

Buya Hamka: Story Analysis and Inclusivm of Tafsir Al-Azhar

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Abstract

This article reviews Hamka's discourse in interpreting stories, food, and inclusiveness in Tafsir Al-Azhar. The interesting things to discuss according to the author: *first*, the values of character education in the story of Prophet Yusuf as, *second*, the values of Indonesian inclusiveness. In order to achieve this purpose, this study uses an analysis- based library research method. The results of this study show: *First*, in the story of the Prophet Yusuf (peace be upon him), the values of character education, monotheism, and steadfastness have been detailed in QS Yusuf verses 3 and 112, *secondly*, inclusiveness is contained in Qs. Al-Hujurat verse 12 about the prohibition of prejudice and verse 13 about the nature of diversity that Allah has created.

1. Introduction

As a guide for mankind, efforts to interpret the a1-Qur'an have been going on since the beginning of the holy book was revealed. One of the interpretation products of Indonesian scholars is Tafsir al-Azhar by Hamka. According to Quraish Shihab, Tafsir Al- Azhar is one of the interpretations that takes a literary style of community culture, namely an interpretation that explains the instructions of the Qur'anic verses relating to the life of the community as well as efforts to restore their problems based on the verses of the Qur'an by expressing these instructions in language that is easy to understand and hear. During the prophetic period, the Prophet Muhammad became the central figure in this process. He taught the interpretation of the Qur'an to the companions which was then continued until the next period. Monumental achievement occurred in the third century Hijriyah, marked by the emergence of the books of tafsir. This period is then known as the period of codification of tafsir, which is the book of tafsir began to be compiled seriously, where previously the interpretation of the Qur'an was delivered orally and in the form of notes in the chapters of hadith.

Along with its development, the book of tafsir has sprung up with various variations. This is because the writing of the book of interpretation cannot be separated from the tendency of the mufasir and the needs of the times that are rolling. The interpretation framework is also organized using different methods, writing styles, and styles. The method used is: tahlil i (analysis). The style in tafsir can be in the form of adab al-iytima'i style (social literary style). Likewise, there are other characteristics that distinguish between one book of tafsir with another book of tafsir. Among the works of tafsir al-Qur'an that are well known and studied until now is Tafsir Al-Azhar by Buya Hamka. This book has steps and characteristics that are not much different from some

modern-contemporary tafsir books. The method, style and steps of interpretation that Hamka took in understanding the Qur'an have shown his seriousness in grounding the Qur'an in the life of Indonesian Islam which is more real and contextual [1]. This paper aims to explain Tafsir Al-Azhar starting with the profile of its author, Buya Hamka. The discussion then proceeds to identify the method, style, approach, and other things that complete the portrait of the book. Also included in the list of contents are stories as part of the 'Ulum al-Qur'an family, thematic discussions about food, and actual issues around inclusiveness. This is in order to fulfill the main purpose of this study, which is to understand the book of tafsir and its interpretation system on certain themes.

2. Brief Profil Of Buya Hamka

2.1 Curriculum Vitae and Education

Haji Abdul Malik bin Abdul Karim Amrullah, better known as HAMKA, was born in Tanah Sirah, Sungai Batang village on the shores of Lake Sirah. Maninjau (West Sumatra) precisely on February 16, 1908 AD or 14 Muharram 1326H. He died on July 24, 1981 in Jakarta. He was given the title Buya which is a nickname for Minangkabau people derived from the word *abi*, *abuya* in Arabic which means my father, or someone who is respected [2].

His father, Dr. H. Abdul Karim Amrullah, known as Haji Rasul, is a descendant of Abdul Arif with the title *Tuan* Pauh Pariaman Nan Tuo, one of the Paderi Heroes who is also known as Haji Abdul Ahmad. Dr. H. Abdul Karim Amrullah is also one of the leading scholars included in the triumvirate, namely Syaikh Muhammad Jamil Djambek, Dr. H. Abdullah Ahmad and Dr. H. Abdul Karim Amrullah himself, who pioneered the "Young People" movement in Minangkabau, while his mother named Shafiyah bint Bagindo Nan Batuah, died in 1934. Hamka entered elementary school (Sekolah Desa) when he was eight years old (1916). By his father, he was also enrolled in Diniyah school, which was founded by Zainudin Lebay El- Yunusi. Not long after, Hamka was withdrawn from the Village School and transferred to Madrasah Tawalib.

