



Characteristics of Da'wah According to Buya Hamka's Perspective in Commentary Book of Al-Azhar

(Study of Interpretation of Tahlili Verses Al-Maidah Verses 67 and 105)

Ardyta Prima Kartika^(✉), Asa Nur Fadhillah, Azmil Iman Hartafan,
and A. N. Andri Nirwana

Department Qur'anic and Tafsir, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia
{g100200016, g100180105, g100200012, andri.nirwana}@ums.ac.id

Abstract. *Tafsir* is expected to be a solution to the problems of human life as the Qur'an was revealed as a mercy to the universe. Among the problems is leadership. Among the *mufassir* in Indonesia who have served in government is Buya Hamka, who not only interpreted verses but also practiced through involvement in government prior to Indonesia's independence as a member of the Indonesian Islamic Union Party. The purpose of this research is to find out Buya Hamka's interpretation of *da'wah*. This research is literary research that aims to collect data and information using various literary literature, such as books, magazines, documents, notes, photographs, manuscripts and historical stories, encyclopedias, biographies, and others, either from primary or secondary data sources. The primary source is the commentary book of al-Azhar by Buya Hamka. Research on the order to preach was carried out on Al-Maidah verses 67 and 105 according to the interpretation of Al-Azhar by Buya HAMKA. Hence, the main question in this study is how the obligation to teach is according to the perspective of Buya HAMKA in his interpretation of Al-Azhar on Al-Maidah verses 67 and 105. This research used a qualitative approach with literature study methods. Data collection was carried out by means of literature studies and observation. The results of this study conclude that; 1) Hamka considered *da'wah* to be obligatory in the sense of teaching the truth; 2) Hamka considered *da'wah* to be obligatory in the sense of *amar ma'ruf nahi munkar* (enjoining right and forbidding wrong); 3) Hamka advised the preachers to be adamant in preaching regardless the circumstances by continuing to hope and believe in God's protection.

Keywords: Da'wah Obligation · Buya HAMKA · al-Maidah Verses 67 and 105

1 Background

Over time, the problems of the *ummah* are increasingly complex and the need for religious references is increasing. There has been enthusiasm to answer this with *da'wah* movement. This step is a good step, but there are often questions about whether the

movement is an obligation for everyone. This law must be examined further from the perspective of the Quran. Broadly speaking, Quran contains *Aqidah* (creed), Worship, *Wa'du* (rewards), *Wa'id* (punishment), Morals, Law, Acts, and Science and Technology, so the Qur'an contains a lot of knowledge and solutions in carrying out orders from Allah [1]. The command to carry out *da'wah* is written in the Qur'an which shall be carried out by every Muslim in this world.

Several verses in the Al-Quran contain *da'wah*, be it principles, meanings, or orders for *da'wah*. One of these verses is Al-Maidah verses 67 and 105.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ
تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصُمُكَ مِنَ النَّاسِ ۗ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Meaning: “O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message. Allah will ‘certainly’ protect you from the people. Indeed, Allah does not guide the people who disbelieve.” (Al-Maidah: 67).

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۗ لَا يَضُرُّكُمْ مَنْ
ضَلَّ إِذَا اهْتَدَيْتُمْ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ
بِمَا كُنتُمْ تَعْمَلُونَ

Meaning: “O believers! You are accountable only for yourselves.1 It will not harm you if someone chooses to deviate—as long as you are ‘rightly’ guided. To Allah you will all return, and He will inform you of what you used to do.” (Al-Maidah: 105).

Understanding the Quran cannot be achieved by reading the verses and their understanding. Reading translations of verses from the Al-Quran is not considered sufficient in an effort to understand the contents of the Shari'a in the Quran. There needs to be an explanation expressed by scholars with recognized expertise. The book containing these explanations is known as the “Book of Interpretation” [2]. One of the commentary books by commentators from Indonesia is the Book of Commentary Al-Azhar by Buya HAMKA.

