

Students' Rights And Obligations Towards Society From The Point Of View Of Hamka

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Abstract

This research aims to find out the rights and obligations of a Hamka. The nature of this research is that it is qualitative library research in the form of document study research. The sources used for the benefit of this research are the book Life Institutions, which is a written work by Hamka, and several books by him, which are still related to the rights and obligations of a student to society as well as several relevant literature, journals or sources needed to get students to society which are contained in the book Life Institutions by Hamka. The results obtained from this research are that a student's right to society is to have the right or freedom to live, the right to have an opinion and express it in public, the right to expand understanding of what he is interested in, the freedom to seek knowledge, the right to have his views respected, the right to be respected for himself and his property or possessions respected, the right to be criticized and accept or reject criticism from society. And the obligation of society to students is to provide freedom to live or society, obliged to respect their opinions, obliged to broaden their understanding to live in society, obliged to provide freedom to seek knowledge, respect the positions held by students, respect them and respect their property, obliged to provide criticism, where the criticism intended here is criticism that builds the quality of a work or self that is criticized, not to bring down the quality or self-confidence of the recipient of criticism. These rights and obligations need to be understood, which are useful for increasing the prosperity of social life.

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1. INTRODUCTION

Society is formed from several individuals who live in the same environment, thus forming a community. Society and students are inseparable because students will eventually have to enter society, and vice versa. To live a prosperous life or have good ethics, knowledge of rights and obligations within society is necessary, especially in the modern era with advanced technology. In other words, it can be said that society is a collection of individuals in a social group, often referred to as *society* (Rosyada et al., 2018, 11).

In this era of increasingly sophisticated technology, where the reach of society to communicate has become very broad, ethics in interaction is very important. Many conveniences can be obtained by society quickly and easily in interacting with one or many people, and this is a very important time

for each individual to protect their rights and carry out their obligations properly. Maintaining good self-ethics, especially as students in society, will bring harmony and prosperity in society. To achieve the goal of societal prosperity through good ethics, good teaching, and upbringing are needed to support the development and progress of the era with things that can be produced because of the freedom to use all aspects available within it. Regarding education to train the character, which is one of the two paths that greatly influence the success of teaching, education to train this character needs to be considered (Indriyanti et al., 2015, 130).

Students need to understand the issue of rights and obligations to society. When the word "student" is used, it can be said that these students are people who are being trained to create positive reforms (Darmawan & Ayub, 2014, 78). This is because students are always and will be involved in society to socialize. If students do not understand their rights and obligations, there is the potential for problems. Therefore, as individuals living in a number of communities, they must understand what they must firmly uphold and what they need to properly implement for society in general. In short, it can be said that rights are legal in nature because they are protected by a legal system (Zulfirman, 2013, 48). Meanwhile, obligations themselves can be interpreted as something that must be done (Tyas, 2020, 23).

Exemplary behavior is the most appropriate medium for learning for all students. Many important lessons and education can be written on each page of the book. Although many words in this book require deep attention, there is an extraordinary meaning presented within and deeply felt in the author's heart. The study of students' rights and obligations to society is certainly very interesting to look further through the perspective of a national figure in Indonesia, namely, Hamka. Abdul Malik Karim Amrullah, Hamka's full name, was a cleric and writer who wrote many works containing Islamic religious knowledge, such as the book "Living Institutions", "Modern Sufism", and others. He even successfully wrote a Tafsir of 30 Juz Al-Qur'an called Al-Azhar, which is contained in 10 volumes. He also received a Doctor Honoris Causa degree from Al-Azhar University. Therefore, this research is deemed necessary, considering the current situation, many young people are still unaware of their rights and obligations to society.