This madrasa was none other than the surau where his father taught, this was intended by his father to galvanize Hamka to become a great scholar in the future. According to Hamka's narrative, the lessons given at the two educational institutions did not interest him, except for the lesson 'Arudl, the scales of 'Arabic poetry [3]. This seems to be a manifestation of his soul's inclination to the world of literature and poetry. At the age of 16, Hamka traveled to Java, Yogyakarta and Pekalongan (1924-1925).

The rihlah eventually had a major impact on Hamka's Islamic perspective. In Yogyakarta, Hamka had the opportunity to meet directly with Ki Bagus Hadikusumo, from whom Hamka, for the first time, obtained a new method of studying tafsir, which is concerned with the meaning / content of the Qur'anic verse, not reading the *matan* of tafsir with the right *nahwu* - as in his experience in Padang Panjang. He also met HOS Cokroaminoto (Leader of the Islamic Society), RM. Suryopronoto and Haji Fachruddin (Muhammadiyah figure). From these three figures Hamka Islam and socialism, sociology, and the last name, 'The Religion of Islam' [4]. Hamka's work in the scientific field has been recognized by some of the world's leading universities. In 1958 he was awarded the Doctor Honoris Causa degree by Al-Azhar University, Egypt with an inaugural speech on Muhammad Abduh's influence in Indonesia. A similar degree was also awarded to Hamka by the University of Kebangsaan Malaysia, in 1974 [5].

2.2 Career and Works

At the age of 29, Buya HAMKA began his active work as a religious teacher at the Tebing Tinggi plantation. HAMKA then continued his career as a teacher at the Jakarta Islamic University and Muhammadiyah University in Padang Panjang from 1957 to 1958. Afterward, he was appointed rector of the Islamic University of Jakarta and also served as a professor at Mustopo University in Jakarta [6]. In addition, HAMKA also served as a high-ranking religious official appointed by the Indonesian Minister of Religious Affairs from 1951 to 1960, but he gave up his position after Soekarno gave him two options to remain as a state official or continue his political activities in Masyumi (Indonesian Muslim Shura Council).

HAMKA was mostly on his own and investigated various fields of knowledge such as philosophy, literature, history, sociology, and politics in both Islam and the West. With his proficiency in foreign languages (Arabic and English), he researched the works of Islamic scholars from the Middle East such as Zakki Mubâarak, Jurji Zaydân, 'Abbas al-Aqqâd, Mushthafâ al-Manfalûtî, and Husain Haykal as well as the works of Western scholars (English, French, and German) such as Albert Camus, William James, Sigmund Freud, Arnold Toynbee, Jean Sartre, Karl Marx, and Pierre Loti [7].

Buya HAMKA is also an active figure in the field of mass media. He was a journalist in several media such as Pelita Andalas, Seruan Islam, Bintang Islam, and Seruan Muhammadiyah. In 1928, HAMKA was editor of the magazine Kemajuan Masyarakat. And in 1932, he became editor and published al-Mahdi magazine in Makassar. In addition, he was also the editor of magazines such as Pedoman Masyarakat, Panji Masyarakat, and Gema Islam [8]. HAMKA has received several national and international awards such as the honorary award of Ustadziyyah Fakhriyyah (Doctor Honoris Causa) from al- Azhar University (1958), in honor of his struggle for Islamic syi'ar and from the University of Kebangsaan Malaysia in 1974, in the context of his dedication to developing literature.

