


Navigating the Challenges of da'wah: Insights from Buya Hamka's Tafsir Al-Azhar

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Abstract

Purpose - The purpose of this research is to explore the relevance and applicability of Hamka's Tafsir Al-Azhar in addressing contemporary da'wah challenges, including pluralism, digital transformation, and moral character development. It aims to provide a framework for modern preachers to navigate these challenges with wisdom, inclusivity, and practical guidance rooted in Islamic principles.

Method - The research method used is thematic tafsir studies with a focus on da'wah themes that have been grouped by Hamka.

Result - the challenges of da'wah today, which involve aspects of pluralism, digital change and moral character building, require a smart and contextual approach. Hamka in Al-Azhar interpretation makes a significant contribution in answering the challenges of da'wah that occur today. Hamka provides an applicable contribution to become an ideological and applicative foundation for preachers in the contemporary era.

Implication - This research reveals that Hamka's thoughts in Al-Azhar's tafsir are still very relevant as provisions and ideological foundations as well as practical references in facing the challenges of da'wah that occur today. related to technological challenges, no specific discussion was found, but principle values were found that can still be contextualised in accordance with the current challenging conditions..

Originality/Value - This research highlights the originality of Hamka's Tafsir Al-Azhar in addressing contemporary da'wah challenges through its inclusive approach to diversity, adaptability to digital transformation, and emphasis on moral character development. By bridging classical Islamic thought with modern realities, it offers a unique and practical framework for preachers in today's dynamic era.

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Kata kunci:

Hamka, Tafsir Al-Azhar, tantangan dakwah.

Abstrak

Tujuan - Tujuan dari penelitian ini adalah untuk mengeksplorasi relevansi dan penerapan Tafsir Al-Azhar karya Hamka dalam menjawab tantangan dakwah kontemporer, termasuk pluralisme, transformasi digital, dan pengembangan karakter moral. Penelitian ini bertujuan untuk memberikan kerangka kerja bagi para dai modern untuk menghadapi tantangan-tantangan ini dengan kebijaksanaan, inklusivitas, dan panduan praktis yang berakar pada prinsip-prinsip Islam.

Metode - Metode penelitian yang digunakan adalah studi tafsir tematik dengan fokus pada tema-tema dakwah yang telah dikelompokkan oleh Hamka.

Hasil - Tantangan dakwah saat ini yang melibatkan aspek pluralisme, perubahan digital, dan pembangunan karakter moral membutuhkan pendekatan yang cerdas dan kontekstual. Hamka dalam tafsir Al-Azhar memberikan kontribusi yang signifikan dalam menjawab tantangan dakwah yang terjadi saat ini. Hamka memberikan kontribusi yang aplikatif untuk menjadi landasan ideologis dan aplikatif bagi para dai di era kontemporer.

Implikasi - Penelitian ini mengungkap bahwa pemikiran Hamka dalam tafsir Al-Azhar masih sangat relevan sebagai bekal dan landasan ideologis sekaligus referensi praktis dalam menghadapi tantangan dakwah yang terjadi saat ini. terkait dengan tantangan teknologi, tidak ditemukan pembahasan secara spesifik, namun ditemukan nilai-nilai prinsipil yang masih dapat dikontekstualisasikan sesuai dengan kondisi tantangan saat ini.

Orisinalitas/Nilai - Penelitian ini menyoroti orisinalitas Tafsir Al-Azhar karya Hamka dalam menjawab tantangan dakwah kontemporer melalui pendekatannya yang inklusif terhadap keragaman, kemampuan beradaptasi dengan transformasi digital, dan penekanan pada pengembangan karakter moral. Dengan menjembatani pemikiran Islam klasik dengan realitas modern, Tafsir Al-Azhar menawarkan kerangka kerja yang unik dan praktis bagi para dai di era yang dinamis saat ini.

Introduction

Da'wah in the era of modernisation is a very intense concern, given the growing complexity of society, especially in Indonesia, which is full of diversity and plurality. Indeed, da'wah does not only reach Muslims. However, da'wah in Islamic teachings is also a way to build understanding and cooperation with other people who adhere to different religions and beliefs. Therefore, preachers are required to continue to carry inclusive values in spreading the principles and teachings of Islam (Slamet, 2022, p. 44) .

