

# *Family Education's Role in Building Social Constructs: A Study on Tafsir Al-Azhar*

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**Abstract:** *This study aims to build social construction according to Hamka in Tafsir al-Azhar, which is characterised by al-adabī al-ijtimā'ī and see the relevance and differences in the concepts offered by Hamka with the concept of social reconstruction offered by Peter L Berger. This study was conducted using the literature research method by collecting and analysing all aspects related to the theme. This article shows that the concept of the social reality of society carried by Peter L Berger and Hamka has the same emphasis that the foundation of the creation of a social reality in society is an individual in society. The exciting thing that becomes the point of difference between the two is that Peter L. Berger offers the concept in his theory into three things: externalisation, objectification, and internalisation. Meanwhile, Hamka emphasises internalisation at the beginning to reconstruct the basis of social joints or society, namely the individual himself.*

**Keywords—** *Tafsir al-Azhar; Social; Community*

**Abstrak:** *Studi ini bertujuan untuk membangun konstruksi sosial menurut Hamka di dalam Tafsir al-Azhar yang bercorak al-adabī al-ijtimā'ī dan melihat relevansi serta perbedaan konsep yang ditawarkan oleh Hamka dengan konsep rekonstruksi sosial yang ditawarkan oleh Peter L Berger. Studi ini dilakukan dengan menggunakan metode penelitian kepustakaan dengan mengumpulkan dan menelaah semua aspek terkait dengan tema. Artikel ini menunjukkan bahwa konsep realitas sosial masyarakat yang diusung oleh Peter L Berger dan Hamka mempunyai titik tekan yang sama bahwasanya pondasi terciptanya sebuah realitas sosial di masyarakat adalah sebuah individu dalam masyarakat. Peter L. Berger menawarkan konsep dalam teorinya ke dalam tiga hal yaitu eksternalisasi, objektivikasi, dan internalisasi. Hasil yang didapatkan dalam penelitian ini menunjukkan bahwasanya Hamka dalam upaya membangun kontruksi sosial di dalam pendidikan keluarga lebih menekankan proses*

*internalisasi sebagai upaya untuk merekonstuksi dasar sendi sosial atau masyarakat yaitu individu itu sendiri.*

**Kata Kunci—** *Tafsir al-Azhar; Sosial; Komunitas*

## I. INTRODUCTION

In the era of rapid technological development, news can be easily accessed through various kinds of social media wherever we are. Along with the times and technological developments, the problems that occur in society are also increasingly complex and diverse. Starting from hoax news that seems endless and bullying or bullying that is increasingly being reported. As reported by the [aptika.kominfo.go.id](http://aptika.kominfo.go.id) page, until May 2023, there were 11,642 hoax contents identified by the AIS Team of the Directorate General of Informatics Applications of the Ministry of Communication and Information Technology. The number is calculated from August 2018 to May 2023 [1].

Then, related to bullying, obtained from UNICEF data in February 2020, shows that 2 out of 3 children aged 13-17 years have experienced violence. It is also explained that 3 out of 4 children and adolescents who have experienced violence report that those who commit these acts of violence are friends or their age [2]. Moreover, cases and victims of bullying or violence are in the news. Moving on from the complexity of the problems in social life described above, the author feels it is essential to raise themes related to the social construction of family education. With this, the author

takes the source of the book *Tafsir al-Azhar*, which is characterised by *al-adabī al-ijtimā'ī*. The formulation of the problem proposed is how to build social construction through family education offered by Hamka in *Tafsir al-Azhar*. This study aims to find the form of social constructs through family education in *Tafsir al-Azhar* as an effort to provide solutions in the form of attitudes that need to be taken when socialising and can be material for implementation in Islamic Religious Education.

## II. METHOD

This research uses the literature method and is descriptive-applicative. So, this research aims to provide descriptive data or explanations of Hamka's perspective on social contours through family education in *Tafsir al-Azhar*, which is then analysed with the theory of social construction offered by Peter L. Berger. This article is expected to be able to provide scholarly insights about taking an attitude in an effort to build an excellent social construction through good family education in the individual's soul. The primary data used is the book *Tafsir al-Azhar*, published by Pustaka PTE LTD Singapore. The secondary data sources are books, *kitab*, articles, and journals related to and supporting research. In collecting data, the author searches using several keywords, namely social, community, and education, in each volume of *Tafsir al-Azhar*. In the end, the keywords found verses related to the theme carried in this study, namely Qs. al-Baqarah [2]:177, Qs. al-An'ām [6]:28, Qs. al-An'ām [6]:151. The interpretation of the three verses is also the limitation of this research.

