



ANALYSIS AND RELEVANCE OF HAMKA'S PRAISE THOUGHT IN THE POST-MODERN AGE

Rahmat Hidayat¹, MA Achlami HS², Hasan Mukmin³, Rosidi⁴, Rini Setiawati⁵

an Nur Islamic University Lampung, Lampung, Indonesia¹

Raden Intan State Islamic University Lampung, Lampung Indonesia^{2,3,4,5}

Email: hidayatrahmat677@gmail.com, elangachlami@yahoo.co.id,

hasanmukmin@radenintan.ac.id, rosidi@radenintan.ac.id,

rinisetiawati@radenintan.ac.id

Abstract:

Delivering da'wah in this post-modern era cannot be separated without leaving the teachings of Islamic law. Hamka is of the opinion that da'wah is a means to make Muslim individuals understand good things and bad things. Hamka offers the concept of da'wah that can be said comprehensive. Hamka's thinking is contextual in nature which can be a guide for preachers at that time, the present, and the future. Hamka places da'wah as a very important matter in Islam. The purpose of this study is to analyze and find out the relevance of Hamka's da'wah thoughts in the post-modern era modern. In conducting this research, the authors used library research, namely research that utilizes or uses library resources to obtain research data. Da'wah in Hamka's thinking is a means of humans and Allah Swt in the form of invitations between humans to do good. Da'wah in Hamka's thinking cannot be separated from the concept of developing Islamic society both in the realm of objectives which both make mad'u or society empowered economically ideology so that it can make society better than before, in the realm of principles of community development with da'wah which in its implementation there is no element of coercion based on the needs and potential of each, and in its implementation which is followed by all groups. To deal with problems in modern times that can resulting in moral and ethical deviations, Muslims are required to stick to the teachings of their religion which are based on it Al Quran and Sunnah. Basically, Islam does not conflict with modern life, as long as modernity does not conflict with the values of Islamic teachings.

Keywords: Da'wah Thought; Hamka; Post-Modern Age.

INTRODUCTION

Changes in the times that are getting more and more advanced are certainly different from the conditions of the times in the past. Children and youth in the current generation can be said to be almost all studying at school (Utama et al., 2022). However, the current state of schools is

mostly only dominant in science and cognitive development that is oriented to worldly problems. Though there are lessons on religion, but it is still not sufficient compared to subjects other than religion which are more dominant, besides that religious subjects also cannot be made the main subject. Even in religious schools (madrasahs), students study two sciences, namely religious knowledge and world science. From here, each individual should play himself as a da'i who practices amar ma'ruf and nahi munkar. Because, the teaching of noble morals must be done as early as possible.

The understanding of da'wah (religious insight) needs to be clarified and paid attention to, especially for ordinary people who have the desire to enter the realm of da'wah. Narrow understanding of the community in understanding da'wah can cause the conditions mentioned earlier. Even though in the future da'wah is increasingly in demand, on the other hand the disobedience in the midst of society is also increasing. Many Muslims are not guided by Islamic teachings, so that many households are often found to be fragile, children and adolescents fall into negative matters, have free sex, fight, consume drugs, and there are also state leaders who are not trustworthy, commit corruption, extortion, etc.

The various kinds of complexity above can result in society being left behind in the realm of quality of human life, both physically, mentally, economically, and socio-culturally. So, in the concept of community development, empowerment efforts to improve the quality of human life are very important. The essence of community development itself is to encourage people to be independent in improving their own lives. The term independent implies that people can understand, be motivated, have opportunities, have integrity, dare to make decisions, dare to take risks.

This is where da'wah as the role of religion needs to be carried out wisely and effectively. The task of preachers in the midst of post-modern life is needed to guide people who live without religious guidelines. The meaning of life in society will be realized if humanity is able to make itself not only as an individual figure, but also as someone who has a social soul. This can be realized by managing the heart that has been influenced by post-modern life, which emphasizes a narrow and partial perspective. Therefore, da'wah activities must be able to restore the noble teachings of Islam in the midst of post-modernization (Sugianto & Hidayat, 2021). It remains only how the da'i conveys the teachings of Islam through da'wah activities that are very relevant to the lives of people who are in the post-modern era.

