

**THEOLOGICAL, ECOLOGICAL, AND HUMANIST
EDUCATIONAL VALUES IN THE TAFSIR OF SURAH
AL-FALAQ: HAMKA'S PERSPECTIVE**

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Abstract

Despite research on Surah Al-Falaq and the Hamka's educational values have been carried out by several researchers, a study integrating educational values in Surah Al-Falaq from the Hamka perspective has never been studied. This study examines the theological, ecological, and humanist values in Surah Al-Falaq from Hamka's perspective. Through library research, a descriptive-analytical method was in this study. The formal object of this research is Tafsir Al-Azhar, while the material object is Surah al-Falaq. Some conclusions were drawn from this study. First, the value of theological education in Surah A-Falaq includes 1) Allah as the best place to ask for help and protection; 2) Obedience and tawhid to Allah minimize evil in the human's heart. Second, the value of ecological education includes 1) Being grateful to God for His favors by loving nature; 2) Fostering a conservative and preventive attitude towards nature. Third, the value of humanist education includes 1) Preventing dangers in life; 2) Cultivating social harmony to minimize social inequality.

Keywords: *Hamka; Tafsir; Al-Falaq; Value, Education.*

Abstrak

Penelitian tentang Surah Al-Falaq dan nilai-nilai pendidikan perspektif Hamka telah dilakukan oleh sejumlah peneliti. Namun, penelitian tentang nilai-nilai pendidikan dalam Surah al-Falaq perspektif Hamka belum pernah dikaji. Oleh karena itu, maka penelitian ini penting untuk dilakukan. Fokus studi dalam artikel ini adalah mengkaji nilai-nilai pendidikan teologis, ekologis dan humanis pada Surah. al-Falaq perspektif Hamka. Kajian ini adalah penelitian kepustakaan, dengan menggunakan metode deskriptif-analisis. Objek formal penelitian ini adalah Tafsir Al-Azhar, sedangkan objek materialnya adalah Surah al-Falaq. Kesimpulan dari artikel ini adalah: Pertama, nilai pendidikan teologis dalam Surah al-Falaq mencakup : 1) Allah sebagai tempat terbaik dalam memohon pertolongan dan perlindungan ; 2) Memurnikan ketaatan dan ketauhidan kepada Allah untuk meminimalisasi keburukan dan kejahatan. Kedua, nilai pendidikan ekologis mencakup : 1) Mencintai alam sebagai wujud rasa syukur atas nikmat Tuhan ; 2) Menumbuhkan sikap konservatif dan preventif terhadap alam. Ketiga, nilai pendidikan humanis mencakup : 1) Menanamkan sikap preventif terhadap ragam bahaya dalam realitas kehidupan; 2) Membudayakan harmonisasi sosial untuk meminimalisir kecemburuan sosial.

Kata Kunci: *Hamka; Tafsir; Al-Falaq; Nilai; Edukasi.*

INTRODUCTION

Extensive thematic studies on the issue of education in the Qur'an have been carried out using thematic-conceptual models with a single review by examining it from a single point of interpretation and comparative studies, or by studying certain verses with educational context (Chaer & Suud, 2020; Hardiyati & Baroroh, 2019; Iba, 2017). To construct and expose the educational values contained in Surah al-Falaq from Hamka's perspective through his Tafsir Al-Azhar, I attempt to offer an exploratory study of character. This is because, to date, studies

of Surah al-Falaq have primarily focused on capturing the Surah's dimensions as a socio-practical or descriptive-interpretive study, as was done by previous studies such as Surah al-Mu`awwidztain as *Zimat* (Nurullah, 2017), Surah al-Mu`awwidztain in daily life (Amin, 2020), the repetition of diction in Surah al-Mu`awwidztain (Huda, 2020), Ibn Qoyyim's interpretation on Surah al-Mu`awwidztain (Shoolihah, n.d.).