In addition, the development of technology and social media that occurs in modern society is a challenge as well as a potential that deserves serious review (Abdullah, 2019, pp. 47-58) . Among the challenges that arise in the digital era and the development of media both through the internet, and other social media, placing da'wah that only relies on tradition or conventional approaches (Nasri et al., 2023, p. 128) becomes less effective and relevant (Pimay & Savitri, 2021, p. 44) . Moreover, the era of new artificial intelligence is increasingly developing and provides a real challenge to the role of humans as caliphs on earth who carry the mandate to spread God's teachings

Another challenge is the existence of unverified religious content, which has the potential to spread radical or extremist views (Darmawan, 2010, p. 11) . This condition can damage the image of religion and hamper da'wah efforts that are moderate and promote peace (Nasri et al., 2023, pp. 1-15) . In the critical context of morals and ethics, da'wah is also faced with the task of forming a society with good morals. The moral crisis that has hit modern society requires da'wah solutions that do not only focus on aspects of religious rituals, but also actively participate in the moral formation of each person and society as a whole. Preachers are required to be able to provide solutions to the distortion of human values, intolerance, discrimination and various other community problems (Bukhari, 2013, pp. 6-7) .

Technology and digitalisation in the modern era have led to significant changes in human life, including in the implementation of da'wah as an important part of religious propagation (Suharko, 1998, p. 77) . The presence of digital technologies, such as social media, online platforms, and modern communication tools, has changed the way humans interact, seek information, and convey messages (Yaumi, 2018, p. 33) . These changes create a new environment that requires da'wah to adapt to remain relevant and effective (Muliani et al., 2021, pp. 87-92) . In the midst of this transformation, sociological challenges arise that require in-depth understanding and the right approach so that da'wah in the era of digital technology can continue to carry out the noble goal of spreading religious values (Mirsal, 2004, p. 55) .

As an effort to disseminate Islamic values, it functions strategically to echo the truth of understanding and religious practice of Islam. The success of da'wah not only ensures that Islamic teachings will remain alive but also shapes the morality and character of a person and society. However, a number of problems and challenges remain related to how effective da'wah is in conveying the message of Islam due to the ever-changing social realities and dynamics of society.

This situation encourages preachers to utilise social media as a means of da'wah that is more modern and effective than other conventional methods (Faisol, 2017, pp. 37-51) . Social media such as Facebook, Twitter, Instagram, and Youtube have proven to have a major influence on the

popularity of preachers in the digital world, allowing them to reach a wider audience while building closer relationships with the community in accordance with the guidance of the Qur'an.

Answering the various challenges above, the author views that the concept of da'wah from Hamka's perspective in his tafsir work, *Al-Azhar*, is one of the important references to find solutions and da'wah tactics in facing the various challenges that have been described. First, the thoughts that Hamka expressed in his tafsir emphasise the teachings of Islam that can be accepted by all groups. He considers pluralism as something that must be recognised and respected. Hamka's view shows that da'wah must have the ability to bridge differences and encourage constructive dialogue with all parties (Wahid, 2022, pp. 61-63).

Second, the views and principles of da'wah taught by Hamka in *Tafsir Al-Azhar* are very relevant to respond to the problems and challenges of da'wah that occur in today's technological era. Hamka conveys the message of Islam in a smart way but still maintains the values of Islamic principles firmly. By considering the main values of da'wah in this tafsir, da'wah can keep up with the development and needs of the times while still being a solution to the various challenges faced in an ever-evolving society. This tafsir also focuses on understanding the concept of Islam. Hamka believes that contextual understanding is essential for understanding Islamic teachings in various contexts. In facing the challenges of narrow and radical understanding, da'i can utilise this tafsir as one of their intellectual foundations (Firdausiyah, 2021, pp. 71-72).

Hamka's thinking in his tafsir emphasises the importance of sticking to important and fundamental principles. When explaining the requirements of a da'i, Hamka in detail describes the conditions that must be possessed by a da'i in order to stay on the right path of da'wah and remain relevant to the conditions of society. Hamka seems to have known that there would be problematic da'i as we see today (Hamka, 1990a, pp. 872-876).

In terms of the times and technological sophistication, Hamka signalled the importance of adaptability by adjusting the conditions of the times. Hamka emphasised that the ability to understand the object of da'wah is the main prerequisite for da'wah to be delivered. A da'i is required to always find the best way to face challenges in preaching (Muttaqin, 2018).