Buya HAMKA is an Indonesian National figure known for his diverse expertise in various fields. HAMKA is a scientist, politician, writer, journalist, educator, and writer. Apart from that, HAMKA is referred to as one of the expert scholars in various religious sciences. Buya HAMKA was very adamant about spreading and maintaining Islamic teachings in various groups of society, from boarding school students to government officials.

HAMKA's struggle did not go as easy as expected. Buya HAMKA was once banned for slander on accusations of treason which promised him imprisonment by the local government. This did not scare or discourage him from defending Islamic teachings. It was proven that when he served as the first Chairman of the Indonesian Ulema Council, Buya HAMKA did not issue a fatwa according to the wishes of the authorities. The fatwas issued still maintained the principles of *da'wah* which were exercised firmly.

One of Buya HAMKA's works in the field of interpretation is the commentary book of Al-Azhar. Al-Azhar was first published in 1967 which explains the background of Buya

HAMKA's life undecorated. Buya HAMKA explains the social and political character of the people at that time. Al-Azhar is the biggest achievement and contribution by Buya HAMKA in building ideas and elevating scientific traditions that created important history in writing interpretations in this country.

Buya HAMKA's *da'wah* activities, which are considered resilient, are a good foundation if you want to make HAMKA a reference. For this reason, this study considers Buya HAMKA's perspective in evaluating the obligation of *da'wah*. Thus, that the main question arises in this study is: What is the obligation to preach according to Buya HAMKA in his interpretation of Al-Azhar in Al-Maidah verses 67 and 105?

2 Theoretical Foundation

Etymologically, *da'wah* comes from Arabic, namely *da'a*, *yad'u*, and *da'wan*, which are interpreted as inviting or calling, summoning, persuading, applying, and requesting. This term often has the same meaning as the terms *tabligh*, *amr ma'ruf nahi munkar*, *mau'idzhoh hasanah*, *tabsyir*, *tarbiyah*, *ta'lim*, and *khotbah*. According to Nikmatius, *da'wah* is communication itself, but not every communication is *da'wah*. There are several elements contained therein. *Da'wah* contains elements of communication in the process of conveying Islamic teachings to *mad'u*. Meanwhile, the communication process does not always incorporate elements of Islamic religious teachings. *Da'wah* is the work of delivering the message of Islam to people. From operational perspective, *da'wah* is inviting or encouraging people to a definitive goal whose formulation can be taken from the Quran hadith or formulated by the *da'i* according to the scope of his *da'wah*.

Da'wah is shown to human beings, while they are not merely ears and eyes but creatures with souls, reasons, and feelings; can accept and deny what they perceive in the *da'wah*. *Da'wah* has several objectives. First, there is a process of changing the object of *da'wah* both in terms of behavior and man's life. Second, *da'wah* aims for a better direction, for Muslims with the teachings of *amar ma'ruf nahi munkar*. Third, *da'wah* is a means to convey goodness to Muslims and as a means of studying.

In *da'wah*, it is necessary to plan a good path for the *da'i* to carry it out and to understand the condition of *mad'u*. As for what is referred to by *da'wah* planning is the initial activity of determining the actions or steps of *da'wah* that should be performed to achieve the objectives that have been implemented. Planning is always future-oriented, dynamic, and flexible. Dynamic is making sustainable plans to grow the *da'wah* activities in the future.

The *da'wah* method used by Buya Hamka is as follows:

a. *Bil Al-Hikmah*

According to Shaykh Nawawi Al-Bantani, in Al-Munir's Tafsir that Al-Hikmah is Al-Hujjah Al-Qath'iyyah Al-Mufidah li Al-Yaqiniyyah (Wisdom is the arguments which are *qath'i* and are beneficial to the belief principles). Wisdom is a method of communication approach that is carried out on persuasive steps. Since *da'wah* is human-oriented, the logical consequence is recognition and respect for democratic rights, so the main function of *da'wah* (informative) is as stipulated in the Qur'an, which is *Mau'izhah Hasanah*.

