Java to Islam because their method combined spiritual aspects, Islam, and accommodated local traditions. They established Islamic boarding schools as places for Islamic preaching as well as for teaching and learning. Islamic boarding schools took over the *padepokan* education model but changed the materials taught and gradually changed the values and beliefs of the local community. Another version states that Islamic boarding schools have a historical connection with the Middle East. This information comes from those who performed the Hajj pilgrimage. They did not merely perform the Hajj but also sought knowledge, especially by attending lectures at the Grand Mosque and the Prophet's Mosque. The process of learning, lectures, and the performance of worship (other than the Hajj) were adopted by the *kiai* to establish a similar educational model in their homeland (Syaharuddin dan Heru Susanto, 2019).

The history of education that implemented a teaching system in the form of institutions better known as schools actually began in the early 16th century with the arrival of the Portuguese in Indonesia, followed by the Spanish. The arrival of the Portuguese as conquerors cannot be viewed separately from the context of the development of an increasingly global system as a result of Western expansion since the end of the 15th century. Furthermore, political and economic relations between European nations, particularly the Portuguese and Spanish, and Asian nations, particularly those in the Middle East, cannot be separated from the impact of the Crusades. Competition in trade and shipping further intensified these conflicts (Makmur, dkk., 1993).

In addition to trading, they aimed to spread Catholicism. Missionaries were brought in for these tasks. Francis Xavier, after completing his studies at the Society of Jesus, was assigned to areas in eastern Asia. This was also his purpose for coming to Maluku. He is considered the founder of Catholicism in Indonesia. To spread Catholicism, the missionaries established schools. In 1536, a school was established in Ternate to educate prospective missionaries/religious workers.

This seminary school was also established on the island of Solor. Many Indonesian children enrolled in this school. With the social efforts of the missionaries, the lives of the Maluku people became more advanced. In 1536, the Portuguese ruler in Maluku, Antonio Galvano, established seminary schools for the children of indigenous leaders. In addition to religious studies, reading, writing, and arithmetic were also taught. A similar school was established on the island of Solor, which had 50 students. This school is known to have used Latin. Native students who were able to keep up and wanted to continue their studies could do so in Goa, the center of Portuguese power in Asia. Meanwhile, in 1547, Francis Xavier traveled to Goa from Ternate, bringing young men from Maluku to continue their education in Goa (Syaharuddin dan Heru Susanto, 2019).

During the colonial era, according to historical records, there were various education systems in the archipelago, including traditional Islamic boarding schools (religious education) and a school system introduced by the Dutch. Until the early 20th century, the school system was not very popular among the indigenous population. The Dutch colonial government attempted to organize the indigenous population to enter the Western education system (Sugiyono, dkk., 2018).

The first ELS was established in 1817 in Batavia (Jakarta). Similar schools could be established anywhere as long as there were at least 20 students in Java and 15 outside Java. By 1920, the number of ELS schools had increased to 196. Since the mid-19th century, most Dutch people had enrolled their children in school, and soon after, universal education was achieved for the Dutch population (Sugiyono, dkk., 2018).

The Hogere Burgerschool (HBS) was established in 1839 to address the need for secondary schools in Indonesia so that children would no longer have to go to the Netherlands. In 1848, Indonesian leaders held a meeting in Batavia to submit a request to the Dutch king to

establish secondary schools. The purpose of these schools was to prepare students for university and for positions that did not require a university degree. In 1867, the first HBS was established in Jakarta, followed by Surabaya in 1875 and Semarang in 1877. The HBS in Surabaya and Semarang, which were originally intended to be three years long, became five years long in 1879. In 1882, a three-year HBS for girls was established in Jakarta (Sugiyono, dkk., 2018).

As a result of the implementation of ethical politics, the colonial government considered it a fundamental task in the field of education to provide basic education to the Indonesian people in accordance with their needs. In order to improve basic education for the native population, several important measures were taken in 1907, namely to give a Dutch character and nature to first grade schools by introducing Dutch as a subject.