Of the many scholars who contributed in the field da'wah, Haji Abdul Malik Karim Amrullah or better known by the people of Indonesia as Hamka, is a scholar who has high integrity in the field of morals and science. The mention of the name Hamka was better known by the wider community for the first time when Abdul Malik Karim Amrullah (the initial mention of his name) left for Hajj in 1972, it was at that time that he was known by the name Haji Abdul Malik Amrullah by the Indonesian people, which was shortened to Hamka. At that time, Hamka also led the Society Guidelines magazine.

In Hamka's thinking, which suggests preaching, da'wah activities should be based on *amar ma'ruf nahi munkar* according to religious requirements. Because, according to Hamka, the cause of the success of da'wah is that there are still people who are aware of the demands of the Islamic religion, and the cause of the destruction of society is the negligence of Muslims in giving da'wa (Sugianto, Umi Aisyah, Esen Pramudya Utama, 2021). The destruction of society is also caused by the nature of Muslims who don't care, feel stupid, and don't want to speak up see the evil that exists. In the Islamic religion, people who remain silent and do not dare to speak out against evil matters are among the weakest of faith.

Hamka (2018) states that changing by hand is the government's job, such as enforcing the law on stealing or adultery. However, if the power is not in the hands of humans, humans may prevent it with the tongue. There are various ways to do prevention evil with the tongue including sermons or lectures, discussions, seminars, writing, utilizing the mass media with the aim of changing mad'u hearts.

Hamka, (2015) also argued, that nowadays there are prominent people in Jakarta who think that one's character and morals in the post-modern era need to be reviewed and not be influenced by religion, these prominent people think that as young people who are in an independent country need to adjust themselves to see the developed West. The thinking of these prominent people is certainly wrong. According to Hamka, if humans adhere to all of these values, then men and women will be more free to associate, even without being married.

Hamka (2018b) also stated that the problem that is often found in this post-modern era is that many people do not study Islam deeply, and think that Islamic teachings are no longer relevant to the current era that is so fast. Modernization often causes social inequalities which are exacerbated by increasing corruption, collusion and manipulation among humans. Whereas in Islam, the Prophet Muhammad has set an example for mankind in the form of commendable morals such as creating brotherhood, upholding justice, honesty, and eradicating corruption from its roots. However, values taught by Rasulullah Saw is getting neglected. Muslims should pay attention to and reflect on what the actual relevance of this problem is to the current moral condition of society (Rahmat Hidayat, 2019).

Therefore, so that mankind can carry out Islamic law and avoid all actions prohibited by Islamic teachings, such as polytheism, immorality, or other deviations in this post-modern era, the existence of da'wah is urgently needed by Ilyas (2011). This is as stated by Allah in the Qur'an Surah Ali Imran (104):

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

And let there be among you a group of people who call to virtue, enjoin (doing) what is good and forbid what is bad. And those are the lucky ones (Q.S. Ali-Imran: 104)

Delivering da'wah in this post-modern era cannot be separated without leaving the teachings of Islamic law. Hamka is of the opinion that da'wah is a means to make Muslim individuals understand good things and bad things. It can be said that Hamka is a multi-role scholar, apart from being a proficient figure in the field of literature, he is also a scholar who has a thinking soul (Syamsudin, 2016). One of the goals of da'wah itself is that Muslims not only receive da'wah messages, but Muslims are also encouraged to be able to avoid the prohibition of Allah Swt and upholding things that are ma'ruf, in order to awaken people to live the life ordered by Allah Swt. Hamka as a writer, not a few of his thoughts were used to answer problems or problems that existed at that time. Not infrequently also the fruit of his thoughts to answer specific problems in moments certain. As a result, Hamka's thoughts were able to leave such a phenomenal mark that they could be used as reference material and benchmarks for future and future generations (Raihan, 2019).

Through one of his books entitled Principles and Wisdom of Islamic Da'wah, Hamka discusses the issue of da'wah from various angles, starting from an explanation of the da'wah itself, the purpose of da'wah, the method of preaching taught by the Prophet Muhammad, as well as the methods of preaching taught by the Prophet Muhammad. In fact, Hamka (2018b) said, to carry out Islamic da'wah activities, the Koran is the main foundation for a preacher. The content of the contents of the Qur'an does not solely discuss legal issues, but also discusses various disciplines, such as humanity, nature, discusses social issues, and contemplates the existence of an almighty substance with allawardHis. The Qur'an contains guidance, direction, and preaching that leads to faith (Hamka, 2018).