Mau'izhah Hasanah or good advice, the intention is to advise others in a good way, namely instructions to goodness in polite language, acceptable, reminiscent of the heart, touching feelings, straight in mind, avoiding harsh attitudes and not looking for or call out the error of the listeners. Examples are sexual violence and sexual harassment that occur. The factors that cause sexual violence are pornography, the low morality and mentality of the perpetrators, economic factors, and limited personal space, hence we can take lessons from the crime of sexual violence; be careful and avoid negative things.

b. *Mujalah*

Mujilah is the last method used for preaching, whereas the last two methods are used for those who are at a fairly advanced and critical level of thinking, such as experts who already have the religion of the previous envoys. Therefore, the Qur'an has given special attention to the people of the book, namely prohibiting arguing with them except in a good manner.

The types of *da'wah* by Buya Hamka are as follows:

a. *Da'wah bi Al-Lisan*

Da'wah bi al-lisan, namely oral preaching, is carried out, among others, with lectures, sermons, discussions, and advice. This method is frequently used by preachers, both lectures at *majlis taklim* (congregation), Friday sermons at mosques, or lectures at recitations. Number-wise, perhaps preaching through speech (lectures and others) has been carried out quite a lot by preachers amid society.

b. *Da'wah bi Al-Hal*

Da'wah bi al-hal is preaching with real actions which include exemplary. For instance, through charitable actions, and field works, the results of which can be witnessed concretely by the community as objects of *da'wah*.

c. *Da'wah bi Al-Qalam*

Da'wah bi al-qalam, namely preaching through writing, is carried out by writing skills in newspapers, magazines, books, and the internet. This type may outreach *da'wah* wider than through oral media. Besides, the method does not require special time for its activities. Regardless space and time, *mad'u* or *da'wah* objects can enjoy this *da'wah bi al-qalam*.

3 Research Method

In order to be able to compile journals adequately, a research method is treated that is appropriate to the problem. This research is descriptive. The purpose of this qualitative descriptive research was to describe what is currently happening. In qualitative descriptive research, there is an attempt to describe, analyze, record, and clarify the current conditions. Literature study is research that uses a literature review and theoretical concepts [3]. The results of the reference review are then extracted and the results of the reference study are reduced.

The object of this research is the bibliography or references in several journal articles. The data collection method is a qualitative method. The data collection steps were obtained from journals, articles, and books related to the discussion of the concept of *da'wah* based on Al Azhar commentary book.

4 Discussion

4.1 Interpretation Method of the Commentary Book of Al-Azhar

According to his Interpretation Source, Buya HAMKA applies the method of interpretation *bi al-Iqtirân* because his interpretation does not only use the Qur'an, hadith, the opinions of friends and *tabi'in*, as well as narrations from the commentaries of *al-mu'tabarrah*, but also provides a scientific explanation (ra'yu) especially those related to the problem of *qauniyah* verses. Buya HAMKA has never been separated from the use of the interpretation *bi al-ma'tsûr* method, but he also uses the interpretation *bi al-ra'y* method, both of which are associated with various general approaches, such as language, history, and socio-cultural interactions in society. He even includes elements of the geographical condition of a region, as well as elements of certain community stories to support the purpose of his interpretation study. In the introduction to al-Azhar, Buya discusses the power and influence of the works of commentary he refers to, such as *Tafsîr al-Râzî*, *al-Kasysyâf by al-Zamakhsyâri*, *Rûh al-Ma'ânî by al-Alûsi*, *al-Jâmi' li Ahkâm al-Qur'ân by al-Qurthûbî*, *Tafsîr al-Marâghî*, *al-Qâsimî*, *al-Khâzin*, *al-Thabarî*, and *al-Manâr*: HAMKA maintains the best possible relationship between *naql* and *aql*. Between *riwâyah* and *dirâyah*. He does not only quote or move the opinions of previous people but also uses his own views and experiences." [4].

According to the Composition of Interpretation, HAMKA uses the *tahlîlî* method because it starts from al-Fâtihah to al-Nâs. This method is widely used in other commentary books by using the *mushafi tartib* systematics. Tafsir Al-Azhar is unique despite the method used more or less resembles other commentary books, namely its emphasis on the operationalization of the teachings of the Al-Quran in the life of a Muslim in his daily life [5].