Overall, Hamka's *Tafsir al-Azhar* is not just an ordinary academic work. This interpretation is the right footing for da'i to face various da'wah challenges. Moreover, the fact that this tafsir was written when Hamka was in prison, illustrates that the spirit of da'wah brought by Hamka is worthy of being emulated by da'i in the present era (Hamka, 1990b, pp. 50-53).

Some of the reasons that have been described above make the challenges of da'wah from Hamka's perspective in his work *Tafsir Al-Azhar* important to be studied more seriously while complementing various existing thoughts. Therefore, through this article, the author will conduct an in-depth reading of Hamka's thoughts in *Tafsir al-Azhar*, especially in responding to various da'wah challenges and their relevance in the present.

Da'wah, as a process of delivering religious messages, is in the midst of the dynamics of modern society characterised by social, cultural and technological changes. Thus, the spread of global values through modern media creates cultural pluralism that often contradicts religious values. The presence of digital technology opens up opportunities for da'wah, but also brings challenges to

da'wah itself such as unverified information and misuse of platforms to spread extremism. In addition, modern individualist and secular lifestyles tend to push religious values aside.

Therefore, as in the article entitled, "*Optimising Da'wah in the Modern Era*", explaining that in the modern era dominated by digital technology such as social media forces preachers to adapt the da'wah methods that have been used with something new to be more effective and relevant (Lestari, 2024) . Likewise, the article entitled, "*Da'wah in the Digital Age: Sociological Challenges and Solutions*", which explains that the practice of da'wah in the digital era is faced with significant changes in the way religion is communicated, as well as the risk of spreading extremist views. So that the solution used to overcome is by utilising digital technology and cooperation between religious institutions and technology platforms (Naamy, 2023, p. 129) .

In addition, some previous studies that discuss da'wah according to the guidance of the Qur'an can be seen through the discussion of the subjectivity of social and political aspects in the Qur'an which focuses on Tafsir al-Azhar as the main object of research (Wahid, 2022) . There is also a focus on the modernisation of interpretation in Tafsir al-Azhar (Firdausiyah, 2021) .

In another study, Hamka's thoughts in al-Azhar on moderation were compared with Quraish Shihab's thoughts in tafsir Al-Mishbah (Izzan, 2021) . Regarding da'wah itself, the author also found several studies, for example "Da'i Interpretation in Tafsir Al-Azhar", the research focuses on discussing Da'i or a figure who does da'wah, what requirements must be possessed and what are the characteristics of a Da'i (Rengga Irfan, 2022, pp. 71-89) . Another study is a study that compares Sayyid Qutb and Hamka's thoughts about da'wah in each of their interpretations. This research only focuses on QS. An-Nahl 125-127 according to the two figures (Husen, 2018, pp. 1-15)

Another study, "Verses of Da'wah" which focuses on the scope of its ontology, which elaborates on the aspects of what is da'wah which seeks to explore verses that have substance and colleration with da'wah terms (Kusnadi, 2020) . Another study, M. Quraish Shihab's thoughts on Islamic Da'wah towards religious plurality in the interpretation of al-Misbah, this research focuses on discussing the concept of religious purity and truth, tolerance and safety (Wahab & Sa'adah, 2015).

Based on the literature review that has been done, this research has not found any research that focuses on discussing the theme of da'wah challenges that the author wants to do. In this case, the author chooses Hamka and his tafsir al-Azhar in answering the problematic challenges of da'wah in the modern era, considering that the tafsir work written by Hamka is a modern tafsir work born in the 20th century and written in a state of languishing in iron bars. Therefore, the author tries to provide an analysis of Hamka's thoughts in answering the problems and challenges of da'wah that occur today. so that according to the author, this article has enough novelty and difference with existing research so that it deserves further research.

Research Methods

This research is a descriptive qualitative *library research*. The subject of research is Hamka's thoughts in tafsir al-Azhar, the object of research is to answer the challenges of da'wah and optimisation and the current era. By using the *maudlu'i* (thematic) tafsir research method by searching for verses based on the keyword da'wah and its various derivations, identifying, collecting, analysing, evaluating, developing and implementing them. The author uses these findings as a theoretical basis for the conception of da'wah and its implementation in today's life.