2. METHOD

This research is a document or text study research (*Study Document*), where the intention is qualitative library research based on documents in the form of textbooks (Sugiarto, 2017, 12). Qualitative research is a research method used to reveal problems in the work of government, private, community, youth, women's, sports, arts, and cultural organizations, so that it can be used as a policy to be implemented for the common welfare (Gunawan, 2022, 80-81). This qualitative research starts from data, utilizes existing theories as explanatory material, and ends with a theory (Nurdin & Hartati, 2019, 75). The data used in this study are data in the form of words and sentences. Qualitative research can be used to better understand each phenomenon that until now has not been widely known (Sugiyono, 2017, 9). Furthermore, the primary data source used in this study is a book entitled *Lembaga Hidup*, one of the works written by the figure studied, Hamka, first published in September 1941 and has been printed 5 times since April 2019 by Republika Penerbit and compiled in 392 pages. Primary data sources are data that are directly provided in data collection (Sugiyono, 2017, 62).

Data analysis in qualitative research is an activity carried out continuously throughout the research, from data collection to the report writing stage (Wijaya, 2020, 115). Qualitative data analysis is inductive, that is, based on the data obtained and developed into a hypothesis, then adjusted with other data sources to conclude the hypothesis to be accepted or rejected (Sugiyono, 2017, 320). The data analysis technique used by the author is content analysis. (*content analysis*) to understand and extract the literary message in the book *Lembaga Hidup*, written by Hamka. This research focuses only on the book *Lembaga Hidup* by Hamka, to find out the Rights and Obligations of a Student to Society implied in the book.

3. RESULTS AND DISCUSSION

Hamka's Biography

Hamka was born in Sungai Batang, Maninjau, West Sumatra, on February 16, 1908 AD/13 Muharram 1326 H. The son of Haji Abdul Karim Amrullah, often called Haji Rasul and Safiyah Tanjung (Ramayulis & Nizar, 2005, 261). Hamka inherited the blood of a cleric and a strong-willed fighter from his father, who was known as a pioneering cleric in the Islah Movement (tajdid) in Minangkabau and one of the main figures of the renewal movement that brought Islamic reform (youth) (Hamka, 1967, 263).

He is one of Indonesia's scholars and writers. Hamka received formal education only until the second grade of Maninjau Elementary School, and at the age of 10, he chose to study religion at Sumatera Thawalib, a school founded by his father in 1906. At that school, he seriously studied Arabic. In addition to school, he expanded his knowledge in prayer rooms and mosques from several other scholars, such as studying directly with Sheikh Ibrahim Musa, Sheikh Ahmad Rasyid, Sutan Mansur, R.M. Surjopranoto, and Ki Bagus Hadikusumo. Hamka also studied in Java with leaders of the Indonesian Islamic Movement, including Haji Umar Cokroaminoto, Haji Fakhrudin, and Rashid Sultan Mansur. Besides being known as an influential scholar and politician, history also records Hamka as an intelligent writer (Hamka, 1967, 263-265).

Although he did not pursue a typical education, even graduating from an educational institution, he was deeply concerned with the lives of those around him, particularly about the rights and obligations inherent in social life, particularly in the world of education. As he expressed in his writings, he stated:

Before our nation knew the school system as it is today, teachers and kyai were places where the community and their students could ask questions. In the past, a teacher was respected, honored, his hand was kissed, and water from his feet was drunk. (Hamka, 1976, 291).

The analysis of the quote shows how beautiful the manners are applied by students and society to their teachers, instructors, or educators. So much respect and honor to their teachers. And he continued his expression on the same page as follows:

Now, when the student has left school with a diploma, he rarely meets his teachers again. Even if he meets, he is not greeted anymore, because people's lives are now more tied to their own interests. In fact, the lessons that must be taught by teachers today are much more numerous and more perfect, more difficult than those taught by teachers in the past. (Hamka, 1976, 291).