Some of these works have not examined the educational values found in Surah al-Falaq in further detail. Apart from being an interpreter, Hamka is also a writer and preacher (*da'i*) (Rahman, 2018). Therefore, it is intriguing to see the construction of educational values visualized by Hamka when interpreting Surah al-Falaq. However, Hamka does not highlight educational values in his interpretation by taking the text literally. Hamka's ideas on theological (divine), ecological (natural or environmental), and humanist (human or social) educational values can be observed and summarized, albeit, in his tafsir of Surah al-Falaq.

In this study, I will look at educational values in three main aspects, namely theological, ecological, and humanist education which is captured with a Hamka perspective in the tafsir of Surah al-Falaq. Ontologically, theology is a science that discusses divinity or the reality of divine attributes. Hence, the theological educational value referred to in this study is educational values about human relations with God, and how people should act toward God to live their lives on earth in all of their forms (AT, 2013).

Regarding ecological education, Ecology is a science that deals with nature or the environment, according to its etymological roots. Thus, the ecological education referred to in

this study is the educational values between humans and nature or the environment; how humans relate to nature, how humans manage nature, and the effect of imbalance harmony the relationship between humans and nature is not harmonious (Fatah, 2018, Zam Zami, 2019). Etymologically defined, humanist education refers to a way of life that aspires to and seeks to establish a peaceful existence in society. Therefore, the principles of humanist education focus on how people interact with one another, how to promote social cohesion and prevent social jealousy, and how to encourage social interaction while eschewing selfish and individualistic tendencies (Barudin, 2019, Arifin, n.d., Idris & ZA, 2017).

Therefore, this study is not thematic-conceptual, but a constructive-exploratory study of the educational values in Surah Al-Falaq as observed from Hamka's Tafsir Al-Azhar.

Additionally, this study undoubtedly has aims and contributions. The contributions of this research are theoretical, this research will add to the body of knowledge about Hamka's thoughts in his interpretation of Surah al-Falaq as well as the knowledge about educational aspects of the Surah. It can be used as a reference for future researchers. Practically, the educational values introduced and described in this study can be actualized in life, in terms of theological, ecological, and humanist educational values. Therefore, this research has to be continued and carried out in light of the background and research contributions that have been described.

METHOD

Before describing the research instrument or methodology, I will present previous research on the educational aspects of Hamka's perspective to see the novelty and distinction of this research from previous research. Following are some studies on the educational aspects of the Hamka perspective: *Perspektif Hamka tentang Pendidikan Akhlak Wanita* (Widiani Hidayati, 2021), *Perspektif Hamka tentang Pendidikan Karakter pada Surah An-Nisa [4] 36-38* (Trismawati et al., 2021), *Perspektif Hamka tentang Pendidikan Tasawuf* (Faishol et al., 2019), *Perspektif Hamka tentang Pendidikan Akhlak* (Ritonga, 2018), and *Perspektif Hamka tentang Pendidikan Multikultural* (Firman, 2016). In terms of formal objects, all examine Tafsir Al-Azhar. However, in terms of material objects, this research is different from previous research that this study explores and constructs educational values in Surah al-Falaq, especially theological (divinity), ecological (natural or environmental), and humanist (human or societal) educational values. This research is therefore considered to be novel research and should be followed up on and appreciated.

This research is classified as library research using a narrative-descriptive method, meaning that it describes Hamka's interpretation of Surah al-Falaq then concludes and analyzes the educational values contained therein (Ramdhan, 2021). The data sources in this study are Tafsir Al-Azhar, as a primary source as well as a formal object; Surah al-Falaq, as a material object, as well as relevant literature both print and online as secondary sources. The pressure point or focus of the problem targeted in this research is to look at 1) the construction of theological educational values (divinity); 2) the

construction of ecological educational values (natural or environmental), and 3) the construction of humanist educational values (humanity or society).

