

HAMKA'S THOUGHTS ON WOMEN'S EDUCATION: ANALYSIS OF AL-AZHAR'S INTERPRETATION (SURAH AN- NISA': 34-35)

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ABSTRACT

This research discusses Hamka's thoughts, especially on Surah An-Nisa' 34-35, regarding women's education within the family sphere. The role of women as primary educators in the family is the main focus. The aim of this research is to analyze Hamka's thoughts on the role of women in the family, their responsibilities in supporting their husbands as family leaders, and their contributions to building a household. The methodology employed in this research is a qualitative approach using literature review methods to gather data from various literary sources, which are then analyzed using inductive approaches and content analysis techniques. Additionally, this research discusses women's rights related to education and teaching, as well as their right to demand justice within the family, in line with Islamic values and Indonesian government regulations. In his thoughts, Hamka emphasizes that women have responsibilities within the household and must obey their husbands as leaders, but they also have the right to participate in society and have access to education and justice, in accordance with Islamic principles and applicable legal regulations.

KEYWORDS Thoughts, Hamka, Al-Azhar Interpretation



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INTRODUCTION

Education is a right for every individual citizen of Indonesia. The urgency of education itself is enshrined in the 1945 Constitution Article 31, clause (1), which states that "every citizen has the right to education." Furthermore, clause (2) states that "every citizen is obliged to receive primary education, and the Government must provide for it." Education also holds a significant place of attention in

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developed countries. Therefore, in the context of the nation-state, the educational space must be widely open to every individual, as the quality of education will have implications for the progress of a nation.

Women, as part of the citizenry, also deserve special attention, particularly in the aspect of education. R.A. Kartini, in her letter to a friend, Mrs. Van Kol, stated that education provided to women would bring Indonesia's nation forward and civilized. In line with Kartini, Hafedz Ibrahim, a renowned poet from Egypt, stated "al umm madrasatul ula idza a'dadtaha a'dadta sya'ban thayyial 'araq," which translates to "the mother is the first school; if you prepare her well, you have prepared a good nation." From Kartini's and Hafedz Ibrahim's perspectives, it can be concluded that women play a crucial role that impacts the progress of a nation.

Education for women in Indonesia, especially in rural areas, remains highly concerning. Referring to the National Socio-Economic Survey (SUSENAS) data from 2022, it is found that 31.28% are only graduates of elementary school, and 19.77% have never received formal education. Additionally, the illiteracy rate for women aged 15 and above remains high at 7.35%. Even referring to several international surveys, overall, the quality of education in Indonesia is still considered low compared to some neighboring countries.

Hamka is a comprehensive and intriguing individual whose thoughts, particularly in the realm of education, are worth studying. Although he passed away in 1981, his thoughts and struggles remain relevant to this day. In April 2023, a biographical drama film titled "Buya Hamka," directed by Fajar Bustomi and starring Vino Bastian, was released. Chand Parwez, a producer from Starvision, stated that Hamka was a great scholar recognized internationally, an Islamic intellectual, writer, and cultural figure. He was not only involved in journalism but also active as a politician, national hero, and a movement figure with strong nationalist spirit. Hamka's figure is highly respected internationally; he received an honorary degree from Al-Azhar University in Cairo in 1961 and also from the National University of Malaysia in 1974.

Hamka has played a significant role in the sphere of Indonesian education. He successfully modified the education system in line with the times by emphasizing the selectivity of Western values entering Indonesia. His Tabligh School and Kulliyah al Muballigh are tangible evidence of his competence in designing an educational system. Hamka also introduced new methods in his educational approach, such as discussions, writing, and educational trips. The goal of Hamka's education is to emphasize the urgency of character education based on religious teachings to build the nation's foundation. His brilliant ideas and concepts are reflected in his written works, among which the most phenomenal is his interpretation of the Quran, Tafsir al-Azhar. This research will discuss the relevance of Hamka's thoughts on women's education in his work, Tafsir Al-Azhar, specifically focusing on Surah An-Nisa 34-35.