The analysis of this quote is that with the development and advancement of the times, a student who has attained a higher level of education. He pays less attention to the teacher who gave him knowledge during his higher education, let alone taking the time to visit his teacher. If he accidentally meets him, he is reluctant to even greet the teacher. This occurs because of a lack of concern for others, to the point that there are no important things to maintain, such as protecting one's own interests, because no human can live alone. In fact, if reviewed again, the teachings and education given today are much heavier than the teachings of previous teachers, but all of this is no longer apparent because of the high level of human unawareness of others.

From this statement, we can see Hamka's perspective on life. If education is already like that, what about society? The next generation is being born from the students he currently teaches. Because of the high level of attention, he devoted to upholding the rights and fulfilling his obligations as a student, even though he didn't study entirely in the classroom, he still considered things that could support harmony in society.

Hamka, a national figure, has always been a hot topic of conversation in society, both in the past and even today. He has written many of his thoughts, including: *A Thousand and One Questions of Life, Sufi Reflections, Lies in the World, Institute of Morality, Integration of Faith and Good Deeds, Philosophy of Life, Islamic Studies, Soul Guide, Muslim View of Life, Institute of Morality* (HAMKA, 2016, 1), and many other works. Hamka was not only prolific in his writing, but also frequently received awards, including:

1. In 1927, Hamka became a religious teacher at the Tebing Tinggi Plantation, Medan, in 1929.
2. Hamka served in Padang as a religious teacher and founded the Mubalighin Madrasah.
3. In 1943, Hamka was elected as an advisor to the Muhammadiyah Central Leadership.
4. In 1951-1960, Hamka received a mandate from the Indonesian Minister of Religion to serve as a High Religious Official;
5. In 1957, Hamka officially became a lecturer at the Islamic University of Jakarta and Muhammadiyah University of Padang Panjang.
6. In 1968, Hamka continued to progress until he was elected Dean of the Faculty of Usuluddin at Moestopo College, Jakarta, and the Islamic University of Indonesia, Yogyakarta (Hamka, 1967, 1).
7. In 1966, Hamka succeeded in writing a major work in two years, which he wrote while in detention. The work was a collection of 10 volumes of interpretations, which were given the name Tafsir Al-Azhar, totaling 30 juz (Hamka, 1967, 265).
8. Hamka received an honorary doctorate from the National University of Malaysia in 1974 (I. Hamka, 2013, 290);
9. Served as Chairman of the Indonesian Ulema Council from 1975 July 26, 1981, to March 7 (Fauzi, 2017, 280).
10. Hamka has produced around 118 written works in the form of articles and books that have been published (Fauzi, 2017, 290).

Analysis of Students' Rights to Society from Hamka's Perspective

Right to Life

Obtaining the right to life is the most important right in society; humans cannot carry out their rights and obligations in living in society without being given the right to live in society itself, as quoted in the narrative contained in the book *Living Institutions*, as follows:

All rights cannot be fulfilled by man if he is not alive. Therefore, all human rights of life are the most important human obligations in achieving all ideals. (Hamka, 1976, 58).

The analysis is that the right to life is the beginning of all rights. If a person cannot live properly, how can he fulfill his other obligations? Because the creativity of his life is confined within a mindset that has been narrowed by those who interfere with his freedom. The right to life is a right that must be owned by humans; it cannot be denied. The right to life is the first human right above all other rights.

Everyone has the right to life. People live because the flow of life sustains them. Religion and the government prohibit self-killing and the killing of others. Meanwhile, the government has enacted several articles in the State Constitution to regulate the basic human right to life and the right to defend one's life (Sari, 2019, 19).

Islam certainly strictly forbids killing, as stated in Surah al-Isra' verse 33:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ...

Meaning: Do not kill what Allah has forbidden, except in the right way...

This means that no individual in society may kill unless the right to kill has been established. The killing that will be carried out is carried out by a judge because the judge is fulfilling his obligations regarding the law of qisas. This qisas punishment is the same as criminal acts such as murder being repaid with murder and amputating the feet of the perpetrator of the crime by amputating the feet of the perpetrator.