## III. RESULT AND DISCUSSION

Abdul Malik Karim Amrullah was born on February 17, 1908, and died in 1981 at the age of 73 in Jakarta [3]. So swift was Hamka's enthusiasm in creating works; until the end of his life, Hamka counted about 150 writings or books he

had produced [4]. Hamka's experience in the intellectual and cultural world has made him one of the significant figures of the Indonesian nation and even recognised by the Islamic world [5]. Supported by the existence of a significant work he wrote, namely a complete 30 juz Tafsir book called *Tafsir al-Azhar*. *Tafsir al-Azhar* is Hamka's work that shows the breadth of his knowledge and insight and almost covers all disciplines that are full of information. All of this is due to Hamka's comprehensive knowledge and insight from various aspects of science. Starting from the form of literature, Islamic sciences, history of civilisation, politics, economics, culture, scientific knowledge, and the development of the contemporary world, which he then used in interpreting the verses of the Qur'an in the book *Tafsir al-Azhar* [6].

*Tafsir al-Azhar* originated from a series of dawn lectures started in 1959 by Hamka at Al-Azhar Mosque, Kebayoran Baru [7]. The origin of the naming of *Tafsir al-Azhar* is indeed inseparable from the place of the lectures conducted by Hamka, namely the Al-Azhar Grand Mosque, which was previously named the Kebayoran Baru Grand Mosque. The arrival of Mahmūd Syaltūt in December 1960 changed the mosque's name with the intention that the mosque would become al-Azhar in Jakarta [8]. The arrangement of the interpretation of the surahs in *Tafsir al-Azhar* is based on *tartīb utsmānī*, which begins with Surah al-Fātiḥah and ends with Surah al-Nās using the *tahlīlī* method. In his interpretation, it is easy to find interpretations that contain the problem of the verse being interpreted by giving examples or realities that do occur in the community. Hamka also explained the ongoing social conditions (Old Order government) and the political situation at that time. Seeing this fact, *Tafsir al-Azhar* is characterised by social literature (*al-adabī al-ijtimā'ī*) [9].

Answering the problems that occur in society, the author wants to review Hamka's phenomenal work, namely

*Tafsir al-Azhar*, which is characterised by societal literature called *al-adabī al-ijtimāī*. Revealing how to build social construction in social life offered by Hamka in his tafsir, given that *Tafsir al-Azhar* is patterned *al-adabī al-ijtimāī*. Furthermore, in his interpretation of Qs. al-Baqarah (2): 177 Hamka said that in Islam, to improve society and equalise social justice, it is necessary to repair the main joints of society itself, namely the soul of a person.

This is in line with the theory put forward by Peter L. Berger in his book *The Sacred Canopy: Elements of a Sociological Theory of Religion* (1967), which states that individuals are both products and creators of social institutions [10]. From both of them, it can be seen that they have in common that before building a good social construction, good individuals are needed. Yusuf Qardhawi points out the factors that can lead to the emergence of moral behaviour that results in division, including feelings of pride in oneself, prejudice against others, lust, ambition, and fanaticism towards something (11). From the factors mentioned, it appears that the importance of self-education and one's soul so that it can provide or produce good behaviour in society as a joint or basis of society itself.

In the Qur'an Surah al-Baqarah verse 177, Allah states His words:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

*“Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, needy travellers, and beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering,*

*adversity, and in the heat of battle. It is they who are true in faith, and it is they who are mindful of Allah.”* [12]

In *Tafsir al-Azhar* Qs. al-Baqarah (2): 177 When interpreting the fragment of the verse وَالسَّائِلِينَ, which means "and those who ask", Hamka explains Islamic manners that teach not to ask for money if it is not very urgent. He further explained the social phenomenon that occurred in Sudanese Islam, where they were willing to die rather than raise their hands to beg. From this phenomenon, Hamka explained that Islam recommends congregational prayer so that the poor and the rich can meet and help each other. Hamka said that the hadith of the prophet also expressly stated that the condition of faith in Allah and the last day is one of doing good in neighbouring. That is what distinguishes Islam from Socialism, according to Hamka. Furthermore, the main point in this study is found in Hamka's subsequent interpretation, which says that if you want to improve society and equalise social justice, then improve the main joints of society itself, namely a person's soul [8].

In the introduction to the interpretation of the Qur'an Surah. al-Baqarah, Hamka also emphasised that in this surah, namely surah al-Baqarah, there is a discussion about the soul's development in upholding religion, upholding virtue, and spreading *da'wah*. The sixth point mentioned by Hamka is to establish a good household, a peaceful marriage, and flow of education to children, and spread love among humans, families, relatives, orphans, and people with low incomes [8].

The two fragments of the interpretation presented by Hamka become an affirmation. It shows Hamka's framework that the family has an essential value in creating a good individual who is the first joined of society. The existence of an emphasis on an individual in social constructs in society is in line with what Peter L. Berger, a figure who introduced social construction in the book *"The Social*

*Construction of Reality: A Treatise in the Sociology of Knowledge*", explains that social processes occur through actions and interactions, where individuals themselves continuously and continuously create a reality that is owned and experienced together subjectively [13].