While the search in Tafsir Al-Azhar by Hamka is carried out by searching based on themes that have been grouped by Hamka. In his tafsir, he has given specific titles related to what verses are included in the discussion of da'wah. then descriptive analysis of Tafsir Al-Azhar by Hamka is carried out accompanied by a search for relevant literature. After all the appropriate themes are found, then a critical analysis of Hamka's interpretation is carried out and contextualised to answer the existing da'wah challenges.

Thus, this research is expected to provide a deeper insight into the importance and relevance of Tafsir Al-Azhar in the theme of da'wah, especially about the importance of da'wah, the variety of challenges and strategies in da'wah to answer various problems that occur in society both in rural, urban and digital worlds by describing various methods of da'wah, such as wisdom, good teaching, and polite arguments that emphasise the importance of understanding social, cultural, and psychological contexts to convey Islamic teachings effectively.

Results and Discussion

Interpretation of Da'wah Verses in Al-Azhar Tafsir

Hamka's interpretation in his tafsir Al-Azhar has classified several verses in several subtitles, especially related to da'wah as found in Q.S. Al-Imran verse 104 which discusses the importance of da'wah and equipment that must be prepared in da'wah, then Q.S. Al-Nahl verse 125 about da'wah methods, Q.S. Saba' verses 46-47 about the foundation of Islamic da'wah, Q.S. Fushshilat verse 33 about the importance of da'wah, Q.S. Fushshilat verses 34-36 about da'wah tactics.

Q.S. Al-Imran verse 104 on the importance of da'wah

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

Meaning: "And let there be among you a group of people who call to virtue, enjoining the good and forbidding the evil, they are the fortunate ones" (Tafsir Web, n.d.-a) .

Munasabah of this verse with the previous verse explains that Allah Swt warns Muslims to be careful of the preaching of the Jews who always pit people against each other. In addition, this verse instructs Muslims to always hold fast to the strong rope of Allah Swt. by uniting the hearts of Muslims, making them brothers and saving them from the edge of hell by obeying the commands and avoiding the prohibitions of Allah Swt. and His Messenger. Then in order to maintain this blessing, let it be among the Muslims, a group that can prepare themselves to invite, call and remind through da'wah by doing amar ma'ruf nahi munkar to obtain victory and happiness in the world hereafter. While the verse that follows speaks of the misery and suffering of the Jews as a result of avoiding da'wah and opposing the shari'a of Allah SWT. and His Messenger (Ash-Shabuny, 1981a, p. 221) .

Hamka in his Al-Azhar commentary states that da'wah always invites and brings people to do good, telling them to do ma'ruf by doing things that are appropriate, appropriate, and polite. In addition, it prevents and even prohibits the hated munkar action. The word ma'ruf is taken from the word 'uruf meaning known, understood, and accepted by the community. The word munkar means everything that is hated and even rejected by society. The process of conveying invitations to

do ma'ruf and stay away from munkar is named the process of da'wah, because with da'wah religious nuances will feel more alive and useful.

Da'wah according to Hamka is divided into two parts, namely general and specific. In general, the word da'wah is addressed to Muslims so that they can hold fast and be aware of the religion they believe in. The da'wah includes agriculture, commerce, handwork, labour and employment. Not only that, the level of intelligence also plays a role such as in the village or in the city, male or female, young or old, and educational factors. While specifically the word da'wah is aimed at the family environment itself, by reviving religious nuances in the family environment including by educating children from an early age (Hamka, 1990a, pp. 866-867) .

Verse 104 in Q.S. Al-Imran has two important words, the first is *ummatun* which means people, the second is *yad'una* which means calling or called da'wah. Through these two important words "*ummatun* and *yad'una* explains that there should be a group of people who focus on da'wah or make people aware of the importance of carrying out da'wah, it is because the forward and backward of religious life depends on da'wah.

The existing challenges of da'wah are in accordance with Q.S. Ali-Imran verse 104 which talks about the importance of da'wah and the equipment that must be prepared in da'wah that has an important role, especially in an era that has entered the era of scientific revolution and widespread understanding. Therefore, Q.S. Ali-Imran verse 104 confirms the importance of the active role of Muslims in promoting good values and preventing evil that might occur in the midst of society. Not only that, this verse also confirms that in conveying goodness and preventing evil, it should be done by working together to achieve positive goals and helping each other in practising good values.