The application of the law of retribution means that a person's personal mistake has accumulated, which results in disturbing the right to life of another person. Then a law of retribution applies in the provisions of Islam as determined by a wise judge in a country. The right to life is the main right of all, the implementation of many rights and obligations. Without the right to know, the freedom to live, everyone will not be able to carry out their obligations and be free to obtain other rights.

Right to Opinion

After being given the right to life, some rights need to be given to society as a second step to independence, namely the right or freedom of opinion. This was conveyed by Hamka in the form of a narrative excerpt in the book *Lembaga Hidup* as follows:

Because no one can enjoy life if their movements are restricted. A person is truly free if they are free to do what they deem good based on their own judgment and to speak what they feel is good. (Hamka, 1976, 165). We are free to express it, even if others may not agree. Because we have the freedom to express our opinions (Hamka, 1976, 167).

The analysis contained in this narrative is to state that the right to express an opinion is a right for every individual in society, because no one can experience the joy of life in their heart if their movements are restricted and their feelings they want to express to others are prohibited. Meanwhile, freedom of expression is one of the basic rights held by every citizen and is a constitutional right guaranteed by the state (Nasution, 2020, 38). If someone violates it, there will be laws ready to follow up on this deviant case.

The application of criminal law will override decisions if it impedes the right to freedom of expression, whether verbally or in writing, or through other people's expressions. Therefore, society needs to grant individuals the right to express their opinions and feelings without being restricted by anyone. This means that individuals can express their opinions without being forced or coerced (Marwandianto & Nasution, 2020, 3).

Humans are endowed with reason by Allah Ta'ala. For this reason, they can think about how and what steps to take to govern themselves, choosing and selecting what is good for them and avoiding what is bad for them, but with the condition that they must not interfere with the rights of others. This means that human thought activities have limits, and some prohibitions must not be crossed (P. Hamka, 1967, 64).

For example, he thinks about what he will do today to satisfy his hunger, what he will feed his stomach, and how to satisfy it without burdening others with his needs. Because every human being has been given the privilege of fulfilling their own needs, the needs of each human being are not the responsibility of the state or society. That is why humans can also be said to be individual beings.

The Right to Broaden Understanding

A person who is free to express their opinion indirectly allows others to broaden their understanding of a matter. With their understanding of a matter, they cannot be deceived in that matter. Otherwise, a person cannot be said to be free.

Every person is free to express their feelings to others or to the public, even if the opinion is wrong, as long as it is right according to their own judgment. So other people who see that their opinion is wrong also have the right to express that mistake, point out its defects and

deviations, according to their judgment. With the exchange of thoughts, other people have the opportunity to weigh in (Hamka, 1976, 172).

Every member of society can broaden their understanding through various interactions with others, such as paying taxes. It's well-known that every citizen in a country is obligated to pay taxes to that country. Those who understand the purpose of tax payments are happy to accept them, while those who aren't can inquire with the tax administration committee.

The proceeds from these taxes will generate numerous benefits that can be allocated to the welfare of the people themselves. The meaning of taxes is formulated as follows: besides being an obligation that must be carried out by every citizen, they also serve as protectors and promoters of the people's welfare. In return, each citizen equally deserves to experience the results and fruits of their submission to their country.

It should be known that everyone's environment, education, experience, and knowledge are not the same. And the points of view are also different. So, the exchange of thoughts is used as a tool to seek the truth from every aspect (Hamka, 1976, 175).

Because every facility provided by the government is the result of contributions from all citizens allocated for the development of public welfare. This means that every citizen has the right to reap the benefits and enjoy the results of their tax expenditures in the form of assets. For example, on a highway built by the government in a particular country, with the successful management of the entire road, every citizen is permitted to use the road as an alternative, as the road should.