As for the Qur'an Surah al-An'am verse 28, Allah says:

لَبَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

*"But no! They only say this because the truth they used to hide will become all too clear to them. Even if they were to be sent back, they would certainly revert to what they were forbidden. Indeed, they are liars!."* [12]

At the end of verse 28, Hamka explains the importance of teaching to form the attitude of the soul. According to him, for monotheism to become an attitude of the soul, it is necessary to have upbringing and training from an early age, good socialisation, and honest teachers born in religious families as well. After explaining the ha, Hamka emphasised the importance of family education. He explained that education in the family and the atmosphere at home significantly influence shaping mental attitudes. Starting from the habits carried out in daily activities at home. Hamka then explained the order of the Prophet, who ordered if the children were seven years old, to be told to pray. If he has reached the age of 10 years and does not pray, then let his parents beat and scold him until prayer becomes a habit that forms the attitude of the soul. To deliver a feeling of sin if you leave it [14]. From here, it is clearly seen that Hamka emphasises the significant role and the importance of the family in creating a personal or individual soul.

Continuing to the following interpretation, the Qur'an Surah al-An'am verse 151 reads:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ عَلَىٰ نَفْسِكُمْ إِلَّا نَفْسُكُمْ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ بِهِ شَيْءٌ وَالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّكُمْ إِلَىٰ رَبِّكُمْ مُّنتَقِلُونَ﴾

نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَلَا مَبْطُنًى وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

*"Say, O Prophet, "Come! Let me recite to you what your Lord has forbidden to you: do not associate others with Him in worship. Do not fail to honour your parents. Do not kill your children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a human life—made sacred by Allah—except with legal rights. This is what He has commanded you, so perhaps you will understand.."* [12]

When explaining "and with both mothers and fathers do good," Hamka mentions that the right thing is for the father and mother to give upbringing to their children by means of their life attitudes. A behavior and attitude to life that ultimately generates respect and love. The figure of the mother and father or the role of parents in the household in the science of the soul of education is the first environment a child finds when he is born into the world. In addition, Hamka explained that the father figure in a family is a hero. Hamka then correlates the work that happens to children in modern times who do not have hopes or a close relationship with their parents because their parents do not provide hope and examples in the form of good habits. For example, the father rarely comes home or late at night, as well as the mother. Therefore, according to Hamka, who would forbid the child to eventually leave home to get rid of his loneliness [14].

As social beings, individuals will always process to create objective social reality through this dialectical process simultaneously. Through a simultaneous process, it facilitates the formation of behavioural construction [15]. According to Berger, there are three forms in the concept of dialectics, namely externalisation, objectification, and internalisation. The dialectic runs simultaneously, which means that there is a process of pulling out (externalisation)

so that it seems as if it is outside (objectification). Then there is a withdrawal (internalisation). So, with this dialectic, something that is outside seems to be inside and becomes a subjective reality. [16]. Meanwhile, social reality is the result of human internalisation and objectification of knowledge in everyday life [17].

From the two interpretations contained in the Qur'an Surah al-An'ām verses 28 and 151, it can be understood that Hamka's emphasis on family education in an effort to shape one's soul lies in internalisation efforts. It means that the role of parents in providing education and examples to children in the family plays a significant role in internalisation efforts until finally, a good soul and attitude are formed in society as a form of externalisation. So, it can be said that the cultivation of values by parents is an internalisation effort in children. Then, the activity that eventually becomes a good habit that occurs in the house becomes an objectification taken by the child. In the end, the results or externalisation carried out by children also end well into a social reality. So here it can be seen clearly the correlation of the vital role of forming the soul and attitude of individuals in family education before finally the individual, who is the basis of the first joint of a society, plunges into society.

#### CONCLUSION

*Tafsir al-Azhar*, which began as a series of dawn lectures by Hamka at Al-Azhar Mosque in 1959, derives its name from the place of the lectures, the Al-Azhar Grand Mosque in Jakarta. The arrangement of surah interpretations in this tafsir follows the *tartib utsmānī*, starting from Surah al-Fātiḥah and ending with Surah al-Nās, with a *tahlīlī* approach. This tafsir has a societal literary style (*al-adabī al-ijtimā'ī*) because it describes the social and

political conditions during the Old Order era.

In *Tafsir al-Azhar*, Hamka emphasises the importance of improving society and levelling social justice by improving the central joint, namely the individual soul. This view aligns with Peter L. Berger's theory and Yusuf Qardhawi's thoughts on the factors influencing moral behaviour. Hamka interpreted certain verses, such as in Surah al-Baqarah (2): 177, to teach Islamic manners related to begging and the importance of soul repair.

Hamka's focus on soul-building and social construction within the family aligns with Berger's concept of social construction. In the interpretation of certain verses, Hamka emphasises the critical role of the family in shaping individual soul attitudes, involving aspects of education, habituation, and parental example. The internalisation of positive values in the family is considered the first step towards externalisation that shapes positive social reality in society.

Thus, *Tafsir al-Azhar* highlights the crucial role of family education in shaping the individual soul, which ultimately becomes the first joint in the social construction of society. Through this approach, Hamka tried to integrate religious values into daily life to create a better society as a whole.

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