Hamka revealed the important role of da'wah in this era of knowledge revolution, making a preacher must participate in developing himself in science, not only religious science, but also other social sciences so that what is conveyed can be accepted. Because of the importance of the da'wah path that Muslims must do, they should make some preparations as stated by Hamka by quoting Muhammad Abduh's opinion written by his student Rasyid Ridha, namely a preacher should have some knowledge including the following:

- a. Knowing the Qur'an and Sunnah of the Prophet well and the sirah nabawiyah, journey of the Companions, and the salaf scholars.
- b. Having knowledge of the state of the object of da'wah in terms of education, experience, weather conditions and even customs.
- c. Have an insight into the main points and sources of general historical knowledge in general, so that the sources of moral decay and customs can be known.
- d. Have knowledge of the earth science (geography) of the area that will be the object of da'wah
- e. Knowing the science of the soul (psychology) that studies the character and personality of the object of da'wah
- f. Knowing the science of morals, which is the science that discusses the difference between good and bad
- g. Know the science of society (sociology)

- h. Knowing political science aims to know the government and political structure of the place where the object of da'wah is located
- i. Knowing the local language. As the Arabs say, "*Whoever knows the language of a people will be free from the deceit of that people.*"

JID | 464 j. Knowing the culture and arts among the object of da'wah

- k. Get to know the main differences and madhhabs that have developed (Hamka, 1990a, pp. 872-876).

The presence of religion as the enlightenment of life can guide and introduce people to the *ma'ruf* and *munkar*. In general, people will accept and like *ma'ruf* deeds and reject and hate *munkar* deeds. It's just that this matter can happen otherwise, as a result of a lack of understanding of religion. Therefore, da'wah is very necessary to show the truth, so that people can distinguish which ones are in accordance with the sharia (guidance of Allah SWT and His Messenger) and which ones are not.

In other words, the higher one's knowledge of religion, the stronger one is in distinguishing between the *ma'ruf* and the *munkar* (Hamka, 1990a, p. 25). The challenge to improve the competence of a preacher is an absolute thing, where the challenges and tests faced in the struggle of da'wah become a problem that never stops as evidence of anyone who sincerely struggles on the path of da'wah (N. Ahmad, 2014).

Another da'wah challenge that is of concern is the development of da'wah media in the form of technology. Such as internet media, where da'wah is more easily conveyed to the wider community. The phenomenon of actualisation of da'wah with internet media has provided a new paradigm that can succeed Islamic da'wah. So that the presence of internet media in the midst of society is inevitable the presence of a new civilisation in the world of information. This matter confirms how important it is for preachers to utilise media as a basis for knowledge that exists in this day and age (Rubawati, 2018).

How powerful is the development of science as contained in a small object such as an atom. According to Hamka in this age of penetrating modern knowledge, humans should be equipped with religious knowledge that brings soul glory, confidence and inner guidance. Because without religious knowledge conveyed through da'wah, all kinds of forms of science can destroy life, not even bring happiness, so placing religious da'wah in this modern age is doubly important.

Q.S. Al-Nahl verse 125 about da'wah methods

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْلُهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ

Meaning: "*Call people to the way of your Lord with wisdom and good instruction, and argue with them in a good way. Verily, your Lord is the One who knows better who is astray from His path and He knows better those who are guided*" (An-Nahl 125)

The Munasabah of this verse with the previous verse regarding the dispute about the obligation to respect Saturday for the Jews, then continued with this verse which contains the teachings of the Prophet Saw. about how to convey da'wah to humans so that they can walk on the right path. The method of da'wah conveyed by the Prophet through this noble verse is that in conveying da'wah, one should always stick to three methods. The first method is wisdom, which means wisdom, namely conveying da'wah in a wise way, noble intellect, spacious chest and clean heart.

The second method is al-mau'izhatul hasanah, which means good teaching or messages, which includes the education of parents to their children by giving religious examples in front of their children, as well as education and teaching exemplified in madrasas. The third method is jadilhum billati hiya ahsan, which means giving a rebuttal in the best way. This third method is a method that can be applied when in a situation of necessity, namely with the emergence of an exchange of ideas called in modern times polemic (Hamka, 1990c, p. 3989) .

Hamka revealed that da'wah in modern times in accordance with the principles of Q.S. Al-Nahl verse 125 should be adjusted to circumstances such as the development of technology used as a means of da'wah, because the technical da'wah in this modern era is different from traditional cultural da'wah which in its application adapts to the culture of the local community (Madjid, 2000, p. 78) .