Hamka offers the concept of da'wah that can be said comprehensive. Hamka's thoughts are contextual which can be a guide for preachers at that time, now, and in the future. Hamka places da'wah as a very important matter in Islam. According to Hamka, da'wah cannot be equated with lectures or sermons. Preaching is an achievement effort reconstruction and the design of a society that conforms to Islamic social ideals. Da'wah also aims to require Muslims to be guided by the Koran because Islamic teachings are comprehensive must be disseminated to Muslims. Thus, da'wah has a very broad scope, which is as wide as the field of human activity and amar ma'ruf nahi munkar is the core activity of da'wah (Rasyid, 2011).

Da'wah Concept Theory

In the Qur'an, invitation and appeal as the basic meaning of the word da'wah, has two meanings, both positive and negative. The definition of da'wah which means invitation and appeal to positive things can be found in the verses of the Koran as follows :

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

O people who believe! Fulfill the call of Allah and the Messenger, when he call out to that which gives life to you, and know that indeed Allah divides between man and his heart and verily to Him you will be gathered.... (Q.S. Al-Anfal: 24).

From looking at the verse above, it can be understood that the word da'wah can be interpreted to show a positive (good) meaning. Thus, Allah Swt invites people who receive da'wah to enter into heaven, namely holding fast and following the Shari'a of His religion. On the other hand, Al Quran also interprets the word da'wah with a bad (negative) meaning. As Allah says in the Quran.

Shihab (2014) expressed the meaning of dakwah itself, namely "a call or invitation to conversion or effort change situation for the better and perfect for individuals and society. Da'wah activities are not only to increase religion and change people's outlook on life, but da'wah activities cover a wider range of goals. Therefore, the matter of da'wah becomes an important matter for realizing the order of an Islamic society.

Preaching is an activity to call to goodness, inviting to the Qur'an and Hadith brought by the Messenger of God to invite man to the ways and commands of Allah Swt for the good of the world and the good in the hereafter. Da'wah activities are a process of inviting people to the religion of Islam which is done verbally (*da'wah bi al-lisan*) writing (*da'wah bi al-qalam*), along done by action (*preaching bi ahsan al-amal*) (Muhammad Bisri Mustofa, Machfudz Fauzi, Rahmat Hidyat, 2022) (Hamka, 1984). Besides that, da'wah can be carried out by organizing and managing da'wah activities in various forms of Islamic institutions as da'wah institutions that carry out systematization, action, coordination, synchronization, and integration. Program with the available resources to achieve the intended change objectives. Because da'wah activities run smoothly if done properly structured (Harischandra et al., 2021).

Preaching as the last treatise revealed by the Messenger of God in the form of a revelation from Allah Swt in the form of a human being in which there is no falsehood at all, with His good words in the front and back which is worth a miracle and written in the mushaf so that it was narrated by the Messenger of Allah, peace and blessings be upon him *a year* which is *mutawatir* reading it is worship. Da'wah implies an obligation that is the responsibility of a Muslim in doing what is good and avoiding or preventing what is wrong (Aripudin, 2012).

Judging from the various definitions above, even though there are differences in describing the meaning of da'wah, if the various opinions of various figures are compared to one another, it can be concluded that preaching make the personality of a Muslim so that he can carry out Islamic teachings as a religion of rahmatan lil alamin which must be conveyed to all human beings, where in carrying out da'wah activities it involves, *da'i*, *maddah* (material), *thoriqoh* (method), *washilah* and *mad'u* to achieve *hearing* (the aim) of da'wah itself, namely to achieve happiness both in this world and also in the hereafter (M. Natsir, 1978) (Sutoyo, 2015).