According to the Method of Explanation, HAMKA uses the *muqarîn* method, namely interpretation in the form of interpretation of a group of verses that discuss a problem by comparing verses with verses or verses with hadiths, and by highlighting certain differences between objects by referring interpretations from scholars of different interpretation. HAMKA also uses a special method that is characteristic of the Al-Azhar commentary. He presents the text of the verses of the Quran with their meanings, describes and explains religious terms that make up certain parts of the text, and adds additional supporting material to help readers better understand the meaning and content of the verses in question.

According to the Breadth of Explanation, HAMKA uses the *tafshîlî* method, namely interpretation in which the interpretation of the Qur'an is based on verse-by-verse sequences, with a detailed but clear description and it uses simple language so it can be read by ordinary people and intellectuals [6]. HAMKA also shows the breadth of his knowledge of religious knowledge, historical knowledge, and non-religious knowledge which is fully armed with objectivity and information [5].

4.2 Definition of Da'wah

Moh. Ali Aziz explains that the word *da'wah* (plural *da'awat*) is a noun derived from the verb (fi'il) *da'a* which linguistically translates as 'calling, invitation, call'. Prophet

Muhammad PBUH is mercy for mankind to believe in Islamic teachings and embody the teachings he believes in all aspects of his life. That is, *da'wah* can refer to the activities of broadcasting the Islamic religion (*tabligh*), the application/practice of Islamic teachings (*tatbiq*), and their management (*tandhim*). The next expansion of the meaning of *da'wah* is an activity oriented towards the development of Muslim society, among others in the form of increasing the social, political, and economic welfare of Muslims.

Based on the language perspective, which is referred to from the Arabic-Indonesian dictionary, Yunus (1989) defines the word *da'wah* as taken from the Arabic "الدعوة" which means to call, invite, ask for help, ask, beg, name, order to come, push, cause, bring, praying, weeping, lamenting.

The term *da'wah* which is taken from Arabic has developed from the origin of the word دعوة which in Indonesian means an invitation. This word can be interpreted even more complexly, namely an appeal or a call. The conclusion is that every human activity that aims to invite, summon or summon other humans to do good, carry out good, and prevent evil, is called *da'wah* [7].

Da'wah can be interpreted as an ongoing effort to provide changes to humans which include thoughts, feelings, and behavior that will lead them in the way of Allah until they are finally able to form an Islamic society [8].

Buya Hamka explains that *da'wah* is a noun (*masdar*) that comes from the words *daa* and *yadu*, which denotes appeal, seduction, invitation, call, appeal, hope, and other sentences that have similar meanings. *Da'wah* can be categorized into three meanings, namely:

1. *Da'wah* which means calling, namely preaching that comes from Allah and the Messenger to humans. The meaning of this *da'wah* is contained in Anfaal verse 24: Meaning: "O believers! Respond to Allah and His Messenger when he calls you to that which gives you life. And know that Allah stands between a person and their heart, and that to Him you will all be gathered."

2. *Da'wah* means "hope," namely preaching that comes from servants to Allah. This *da'wah* is also called prayer. The meaning of this *da'wah* is contained in al-Baqarah verse 186: Meaning: "When My servants ask you 'O Prophet' about Me: I am truly near. I respond to one's prayer when they call upon Me. So let them respond 'with obedience' to Me and believe in Me, perhaps they will be guided 'to the Right Way.'"

3. *Da'wah* means "calling or invitation," namely *da'wah* originating from humans towards fellow human beings. The definition of *da'wah* is contained in Surah Ali Imran verse 110: Meaning: "You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah. Had the People of the Book believed, it would have been better for them. Some of them are faithful, but most are rebellious."