The challenge of da'wah is in accordance with Q.S. Al-Nahl verse 125 which talks about the method of da'wah that this verse provides instructions in preaching with good methods by not being encouraged to argue. According to Hamka, the three main da'wah methods both with wisdom, al-mau'izhatul hasanah, and jadilhum billati hiya ahsan, are very important in answering the challenges of the times, because da'wah as a way of calling people to the right path is not propaganda even though propaganda can sometimes be used as a da'wah tool. Da'wah has the nature of how to convince, while proganda is imposing. Da'wah delivered by force will not succeed in convincing the object of da'wah (Muttaqin, 2018) .

The meaning of this wisdom includes all humans following the development of reason and character, where an understanding can be accepted by simple or higher minded people (intelligent), because in the mind there are feelings and will. What is meant by al-mau'izhatul hasanah is giving a warning or good teaching, especially in terms of giving a warning or a mistake. While what is meant by jadilhum billati hiya ahsan is to pay attention to issues and questions that have not been accepted by the object of da'wah or do exchange of ideas through the best way that does not cause hostility or even division (Hamka, 2018, p. 305)

Da'wah as a process of delivering and receiving da'wah messages that occur between a preacher and the object of da'wah can provide a very significant challenge, where the da'wah message delivered can have positive and negative intensity for the object of da'wah (Bachtiar, 1997, p. 36) . Therefore, the importance of da'wah methods to be carried out in stages as stated in Q.S. Al-Nahl verse 125, namely with wisdom, al-mau'izhatul hasanah, and jadilhum billati hiya ahsan both religious, belief, and general issues.

As is known, this verse emphasises that da'wah has a good purpose, namely conveying the truth about the teachings of Islam in accordance with the Qur'an and hadith and inviting all human

beings to apply it in everyday life by means of acceptable delivery and Islamic religious guidance (Syamsudin, 2016, p. 11) .

Q.S. Saba' verses 46-47 on the foundation of da'wah Islamiyah

قُلْ إِنَّمَا أَعْطُكُمْ بُوْحِدَةً أَنْ تَقُومُوا لِلَّهِ مَنَّتى وَأَفْرَدَىٰ ثُمَّ تَفَكَّرُوا مَا بِصَاحِبِكُمْ مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرَىٰ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ ۞

Meaning: "Say: I want to warn you of one thing only, that you should go to Allah (sincerely) two by two or alone, and then think (about Muhammad) that there is no madness in your companion. He is nothing but a warner to you before a severe punishment". "Say: Whatever reward I ask of you, it is for you. My reward is from Allah, and He knows all things" (Tafsir Web, n.d.-g, n.d.-h) .

Munasabah this verse with the previous verse talks about the wrath of Allah Swt to the pagans of Mecca who have denied the apostle, while this verse begins with the words : "Say!" as Allah's guidance and instructions to His messenger in dealing with his people as the first foundation of da'wah.

The verse "Say: I am about to warn you of one thing only", which is at the heart of all preaching appeals, "that you should appear before Allah (sincerely) two by two or individually", advises them when they are excluded from the masses, where propaganda has been carried out by the leaders of Quraysh that the Qur'an was brought by the Prophet Muhammad (peace be upon him) in an attempt to dissuade them from worshipping the gods that their forefathers had inherited. Even more than that, the Qur'ān was accused of being an invention of the Prophet Muhammad, and its suggestions were regarded as real magic.

The sentence "then you think (about Muhammad) there is no madness at all in your friend". Allah in this verse reminds them to think clearly, so as not to be influenced by the propaganda that has been carried out by the polytheists (Hamka, 1990d, pp. 5875-5877) .

Then "Say: Whatever wages I ask of you, then it is for you. According to Hamka, this verse explains that in conveying da'wah, it should be done sincerely for the sake of Allah Swt not to get a reward either services or wages (Hamka, 1990d, p. 5878) . This argument is strengthened by the words of Allah Swt in Q.S. Al-Mu'minin verses 72-73 which reads "Do you ask for wages from them? Do not! For the reward of your Lord is Himself better, and He is the best of bounty givers (72) And indeed you, are inviting them to the straight path (73) ", this verse talks about the consistency of a preacher who does not need to expect wages or rewards in delivering his preaching (Rengga Irfan, 2022) .