His domestic honors include the titles Datuk Indono and Prince Wiroguno. As an expert in religion, history, culture, literature and politics, Buya HAMKA poured much of his knowledge into written works. He was a writer who produced many works, the results of his written works both related to literature and religion in total amounted to around 79 works. Among his works are Khatib Ummah volumes 1-3 written in Arabic, Layla Majnun, Under the Protection of the Kaaba, Modern Sufism, Islam and Democracy, The Development of Sufism from Century to Century, Wandering in the Nile Valley, On the Banks of the Dajlah River, Islam and mysticism, Ideological Expansion, Philosophy of Islamic Ideology, Urat Tunggang Pancasila, Adat Minangkabau Facing the Revolution, Muhammadiyah in Minangkabau, and his most famous work, Tafsir al-Azhar Juz 1-30 [9].

3. Portrait Of al-Azhar Tafsir

3.1 Writing Process

In 1967, Tafsir al-Azhar was finally published for the first time. This commentary explains the life background of the commentator in a straightforward manner. It reveals the nature of society and socio-culture that occurred at that time. For 20 years, his writings were able to record the bitter life and socio-political history of the people and reveal his aspirations to raise the importance of da'wah in the archipelago. His incarceration only strengthened his iltizâm and determination and gave new vigor and power to his thinking and outlook on life [10].

This interpretation is Hamka's greatest achievement and contribution in building thought and lifting the tradition of knowledge that gave birth to an important history in the writing of tafsir in the archipelago. The most important objectives in writing Tafsir al-Azhar are First, the increasing enthusiasm and interest of Indonesian youth (Malay area) in studying Islam at that time, especially the study of the content of the Qur'an. However, according to him, this enthusiasm was not matched by sufficient mastery of Arabic. Secondly, the number of *Muballigh* or ustaz da'wah who 'wandered' at that time, but were still awkward in delivering their da'wah. On the one hand, their rhetoric is quite good, but general knowledge and the Qur'an are still a question. And vice versa. These two entities, said Hamka, became the main target and reason for writing Tafsir al-Azhar [11].

3.2 Name of the Book

The name of the book to be studied is the book of tafsir al-Azhar which certainly has a reason or on what basis it is called tafsir al-Azhar. In the preamble of the book of interpretation itself is explained about the background of authorship, which begins with: Preface, Introduction, al-Qur'an, I'jaz al- Qur'an, Contents of Mu'jizat al- Qur'an, al-Qur'an Lafaz and Meaning, Interpreting al-Qur'an, Objectives of Tafsir, Why named Tafsir al-Azhar and the last is Divine Wisdom. In the book of tafsir Al-Azhar itself has contained the reason why it is named tafsir Al-Azhar, chronologically he in 1956 built a house in Kebayoran Baru to shelter his children and wife. In that place there is a land that is so spacious to build a grand mosque. He said that he was very happy to see a mosque building in front of the house, in the mosque where children were educated in a religious atmosphere and every time the call to prayer sounded, people would listen and then perform the five daily prayers [12].

Before the mosque built by Hamka was completed, he received an invitation from Punjab University Lahore, Pakistan in order to attend an Islamic seminar in 1958. After finishing the seminar he went directly to Egypt to fulfill the invitation of Mu'tamar Islamy whose Secretary General was Saiyid Anwar Sadat, he said he was an officer member of the "Egyptian Revolutionary Council" under the leadership of President Jamal Abdel Nasser. The purpose of Hamka's trip to Egypt was none other than because there was a community organization that had the same direction as Muhammadiyah and he was the leader of Muhammadiyah at that time.

The organization in Egypt was called As-Subbanu1 Muslimun. At the Mu'tamar there was an agreement that a lecture (muhadharah) would be held and Hamka would fill the podium to tell about his view of life to the community of scholars and movements in Egypt. When in the lecture the title used was very interesting, namely

"The Influence of Muhammad Abduh's Faham in Indonesia and Malaya". The short story described by Hamka in the book of Al-Azhar interpretation that he also met with several important figures at that time, including King Saud. Hamka was one of the people who was given a Doctorate degree due to new regulations issued by Al-Azhar. When he finished his tour he himself continued his journey back to his homeland, before arriving home the news about him getting a Doctorate degree had spread in his homeland and when he arrived home, Hamka found that the construction of the mosque had been completed. The dialectic of naming his tafsir book is seen in its *muqaddimah*, the naming of Hamka's tafsir book is motivated by several factors, that the tafsir is a study at the Al-Azhar mosque and then the second reason is that it is an award and a form of gratitude to Al-Azhar, Egypt which has given a scientific degree (Doctor Honoris Causa).