The Right to Seek Knowledge

Independence is often interpreted as true freedom. Knowledge is essential for human life (Angelia, 2017, 76). Meanwhile, freedom to learn or pursue knowledge is the absolute freedom enjoyed by every citizen in its truest sense (Hendri, 2020, 29). As a society entrusted to the government of a region or country, it must provide access to education by opening schools and universities.

A government is obligated to provide adequate education for its people, from primary to secondary and tertiary levels. If only political issues are addressed, and no one is concerned with education, the people's progress will be lopsided. (Hamka, 1976, 183).

The analysis in the narrative is that the progress of the people will not succeed if they only think about politics without being accompanied by education in their efforts. The availability of many access points to seek knowledge directly will improve the quality of human resources, and if the quality of human resources increases, a lot of creativity will be born, and the country will progress.

This means that for the government, apart from having more value than its obligations to each citizen in its country, by providing access to seek knowledge, the government will gain many benefits from the people it provides this education to.

Respected for his stance

Respecting the stance of others, as written by Hamka in the book Lembaga Hidup, is:

It means protecting their feelings and honor, maintaining the limits of joking, gentleness, a clear face, joy, and eliminating fear and shyness. The better we are at protecting this matter, the more attracted people will be to us. (Hamka, 1976, 185).

The narrative analysis concludes that it is inappropriate to offend others, insult, mock, or use harsh language that goes beyond the bounds of justice and respect for the honor of others. The more wisely we manage these attitudes, the better our relationships will be.

Respect for himself and his property

Maintaining the honor of others and one's own is crucial. Respecting others provides a sense of comfort in social interactions and fosters empathy. Empathy fosters harmony in life by safeguarding property rights, both personal and others. Property rights encompass both objects and anything else comparable to objects, such as works of art (Max & SH, 2019, 39).

Maintaining the honor of others and our own honor, it is strictly forbidden to gossip, criticize, curse, slander, and express words that demean that person. (Hamka, 1976, 185).

The analysis of this narrative is that to maintain one's own honor and that of others, one should refrain from doing anything that could demean another person. This can lead to hurt feelings and even protracted hostility. Everyone who feels respected feels comfortable, and from that comfort, self-confidence grows. This is also crucial for every individual, including respecting one's property. This means not taking or damaging another person's property without the owner's permission.

This means that someone who owns something has the authority to take or not take the proceeds from that ownership. They also have the right to permit, prohibit, or restrain others from benefiting from that ownership. This ownership right must be respected by society.

Giving and Receiving Criticism

Criticism is a tool for reflecting on the origins of consciousness through negation (Wiratno, 2020, 81). Criticism is commonly applied to works of art, especially literature. Paintings, stories, and other works are essential for criticism.

In society, especially in today's era, it turns out there is a right that can make society healthy, namely criticism. (Hamka, 1976, 187).

The narrative analysis demonstrates that public criticism of individuals can be beneficial for both the individual and society. This criticism is divided into two categories: praiseworthy and reprehensible.

- a. What is commendable is criticism that points out errors in a composition, play, or art with the intention of correcting it, and does not intend to humiliate or demean the creator of the composition. The criticism intended here is to give and be given criticism that can build something that improves the quality of the criticized one, not bring down the one being criticized.
- b. What is reprehensible is criticism that is solely intended to destroy, undermine, and offend the honor and feelings of the creator of a piece of writing.

Every citizen or individual may criticize others if there is something that is not appropriate for him/her, provided that it provides comfort and well-being for everyone or at least provides criticism to build a broad understanding for himself/herself and others. For example, criticism regarding the use of the color of the hijab that will be worn by a woman who wears a red shirt and a black skirt, where there are two critics, namely person A, who gives criticism that it is better to wear a red hijab, and person B, who criticizes wearing a black hijab only. The recipient of criticism can choose one of them or choose to use another color of hijab that he/she is more interested in. Because the final decision is still made by the hijab wearer, not all criticism can be accepted, and not all criticism is bad.