RESULTS AND DISCUSSION

Socio-Historical Biography of Hamka

Hamka is an acronym for Haji Abdul Malik Karim Amrullah. He was born in Sungai Batang, Danau Maninjau, 17 February 1908. Hamka is the eldest of seven children. Apart from being a scholar, Hamka is also known as a writer who has produced many works in the field of literature. Hamka started his study from the internal family, for example from his father, he learned a lot about Islam as well as about the methods of *da'wah*. From his mother, he learned a lot about art and drama. Hamka never skipped school to watch the art show at that time. Hamka has also attended school in Padang and studied in other areas such as Mecca (Herlambang, 2020).

Hamka's intelligence earned him a variety of honors throughout his life, including an honorary degree from Egypt and Malaysia in 1958 and 1974, respectively (Gunawan, 2021). Hamka established the East Indies Islamic Boarding School in Makkah, which offers both training and religious instruction. The institution's mission is to provide Islamic education, rituals, and a learning environment for students from the archipelago as well as pilgrims to Mecca. Hamka then joined the Muhammadiyah group within Islamic groups, and it was through this group that he first developed concepts of modernism or renewal that helped him reach the peak of his fame (Zulkarnaini, 2021, Hidayati, 2018).

The political atmosphere in Indonesia, particularly following the Presidential Decree of 5 July 1959 and the dissolution of the Constituent Assembly and the Masjumi Party, only got worse when Hamka's career appeared to be at its peak. Then Hamka was accused of initiating a hidden meeting to overthrow and kill President Soekarno as well as accusations of plagiarism of Mustafa Luthfi Al-Manfaluti's work. He was thrown to prison in 1964 (Hamka, 1983). It did not dampen Hamka's enthusiasm for work. It is evident that *Tafsir Al-Azhar*, which has become his monumental work to date, has also been partially completed in prison. Throughout his career, Hamka was productive in producing works in various genres. Among his works are: *Tafsir Al-Azhar*, *Khatib al-Umam*, *Islam dan Demokrasi*, *Islam*, *Tarikh Umat Islam*, *Revolusi Pemikiran*, *Tenggelamnya Kapal Van Der Wijck* and some other writings (Hamka, 1979).

The History and Systematics of Tafsir Al-Azhar

Historically, the writing of *Tafsir Al-Azhar* was driven by the results of Hamka's lectures at the mosque in Kebayoran Jakarta. The mosque was visited by Sheikh Mahmud Syaltut (Rector of Al-Azhar University, Egypt) at that time. When Mahmud Shaltut visited the grand mosque, he named the mosque Al-Azhar (Marzuki & Selatan, 2020). At Al-Azhar mosque - apart from being a servant in the mosque, Hamka is also active in giving lectures and recitations. They were written in a book, although some parts of the interpretation were written in prison. Hamka gave the title of his commentary book the name *Tafsir Al-Azhar*, which stands for the name of the place where his work was written (Parwanto, 2021).

Islah Gusmian divides the systematics of the interpretations into two, namely the coherent writing or according to the order of Surah and verses in the Mushaf and thematic writing in terms of thematic, themes or topics of the Surah (Gusmian, 2013). Hamka, therefore, is categorized as adopting the systematic writing of interpretation coherently by the writing or the hierarchical order of Surah and verses in the Qur'an, if you refer to the systematic mapping of commentary writing described above. However, if you look further, Hamka's Tafsir Al-Azhar also adheres to the typology of writing thematic interpretations of verses, especially in long Surah, Hamka tends to divide based on thematic verses, a typology like this - including that used by Tafsir Al-Misbah by M. Quraish Shihab (Parwanto, 2018).