METHOD

The da'wah method is a strategy of conveying da'wah messages to mad'u, both individuals and groups with the aim that the da'wah messages can be accepted and practiced (Syamsudin, 2016). The method can also be interpreted as a science that is used to communicate and solve problems. Among the references used by preachers in da'wah activities include the Qur'an, As-Sunnah, Sirah (history) salafusshalih from friends, tabi'in, experts in knowledge, and faith (Adrian, 2020). In examining these references, ada'i mesti understand whether the path he takes is in accordance with the reference he holds.

The da'wah method can also be interpreted as the process of conveying messages between *da'i* with *mad'u* (Hj Abdullah Abdul Hafiz, 2010). There are two reasons why the da'wah method must be carried out namely (Ilyas, 2011): a). The Acceptability Factor of the Da'wah Community. The acceptability factor can be interpreted as acceptance from mad'u which includes cultural, economic, and political factors. b). Factors of Human Relations (Human Relations), Incarry out with the da'wah method, it is necessary to pay attention to the psychological aspects that exist in humans, including character, attitude, and behavior. Relationships between humans are relationships that not only involve communication, but also involve psychological aspects and satisfaction.

RESULTS AND DISCUSSION

Haji Abdul Malik Karim Amrullah, known to people as Hamka, he was born on Monday, February 16, 1908. The first mention of Hamka's name was when he went on a pilgrimage to Mecca in 1927. His father was a reformer who came from Minangkabau, namely, Hajj Abdul Karim Amrullah (Rouf et al., 2013). Meanwhile, Hamka's biological mother is named Siti Shafiyah Tanjung (Syukur & Guci, 2017)

As a preacher, Hamka always spends his time every day for his family and the people. Often also, he went outside the area only for the sake of preaching Islam only. Hamka, who was still small at that time, was used to spending his days with his mother and grandmother. In fact, when his father Haji Abdul Karim Amrullah was busy with activitieshis preaching until he settled in Padang Panjang, Hamka was less and less with his father. As a result, even if only temporarily, Hamka began to learn to let his father and mother not be by his side (Rasyid, 2011).

Hamka is a person who has high proficiency in Arabic. Through Arabic, Hamka investigates the works of French, English and German scholars. Hamka is also a self-taught person in various kinds of knowledge such as philosophy, literature, history, sociology, and politics. Hamka went to Mecca to perform the pilgrimage for the first time in 1916. In 1936, Hamka moved to Medan to lead the Society Guidelines magazine as well as fostering Muhammadiyah in East Sumatra. In Medan, Hamka maximizes his ability to actualize himself through community guidelines. Hamka has the capital needed to become an intellectual as well as a scholar. Hamka is a preacher,

religious expert, writer, and even a journalist. In Medan, Hamka became acquainted with world thinkers so that he could be used as capital to write his works (Ritonga, 2018).

Hamka died when he was 73 years old to be exact on July 24, 1981. Hamka was known to the public as a figure of a prolific Islamic writer and a figure who paid attention to various fields Islamic like Sufism, philosophy, history, culture, including romance. Apart from that, Hamka also has a job as the editor of several Islamic magazines which he has devoted himself to for decades. During his lifetime, the total number of Hamka's works was approximately 113 works relating to various fields Islamic (Raihan, 2019).

Before receiving da'wah, human understanding in understanding and practicing Islamic religious teachings, of course, has a different personality when receiving da'wah than before receiving da'wah (Maulana, 2017). Humans who are able to accept da'wah have instructions to carry out Islamic teachings so that their lives have guidelines and are more directed, namely guided by Islamic rules. Hamka explained it by explaining that da'wah is a means between humans and Allah Swt to carry out activities that are blessed by Allah Swt by applying Islamic teachings in everyday life. Hamka also invited the da'i who already have knowledge about Islam so that the da'i invite into good things to make human life so that it is on the path of Islam, so that people who are able to accept the teachings of Islam have guidance to run their lives daily from before receiving preaching (Hamka, 2015).

In line with Hamka's statement above which interprets da'wah as a means to change human personality, da'wah is an appeal or invitation to humans to go to the path of conviction. Shihab (2014) also defines da'wah as an activity to change an individual or society for the better. The purpose of da'wah is not only to change views of life and increase understanding and religious values, but da'wah also covers a wider range of goals.