3.3 Writing Motivation

As for what motivated Hamka in writing tafsir Al-Azhar is that he saw that the classical mufasirs were very persistent or ta'assub (fanatical) against the school they adhered to, even some of them even though the wording of a verse is obviously closer to a particular school, but he still led the understanding of the verse to the school he adhered to, there is a new atmosphere in the country (Indonesia) where the majority of the population is Muslim, and they are thirsty for religious guidance and thirsty to know the secrets of the Koran, want to leave an heirloom that hopefully has a price to leave for the nation and Indonesian Muslims and want to fulfill the best *husn al-dzan* (Good thoughts) Al-Azhar.

3.4 Method and Style of Interpretation

The method used in Tafsir Al-Azhar, in general, is not much different from other works of tafsir that use tafsir, which follows the order of verses in Al-Qur'an and explains it analytically, it is clear that it uses the tahlili method, which means that the mufasir seeks to explain the content of the Qur'anic verses from various sides by paying attention to the order of the Qur'anic verses as contained in the mushaf. [13]

This is evident in his interpretation of Q.S Al-Thariq verse 11 as follows:

وَالسَّمَاءِ ذَاتِ الرَّجْعِ

Meaning: "By the sky that sends down rain"

The sky referred to here is certainly the one above us. Whereas in our mouths the upper part is called the ceiling, and the colorful silk veil that is placed over the king's throne or over the aisle where the bride and groom stand together is also called the ceiling as an address that the word sky is also used for the above. Sometimes it is symbolized as the height and glory of God, so we raise our hands to the sky when praying.

It is from the sky that the rain falls. It is the sky that stores water and makes it available and then sends it down according to the time period. If it does not come down, the people of this earth will be drought-stricken and we will die. Why raj'i means here rain? Because rain is water from the earth too, it first evaporates up into the sky, becomes clouds that gather and descend back down to the earth, after evaporating again it rises back up into the sky and descends again [14]. It is clear, with the flow of interpretation used, Tafsir Al-Azhar has a style - as in the science of tafsir classified into *adab al-ijtima'i* style (societal literary style), which is a style of tafsir that focuses on explaining the verses of the Qur'an in terms of the accuracy of the redaction, then compiling the content in a beautiful editorial by highlighting aspects of the Qur'anic instructions for life, as well as linking the understanding of verses with natural law (sunnatullah) that apply in society [15].

3.5 Systematics and Steps of Interpretation

Based on Buya Hamka's interpretations above, it can be stated that the systematic interpretation in Tafsir Al-Azhar is as follows: (1) Verse, (2) Translation, (3) Munasabah, (4) Ayah/ Vocabulary Interpretation, (5) Asbab Al-Nuzul and (6) Verse Content/Conclusion [16]. Tafsir Al-Azhar takes a mushafi systematic step, namely writing or interpretation that is guided by the tartib mushaf 30 juz, starting from Surah al-Fatihah to Surah al-Nas. While in the interpretation, the format of the presentation is, First, mentioning the name of the letter and its meaning, the serial number of the letter in the order of the Mushaf, the number of verses and the place where the letter was revealed. Secondly, it lists four to five verses (adjusted to the theme or group of verses) with Arabic text, which is then translated into Indonesian-Malay. Third, Hamka gives the code "the base of the verse" and "the end of the verse" when he has plunged into the dialectic of interpretation, this is used solely to provide reader convenience [17]. As for the steps of interpretation taken by Hamka, in interpreting the Qur'an as follows: [18]

- a. Translate the verse in its entirety in each discussion,
- b. Provides an explanation of each of the names of surahs in the Qur'an accompanied by a comprehensive explanation.
- c. Providing a big theme when each time you want to discuss the commentary on the group of verses being presented.
- d. Interpretation activities are carried out by explaining the verses according to the predetermined group of verses.