Concerning the methodology of interpretation, the mapping of interpretation method first developed by Abu Hayy Al-Farmawiy, there are four methods in interpreting the Koran: 1) The *Tahlili* method (analysis) is a typology of interpretation of the Koran using analysis multi-perspective; 2) The *Ijmali* method (global/general) is a typology of interpreting the Qur'an with a simple model in terms of interpretation and the language used; 3) The *Muqarin* (comparative) method is by comparing verses with verses, verses with hadiths, or verses with the words of the scholars; and 4) The *Maudhu'i* method (theme) is interpreting the Qur'an by determining a theme and analyzing the theme in depth (Al-Farmawiy, 1977). When referring to the mapping of the interpretation method - in general, Tafsir Al-Azhar can be categorized as the *tahlili* (analysis) method, as seen in several verses - Hamka analyzes with multi-perspectives from lexical-linguistic analysis, *asbab*

an-Nuzul, munasabah, hadith, qaul ulama, and modern scientific disciplines.

As for the style of interpretation (*alwan at-Tafsir*) and the approach to interpretation, the Tafsir Al-Azhar- includes a socio-cultural style of interpretation (*al-Adab wa al-Ijtima'iy*), namely a familiar interpretation method that employs straightforward and applicable language and images to make its messages easier for the general audience to understand and actualize (Azra, 2001; Mukhtar, 2013). Hamka then employs a contextual approach to interpretation, which is related to the socio-cultural pattern of interpretation and is familiar with the world of society. The contextual approach is a model of interpretation by strengthening the *maqashidi* aspect (purpose) of the verse so that it is simpler to understand and put into practice in real life. This can be seen in Hamka's tafsir which visualizes many illustrations, analogies, and factual descriptions that occur in exploring the meaning of a verse or Surah (Alfiyah, 2017). In this way, the message of the Qur'an will be more easily accepted by the audience. More about the application of Hamka's style and approach to the interpretation of Surah Al-Falaq can be seen in the discussion below.

Interpretation of Al-Falaq in Tafsir Al-Azhar

The first verse: *qul 'a'udzubirabbil falaq* (Say, 'O Prophet,' "I seek refuge in the Lord of the daybreak). When interpreting the verse, Hamka describes the meaning of *falaq*, among the range of meanings of *falaq* according to Hamka is dawn, because in Arabic lexical meaning, *falaq* means split or divided. So, dawn is a divider between night and noon. Thus, Hamka further explained that the arrival of the day signifies the

preparation of humans to work and try to return after he rests at night so that humans are asked to seek protection from God as the Lord (guard, regulator, and caretaker) for all his provisions at the beginning of the work (Hamka, 1984, Volume X, p. 8152).

The second verse: *min syarri ma khalaq* (from the evil of whatever He has created). When interpreting this verse, Hamka explained that everything that exists in nature is God's creation, be it the sky, earth, mountains, sea, land, and everything. Humans are part of a small entity from God's creation on earth. Hamka further gave legalization by illustrating that all of God's creations, even though they appear to be 'silent and motionless', can be dangerous to humans at any time. For example, heavy rains can cause big floods; heat can cause fires; high mountains can slide and erupt; the vast sea has big storms drown; small nails don't look dangerous, but if it rusted and stepped on can cause infection and even lead to amputation; women who are cooking in the kitchen run the risk of having a stove explode and spill oil all over them, which might leave them disabled or perhaps kill them; cycling can result in accidents where a person gets hit by a car, a rock, or wood, dies. Hamka included several illustrations, including the fact that a mountain in Iceland erupted in 1973 despite the fact that specialists believed it had been dormant for 7,000 years. Hamka urges people to constantly treat the environment with respect and to always pray to God for protection from whatever harm they may encounter in this life (Hamka, 1984, Volume X, p. 8152-3)