After studying at the school for six years, Dutch became the language of instruction in the sixth grade. Finally, in 1914, the first grade school became HIS (Hollands Inlandse School) and became part of Western-style primary education. HIS was more popular among the nobility and prominent figures. The rapid shift of Bumiputra education towards Westernization was further encouraged by the emergence of several liberal reformers, particularly Mr. J.H. Abendanon and A.W.F. Idenburg. Abendanon established many Dutch language courses to assist first grade schools and European elementary schools (ELS). In establishing these schools, Abendanon succeeded in reducing school fees for Bumiputra students who were interested in studying at ELS. Through these schools, Abendanon also designed a program to educate Javanese girls to become good mothers. One of these students was R.A. Kartini, who attended a European elementary school in Jepara (Syaharuddin dan Heru Susanto, 2019).

Furthermore, when discussing basic education during the Japanese occupation, it is impossible to ignore the state of education during the Dutch colonial era. During the Dutch colonial era, there were different levels of education in elementary schools, each separated by a gap. These levels were eliminated during the Japanese occupation. All elementary schools had the same level, namely *Sekolah Rakyat* (People's School). The elimination of these levels of education was of great benefit to the Indonesian people, because it meant that there was no longer any differentiation between our own people, who were essentially equal as human beings. The basis of education in schools was devotion to the Japanese occupation government.

Education was overshadowed by the atmosphere of war, so many songs, slogans, and drills were linked to preparations for war. With the slogan "Greater East Asia for Shared Prosperity," Japanese spirit was instilled through schools. During the Japanese occupation, education was poorly organized. The number of schools, including elementary, secondary, and vocational schools, declined significantly. This resulted in an increase in illiteracy. Elementary school education was standardized to six years. This was to facilitate supervision in terms of both content and implementation. The use of Dutch in schools was prohibited by the Japanese occupation government. For this reason, Indonesian was made the language of instruction in all schools and was a core subject. Similarly, Japanese was made a compulsory subject in all schools. All Dutch-language books were replaced with translated books that were quickly published by the Office of Education (*Bunkyo Kyoku*) (Makmur, dkk., 1993).

The development of education in Indonesia was severely hampered by a long period of colonialism. To remedy this situation, after gaining independence, Indonesia created an education plan that was free from the political influence of the Dutch colonialists, namely the 1947 Learning Plan. The 1947 Learning Plan was based on the principles of Pancasila, making it free from Dutch colonial political interests. However, the 1947 Learning Plan could only be implemented in 1950 because the situation in Indonesia at that time was still unstable to run a proper education system. Education should have been determined according to the needs of the

time, but education was not yet completely free from the interests of certain groups (Hidayat, dkk., 2017).

During the Old Order era, educational practices in Indonesia from independence until 1965 were heavily influenced by the Dutch education system. Educational practices after colonization emphasized the development of patriotism. During this period, the political environment dominated educational practices. Efforts to foster patriotism and nationalism were excessive, thereby reducing the quality of education itself. The educational policies of the ministers who served between 1945 and 1950 had little discernible impact or visible results. The implementation of religious education after Indonesia's independence received serious attention from the government, both in public and private schools. In general, the old order of education as a form of post-independence interpretation under Soekarno's control provided sufficient freedom for education. The socialist-based government became the basic reference for how education would be shaped and implemented for the future development and progress of the Indonesian nation (Syaharuddin dan Heru Susanto, 2019).

During the New Order era, education under the New Order regime became one of the political and governmental policies outlined in the Five-Year Development Plan (Repelita). As mentioned earlier, education during this period was designated as one of the main sectors to support the New Order's economic development. The main target of national education development in Repelita I (1969-1974) was to expand nine-year basic education within 15 years, as well as to improve the quality, access, and relevance of education in order to develop Indonesia's human resources. This policy was outlined in the 1973 GBHN, as mentioned earlier. Meanwhile, in Repelita II (1974-1979), the national education policy strategy consisted of four points, namely improving the quality of education, equalizing opportunities to obtain education, the relevance of education, and the efficiency of education. This concept of national education lasted quite a long time and was even still being implemented until the end of the New Order era (Sugiyono, dkk., 2018).