3.6 Principles of Interpretation

1. Emphasizing the Munasabah Aspect

Hamka compiled the interpretation verse by verse by grouping the subject matter as Sayyid Qutub and or al-Maraghi. Sometimes he even gives a title to the subject matter to be interpreted in the group of verses. For example in interpreting the early verses of surah al-Baqarah. He grouped verse 15 and gave the title "Piety and Faith" before giving his interpretation of the verses. As for verse 813- and verse 1430- of the same surah, it is titled "Nifaq I" and "Nifaq II". This commentary also pays attention to the Munasabah (correlation) between verses which almost covers all the verses interpreted. For example, on p. 25, volume 1, juz 2; Surah Al-Baqarah verses 156 and 157.

2. Qiraat

One of Hamka's efforts to reveal the meaning of the Qur'an is to depart from the qira'at put forward by experts, complete with differences of opinion and their bases. A prominent feature in his efforts is that he often adds nahwiyah explanation.

3. Asbab al-Nuzul

Hamka is quite enthusiastic about revealing the issue of asbab al-nuzul and quoted a lot from the companions and tabiin. In terms of asbab al-Nuzul, the Kitab Tafsir Al-Azhar on a large scale accommodates many narrations about asbab al-Nuzul, including: "Al-Wahidi wrote in his book Asbabun-Nuzul and as-Tsa'labi in his tafsir a narration from Ali bin Abu Talib, who said that this book was revealed in Makkah, from a treasury under the 'Arsh."

4. Language Aspects

As a scientist who is also an expert in the field of language as mentioned above, Hamka quotes a lot of Arabic poetry, literature and religion to reveal the meaning of a particular word or phrase. Mention of poetry can also be found in other discussions that have nothing to do with linguistic aspects.

5. Makkiyah-Madaniyah

Buya Hamka in compiling Tafsir al-Azhar he uses Usmani tartib and begins with an introduction that talks a lot about the science of the Qur'an such as Makkiyah and Madaniyah, One thing that becomes a point in this issue is that Hamka sometimes classifies a verse differently from mufassir in general.

6. Nasikh-Mansukh

In connection with Nasikh-Mansukh, Hamka explains systematically, especially verses related to fiqh law. The application he applied in his tafsir. In general, Hamka believes that first, there are verses that are mansukh and not contained in the Qur'an, second, the editorial verse remains but the substance has been replaced by another verse such as the enforcement of sharia against the previous people.

7. Muhkam-Mutasyabih

When interpreting Muhkam verses, however, this interpretation is not necessarily free. Hamka uses the limitation that the interpretation of Muhkam verses must not conflict with Mutasyabih verses.

8. Israiliyat

Regarding the story of Isra'iliyat, Hamka gave his explanation that in addition to the general understanding of scholars about the three forms of the story of Isra'iliyat, he emphasized that Isra'iliyat is as a wall that prevents people from the truth of the Qur'an. If in this tafsir (continued Hamka) we bring up those isra'iliyat narrations, other than for warning only. That is generally the systematic arrangement applied by Hamka in Al-Azhar tafsir [19].

9. Appreciation and Criticism

Abû Shâkirîn asserts: "Tafsir al-Azhar is HAMKA's work that shows the breadth of knowledge and almost covers all disciplines full of information." Moh. Syauqi Md Zhahir: "Tafsir al-Azhar is a complete book of Qur'anic commentary in the Malay language that can be considered the best ever