The third verse: *wa min syarri ghasiqin idza waqab* (and from the evil of the night when it grows dark). When explaining the verse, Hamka begins by pointing out that when

it is extremely dark at night, thickets in the desert—which appear normal during the day—will change the atmosphere to be frightful and tense. The same is true for the venomous and dangerous animals that prowl the streets at night, as well as for thieves who frequently do their deeds when the home's owner is sound asleep because it will be harder for them to be seen, and when they awaken, they will discover that the things have been stolen. Hamka also provided an example of the "potential" threat that occurs at night when people are relaxing. When it gets dark in urban societies, where most people fall asleep, Hamka gave the example of people going to sinful locations to gamble away their money, sleeping with women at night, and husbands or wives frequently betraying their partners. Additionally, women or teenage girls fall asleep in promiscuity so that they fall and lose their chastity. Humans are therefore commanded to seek protection from God as their caretaker and protector when they become complacent with the night's sleep to avoid any potential dangers (Hamka, 1984, Volume X, p. 8153).

The fourth verse: *wa min syarri naffatsati fil 'uqad* (and from the evil of those 'witches casting spells by' blowing onto knots). When interpreting this verse, Hamka explained that in the human body there are spiritual and physical dimensions. Thus, the verse reveals that mankind is commanded to seek Allah's protection against any sorcery or spells cast by sorcerers that might hurt or bewitch their mental or physical aspects. The Qur'an also explains the existence of magical elements, spells, and shamanic practices through this verse. More about this shamanic practice, Hamka provides a description of the Minang and Javanese people. In Minang society it is known as '*tuju*', a

shamanic practice for anyone who wants to be harmed. There are various types and as a result, there are *tuju gelang*, *tuju gasing*, *tuju Si Ma-u-wek*. In Javanese society, it is known as '*nuju wong*' which means bewitching people. It was also found in European society – according to Hamka, the verse uses the word *naffatsati* (women), because, in ancient times, witches are common. In Europe, witches were manifested by toothless old women (Hamka, 1984, Volume X, p. 8154-6).

However, Hamka claimed that all of these crimes would not take place without God's permission, which he used to support his claim, he quoted Surah Thaha [20]:68 and Al-Baqarah [2]:102. Therefore, strictly speaking, if humans purify their obedience and *tawhid* to Allah and sincerely seek His assistance with all of their worship and submission of their hearts, words, and deeds, then Allah will grant her protection from male and female forms of magic or from things that can disturb the harmony in life.

The fifth verse: *wa min syarri hasidin idza hasad* (and from the evil of an envier when they envy). When Hamka interpreted the verse, he said that 'envy' is a disease of the heart. This refers to not being happy to see other people enjoy themselves and be happy, which drives him to hurt others by doing unpleasant things like slandering them or making fun of them. Hamka further explained that envious people are hostile to Allah because of five things: 1) Hate Allah for giving His favors to others; 2) It hurts to see other people's happiness and feels God is unfair; 3) He defies Allah's destiny because Allah gives favors to whom He wills; 4) He wants Allah to revoke the favor of that person; and 5) Sometimes envy drives him to cooperate with the devil to go against the person he is envious of. Then Hamka

continued, "There is nothing an envious person receives from society other than regret and frustration; nothing he receives from angels other than curses and hatred; nothing he receives from being alone other than disappointment and heartache; nothing he receives from the hereafter other than sorrow and torment; and nothing he receives from Allah other than being shunned and hated by Him (Hamka, 1984, Volume X, p. 8156).

Mapping of Theological, Ecological and Humanist Educational Values in Al-Falaq

Hamka's interpretation of Surah Al-Falaq led to the results that will be discussed below. Here are some examples of its educational values:

1. Portrait of Textuality as a base of Theological Education

Theological education in this study refers to the construction of the educational value of *tawhid* in God, that humans as the smallest entity only to God they surrender all their affairs, and humans have no power and effort except with God's help. Here are some theological educational values in Hamka's Tafsir of Surah Al-Falaq:

a. Allah is the Best Place in Asking for Protection

Surah Al-Falaq begins with "seek refuge in the Lord of the daybreak". The following verses are linked to and incorporated with this verse. Hamka suggests that humans should always seek God's protection in all their endeavors because only with God's aid and direction can they be protected from the various sorts of evil and wickedness listed in the Surah (H. Hamka, 1984, Volume X, p. 8153).