RESEARCH METHOD

To achieve the research objectives, the researcher formulated the methodology applied in this paper. The type of research used is qualitative research. Bogdan and Taylor describe qualitative research as a research methodology that produces

descriptive data in the form of written or spoken words originating from subjects and observable behaviors. This research approach focuses on comprehensive understanding of the context and individuals holistically. The method applied in this research is library research, a research approach conducted by collecting data from various literary sources, including books, writings, research notes, and other references. Data collected from these sources are then analyzed, evaluated, and concluded to provide a deeper understanding of the research topic.

The qualitative research in this paper is descriptive in nature in analyzing data with an inductive approach. Specifically, this approach begins with an effort to collect detailed data and information related to the research topic or problem. This data is then processed without initial evaluation and interpretation, categorized, abstracted, and analyzed to identify themes, concepts, or theories as findings of the research. The data analysis technique with an inductive approach is a method of analysis comparing various relevant literary sources with the research focus. In other words, inductive analysis technique is an approach to data analysis that starts from specific factors and is then used to draw general conclusions. This research was conducted in 2024 by examining Hamka's educational thoughts on Indonesian women's education in his work, the interpretation of Al-Azhar's Surah An-Nisa verses 34-35, and several relevant works by Hamka. The examination of Hamka's thoughts in the contemporary era is to assess the relevance of Hamka's thoughts in the contemporary era.

This research uses two sources of data, namely primary and secondary. The primary data source in this research is the book *Tafsir Al-Azhar* by Haji Abdul Malik Karim Amrullah, as well as several of his works covering thoughts on education and women such as "The Position of Women in Islam", and several relevant works by Hamka. In the context of this research, secondary data sources include supporting books discussing Hamka's thoughts, his biography, as well as academic journals and books discussing women's education, newspapers, online and print news, and so forth.

In this research, the technique used by the researcher to collect relevant data is the library research technique. The model of this library research technique is to collect data or materials supporting research from libraries such as books, dictionaries, encyclopedias, journals, documents, magazines, and others. According to Sumadi Suryabrata, there are at least two criteria that can be used as references for researchers' reading sources: firstly, the data source must be recent or up-to-date, and secondly, the data source must be relevant to the research focus.

The data analysis process is a process for the researcher after collecting relevant data focusing on the research. The analysis technique used by the researcher in this study is content analysis. Based on Holsti's opinion, content analysis method is an approach used to summarize information by identifying various characteristics of a message objectively, systematically, and generally. One important aspect of content analysis is that it is not bound by space and time to examine contemporary events.

RESULT AND DISCUSSION

The Thought of Women's Education in Islam

The term "thought" originates from the word "thinking" etymologically, which means a process, method, or activity of thinking with intellect in order to solve a problem wisely and with full consideration of everything. In the Indonesian dictionary, "thought" means something accepted by someone and used as guidance or direction as received from the surrounding society. Plato stated that thinking is a process of speaking within one's heart. Therefore, it can be understood that a thought is the result born through the thinking process of an individual, which then becomes a guide for the individual.

Humans cannot escape the process of thinking in their lives. Because in their lives, humans always encounter various problems that force them to seek solutions to the issues and challenges they face. In facing these various problems, humans themselves greatly need knowledge. In the process of seeking knowledge, humans require several important aspects, including the object they will study; the process of acquiring knowledge or information; and most importantly, the benefit or usefulness of that knowledge. This is where the thinking process becomes inherent to humans, as humans who always think will have many questions in their minds, and through this process, humans will strive to find answers to those questions that will lead them to the truth.

