

# An Ethical Framework for Transformative Da'wah in Indonesia's Multicultural Society: Re-reading QS. An-Nahl: 125 Based on Hamka's Al-Azhar Exegesis

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**Abstract:** This article offers a re-reading of QS. An-Nahl 125 through a thematic content analysis of Buya Hamka's Al-Azhar Exegesis, focusing on its relevance for shaping da'wah ethics in Indonesia's multicultural society. Employing a qualitative research design with a textual study approach, this research deeply examines Hamka's interpretation of three fundamental da'wah principles—*al-hikmah*, *al-mau'izhah al-hasanah*, and *al-mujadalah billati hiya ahsan*—along with their implications for developing an inclusive da'wah model in Indonesia. The findings demonstrate that Hamka's humanist-contextual interpretation provides a relevant ethical framework for da'wah that addresses the complexities of a plural society, emphasizing the importance of an adaptive approach, empathetic communication, and constructive dialogue. Thus, this article concludes that Buya Hamka's Al-Azhar Exegesis not only offers a strong theological foundation but also presents a solution-oriented perspective for strengthening transformative da'wah capable of responding to the challenges of multicultural society in Indonesia.

**Keywords:** Al-Azhar Exegesis, Buya Hamka, Da'wah Ethics, Transformative Da'wah, Multicultural Society.

## Introduction

As a multicultural nation, Indonesia inherits an extraordinary richness in the diversity of its ethnic groups, languages, religions, and traditions. However, in practice, this diversity often becomes a fragile point that triggers tension, such as the sharp rise in political identity polarization (Al Azis & Fatimah, 2023; Yudith Yunita, 2025), the massive spread of hoaxes (Reiza Praselanova, 2022) and divisive hate speech on social media (Helmina & Ican Mandala, 2024; Ihsan et al., 2025), and the emergence of intolerance in public spaces related to sensitive issues of religion and belief (Ery Erman, 2021). These incidents clearly indicate a crisis in communication ethics. Within this sociological

context, the practice of da'wah is required not only to broadcast theological truth but also to act as an agent of reconciliation and national unity. The ultimate goal is to ensure that religion can truly function as *rahmatan lil alamin* amidst Indonesia's diversity.

In facing complex ethical and sociological challenges in Indonesia, there is an urgent need for a robust, inclusive, and contextual framework for da'wah methodology. Surah An-Nahl verse 125 provides universal principles through its three main pillars: *al-hikmah*, *al-mau'izhah al-hasanah*, and *al-mujadalah billati hiya ahsan* (Ahmada & Fauzi, 2024). Within the Indonesian society, the most representative figure to bridge this principle is Buya Hamka. As a Nusantara cleric and national figure

who directly experienced the multicultural challenges of his time (Bahar & M, 2019), his writings in the book *Tafsir Al-Azhar* serve as a vital interpretive bridge, embedding psychological, pedagogical, and sociological dimensions relevant to Nusantara culture (Hamka, 2001). Therefore, this study aims to analyze Hamka's exegetical perspective to present an adaptive ethical solution for navigating societal complexity and ensuring transformative da'wah practices amidst Indonesia's multiculturalism.

Studies on Surah An-Nahl: 125 have been the object of research in various Islamic studies, primarily those closely related to da'wah methodology and the field of education. Various previous studies have examined this verse thoroughly from many perspectives, including *the general interpretation of da'wah methods* (Mutiar, 2025; Siti Hotiza, Faizah Binti Awad, Nurdin, Rahmawati, 2022), *communication ethics as a da'wah strategy* (Suherman Yuda Nur, 2025), *the urgency of the concept of hikmah (wisdom)* (Nisa Amci Ilzania, 2024), up to *the formulation of da'wah management* (Ausy Alaya Ilmy et al., 2025). Applied reviews have also been conducted on *teaching methods* (Nasaruddin & Mubarak, 2022), *Islamic counseling* (Dewita et al., 2022), *its implementation by PAI Teachers* (Ismi Asrida Br Sinaga, Muhammad Idris, 2024), and *even in the context of early childhood education* (Nurina Nasution, 2023). Overall, the literature shows a common agreement regarding the importance of the three pillars of da'wah: *hikmah, mau'izah hasanah, and mujadalah billati hiya ahsan*. Nevertheless, the majority of these studies usually are general or only examine aspects of practical methods and applications, without analyzing in depth the ethical framework of transformative da'wah within a specific multicultural society (Suri, 2022).