On the other hand, Hamka emphasized that humans are only part of a small 'particle' of the whole of God's creation. But even so, humans are given the authority to

maintain and utilize everything that God has created on this earth. Therefore, all of nature's abundance should serve to remind people that only Allah is the Giver and that He has the power to uproot all human. However, Allah does not do all of that because of His compassion manifested in His *Rahman* and *Rahim* attributes.

As a result, Hamka argues that despite the ease and actuality of the job that humans may perform on this planet, people must keep in mind that life-threatening hazards can occur to anybody, anywhere, at any time. Therefore, he stressed that the meaning of *falaq* is the transition between night and noon, namely as the start of a new day in all human activities, when interpreting the first verse of Surah Al-Falaq. Therefore, Allah demands to always seek His guidance and protection since only He is aware of the reality of what will occur at the start of each new day or in the reality of the task being done (Hamka, 1984).

In Surah Al-Falaq, commencing in the second verse, Allah has generalized the types of crimes that could have happened (everything that Allah has made has the potential to be harmful to people if they break His laws and are disobedient to Him), the 3rd verse (about the danger of the dark night when humans are weak priests and have no regard for prevention), verse 4 (relating to human criminal acts that are unhappy with all types of activity that are done in life) and verse 5 (regards to envious behavior, including envious of others' gifts that God has given them). This is confirmed by the first paragraph in Surah Al-Falaq that humans should hold fast to Allah by obedience and *tawhid* to Him because only with His help humans will be safe from all forms of evil.

b. Obedience and *Tawhid* to Allah Minimize the Evil

The next value of theological education in the tafsir of Surah Al-Falaq by Hamka is about obedience and faith in Allah. This means that all forms of harm and evil that could befall humans will not occur without Allah's permission. Hamka used the phrase "Allah as Rabb" to refer to Allah as the universe's custodian, supervisor, and ruler. So, Allah knows what will happen to anyone. However, Hamka asserts that by enhancing one's *tawhid*, the risks and negative outcomes that can ensue might be reduced. This was legalized by Hamka when he interpreted verse 4 of Surah Al-Falaq when explaining the dangers of sorcerers or shamanic spells. Hamka argued with Surah Al-Baqarah [2]:104 and Surah Thaha [20]:64, that based on Hamka's understanding of the verse, all forms of evil will not occur without Allah's permission. Therefore, the endeavor that can be done by humans is to devote and purify their servanthood to Allah as the Most Willing Essence (Hamka, 1984, Volume X, p. 8154).

Additionally, if the tafsir of verse 4 is compared to other verses from Surah Al-Falaq, the meaning is the same, indicating that none of the myriad forms of harm that could take place—including those that could hurt a person's mind and body—could occur without Allah's permission. In the historicity and reality of human life, there have been countless portrayals and descriptions. Allah has promised rewards to those who sincerely purify their obedience to Him, therefore with this, the chance of bad injury to falling those who believe and obey is a trial that concludes with reward and pleasure due to their faith and steadfastness in obedience and *tawhid*. The bad things that occur, however, are a warning and even a punishment for those who disobey Allah. To reduce the

bad and danger that could happen to people, Hamka wants them to purify their obedience to Allah.