In terminology, *da'wah* means holding an invitation or appeal to humans to do good; to order to do *ma'ruf*, namely to order the believers to do proper, and polite deeds and forbid them from doing evil, namely actions that are despised by Allah. In the language of *da'wah*, it is called *tabligh* which can be interpreted as delivering callings. According to Buya Hamka, the words *da'wah* and *tabligh* have similar meanings. However, the word *da'wah* has a more general and broader meaning than the word *tabligh*.

Even though there are differences in describing the meaning of da'wah, when the various opinions of various figures are compared to one another, it can be concluded as follows:

1. Da'wah makes the Muslim personality so that one can carry out Islamic teachings as a religion of rahmatan lil alamin (mercy for the universe) which should be conveyed to all human beings. Da'wah activities incorporate preachers, maddah (material), thooriqoh (method), washilah (media), and mad'u to achieve the maqashid (goal) of da'wah itself, namely to achieve happiness both in this world and in the hereafter.

2. Dakwah itself can be defined as a more complex process of deepening, changing, moving, and interpreting Islamic teachings in People's lives.

3. Da'wah itself can be understood as a call from Allah and Rasulullah PBUH to mankind to accept Islamic religion so that they can apply it in carrying out their lives [9]. The application of da'wah is the success of the da'wah activity itself, as a result, humanity is on the right path.

Abdul Choliq argues that preaching is an obligation for Muslims who are guided by the commands of Allah SWT and the sunnah of Rasulullah SAW [10].

Scholars agree that the law of carrying out da'wah is mandatory, however, there is debate among scholars about the law on the obligation of preaching, whether da'wah is obligatory for groups or individuals only. Differences of opinion regarding the obligation of preaching are caused by various understandings of scholars in understanding a proposition, that the ability of Muslims to carry out *da'wah* also varies [11].

4.3 Purpose of Da'wah

Buya Hamka explains that *da'wah* aims to make people aware of the true meaning of life, namely in the context of worshiping Allah. In addition, *da'wah* also aims to bring the world from darkness to brightness. In this case, Buya Hamka refers to Surah Ibrahim verse 1 which means: "Alif-Lām-Ra. 'This is' a Book which We have revealed to you 'O Prophet' so that you may lead people out of darkness and into light, by the Will of their Lord, to the Path of the Almighty, the Praiseworthy."

4.4 The Essence of Commentary of Al-Azhar of Al-Maidah Verses 67 and 105

HAMKA interprets the Al-Maidah verse 67 by narrating the story of the Prophet's da'wah journey which was ordered directly by Allah. The story of the Prophet's da'wah always collided with obstacles from people who detested the Prophet. HAMKA tells the story of the Prophet's struggle to show that the truth must be upheld. The story is complemented by an explanation that Allah always protects the Prophet in preaching. The protection for the Prophet to complete the da'wah always sheltered the Prophet wherever he went. Likewise, *da'wah* and the truth conveyed and spread must be protected by Allah as He protected the Messenger during the journey. In addition, to direct protection from Allah, the companions of the Prophet also faithfully protected and supported the Prophet. The companions accompanied the Prophet and participated in his struggle to spread the truth. Muslims also need to follow in the footsteps of their companions by supporting and protecting the struggle.

HAMKA recounts that the struggle will surely be hindered by the enemy. Even so, Allah has promised that the truth will always be under His protection. Muslims should not question Allah's protection of the truth. HAMKA closes the interpretation of verse 67 with a recommendation to continue spreading the truth. There should be no fear and trepidation in preaching. As shown by the Prophet, the truth must be conveyed completely and cannot be covered in half. In interpreting verse 105, HAMKA once again recommends continuing to preach in *amar ma'ruf nahi mungkar*. This da'wah must be carried out when the condition of Muslims is being united and in groups. If the Muslims are under siege and the da'wah efforts will put the people in danger, it is better to protect themselves first. The said protection is learning the religious study, seeking knowledge, ask guidance to those knowledgeable to understand Allah's commands and His Prophet to avoid forbidden deeds.