The concept of da'wah presented by Hamka (Subhi, 2018) is based on *amar ma'ruf nahi munkar*. Hamka sees social problems such as the fading of the application of Islamic values in society, many ordinary people who are not paid enough attention by preachers, many people who do not know about fiqh issues, there are scholars who argue that it is not obligatory to carry out da'wah in As a country that is predominantly Muslim, Hamka believes that da'wah must be based on *amar ma'ruf nahi munkar* (Hamka, 2018). The application of *amar ma'ruf nahi munkar* in da'wah activities can lead people to live according to the instructions of Islamic teachings, the application of *amar ma'ruf nahi munkar* by preachers is urgently needed (Harischandra et al., 2021).

In line with the statement above, Hamka argues by quoting the opinion of Ibn Khaldun who explained that, the important foundation in carrying out da'wah is to set an example to the community, both in the actions that are carried out, as well as in speech. Thus, if those who carry out da'wah are rulers, they can set an example for their people. Conversely, if those who carry out da'wah are ordinary people, then they will be able to set an example for the rulers. A da'i

must also be serious and persistent in carrying out da'wah, preparing relevant da'wah methods to be carried out for the conditions of society that often change from time to time (Hamka, 2018).

In general, da'wah is understood as activities that invite you to positive matters. Da'wah is an intermediary between humans and Allah Swt. In this case, Hamka explained that, Allah Swt orders people to practice the commands and stay away from His prohibitions and teach them to other humans. Allah Swt appeal to humans aims for humans to have faith, so that they can realize which things are good or bad to do when living in society. The success or failure of da'wah activities is a challenge that must be faced by every da'i. When carrying out da'wah in the midst of society, every preacher must understand that one aspect that influences the success of da'wah is that he must have qualified integrity. Hamka mentioned the integrity possessed by the preacher, among others, the preacher's consistency in preaching, having a broad understanding of the Koran and Sunnah, and being able to understand the customs in society. This is intended to minimize errors that result in the failure of da'wah (Wawan Sopiyan, Rahmat Hidayat, Rini Setiawati, 2002).

In general, the function of da'wah put forward by Hamka is to guide people to become ideologically empowered by practicing Islamic teachings. In line with this da'wah function, in the concept of community development, one of the outputs of empowering the community is not only to focus on empowering individuals, but empowerment also emphasizes that empowered individuals can meet their own needs and those of others. Empowerment does not only talk about increasing the economy for release only poverty, but empowerment also means that individuals are able to meet their own basic needs, are free to express opinions, so they can participate in making decisions that affect society (Hamka, 1984).

So, if a straight line is taken, there is a relationship between the development of Islamic society with the intention of preaching delivered by Hamka who ordered preachers to do amar ma'ruf in the midst of public life, one form of applying amar ma'ruf is that every da'i or every Muslim individual has the right to submit opinions and suggestions that bring benefits to the common good.

The community development process is carried out by involving all groups. This aims to maximize the achievement of the previously planned achievement targets, whether it is to increase the independence and welfare of people's lives which are carried out individually or carried out in groups. Community involvement in the empowerment process is indeed very necessary. How important is community involvement in order to be able to find solutions in solving the social problems that have been discussed, so that they can produce activities that are agreed upon by all groups in order to overcome social problems. When viewed from the point of view of Hamka's da'wah thinking, the achievement of da'wah objectives is not determined solely by the da'i, but da'wah activities must be supported by the community to maximize the achievement of da'wah objectives (Hamka, 1984).

Hamka explained that, forstrengthen and strengthening the course of da'wah to be successful, it must be encouraged by the community that has formed a congregation thatformed by uniting one goal, namely to get the blessing of Allah Swt. The function of the congregation according to Hamka is to discuss existing problems, so that they can produce an agreed conclusion in the form of activities that can be carried out with elements of goodness (ma'ruf), as well as agree on matters that causeevil in the midst of society which must be avoided in order to create mutual benefit (Hamka, 1984).

To form a society that implements Islamic values, parapreachers are required to instill the values of justice, equality, unity, peace, goodness. parapreach too has the task of liberating a tyrannical life towards a just life, conveying social criticism on the various deviations that exist insociety in modern times. Likewise with the process of developing Islamic society, that its activities are carried out with the principle of unity. Namely, removing the barrier between a community developer and an empowered community. The process of community development is carried out by utilizing the quantity of existing community participation, utilizing various potentials that aim to solve previously identified problems so that they can get a way out (Ismatullah, 2015).