2. Analogical Description of an Ecological Education

In this section, I will visualize how to apply educational values for nature or human concern for nature professionally and proportionately so they do not pose a threat. Here are some ecological or natural educational values from the conclusions of Hamka's tafsir of Surah Al-Falaq:

a. Conserving Nature as A Form of Gratitude to Allah

When Hamka explains the diversity of God's creation on earth in Surah Al-second Falaq's verse, he offers examples and possibilities that result from the thing that God created. For instance, the threat posed by a volcano erupting or a hill sliding is inextricably linked to human intervention that triggers the hazard. Because forests are indiscriminately cut down, leaving bare forests, it is only natural that when it rains, landslides and disasters also happen as a result of these humans' actions. The risks of severe rain, which might result in flooding, drowning objects and houses, and even result in death, were also discussed by Hamka. This is also inextricably linked to human negligence, such as the illegal removal of trees without taking into account the potential consequences, and a lack of regard for environmental hygiene, such as the careless dumping of garbage that eventually blocks channels and other problems. When it rains, flooding is then unavoidable (Hamka, 1984, Volume X, p. 8152).

Additionally, Hamka provided an explanation of the risks present in nature, including those present at sea, on land, and elsewhere, and how these hazards might be reduced if people regard nature as a source of their sustenance from God. Therefore, when using it, it must

also be appropriate and professional. because human hands are a necessary component of the threat that is posed. This has been clarified in Surah Ar-Rum [30]: 41, that the deeds of human hands that do not respect nature include the devastation of nature. Through the interpretation and illustration visualized by Hamka, it is clear – implicitly, he wants humans to respect and be friends with nature as a form of gratitude for the blessings that have been given by God.

b. Fostering a Conservative and Preventive Attitude Toward Nature

Ideally, humans should be able to maintain and act preventively towards nature to reduce the incidence of risks, as has been illustrated by Hamka. Respect for nature is a way for people to express gratitude to God for His blessings. For example, landslides, floods, fires and so on. This must be understood by humans how ideally their attitudes and characteristics are in utilizing nature. Conservative attitudes must be implanted, which means that since human-caused "crazy" forest clearing is the cause of landslides and floods, it is necessary to practice forest conservation and reforestation. With this cautious outlook, in addition to using forest products for survival, the practice of reducing disasters and damage has also started to be carried out. In other words, according to Surah Al-Baqarah [2]:30, Allah gives mankind access to as much of nature as possible so that He can transform them into leaders capable of overseeing nature. Being a manager entails more than simply exploiting the outcomes without considering and preserving continuity. Consequently, in light of the example provided by Hamka above, it is crucial to treat nature with respect and conservatism (Hamka, 1984, Volume X, p. 8153).

Humans must also be preventive toward nature because dangers can emerge in day-to-day living, in addition to teaching them respectful and conservative attitudes and behaviors. Accordingly, a human's effort to protect himself from potential hazards is manifested in their conservative and preventative nature. But once the project is completed, the resigned attitude takes effect. Hamka used the example of the wide sea, which can be dangerous due to its large waves, lightning, and rain, which can be hazardous due to lightning strikes and water discharge, forest fires, which can harm natural ecosystems, and dense fog, which can create several negative possibilities on the way. So, to reduce the risks that would arise, it is necessary to instill conservative and preventative traits and attitudes, based on the conclusion and implicit interpretation of Hamka in Surah Al-falaq presented above.

3. Rationality and Locality of the Tafsir as a Humanist Education

Based on the findings from Hamka's tafsir of Surah Al-Falaq, this section will explain the benefits of education in social life. The social educational values of Hamka's tafsir of Surah Al-Falaq is as follows:

a. Cultivating a Preventive Attitude toward Different Dangers in Life

Hamka said that humans are made up of two dimensions, the inner or spiritual dimension, and the physical dimension, when interpreting verse 4 of Surah Al-Falaq. These two dimensions can be open to all kinds of evil coming from other people. This is a description of the meaning of the term "*an-naffatsat*" (women blowing on knots), which refers to spell worshipers, shamanic rituals,

and the existence of various forms of "black magic" that are applied to specific things for malevolent purposes. Furthermore, when interpreting the passage, particularly when discussing magic or shamanic rituals, Hamka uses imagery from the region to represent the Minang and Javanese people. In Java, it is known as "Nuju Wong," however the Minang people actually have a substance known as "Tuju." Only the names and mentions of these two entities are different. Shamanism or casting evil spells to weaken or injure a target or an unpopular person (Hamka, 1984, Volume X, p. 8153-4).