Self-protection is also interpreted as increasing faith, strengthening mentally, and preparing oneself. Self-preparation is an effort so that Muslims can reflect in advance, whether they can instruct themselves to do good and prevent themselves from evil. Preparing oneself can strengthen the soul so that one will not be wavered by disruptions from heretical people against the truth. *Da'wah* of *amar ma'ruf nahi mungkar* must not be stopped. Though the Ummah is under pressure and threatened, *amar ma'ruf nahi mungkar* must still be carried out according to the level of one's capabilities. The most important *amar ma'ruf nahi mungkar* is written. If it cannot be done because it is in danger, then it is using verbal. If one is unable to do it verbally, then use the heart. One should pray to Allah so that the listeners can get guidance and receive the truth [12].

4.5 Characteristics of Da'wah According to the Perspective of Buya HAMKA in His Commentary Book of Al-Azhar of Al-Maidah Verses 67 and 105

In the sense of da'wah as truth, da'wah must be conveyed or interpreted as an obligation. This was seen by HAMKA as a continuation of the Prophet's duties. The Messenger of Allah was ordered by Allah to preach, so his followers must follow in the footsteps of the Prophet by continuing the Prophet. The da'wah struggle will be protected by Allah as Allah has protected the Messenger of Allah. So, Muslims should be rest assured of Allah's protection when preaching and conveying the truth. Muslims should also unite and follow in the footsteps of the companions of the Prophet Muhammad by helping, supporting, and protecting preachers who are telling the truth. Following the companions of the Prophet is certainly a kindness. Remembering that the companions of the Messenger of Allah are the noblest group on this earth after the Prophets and messengers. Pursuing the reward and the nobility of the companion is a glory that will be rewarded by Allah. *Da'wah* as *amar ma'ruf nahi mungkar* is also interpreted by HAMKA as an obligation. The da'wah must be continued and must not be stopped for any reason or reason. Even though Muslims are in a state of threat, *amar ma'ruf nahi mungkar* must be upheld according to their abilities. *Amar ma'ruf nahi mungkar* for Muslims who are safe and in groups is mandatory to be enforced through direct action. For Muslims who are being controlled or in the shadow of a ruler, *amar ma'ruf nahi mungkar* is carried out verbally or in writing. For Muslims who are in danger and are wronged, then *amar ma'ruf nahi mungkar* is carried out by being patient and praying

to Allah so that the enemy will be given guidance by Allah. Hence, *amar ma'ruf nahi mungkar* never stops despite of circumstances they are in.

With conditions that threaten Muslims, self-protection must take precedence. This self-protection is to defend Muslims by developing strategies and other preparations to be free from such situations. Self-protection also does not make the preacher stay away from bad deeds. One should never make an excuse in the event of bad deeds and Muslims are only protecting themselves. Self-protection in question is increasing knowledge about religion, learning and studying, and asking those who are intelligent about the commands of Allah and His Messenger. Self-preparation should be carried out, hence da'wah does not deviate from the teachings of Allah and His Messenger. This self-preparation also aims to strengthen oneself in faith and knowledge. These provisions can later become a shield against attacks by misguided people who wish to see the light disappear. That is, distractions and obstacles from the enemy will not make the preacher waver and back off from his preaching. Buya HAMKA's opinion corresponds with the opinions of other interpretations of scholars who state that the law of preaching is obligatory. They are guided by the letter of Ali Imran verse 104.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ

Meaning: "Let there be a group among you who call 'others' to goodness, encourage what is good, and forbid what is evil—it is they who will be successful."

This verse is one of the arguments for fostering the law of *da'wah*, especially good and bad deeds. This verse is one of the many verses regarding the obligation of *da'wah*. However, the verse raises debate about the mandatory *da'wah* against individuals or a group within the ummah [13].

5 Conclusion

Da'wah is the biggest part of Buya Hamka's activities. He performed this because he perceived da'wah as an important part of a Muslim's life despite many Muslims thinking that they are not knowledgeable to convey the truth. *Da'wah* can be done both written and spoken. Subsequently, the weakest faith is to preach through the heart. In general, Buya Hamka's preaching was aimed at all Muslim communities in Indonesia, but he also devoted his preaching to those in power. Even though he was known as a *da'i* who held official state positions, namely General Chair of the MUI, this did not waver the principles of da'wah he adhered to. He still adhered to the guidance of da'wah as exemplified by the Prophet Muhammad. For this reason, according to Buya Hamka, discussing da'wah is deemed relevant to be used as a reference for da'i for the current conditions.