Analysis of Students' Obligations to Society from Hamka's Perspective

Respect life

Respecting life means respecting others, not killing them, not taking away their freedom to live as they wish, and not forgetting to remind them of the boundaries they must not violate in life, namely not to violate the rights of others. Respect is an attitude of mutual respect for one another. This means that individuals living in a social environment are given the freedom and authority to make the most of their lives (Juanda, 2019, 47).

Respecting Freedom of Opinion

Respecting others' opinions without restricting them or taking away their freedom of expression fosters a sense of tolerance within society. Tolerance, as a positive attitude, demands only what one deems right and respects the opinions of others (Faridah, 2018, p. 212).

Respecting the opinions of others fosters good thinking within society and broadens understanding through the sharing of experiences and opinions in living together with other people. Respecting opinions has a significant impact on the individual who expresses their opinion. It not only boosts their self-confidence but also allows them to further develop their own abilities. Furthermore, this respect benefits the country or surrounding community, as the more intelligent and creative their citizens are, the more advanced the civilization and knowledge of that country or community will be.

Expanding Understanding

Every free person expresses his feelings to others or to the public (general public), even if the opinion is wrong, as long as it is right in his own opinion and his opinion does not oppress others. Other people or the public may state that his opinion is wrong, or point out where the shortcomings of the opinion that has been expressed lie.

This activity, he said, is an exchange of ideas, and anyone who hears it has the opportunity to weigh in on the opinions expressed. It should be recognized that everyone's environment, education, experience, and knowledge are different, and that different people's perspectives and perspectives on a matter differ. This is natural, as humans possess strengths and weaknesses according to their needs, as ordained by Allah Ta'ala.

Every human being who is part of the society of a country, then he is obliged to pay taxes to that country. Which with the results of the tax will produce many benefits that can be allocated for the welfare of the society itself. The meaning of the tax is formulated that, in addition to being an obligation that must be carried by every citizen, he is also a protector of the welfare of the people. In return, every citizen is equally worthy to feel the results and fruits of their submission to their country. Because every facility that has been provided by the government is the result of the contributions of all the people, which are allocated for the development of the welfare of the people.

This means that every citizen has the right to reap the fruits and enjoy the results of their tax expenditures in the form of property, for example, on a highway built by the government in a certain country, with the success of all management for the road. Then the road is permitted for every citizen to use the road as an alternative to the function of a road. Likewise, in the minds of the people, one's thoughts should not be confined, and there should be no prohibition for anyone to express their opinion. An angry person welcomes a new opinion, proving the weakness that refutes it with unreasonable reasons. However, a person with a broad understanding is someone silent for a moment to maintain a relationship for a while, and when the time is right, only then does he state where the shortcomings in the opinion that has been expressed are to provide understanding in a good way so as not to offend the feelings of the person who expressed the opinion.

Freedom to pursue knowledge

The right to seek knowledge is still meaningfully linked to the right to broaden one's understanding. Seeking knowledge is an obligation for all Muslims, both men and women. Those who study to increase their knowledge and refine their intellect will also elevate their social standing. As the Quran also affirms:

إِفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ ٢ إِفْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝ ٥

Read in the name of your Lord who created (1) He created man from a clot of blood (2) Read and your Lord is the Most Gracious (3) Who teaches man that which he did not know (4) Know that man has indeed transgressed (5)

This verse affirms the right of Muslims to seek knowledge, a right that every individual has to learn, whether in society or in specialized learning settings such as schools. Of the many fields of knowledge, each individual is free to choose and decide which knowledge to pursue based on their interests. No one should prohibit them, as long as the knowledge they seek does not harm others or themselves. They should strive to ensure that their behavior is commensurate with their knowledge.

He should try to write down the important knowledge he has acquired. Because sometimes the knowledge we consider small is very necessary for completing the big things we have to do.(Hamka, 1976, 285).