The gap in the existing literature serves as the primary justification for this research. This study specifically focuses on formulating an ethical framework for transformative da'wah in Indonesia's multicultural society, achieved through a specific re-reading approach to Buya Hamka's *Tafsir Al-Azhar*. In contrast to previous studies that were generally comparative (Husen, 2018), this research possesses a unique quality in its analysis of

the tafsir perspective of a Nusantara ulema figure (scholar of the archipelago) in order to construct a contextually relevant ethical framework for communicative da'wah. The research offers significant novelty in the study of Surah An-Nahl: 125 because it concentrates on the perspective of a nationalist-ulema figure. Its main contribution is to bridge the interpretation of Buya Hamka's *Tafsir Al-Azhar* with contemporary da'wah challenges amidst Indonesia's heterogeneity.

## Materials and Methods

The research method employed in this study is qualitative research with a textual study approach and thematic content analysis (Saefullah, 2024). The primary data for the research is the text of QS. An-Nahl: 125, while the secondary and core data is the comprehensive interpretation found in Buya Hamka's *Tafsir Al-Azhar*. The analysis process is carried out by identifying and classifying key vocabularies (*mufrodat*), the explanation of the *asbabun nuzul*, and Buya Hamka's tafsir (interpretation) of Surah An-Nahl verse 125. Afterwards, these findings are synthesized to formulate an ethical framework for da'wah that is relevant and applicable within the social and multicultural context of the Indonesian society.

## Result and Discussion

### A. OVERVIEW OF THE CONTENTS OF Q.S. AN-NAHL: 125 BASED ON BUYA HAMKA'S AL-AZHAR EXEGESIS

1. The verse of the Qur'an about Surah An-Nahl verse 125 and the meaning of its *mufrodat*

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ( ١٢٥ )

Meaning: *Invite "all" to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord alone knows best who has strayed from His Way and who is "rightly" guided.*

Vocabularies	Meaning		Vocabularies	Meaning
أَحْسَنُ	A good way		أُدْعُ	Call to/Invite to
إِنَّ رَبَّكَ	Verily, your Lord (Tuhan/Allah)		سَبِيلٍ	Path/Way
هُوَ أَعْلَمُ	He knows best		رَبِّكَ	Your Lord (tuhan/Allah)
بِمَنْ ضَلَّ	Who has gone a stray		بِالْحِكْمَةِ	With wisdom
سَبِيلِهِ	His path/way		وَالْمَوْعِظَةِ	And (with) advice/exhortation
بِالْمُهْتَدِينَ	With the guided ones		الْحَسَنَةِ	The good/kind

## 2. The Asbabun Nuzul and Buya Hamka's Exegesis of QS. An-Nahl: 125

Based on research, there is no explicit explanation of the asbabun nuzul of verse 125 of Surah an-Nahl (Imam Fauzan, 2021). But some have linked it to the following verse, which discusses the reaction of the Prophet Muhammad SAW after the Battle of Uhud, where he saw his uncle, Hamzah, brutally killed and his body mutilated by the polytheists, which triggered his anger and vow to take revenge by killing seventy Quraish (Fadhurrahman et al., 2022). In response to this intention, Allah SWT revealed a revelation that not only limited retaliation to the level of equal justice (Qisas) but also explicitly promoted values superior to that, namely patience and forgiveness, as stated in the following verses (verses 126 and 127). Then the Prophet SAW received divine guidance, canceled his oath by paying kafarat, and chose to refrain from similar retaliation (Husen, 2018).

When looking at the connection between verses 125 and 126-127, even though the following verses specifically discuss retaliation for the martyrs of Uhud, verse 125 precedes it and is seen as a general instruction regarding the method of da'wah that must be upheld by the Prophet SAW, even in conditions of cruelty. This redirects the Prophet's intention from revenge (violence) back to the basic method of preaching, which is wise and gentle (Nasaruddin & Mubarak, 2022).

Regarding Buya Hamka's interpretation of verse 125 of Surah An-Nahl, there are five key points we can derive: **First**, the theological foundation of da'wah. This verse affirms that the essence of da'wah is a divine trust (*amanah ilahiyah*) commanded by Allah SWT to the Prophet Muhammad SAW. According to Hamka, the core of da'wah is to invite people to follow the path (and teachings) of Allah SWT—Sabilillah, Sirathal Mustaqim, Dinul Haq—through the right approach. **Second**, there are three methods or tiers in carrying out da'wah (Hamka, 2001):

1. *Bil-Hikmah*: A da'wah approach that prioritizes noble intellect, broad-mindedness, and sincerity of heart to attract attention, not to force. This wisdom is also realized through exemplary attitudes and actions. In certain conditions, "silence" can be wiser than "speaking."
2. *Al-Mau'izhatul Hasanah*: An approach that emphasizes the process of education and consciousness-raising, manifested in the form of advice, guidance, and education delivered in a good manner (Imam Fauzan, 2021). Its scope is broad, encompassing parental education of children by providing religious example to formal education in an institution. This approach is very effective when applied to children whose minds and hearts are still pure.
3. *Jadilhum billatii hiya ahsan*: This final approach is a guide for when differences occur. Its essence lies in the ability to separate the substance of the problem from personal feelings towards the interlocutor. The primary goal is to make them

aware and to invite them in a good way, without hurting their feelings (Siti Hotiza, Faizah Binti Awad, Nurdin, Rahmawati, 2022).