produced for the Malay Muslim community. Hamka and his work Tafsir Al-Azhar are two entities that cannot be separated. Without knowing Hamka's figure, it is likely to be difficult to understand his tafsir work. In the stage of Indonesian Islamic history, these two entities have 'occupied' the time of Indonesian Muslims. With a wise and pious figure, as well as insightful works, it is clear that they have gained the attention of Indonesian Muslims. This is evidenced by the number of academics and ordinary people who make this tafsir and its author (Hamka) as a discussion or object of study in research and ta'lim assemblies. From these activities, it also automatically gives birth to many notes in the form of comments and praise. At this point, the author sees that Hamka is very keen to invite Muslims to voice contextual interpretation. Tafsir that is in harmony with the circumstances and developments of the times. The effort is very evident in a series of interpretative steps, namely not separating the textual verse, asbab nuzul, and context. The relationship between the three entities has a fundamental relationship in understanding the Qur'an as a whole, and cannot be separated.

4. Ulum al-Quran Theme: The Story

The word qashash according to etymology (language) is the plural form of the word qishah which means: following a trail or tracing a mark or story (story). In the Quran the word qashash has three meanings: [20]

1. The word qashash means to follow a trail or trace traces found in Surah Al- Kahf verse 64.
2. The word qashash can mean affairs, news, news or circumstances found in Surah Ali Imran verse 62.
3. The word qashash as a lesson for the people of understanding in Surah Yusuf verse 111:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصَدِّقَ الَّذِي
بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

Meaning: Indeed, in their stories there is teaching for those who understand.

Allah SWT has ensured that the stories contained in the Qur'an are the best stories and are factual stories, found in surah *Ali Imran* verse 62: *Verily this is a true story, and there is no God (who deserves to be worshiped) besides Allah and indeed Allah, He is the Most Mighty and Wise.*

The story of Yusuf is the best story (*ahsanal qashashi*1, found in Yusuf verse 3, which means: *We tell you the best story through the revelation of this Quran, indeed before you were among those who did not know.* According to Shaykh Manna Al-Qaththan, the story in the Qur'an is the Qur'anic news about the details of the ancient people and the Prophets (nubuwwat), as well as the events that occurred. Information about past events, the history of nations, the state of the countries and the legacy or traces of every people on earth.

The verse that explains about these stories is the most dominant verse in the Quran by showing the state of the country it occupies and the legacy of the traces of previous people, prophecies that have passed and past events occurred. One form of conveying guidance in the Qur'an is with stories, as Allah says in Surah Yusuf [12]: 111. the story of Joseph as the story studied, because the story of Joseph is the best story in the Qur'an, as Allah says in Surah Yusuf [12]: 3. The word Yusuf in the a1-Qur'an is mentioned 27 times and spread over 3 letters, but the story of Yusuf is specifically told in Surah Yusuf. The values contained in the story of the prophet Joseph AS is divided into 6 periods that gave birth to the characters of the Prophet

Yusuf AS: [21]

1. Joseph and his father gave birth to the characters: courtesy, respect for parents, openness to parents and love for parents.
2. Joseph and his brother gave birth to characters: patience, independence, forgiveness.
3. Yusuf and Zulaikha gave birth to the characters: piety to Allah (religious), firm stance, avoiding zin a, not betraying (trustworthy).
4. Yusuf's imprisonment gave birth to characters: patience, piety, preaching, helping friends (loyal friends), doing good, firmly holding principles.
5. Yusuf's trust in the King gave birth to the characters: trustworthiness, doing good, honesty, hard work, creativity, caring for others, responsibility, respect for others.

6. Joseph's reunion with his father and brothers gave birth to the character traits of forgiveness, humility, gratitude, love for parents, siblings and others.

Wisdom from Analysis: As proof of Muhammad's apostolate, being fair and not showing favoritism towards children (students). A lie will eventually be revealed too, Yusuf avoided adultery (firm stance not to sin), even though in prison Yusuf still preached. The scientific method of storing grain-type plants that are still in the shell for a long period of time is a miracle of the Prophet Yusuf AS. The Prophet's Hadith about the prohibition of asking for positions and to people who are ambitious can be erased by the argument of Surah Yusuf verse 55, the conditions: must be knowledgeable, responsible, insightful, competent in their fields (experts), intelligent, honest, caring, and wise and love their people.