References

1. H. Suma, Muhammad Amin, *Ulumul Qur'an / H. Muhammad Amin Suma*. 2013.

2. Z. Zulkarnaini, "Urgensi Tafsir Al-Qur'an dan Syarah Hadis bagi Juru Dakwah," *AL MUNIR J. Komun. dan Penyiaran Islam*, vol. 9, no. 2, pp. 81–89, 2019, doi: <https://doi.org/10.15548/amj-kpi.v0i0.11>.
3. E. Sumadi, "Dakwah dan Media Sosial: Menebar kebaikan tanpa diskrimasi," *J. Komun. Penyiaran Islam*, vol. 4, no. 1, pp. 173–190, 2016, [Online]. Available: <http://journal.stainkudus.ac.id/index.php/komunikasi/article/viewFile/2912/2083>
4. A. Muzani, "Dakwah Transformatif Pesantren Agroekologis Biharul Ulum Dalam Upaya Pemulihan Krisis Sosial Ekologis Di Kawasan Halimun Utara Bogor," *Repository.Uinjkt.Ac.Id*, 2018, [Online]. Available: <http://repository.uinjkt.ac.id/dspace/handle/123456789/40758>
5. H. Hidayati, "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka," *el-'Umdah*, vol. 1, no. 1, pp. 25–42, 2018, doi: <https://doi.org/10.20414/el-umdah.v1i1.407>.
6. A. Alfiah, "Metode Penafsiran Buya Hamka Dalam Tafsir Al-Azhar," *J. Ilm. Ilmu Ushuluddin*, vol. 15, no. 1, p. 25, 2017, doi: <https://doi.org/10.18592/jiui.v15i1.1063>.
7. A. R. Usman, "Metode dakwah kontemporer," *J. Al Bayan*, vol. 19, no. 28, pp. 109–118, 2013, [Online]. Available: <https://jurnal.ar-raniry.ac.id/index.php/bayan/article/viewFile/109/98>
8. R. Fitria and R. Aditia, "Prospek dan Tantangan Dakwah Bil Qalam sebagai Metode Komunikasi Dakwah," *J. Ilm. Syi'ar*, vol. 19, no. 2, p. 224, 2019, doi: <https://doi.org/10.29300/syr.v19i2.2551>.
9. N. Alimuddin, "Konsep Dakwah Dalam Islam," *Hunafa*, vol. 4, no. 1, pp. 73–78, 2007.
10. M. Syaefuddin, "Gerakan Dakwah Cinta Tanah Air Indonesia (Strategi dan Metode Dakwah KH. Habib Luthfi Pekalongan)," *J. Ilmu Dakwah*, vol. 37, no. 2, pp. 215–246, 2018, [Online]. Available: <https://www.journal.walisongo.ac.id/index.php/dakwah/article/download/2706/1709>
11. Raihan, "Dakwah Menurut Perspektif Buya Hamka," *Al-Idarah Manaj. dan Adm. Islam*, vol. 3, no. 1, pp. 95–108, 2019, [Online]. Available: <https://jurnal.ar-raniry.ac.id/index.php/alidarrah/article/view/4803>
12. M. Nofrianti and K. L. Muslim, "Jurnal Fuaduna: Jurnal Kajian Keagamaan dan Kemasyarakatan," *J. Fuaduna J. Kaji. Keagamaan dan Kemasyarakatan*, vol. 5, no. 1, pp. 35–44, 2021, [Online]. Available: <https://ejournal.iainbukittinggi.ac.id/index.php/fuaduna/article/view/4260/pdf>
13. R. Maulan and M. Choirin, "Hukum Dakwah dalam Surat Ali Imran : 104 Perpektif Mufassir Klasik dan Modern," *Diya' Al-Afkar*, vol. 9, no. 2, pp. 347–366, 2021, [Online]. Available: https://www.syekhnujrati.ac.id/jurnal/index.php/diya/article/view/8950/pdf_27
14. Alviyah, Avif, 2016. Metode Penafsiran Buya HAMKA dalam Tafsir Al-Azhar, *Ilmu Ushuluddin*, vol. 15 no.1.
15. Arifin, Anwar. 2011. *Dakwah Kontemporer Sebuah Studi Komunikasi*. Yogyakarta: Graha Ilmu.
16. Choliq, Abdul. 2011. *Dakwah dan Akhlak Bangsa*. Semarang: Rafi Sarana Perkasa.
17. HAMKA, 2018. *Tafsir Al Azhar*. Jilid 3. Singapura 23TXC Pustaka Nasional PTE, 1990.
18. Hidayati, Husnul. 2018. *Metodologi Tafsir Kontekstual Al-Azhar Karya Buya HAMKA, el-Umdah: Jurnal Ilmu al-Quran dan Tafsir*, vol. 1 no. 1
19. Ilahi, Wahyu. *Komunikasi Dakwah*. Bandung: Remaja Rosdakarya, 2003.
20. Mardelis. *Metode Penelitian Suatu Pendekatan Proposal*". Jakarta: Bumi Aksara, 2004.
21. Maulan, Rikza dan Choirin, Muhammad. 2021. *Hukum Dakwah dalam Surat Ali Imran: 104 Perspektif Mufassir Klasik dan Modern, Diya Al-Afkar: Jurnal Studi Al-Quran dan Al-Hadis*, Vol. 9 no. 2
22. Muzani, Ahmad. (2020). *Pemikiran Dakwah HAMKA dalam Buku Prinsip dan Kebijaksanaan Dakwah Islam (Perspektif Pengembangan Masyarakat Islam)*. Skripsi. Fakultas Dakwah dan Komunikasi, Universitas Islam Negeri Walisongo, Semarang.