Based on the first section's description of the general history of educational institutions in Indonesia, before the existence of formal education in the form of schools, there was already education in mosques, *langgar* (small mosques), and *surau* (prayer rooms) (for the purpose of spreading religion). Then, during the colonial period in the archipelago, both the Portuguese and Dutch colonizers established schools for the purpose of spreading religion and strengthening their colonial rule. This situation also occurred during the Japanese colonial period. Thus, it is not surprising that Hamka emerged to promote the spirit of resistance against colonialism by emphasizing the importance of education. At the same time, the historical overview above shows that the number of schools was still very limited, and during the Japanese colonial period, their number declined even further.

Portraits of the situation and conditions during Hamka's lifetime show that social issues always have historical characteristics. However, what is appropriate for a society in a particular historical context may not be suitable for the same society in another period. Therefore, it is imperative that when reading someone's work, we position it within its own historical cycle and connect the issues to its own history and world history (Bariun, 1998).

Judging from the wealth of interpretations of QS. al-Baqarah verse 261, Hamka's interpretation is similar to the social situation and the interpretation of al-Maraghi, namely how wealth is used for the common good. Thus, the interpretation of infak in the way of Allah is no longer narrow and limited to jihad and hajj, but rather all forms of charity that can be formulated according to the needs of the times.

Judging from Hamka's works, he had a great interest in education. Education was very important to Hamka in order to achieve the welfare of the people. Thus, it was important to maximize the function of reason to understand the normative foundations of religion. In

addition, Hamka rejected the dichotomy between general knowledge and religion. Education must aim to achieve social welfare, or in Hamka's words, *bekas pendidikan* (the legacy of education). At this point, in the author's opinion, Hamka's strength lies in the fact that Hamka and the Muhammadiyah organization did not stop at the theoretical level, but rather sought to put his ideas into practice at the level of social movement (Shomad et al., 2024). Hamka's ideas on education in al-Baqarah verse 261 need to be reconstructed so that the problems and solutions regarding education become charitable deeds that bring social benefits. This is because Hamka's ideas, as expressed in al-Azhar, are often a dialogue between Hamka and the social reality he faced at that time (Rozi et al., 2024).

CONCLUSION

Based on the wealth of interpretations of Surah al-Baqarah verse 261, there are various interpretations. The forms of spending wealth in the way of Allah (*sabilullah*) are not limited to jihad and hajj, but also include relevant good deeds in accordance with the situation and conditions, especially those faced by each of the above interpreters. However, at the same time, when Hamka interpreted this verse on charity as referring to the virtue of building schools, this indicates that he was influenced by the needs of the situation and conditions in which he lived. Judging from his works, Hamka had a great interest in education. In general, Hamka's concept of education based on his works contains four important keywords, namely the role and function of reason, the integration of science and religion, the purpose of education, and gender equality. Historically, Hamka also shows in this study that his concept of education is not only theoretical, but also a field that he himself fought for. Among other things, in August 1964, Al-Azhar kindergarten and elementary school under the auspices of the Islamic Boarding School Foundation (YPI) were established through his efforts.

Based on the overview of the history of educational institutions in Indonesia, before the existence of formal education in the form of schools, there was already education in mosques, prayer rooms, and surau (small mosques) (for the purpose of spreading religion). Then, during the colonial period in the archipelago, both the Portuguese and Dutch colonizers established schools for the purpose of spreading religion and strengthening their colonial rule. This situation also occurred during the Japanese colonial period. Thus, it is not surprising that Hamka emerged to promote the spirit of resistance against colonialism by emphasizing the importance of education. At the same time, the historical overview above shows that the number of schools was still very limited, and during the Japanese colonial period, their number declined even further. Portraits of the situation and conditions during Hamka's lifetime show that social issues always have historical characteristics. However, what is appropriate for a society in a particular historical context may not be suitable for the same society in another period. Therefore, it is imperative that when reading someone's work, we position it within its own historical cycle and connect the issues to its own history and world history.

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