In Islam, education etymologically roots from three Arabic words: *tarbiyah*, *ta'lim*, and *ta'dib*. In the first international conference on Islamic education in 1977 at King Abdul Aziz University in Jeddah, a comprehensive definition of the meaning of Islamic education itself could not yet be formulated. Generally, the participants only recommended that the meaning of Islamic education is encompassed entirely in the words *tarbiyah*, *ta'lim*, and *ta'dib*. John Dewey in "Democracy and Education" stated that etymologically, the term education is a process of leading or nurturing, and the output of the education process itself, according to Dewey, is a standard of social activity. In Law No. 20 of 2003 on the National Education System, education is defined as a conscious and planned effort to create learning conditions and learning processes so that students can actively develop their potentials to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves and their surroundings in society, nation, and state.

Terminologically, Islamic education can be defined as an education system that equips someone to lead their life in accordance with the aspirations of Islam, as they have internalized Islamic values and adorned their lives with Islamic nuances. According to Ibn Khaldun, there is no formula for age, time, or place limitations in an education process. Because a human being cannot escape from the thinking activity that guides them to achieve the goals they desire. This means that from the Islamic perspective, education begins from birth until the end of life, commonly referred to as lifelong education or, in Arabic, "*min al-mahdi ila al-lahdi*".

The role of education itself is crucial for a community or nation. In Ki Hajar Dewantara's view, education is a tool for political mobilization and a source of welfare for the people. Because from an education process, leadership of the nation's children who can have wide-ranging impacts, such as equal distribution of

education that can be enjoyed by all segments of the Indonesian population, will emerge. In Adian Husaini's perspective, the purpose of education in Islam is more than just adding insights to students through teaching models. According to him, education is a process to shape attitudes and cultured behavior with the aim of establishing justice. Husaini also stated that generally, the goal of the education process in Islam is to create a generation of cultured individuals or good people according to Allah. Therefore, it can be concluded that in the Islamic view, the education process does not merely stop at increasing insights and knowledge, but it must go beyond to impact individual behaviors and attitudes.

In Islamic teachings, women hold a noble position. If we trace the historical line, Islam came to erase the dark culture of Arab society in the Jahiliyyah era that treated women discriminatively. In that era, women were positioned even lower, for example, if a husband died, his wife could be inherited by his descendants. Moreover, female children born into their families seemed like a disgrace, so the sadness, disappointment, and accumulating shame if a female child was born led them to commit such heinous acts. Female children born without sin were killed, even buried alive in the Jahiliyyah era.

Education for women in Islamic teachings is the main capital in upholding the pillars of life. From the perspective of Rahmah el-Yunusiyah, women play a significant role in life; a woman will take on the role of educating the next generation and steer the course of life for her children. We can imagine the great obligation and central function of a woman who is destined by Allah to conceive, then give birth to, nurture, and educate the next generation. From a woman's womb will be born the next generation of struggle to establish amar ma'ruf nahi munkar as a caliph on the face of the earth. Therefore, it is certain that women must receive proper and good education so that they can nurture the seeds they plant well until the time comes to reap them.

Women must receive proper and good education because they will lay the foundation for future generations. Like a worker who wants to build a solid and towering building, they must build its foundation deep into the earth, so is the important role of women. Good education for women will influence their methods or techniques when educating their children in the future. Muslim women, in particular, should realize the responsibility they bear in providing education to their children, instilling noble values in their minds, and fostering good morals in their souls. Just as Fatimah binti Asad passed down the values of her nobility to her son Ali bin Abi Tholib, and Zubair bin Awam became a respected companion because of the influence of his mother Shafiyah binti Abdul Muthalib who instilled the values of noble character and generosity in him.

Education for a woman has played a crucial role across ages and can even have an impact on the progress of a nation. In Kartini's perspective, women are figures who bring civilization; the progress of a nation or country depends on the lives of women. If the lives of women in a nation are good, then that nation will advance, and vice versa. Kartini also argued that the civilization of a nation would advance rapidly if its women had good educational qualifications. Because it is certain that women with a good educational foundation will give birth to intelligent and superior generations.