The narrative analysis directs students who are studying and have acquired the knowledge they have learned to strive to put the knowledge they have acquired into practice so that it can be seen in their daily behavior, and it would be good if they wrote down the knowledge well so that the book becomes a written work that can be useful in the future.

Respecting the position of others

Humans possess the unique gift of reason. They can use their reason to think and choose their own perspectives on life. This, in turn, shapes the principles and perspectives that each person holds within their lives. This act of reasoning is highly encouraged, provided it does not interfere with or suppress the freedom of others. Humans have learned from the government's establishment of access to education (Hamka, 1976, 59).

With this freedom, he certainly has a life view and a way of thinking that he holds firmly from his heart, and society is obliged to respect this individual's stance, as long as the stance does not interfere with the rights of others and does not oppress others or the individual who holds the stance. Because even a different opinion must be respected, especially in this case, namely a stance that arises in a person's heart, where this heart, only the person who has the heart itself knows what is in his heart.

Respect others and respect their property.

A person who respects themselves will be able to respect others, and vice versa. Because oneself is the best benchmark for creating the good that one will bestow upon others. As stated in the following hadith:

Musaddad narrated to us, he said: Yahya narrated to us from Shu'bah from Qatadah from Anas (may Allah be pleased with him) from the Messenger of Allah (peace and blessings of Allah be upon him), and from Husain Al-Mu'allim, he said: Qatadah narrated to us from Anas (may Allah be pleased with him) from the Messenger of Allah (peace and blessings of Allah be upon him) who said: No one's faith is complete until he likes for his Muslim brothers what he likes for himself.

This hadith includes evidence that shows a Muslim's love for another Muslim allows him to do whatever he pleases if it is for his own benefit. This is a branch of faith (Hamka, 1976, 66). Gaining respect from others is a human right that cannot be bought. To protect other people's honor and our own, gossiping, criticizing, slandering, and uttering words that can demean others is strictly prohibited. The purpose of respecting others is to glorify God, because in fact that person has glorified God, thus creating peace, happiness, and shared progress (Panjaitan, 2014, 91-92).

Giving criticism

In society, especially in today's world, there is a fundamental right that contributes to a healthy society: criticism. Therefore, it can be concluded that society has another obligation: to criticize others or individuals, to build the quality of existing understanding within the community, rather than to undermine the self-respect or honor of the person being criticized.

Criticism is commonly used to criticize works of art and especially literature. Paintings, stories, science, Roman, and others. It is very necessary to receive criticism. This criticism is divided into two parts, namely praiseworthy and blameworthy. Praiseworthy criticism is criticism that points out the mistakes of a composition, play, or art with the intention of correcting it, and not intending to humiliate or demean the creator of the work. Despicable criticism is criticism that is solely intended to destroy, undermine, and offend the honor and feelings of the creator. In this case, the goal of criticism is no longer to discriminate (Al-Fayyadl, 2015, 146).

4. CONCLUSION

After researching and analyzing the rights and obligations of a student to society from Hamka's perspective, a common thread was drawn that there are eight rights and eight obligations of a student to society from Hamka's. Furthermore, Hamka is one of Indonesia's scholars and writers. Hamka has a broad and open view. As a scholar, Hamka always aligns the situation and conditions of the times according to Islamic principles. Not only that, as a writer, Hamka took the time to write many teaching sciences based on textbooks and novels that have an Islamic meaning for the benefit of the community. Regarding the issue of students' rights to society, Hamka said that students' rights to society include the right to life, to express opinions, to broaden their understanding, the right to freedom to pursue knowledge, to have their opinions respected, to have their selves and property respected, and the right to give or receive criticism from society. Furthermore, Hamka said that the obligation of students to society is to provide freedom to live, obliged to respect their opinions, obliged to broaden understanding about society, obliged to give freedom to others to seek knowledge, respect their opinions, respect other people and respect their property, obliged to provide criticism to society if necessary and the criticism meant here is criticism that is constructive in nature, not to bring down the character of other people or society.

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