However, the challenge of da'wah in the post-modern era has a very complex level of challenge. The crime rate is homework faced by preachers, so it requires a da'wah breakthrough by seeking and taking action as a way out. Da'wah activities are basically an attempt to invite people to implement Islamic teachings. Therefore, da'wah activities should not be carried out by means of acts of violence against mad'u, even though the purpose of da'wah is for good.

The plurality of humanitythe more reality, religious extremism, and so on Overcoming the various complexities of da'wah challenges cannot be dealt with by force or coercion. The same goes for empowering the community. In its implementation, community empowerment activities cannot be carried out with an element of coercion. Every individual in society has the same rights in order to be able to empower himself according to their individual needs with different interests and potentials of course (Ritonga, 2018).

Hamka warns that a da'i should convey reprimands and advice gently. A gentle attitude can bring God's grace because it can cause a person da'i diridhoi by Allah Swt for being able to maintain his morals. Meanwhile, a rude attitudeda'i cause shunned by others. *Mauizah hasanah* means to give a warning or reprimand for mistakes made by someone (Hamka, 2018). According to Hamka, in Islam itself there is no element of compulsion in inviting people to embrace Islam. Although there are many opinions which suggest that at the time of the Prophet Muhammad there were many wars in preaching the spread of Islam, these wars occurred because they were caused by enemies of Islam who prevented da'wah.

In dealing with and understanding the post-modern era, parada'i must able to guide people to understand the reality of problems in the post-modern world. The preachers also have a duty to deal with the flow of globalizationglobal by utilizing the latest information technology. In

spreading and conveying Islamic religious values, preachers must be able to understand and adhere to the signs of da'wah. Da'wah activities are carried out on the basis of certain foundations. Where da'wah activities are a response to the anxiety of the da'i against various problems that occur in society that are considered contradictory to Islamic teachings such as ethical and moral violations, corruption, crime, unemployment, poverty, and needs.

so by looking at these problems Da'i has the task of knowing the phenomena or violations committed by mankind. parapreach too must know values Islam is used as a parameter of goodness. Da'wah activities in this context are the process of anticipating da'i against deviant symptoms or phenomena that come from within or outside the community so that they can damage the mentality and culture of the people (Fitria, 2013).

The complexity of the da'wah problems above is something that preachers must pay attention to. Hamka himself expressed his opinion about the complex challenges of Muslims from day to day are increasingly widespread. Muslims are faced with various kinds of challenges and obstacles such as, many Muslims lack interest in learning Islam, lack of faith in Allah Swt, love of the world and fear of death, madness for power, fear of the enemies of Islam, and many corrupt morals. On, Hamka saw that in Hamka's own time there were many Muslims who no longer had the religious spirit, so many people were found who loved the world and were afraid of death. Furthermore, Hamka also alluded to many Muslims themselves who seek face and shy away from Islam haters but not with people of the same religion as Islam. Hamka insults people who have that trait by using the saying that it is best to profit from being persecuted.

In the perspective of community development, one of the goals why empowerment is important is because it can change personality society for can be independent so that can improve the quality of life better from previously. The goal of community development is also oriented to be able to guide the community to be free from ignorance, poverty, and various other disadvantages. So, in Hamka's statement above, a person who loves the world and fears death, is crazy about power, hates Islam but seeks face against those who hate Islam, many corrupted Muslim morals are examples of this backwardness itself.

When carrying out da'wah, Hamka invites preachers to straighten their intentions in preaching and always be humble, have firmness and courage, set an example, and always adhere to the Qur'an and the Sunnah of the Prophet Muhammad. Then Hamka remind preachers must passion and commitment in preaching, preparing da'wah methods that are relevant to use in every changing era (Hamka, 2018).

According to Hamka, the religion of Islam have very broad aspects in society covering the economic, social, religious, muamalah, political, and cultural fields. Therefore, da'wah aims for Muslims to return to its original source, namely, the Koran. Da'wah is one of the main obligations for Muslims, even though in its delivery, one person can only convey one verse which is only conveyed to one person in one congregation (Hamka, 2015).