In the Islamic view, a woman who becomes a mother has a special role in instilling faith and monotheism in the minds of her children. A mother as the first madrasah should provide the best education for her child from an early age because that period is the golden age for the child. Among the evidence of the importance of a mother's role in a child's education is the saying narrated by Imam Abu Dawud:

"Command your children to pray when they are seven years old; and beat them if they leave it when they are ten years old, and separate their beds." (Hadith narrated by Abu Dawud)

From the saying of Prophet Muhammad, it can be understood that the upbringing pattern of a mother greatly influences the behavior and actions of her child in the future.

Women should be aware and prepare themselves to take on the role they will assume as a mother. Providing the best education for their children is one of the things that women must emphasize. Even if a woman wants to provide good education for her children, especially in the golden age, a mother can start from two things according to Zakiah Dradjat. In her view, there are two important things that women must do if they want to educate their children well in the golden age, even long before they give birth to their children, which are choosing a good life partner and starting to shape the child's character from the womb.

The role of women in their role as homemakers is also very important in producing positive behavior or noble character, or in the Islamic context, akhlaq al-karimah for their children. Women should start their children's education by building good thinking patterns because actions or behaviors are born from thinking patterns. In the concept of cognitive learning models, it is mentioned that individual behaviors are determined by a person's perception and understanding of situations related to their learning goals. Even more extreme, it is stated that someone's existence is also determined by their thoughts. Thus, the statement of the philosopher Rene Descartes cogito ergo sum, I think therefore I am. The role of women in building their children's character shows the importance of education for women themselves because, whether they like it or not, they will become practical educators for their children once they have given birth to them.

Hamka's Educational Thought

Hamka is one of the monumental figures in Islamic education, embodying a complete personality. Besides being known as a scholar, he is also a literary figure, journalist, writer, and cultural figure. His full name is Haji Abdul Karim Malik Amrulloh, later known as HAMKA. He was born in Maninjau, West Sumatra on February 16, 1908. Hamka is descended from a renowned scholar of his time, Syech Abdul Karim Malik Amrulloh, known in society as Haji Rosul, who was the initiator of the tajdid movement in the Minangkabau region upon his return from Mecca. Since childhood, Hamka has received the basics of religious education from his father, and even as a child, he studied the Quran until he completed it.

From a young age, Hamka was a diligent and industrious learner. He received primary education in Maninjau up to the second level. While in Padang Panjang, he delved into religious studies and deepened his knowledge of the Arabic language at "Sumatera Thawalib," an educational institution founded by his father, Haji Rosul.

Hamka also diligently sought knowledge at local Islamic schools (surau), where he met several famous scholars of the time such as Sheikh Ibrahim Musa, Sheikh Ahmad Rasyid, Sutan Mansur, R.M. Sutjopranoto, and Ki Bagus Hadikusumo. As a teenager, his passion for learning intensified. At the age of 16, Hamka traveled to Java, where he met several figures who would later influence his thinking about the modern Islamic movement, including HOS Tjokroaminoto and KH Fakhruddin. Upon reaching adulthood, Hamka played a significant role in the Muhammadiyah preaching activities in Medan. His strong desire to delve into journalism was also fueled by his proficiency in the Arabic language, enabling him to study the works of many Middle Eastern scholars such as Zaki Mubarak, Abbas al-Aqqad, Mustafa al-Manfaluti, as well as several French scholars like William James, Karl Marx, and Pierre Loti.

Hamka was a comprehensive and productive scholar. He served as the first chairman of the Indonesian Ulema Council (MUI) from 1975 to 1981. His influence through his writings not only impacted Indonesia but also spread to several foreign countries. His writings were diverse, ranging from romantic novels like "Under the Protection of Ka'bah" and "The Sinking of the Van Der Wijck" to historical works like "From the Ancient Treasury" and "History of the Muslim Ummah Volumes 1-4". Additionally, in his discussions of Islam, Hamka also wrote about Sufism and interpretation (tafsir). Among Hamka's numerous writings, his most significant and phenomenal work is his "Tafsir Al-Azhar".