5. Actual Theme: Inclusivism

Inclusivism is a view and attitude that claims that the religion it adheres to has more perfect truth and salvation than other religions, meaning that other religions may still be true and safe as long as they meet certain criteria. The value of inclusivism or precisely the concept of inklusivise Islam must be built on foundation that has the same perspective that differences are *Sunatullah*, gathering pluralism and tolerance. The value of inclusivism is the value an open attitude in understanding diversity and difference as a universal truth. With the value of inclusivism, it makes a way for dialog between which aims to avoid misunderstandings or prioritize suspicion in differences and avoid the existence of absolute and extreme justifications from the booths of difference and diversity. [22]. The value of inclusiveness in Al-Azhar's interpretation is contained in Qs.Al-Hujurat verse 12 about the prohibition of prejudice and verse 13 about the nature of diversity that Allah has created as *sunnatullah* which is intended to dialogue with each other to get know each other:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَ لَا تَجَسَّسُوا
وَلَا يَغْتَاب بَعْضُكُم بَعْضًا أَيُّحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا ۚ فَكَرِهْتُمُوهُ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ۚ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۚ

Meaning: O you who believe, avoid most prejudices (suspicions), for some of them are sins. And do not look for evil in people and do not backbite one another. Would any of you like to eat the flesh of his dead brother? Then surely you would feel jealous of him. And fear Allah. Indeed, Allah is Oft returning, Most Merciful (12) O mankind, We created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah knows best and knows best."

In this verse Hamka, conveys a message on manners and manners of association with fellow human beings with a firm appeal that Allah uses, namely "O Man" is then continued with a treatise on the nature of human creation which contains the value of egalitarian / equal degrees and which comes from the same substance and process, namely the first: Allah created human beings from the same male and female figures, namely Adam and Eve, who were the first humans created by Allah as the ancestors of all humans. And the second: with a simple interpretation that humans were created from the mixture between a man and a woman, with the gathering of two semen in 40 days called "nuthfah" then 40 days later became "alaqah" after three times 40 days from "nuthfah", "alaqah", and "mudhghah" then be human. And on the meaning of plurality with the next verse recitation "and made you nations and tribes so that you know each other" [23].

6. Conclusion

Buya HAMKA is an Indonesian Islamic figure, leader, poet, author, historian, and educator who is so instrumental to the development of the scientific treasures in Indonesia, especially for the Islamic world in Indonesia. His tafsir entitled al-Azhar is a very monumental work among many of his works. According to the source, this tafsir is categorized into tafsîr bi al-ma'tsûr. For the arrangement of the interpretation, Hamka uses the tahlîlî method because it starts from Surah al-Fatihah to Surah al-Nas. The style that dominates Tafsir al-Azhar is *adâbî ijtimâ'î* with the beauty of the Malay language presented based on the social context of society in his time.

The values of character education in the story of the Prophet Yusuf AS which is full of role models are: 1. Moral values: courtesy, openness of the Prophet Yusuf AS, love, and respect for his parents. 2. Tawheed: piety

(religious), patience and submitting the affairs of the world and the hereafter only to Allah SWT. 3. Firm stance: maintain honor because of Allah SWT. 4. Yusuf always does good: helping each other, interpreting dreams, and giving forgiveness. 5. Intellectual: Prophet Yusuf AS was an intelligent person (*fathanah*), trustworthy (*amanah*), honest (*Siddiq*), 6. Conveying (*tablig*). 7. The perfecter of the tribe: honest and Yusuf is the best host. Hamka categorizes halal food, namely all livestock and sea animals and game and food slaughtered by the people of the book, and the process of obtaining food or sustenance that is not from fraud, corruption and so on. And the value of inclusiveness in Al-Azhar's interpretation is contained in Qs. Al-Hujurat verse 12 about the prohibition of prejudice and verse 13 about the nature of diversity that Allah has created as sunnatullah intended for mutual recognition.

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