In every era or mass there are different challenges of da'wah. Currently paraDa'i was confronted with increasingly fierce competition due to various social and societal changes. Challenged to compete with global entertainment. Submission of Islamic religious teachings by parapreach no it is enough just to read stories from the Koran, stories of the Prophet, or other Islamic books. parada'i must package it by utilizing existing technology. Da'wah activities are not only carried out with lectures. Methods and approaches when carrying out da'wah activities are increasingly diverse. Islamic teachings cover all spheres of life that must be adapted to the context. Every Muslim has responsibilities where he is, including occupying certain positions in the field government. Islam now is no longer a sectarian Islam, but an Islam that has developed according to the times. In an atmosphere like this, parapreachers are required to open oneself to the diverse views found in society.

Upholding the values of Islamic religious teachings, according to Hamka, can be obtained if the preachers do not stop doing da'wah, in addition to the teachings of amar ma'ruf nahievil too must be implemented in order to prevent moral decay in society. Quotation Hamka's sentence above means that it is necessary to use amar ma'ruf nahi munkar in preaching. Besides that, the course of da'wah activities should not be interrupted and must be consistently carried out by the preachers. If the da'i is negligent in not carrying out the obligations of preaching, it will make evil dominate good. Thus, many Muslims do not care when they see the evil that is in themthe middle public.

Regarding *amar ma'ruf nahi munkar*, the meaning of preventing evil by hand according to Hamka can be done by someone who has a position in the government with the intermediary of the applicable law. Meanwhile, preventing evil with words can be done by anyone without exception, all Muslims can do it either by using intermediaries of lectures, seminars, or even writing in the mass media so that da'wah can be conveyed and accepted by the community (Hidayat, 2019).

CONCLUSION

Da'wah is a human effort to solve a problem that requires a way out by remembering and thinking wisely which aims to invite people to do good and prevent bad things wrong in order to be blessed by Allah Swt both in this world and in the Hereafter. The success of da'wah activities is very dependent on someone who brings Islamic treatises to carry out da'wah activities, known as da'i. Ideal according to Hamka is a preacher who expects the blessing of Allah Swt, a preacher may not have discriminatory characteristics towards objects that preached, in this case is mad'u. According to Hamka, Mad'u is not only a Muslim, but also a person who before converting to Islam, that is the whole human race. Every Muslim has an obligation to convey the call of Islam even if it is only one verse.

The function of da'wah itself in Hamka's perspective is to make humans able to be independent in knowledge when receiving Islamic religious teachings from preachers.

Meanwhile, the context of community development is to make individuals able to be independent for themselves so that they can make important decisions in society.

So, when viewed from the point of view of Hamka's da'wah thinking that every Muslim individual is encouraged to do good for the benefit of society and avoid things that are prohibited by Islam for the good of society as well. In carrying out activities to empower the community, the implementation is carried out with all groups of people, be it an empowerer or the community to be empowered. This is done because in order to maximize the success of empowering the community itself.

Likewise in da'wah activities, Hamka argues that in order to expedite the course of da'wah activities, contributions from the community are needed in the form of congregations so that da'wah can go according to plan and can form an Islamic society. Indeed, there is harmony between the concept of da'wah brought by Hamka with the preaching of the development of the Islamic community, both in the realm of goals that equally make mad'u or society empowered ideology so that it can make society better than before, in the realm of the principles of community development with da'wah which in its implementation there is no element of coercion based on the needs and potential of each, and in its implementation followed by all groups.

Hamka's da'wah thoughts can be said to be relevant because Hamka is guided by the Koran and Sunnah which can be used in any era. Moslems should be demanded to stick to the teachings of their religion which are based on it Al Quran and Sunnah. Because basically, Islam does not conflict with post-modern life, as long as post-modernity does not conflict with the values of Islamic teachings.

Hamka, who has a role as a scholar, politician, as well as a writer, has many works that can be used as references by preachers in carrying out da'wah activities. This research is expected to be able to open insights for readers and preachers to deepen and practice their scientific repertoire in the field da'wah especially related to Hamka. In addition, this research is expected to be a guideline for future researchers to develop da'wah theory, especially with regard to Hamka's thinking.

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