"Tafsir al-Azhar" from the perspective of Abdurrahman Wahid is a monumental work by Hamka. Through "Tafsir Al-Azhar", Hamka successfully poured out his rich and comprehensive thoughts. His interpretation accommodates a scientific approach from various other fields of study. Thus, his interpretation is both solution-oriented and adaptive, capable of addressing contemporary issues emerging in society. "Tafsir Al-Azhar" itself is a combination of the traditional method of interpretation (bi al-Ma'tsur) and the rational method (bi al-Ra'yi). The excellence of Hamka's interpretive style lies in his brilliant ideas that respond to the socio-cultural conditions of society and provide solutions to the prevailing problems. Hamka's influence still resonates today; his name is immortalized as one of the names of the Muhammadiyah University campuses, Prof. Dr. Hamka University, known as UHAMKA.

Analysis of Hamka's Educational Thought on Women in Tafsir Al-Azhar on Surah An-Nisa' 34-35

The discussion in Surah An-Nisa' 34-35 in the Quran globally covers the context of the household or family. In Islam, the roles of fathers and mothers in family education are essential and cannot be overlooked. Ki Hajar Dewantara stated that the family environment is the initial educational realm for every child. It is where the roles of father and mother as the first educators or teachers who will guide, mentor, and teach them come into play. Education implemented within the family should be practical, where both the father and mother serve as role models for their children. Thus, the importance of women in the family framework is paramount. The following are several analyses of Hamka's thoughts on women's education in his Al-Azhar commentary:

1. Women's Responsibilities in the Family

From Hamka's perspective, men are leaders in the family, while women are their followers. In Islam, a good woman is one who is obedient to Allah and obedient to the household rules as a wife, responsible for household finances, her husband, and even the education of children. In Hamka's view, it is indeed the fate of men to be leaders in any aspect. Moreover, Hamka analogizes a group of ducks or monkeys in the forest, where the male is invariably the leader of the group. Women can indeed be leaders in the family, but such cases are rare, occurring only if the man lacks intelligence and the woman is intelligent. However, in his interpretation, Hamka clearly states that men are the leaders in the family, while women are followers except in certain circumstances that require exceptions.

Obedience to the husband as the leader of the family is also one of the wife's responsibilities in the household. However, women also have the right to play an active role and contribute to building their household. In moderate Islamic thought, the well-being of the family will be achieved if men as leaders and women complement each other and work collaboratively to build the household, rather than dominating each other. In his work "The Position of Women in Islam," Hamka states that a peaceful family is a combination of the firmness of the man as a leader and the gentleness of the woman. Men provide for the family, and women take care of the household. Due to their responsibility for household chores, women are not obliged to attend Friday prayers like men, even though the obligation of prayer itself is equivalent.

While women have the responsibility of managing the household, it does not mean they should be confined to the home 24 hours a day. Women are also members of society, so they have roles and responsibilities in the public sphere. From the perspective of Fathi Osman, a reformer in Islamic thought in the field of human rights, women and men share roles and responsibilities in the public sphere. In his view, women also have the right to voice their opinions in parliament, become ministers, judges, or even soldiers, depending on their interests and professionalism. In "1001 Life Questions," Hamka explains that throughout Indonesian history, there have been instances of female rulers. He states that in Indonesia, many Islamic jurists have ruled that if circumstances require it, women can also become rulers, provided that there are great people surrounding them who contribute brilliant ideas. Hamka mentions the story of the first female sultan in the country, Tajul Alam Shafiyatuddin Syah, also known as Princess Seri Alam Permaisuri in Aceh. Her reign lasted 34 years, from 1641 to 1675. After her, her daughter was chosen to succeed her position, and even for several generations afterward, a female sultan or queen was chosen until 1699. It is indeed a fact that the rule of these female rulers ran smoothly because their assistants were wise advisors.

Thus, from Hamka's perspective, it is understood that in the context of the family, women have the obligation to obey their husbands as leaders of their households, manage property, and play a role in the education of children. However, on the other hand, women also have the right to engage in social activities according to their interests and fields. If society requires their thoughts, ideas, and efforts, they are justified in becoming rulers, or in contemporary contexts, mayors, governors,

or others. However, with one caveat: this applies only if there are no competent men available to lead.