Hamka revealed the challenges of da'wah in accordance with Q.S. Saba' verses 46-47 talking about the foundation of da'wah. This verse confirms that preaching is not as easy as turning the palm of the hand, but the challenges are so great that they face such as diatribes, curses, insults, even to murder, as happened during the time of the Prophet Muhammad Saw. and this matter can also happen today where preaching requires patience even though it must be reviled, insulted and maybe even ostracised in a group or society

The challenge of da'wah as related to Q.S Saba' verse 46 is explained by Hamka that a preacher must be prepared to be insulted and even ostracised, not only that slander can occur. This verse

explains that da'wah is not an easy thing to do, as explained by Hamka that in preaching, one should be firm, strengthen one's stance, not move even a foot from the creed, because with firmness and persistence it can instil courage in the face of danger and eliminate sadness for the suffering that befalls. It is for this great sacrifice that makes da'wah a noble practice.

In addition, the challenges of da'wah that occur as Q.S. Saba' verse 47 mentioned have become hits among the community, where some preachers have given rates or prices for those who want to listen to tausiah or religious advice, not even closing the possibility of religious tausiah to be delivered to be cancelled just because the price rate cannot be met or get the last schedule. According to Hasbi Ash-Shiddieqy in his tafsir an-nuur that da'wah should be based on the love of Allah alone not for the glamour of the world (Ash-Shiddieqy, 2000, pp. 3355-3356) .

Therefore, persistence in preaching is important as well as sincerity and sincerity in spreading the teachings of Islam without expecting any worldly rewards. Da'wah carried out must be based on love for Allah SWT and a strong desire to convey the truth and goodness to others, and believe that Allah SWT will definitely reward every good done.

Q.S. Fushshilat verse 33 on the importance of da'wah. Allah says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

Meaning: "*Who is better in speech than he who calls to Allah, does righteous deeds and says : Surely I am among those who surrender themselves?*" (Fussilat 33)

Sababun Nuzul Ayat as it is narrated that this verse was revealed with regard to the pious mu'adzin or caller of people to the religion of Allah, as the hadith narrated by Muslim that the Prophet said: "*The callers will be the ones with the longest necks on the Day of Judgement*" (Ad-Dimasqy, 1982, p. 100) . Despite this, it can be understood that this verse is still general, that is because this Surah is included in the Makkiyah, while the adhan was prescribed after the hijrah, which explains that this verse was revealed at a time when the adhan had not yet been prescribed in its entirety (Ash-Shabuny, 1981b, p. 208) , pp. 208.).

The correlation of this verse with the previous verse is related to the firmness of faith and the news of paradise, they get what they want and what they ask for because Allah Swt is the protector of this world and the hereafter that they get favours. Therefore, this verse confirms through the form of a question from Allah Swt "*Who is better in speech than those who call to Allah*" i.e. there is nothing better for a person, but speech that contains da'wah, containing a call that can convince people to walk on the path that Allah Swt is pleased with.

Hamka explains this verse that da'wah to fellow human beings is a nobler and better job. "*and said : Indeed I am among those who surrender themselves*", as it is understood that the meaning of surrender from this verse is a Muslim and Islam as a religion that is believed (Hamka, 1990d, p. 6467) . Therefore, through this noble verse, there are several things that need to be instilled in a preacher, namely : Doing da'wah by calling people to the way of Allah, doing righteous deeds, constantly training yourself to maintain a relationship with Allah Swt by surrendering which is the true meaning of Islam.

Hamka revealed the challenge of da'wah in accordance with Q.S. Fushshilat verse 33 talks about the importance of da'wah. This verse uses the editorial question that directly provides the answer, namely that there is no one who is better in speech except for the call for da'wah.

JID | 468 Many people in this modern era are more focused on themselves, they work and socialise with others because of interests and benefits, without interests and benefits they do not want to socialise with others, even worship they do when necessary. The call to worship is considered as a stress reliever, not as a servitude to Allah Swt, Fasting is considered as a seasonal celebration, zakat infaq shadaqah is considered as a worship, the Qur'an is considered as an ornament.

Therefore, this matter Hamka puts da'wah to the right path as explained in Q.S. Fushshilat verse 33 that although this da'wah path occurs rejection and refutation, but this da'wah path is a noble task. There is no nobler and better work than inviting to the path of truth by preaching (Hamka, 1990d, p. 6467) .