23. Pimay, Awaludin. 2006. *Metodologi Dakwah*. Semarang: Rasail.
24. Raihan (2019). Dakwah Menurut Perspektif Buya HAMKA, *Al-Idarah: Jurnal Manajemen dan Administrasi Islam*, 3(1), 57–72.
25. Saputra, Wahidin. 2011. *Pengantar Ilmu Dakwah*. Jakarta: Rajagrafindo Persaada
26. Zulkarnaini, 2018. Urgensi Tafsir Al-Quran dan Syarah Hadis bagi Juru Dakwah, *Al-Munir: Jurnal Komunikasi dan Penyiaran Islam*, vol. 9 no. 2.
27. “Hikmah-43 Nilai Dakwah Menurut Buya Hamka”. 22 Sptember 2016. <https://islamindonesia.id>, diakses pada 29 mei 2019.
28. Hamka. Prinsip dan Kebijaksanaan Dakwah Islam. (Jakarta: Gema Insani, 2018).
29. Al Faruq, I., & Suharjianto, S. (2019). Kepemimpinan Non-Muslim Dalam Tafsir Al Azhar Karya Buya Hamka. *Suhuf*, 31(1), 72-85.
30. Gunawan, H., Hidayat, S., & Shobron, S. (2015). *Toleransi Beragama Menurut 2QPandangan Hamka Dan Nurcholish Madjid* (Doctoral dissertation, Universitas Muhammadiyah Surakarta).
31. ASTUTI, A., Hamsin, M. K., & Nirwana, A. (2021). *KETENTUAN HUKUM ISLAM YANG TERMAKTUB DALAM AL QUR'AN DAN HADIS UNTUK MELINDUNGI ANAK DARI KEKERASAN SEKSUAL* (Doctoral dissertation, Universitas Muhammadiyah Surakarta).
32. Ariyanto, M. D. (2020). AL-QURAN DAN HADIS SEBAGAI SUMBER PSIKOLOGI. *Suhuf*, 32(1), 91-99.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