Since shamanism is still prevalent, many types of people will undoubtedly exist in social settings, including those who practice it. These sorcerers use magic on a variety of targets or items, including misperceptions of opinion, jealousy, retaliation, and other vile impulses. Therefore, in addition to seeking Allah's protection as the Most Protecting Essence, it is also vital to enhance social nature or a caring attitude in the reality of social life in order to reduce the incidence of this. Therefore, preventive steps that can be used to reduce the likelihood of bad behaviors occurring include: 1) Improving the relationship with Allah (*Hablum Minallah*), meaning purifying obedience, piety, and monotheism to Allah, the Lord who is the most caring, guarding and protecting from all forms of evil and ugliness, because evil things will not happen without His permission; 2) Improving human relations (*Hablum Minannas*), meaning that hatred, jealousy, and similar emotions can lead to a number of diseases or crimes. To satisfy their wants and atone for the hurt they have experienced, persons who have been wronged sometimes act in ways that are against religious law, such as by engaging in shamanism or casting wicked spells. So, at the very least, fostering goodwill among individuals

and upholding moral principles, will reduce the likelihood that they will face negative treatment from others.

b. Social Harmony to Prevent Jealousy and Envy in Individual and Communal Relationship

When interpreting the fifth verse of Surah Al-Falaq, Hamka explained that *hasad* or envy is a disease of the heart. They hate the blessings that God has bestowed upon others. They cannot stand witnessing other people's joy and happiness. In society, there are various types of humans, including those who are jealous of others. They act unfavorably toward those he dislikes driven by their animosity. The reasons why people are envious of other people's accomplishments, riches, success, good appearance, or other significant qualities might also differ (Hamka, 1984, Volume X, p. 8155-6).

Therefore, it is possible to reduce envy and jealousy in others by establishing a cooperative, friendly, and considerate attitude toward one another. There shouldn't be any pronounced gap divides among neighbors. For instance, when you experience greater joy, prosperity, appreciation, or money, don't forget to share some of your parts as charity. For instance, when preparing delicious foods, the smell reaches our troubled neighbors, but we don't share it with them. Therefore, this behavior has gone against both social and religious values. It may grow jealousy and envy in other people. Therefore, the majority of religions teach compassion to care for others. If you are unable to aid with material matters. You can assist them with your energy. So if this has been accomplished, it at least lessens the likelihood that social envy exists in social life (Hamka, 1984, Chapter X, p. 8156).

That is what Hamka highlighted in his interpretation of the fifth verse of Surah Al-Falaq's, that individuals should implore Allah to forbid them from feeling envious

or *hasad* of others or of others toward them. Among the ways are by 1) Asking for help, guidance, and protection from God as the turner of our heart; and 2) Growing and cultivating social qualities while controlling ego and individualism.

CONCLUSION

This article explains that not all verses of the Qur'an with educational context can be described from the educational side. They can also be explored further based on arguments and interpretations of individual or communal figures (collective interpretation). The notion of education can therefore be examined using various methods, as was done in this research. This article at least makes a suggestion other than thematic-conceptual models. Regarding educational values in the Tafsir of Surah al-Falaq from Hamka's perspective, some conclusions were drawn. First, the values of theological education are: 1) God is the best place to seek protection, 2) the importance of Tawhid and obedience to God to get rid of evil inside our heart. Second, the values of ecological education can be fostered by: 1) conserving nature as a form of gratitude for the blessings that have been given by God, and 2) cultivating a conservative and preventive attitude towards nature. Third, humanist education can be created by: 1) educating people on how to avoid numerous dangers in life, 2) fostering a social harmony mindset to avoid inequality. These educational values are the result of Hamka's tafsir of Surah al-Falaq, and these values can be explored further with different perspective and point of view.

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