Q.S. Fushshilat verses 34 - 36 about da'wah tactics

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُقْلِقُهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُقْلِقُهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

Meaning: "And good and evil are not alike. Repel (the evil) in a better way, then suddenly the one between whom you and he had enmity is as if he had become a very faithful friend (34) And good qualities are not bestowed except upon those who are patient, nor are they bestowed except upon those who have great gain (35) And if the shaitan troubles you with a nuisance, then seek refuge in Allah. Verily, He is the All-Hearing, the All-Knowing (36)" (QS Fushshilat 34-36)

Munasabah of this verse with the previous verse talks about the best of all good work by preaching to the path that is blessed by Allah SWT. This verse explains how tactics or policies that must be taken in preaching. Da'wah that is carried out aims to call people to walk in accordance with *Ash-Shirathal Mustaqim* (the straight path / which is blessed by Allah Swt).

Hamka explained about this verse that every da'wah will definitely face obstacles, opposition and obstacles from all directions. Therefore, a da'wahist in carrying out this holy task should be based on the heart. In preaching, we should not boast that we are the most correct, so that we face it with a rude attitude. Do not let the mistakes made by a preacher even make him run away because of the careless attitude of wanting to maintain his ego. Because God has given guidance to His Messenger and an example to preach in a better way.

Therefore, as Allah says: "then suddenly the one between you and him there is enmity as if he has become a very loyal friend". Hamka explained that this verse has a very deep meaning, where a preacher will produce good results in delivering his preaching by making this verse a guideline in the exchange of thoughts.

The tactics of da'wah that must be owned by a da'wahist is when someone comes with a sense of hatred, then a da'wahist must be able to welcome him with compassion, answer his diatribes and curses with a calm feeling and a smile, they invite hostility and even fight then a da'wahist invites him to be friendly.

"And these good qualities are not bestowed except upon the patient, nor are they bestowed except upon those who have great gain" This verse shows the noble character (of Prophet Muhammad) by treating the enemy with high courtesy, tolerance, and not getting angry.

As for the verse that reads: "And if the devil disturbs you with a disturbance, then seek refuge with Allah. Indeed, He is the All-Hearing, the All-Knowing". Hopefully by taking refuge in Allah Swt. the influence of the shaitan will be able to be kept away from a preacher (Hamka, 1990d, p. 6467).

Da'wah challenges in accordance with Q.S. Fushshilat verses 34-36 talk about da'wah tactics. In preaching, it is necessary to have a strategy or tactic so that the preaching delivered can be accepted by the object of preaching, lest the preaching delivered actually results in a negative paradigm towards Islam or even unwanted hostility and division. JID | 469

Hamka explained in his interpretation that a preacher must have high patience so that opponents who were hostile to various opposition to the preaching delivered can be made close friends. Because how many preachers do not pay attention to that. Indeed, a preacher must have a big soul that sees big things as small things or vice versa is not a small soul who sees small things as exaggerated.

A wise preacher will always be consistent with what is said, so preachers are encouraged to always maintain speech and behaviour by speaking and acting kindly and gently and making patience the main capital in facing obstacles. A good preacher will gain success with a clean spirit so as to be able to reject evil in a gentle way and speech (Affandi, 2010, pp. 46-47) Some of the verses that have been described convey the challenges as well as the steps that must be taken by a da'i to convey the values of preaching in a good and acceptable manner. Da'wah is not only about spreading religion, but also about building social awareness and concern, spiritual awareness to become a moral people and contribute to society, starting from oneself as an example and becoming a good person in the eyes of the creator and others.

Conclusion

Through this research, it can be concluded that the challenges of da'wah today, which involve aspects of pluralism, digital change and moral character building, require a smart and contextual approach. Hamka in Al-Azhar interpretation makes a significant contribution in answering the challenges of da'wah that occur today. Hamka provides an applicable contribution to become an ideological and applicative foundation for preachers in the contemporary era. His inclusive thinking in dealing with diversity is still very relevant to be developed in dealing with diversity. The development of the digital world as a challenge of the times can be overcome with wise adaptation, in accordance with the message described by Hamka in his tafsir. In addition, in shaping moral character, Al-Azhar's interpretation provides a teaching foundation that is still relevant for modern society. The urgency and speciality of Al-Azhar tafsir lies in its ability to provide a balanced and applicable view. This is a positive foundation in shaping the morals of society. Therefore, da'wah based on Tafsir Al-Azhar is able to overcome the challenges of today with wisdom and relevance.

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