Behind obedience to the household leader, wives also have the right to admonish their husbands if they are at fault. However, a good woman will admonish her husband wisely. Siti Raham, Hamka's life companion, exemplified such wisdom. Rusydi Hamka, in his work "The Personality and Dignity of Buya Hamka," recounts the beautiful story of Hamka and Siti Raham's household. Hamka had a habit that his wife did not particularly like, which was tapping his index fingers on the table as if typing, even doing so when receiving guests or while traveling. Siti Raham, who did not like this habit, would tactfully remind her husband by saying, "The time has come for my lord, Angku Haji." "Akuan" is a type of genie or supernatural being that accompanies shamans. With the admonishment from his wife, Siti Raham, Hamka was not offended; instead, he felt embarrassed hearing his wife's playful remark. This illustrates the beauty of Hamka's household, which serves as an example for us.

2. Women's Rights to Education and Teaching

In Islamic teachings, men as leaders must provide education or teaching to their wives. In the household, disputes may arise, and sometimes women may not be obedient to Allah or their husbands, a situation referred to as "nusyuz" in the Quran. From Hamka's perspective, husbands should educate, teach, and enlighten their disobedient wives. Hamka even states that husbands should not tire of teaching their wives but should also avoid harsh words and instead be wise. Moreover, if necessary, husbands can separate their beds from their wives as a form of discipline. The importance of education for the wife is such that husbands are even instructed to resort to physical discipline, such as striking, if the disobedience reaches a reasonable limit. However, Islam details that a husband should not hit his wife on her face or on parts of her body that could cause harm. Even Prophet Muhammad himself, who had nine wives, never once hit them or even flicked them.

As leaders of the household, men have the right to educate women, and in turn, women must obey their leaders. Since parents serve as role models for their children, education is the best preparation parents can provide before they themselves play a practical role in educating their children. Hamka and Ki Hajar Dewantara share the same view that the family is the primary educational environment before engaging with society. Noble morals and good manners of the child begin with family education. One thing to note is that parents must have adequate knowledge or education before they set an example for their children. Additionally, the role of husbands and wives in educating children is regulated in Law No. 1 of 1974 concerning marriages, which stipulates that husbands and wives have an obligation to nurture and educate their children physically, mentally, and spiritually, including religious education. Dewi Sartika founded the "School of the Virtuous Wife" on January 16, 1904, due to the difficulties she and her mother experienced after her father was exiled. Dewi Sartika's mother faced challenges in life after her husband's exile, both economically and emotionally. Therefore, Dewi Sartika wanted women to have adequate education and skills for their livelihoods. Dewi Sartika served as a role model for the students, and even when they violated rules,

she never punished them but instead provided advice in front of the class with a gesture of her left hand behind her back and her right hand in front. This exemplifies Dewi Sartika's role modeling, aiming to ensure that when her students become mothers someday, they can provide valuable education and advice to their children.

In a broader context, Indonesia is the country with the largest Muslim population globally, half of which are women. The state has constitutionally granted men and women equal rights in education at all levels. With such a large number of women in Indonesia, the potential for the nation's progress is enormous. Education for women should be opened as wide as possible because women are the source of a nation's civilization. If women are good, then a nation will be good, and vice versa.

3. Women's Right to Demand Justice

Just as women have the obligation to obey men as leaders in the household, women also have the right to justice within the family sphere. While husbands should educate their disobedient wives, if a husband is unjust and fails to maintain the household properly, for example, by not providing adequate financial and emotional support to his wife, then the wife has the right to demand justice. In his commentary "Al-Azhar," Hamka suggests that in the event of discord or disputes within the household, arbitrators from the Muslim community or both parties' families should be appointed to investigate the matter thoroughly, with the ultimate goal of reaching a fair conclusion for both parties. The male arbitrator carefully investigates the husband's position, and similarly, the female arbitrator does the same. After obtaining complete data, both parties are brought back together for discussion with calm heads. This process aims to achieve reconciliation in the family, which may result in peace or divorce, depending on the situation.

Disputes within the household are indeed an unavoidable problem that has persisted throughout generations. In this regard, Hamka recounts his father's opinion on the annulment of marriage and the authority of judges to dissolve marriages. His father recounted the story of a woman named Kani who complained to Haji Rosul because her husband could not provide sufficient financial support, even though the wife still loved her husband. After investigation, it was found that the husband was unable to continue their marriage. Therefore, Haji Rosul made the decision to annul their marriage based on the hadith of the Prophet Muhammad, "Let there be no harm and no reciprocating harm." In fact, since 1916 in Minangkabau, precisely in Sungai Batang and Tanjung Sani, the shigat ta'liq thalaq was enforced upon Haji Rosul's recommendation. This was initiated to liberate women from the shackles and abuses of irresponsible men. As a result, women had a broad avenue to appeal to judges, and since then, with the enforcement of this practice, issues such as disobedience, annulment, apostasy, and others ceased to be heard.

In line with Islamic teachings and values about women's rights to demand justice, the Indonesian government has also regulated laws since 1946. In the Law on Marriage, Divorce, and Reconciliation throughout Regions outside Java and Madura No. 32 of 1954, Article 76, Paragraph 1 stipulates that if a divorce lawsuit is filed due to discord, the divorce verdict must first hear testimony from witnesses related to both parties who come from their families and people close to them,

namely the husband and wife. Thus, the importance of justice for women within the family cannot be overstated. As a matter of fact, continuous disputes and quarrels are the biggest factors leading to divorce in Indonesia in 2022. Referring to the data on the number of divorces by province and factors released by the Central Statistics Agency (BPS), the number of divorces due to continuous disputes and quarrels reached 284,169 cases. If justice within the household is not achieved, discord may become inevitable.

On the international stage, the issue of discrimination against women has also gained attention, as evidenced by the formulation of the "Permanent Declaration of Women's Rights as Human Rights" or the Bill of Rights, which gave rise to the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), ratified in 1981. In practice, in Indonesia, synchronization between national law, Islamic law, and customary law is needed. However, as a country with the ideology of Pancasila, which upholds principles and values based on the belief in God or religion, the government can adopt several relevant points in line with Indonesia's ideology and Islamic law. After all, our Pancasila foundation lies in the first principle of monotheism. In practice, the government has successfully pursued justice for women by designing Government Regulation (PP) as an affirmation of the CEDAW convention, preceding the issuance of Law No. 23 of 2004 concerning the Elimination of Domestic Violence (KDRT).

CONCLUSION

Through Hamka's educational thought, as expressed in his work Tafsir Al-Azhar on Surah An-Nisa' 34-35, the author can conclude that education for women is fundamental. The education of women will have a significant impact on a nation; if their education is good, then the nation will also be good. This is because a woman will become the wife of her husband and the mother of her children, and through the role of the mother, her influence on the education of her offspring will have a lasting impact on future generations. Therefore, Hamka, through his thoughts, states that women also have the right to receive education justly, like men, because husbands and wives will be the first educational media for children before they enter society, as Ki Hajar Dewantara also opined. Indeed, in the context of the family, as in verses 34-35 of An-Nisa', women have the right to receive education from their husbands. Besides her responsibility to obey her husband, she also has the responsibility to educate her children, hence the importance of education and knowledge for her. Justice within the household must also be obtained by women; on one hand, they must obey their husbands, but on the other hand, they have the right to admonish their husbands and seek justice within the household. Justice for women has also been enshrined in national laws and the CEDAW conference at the UN. Therefore, the researcher concludes that justice for women must be upheld from the family to society, especially in terms of education and fulfilling their rights. So that women in this nation can fulfill their responsibilities as educators of future generations, starting from family education. Consequently, further researchers can discuss the potential and challenges of women's education in the future.

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