**Third**, the relevance and spirit of da'wah. The existence of these three methods or tiers of da'wah (*Hikmah, Mau'izhah Hasanah, and Mujadalah billati hiya ahsan*) has eternal relevance throughout the ages and reflects the spirit of Islamic da'wah as rahmatan lil'alam (a mercy to all the worlds). Just as Islam came to attract and bring people to the right path, not to drive them away or expel them (Solihin et al., 2021; Ummah & Irama, 2021). **Fourth**, the fundamental difference between da'wah and propaganda. Da'wah aims to convince, while propaganda tends to impose one's will. This is in line with the principle of *la ikhraha fi ad-din* (there is no compulsion in religion) as affirmed in the Quran, Surah Al-Baqarah, verse 256. **Fifth**, the essence of guidance. The end of this verse affirms that the matter of giving guidance (*hidayah*) or leading someone astray is the absolute right of Allah SWT. Therefore, a preacher is only obliged to convey the teachings in a good manner, while the final outcome is entirely submitted to the will of Allah SWT (Hamka, 2001).

#### B. ETHICAL FRAMEWORK FOR TRANSFORMATIVE DA'WAH: THE RELEVANCE OF AL-AZHAR'S EXEGESIS OF QS. AN-NAHL:125 IN INDONESIA'S MULTICULTURAL SOCIETY

Following the exposition of Buya Hamka's interpretation of QS. An-Nahl verse 125, this section will synthesize the resulting findings to formulate the "*Ethical Framework for Transformative Da'wah*." The focus of the discussion is to explain how the three principles of da'wah through the lens of Tafsir Al-Azhar—namely, Intellectual Ethics (*Al-Hikmah*), Cultural Ethics (*Al-Mau'izhah Al-Hasanah*), and Dialogical Ethics (*Al-Mujadalah Billati Hiya Ahsan*)—can be translated into applicable guidelines within the context of Indonesia's multicultural society. The goal is to demonstrate the contextual relevance of Hamka's interpretation as a model of da'wah that is adaptive, empathetic, and constructive. The foundational principle of this framework

pivots on a clear distinction between da'wah, which is oriented toward heartfelt conviction, and propaganda, which is coercive (Hamka, 2001), with its theological foundation in QS. Al-Baqarah: 256, which states that "*there is no compulsion in religion*" (Ansari & Alzamzami, 2022). Through this ethical framework, it is hoped that social harmony can be achieved across all levels of society (Rahmat Ardi Nur Rifa Da'i, 2023), from the general public to the circles of intellectual discourse and policymakers, enabling da'wah to function as a bond for national social cohesion.

Based on this framework, the **first** pillar, Intellectual Ethics (*Al-Hikmah*), is described by Hamka as "a core more subtle than philosophy." *Hikmah* is not merely high-level logic understood only by the learned class; rather, it is a noble wisdom of character and intellect, reflected in concrete actions and capable of engaging anyone, including the intellectually advanced (Imam Fauzan, 2021). A crucial point emphasized by Hamka is that *Hikmah* (wisdom) is not limited to good speech but is also manifested in attitude, where "sometimes it is wiser to remain silent than to speak." For silence is also evidence of one's faith, as cited in the Hadith narrated by Imam Bukhari and Muslim:

وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَنِيقَهُ

In other words, if a da'i (preacher) is unable to convey a good message, then choosing silence is the wiser course of action to avoid speech that is unbeneficial, hurtful, or contains sins such as *ghibah* (backbiting) and *fitnah* (slander) (Shalahuddin et al., 2025). In the multicultural context of Indonesia, this principle demands that da'is possess adaptive wisdom in determining when to speak and when to restrain themselves, ensuring that the message of Da'wah can be accepted without sparking controversy or disrupting social stability.

The **second** pillar, Cultural Ethics (*Al-Mau'izhah Al-Hasanah*), has its scope expanded by Hamka into the realms of education and early character building. This good counsel encompasses everything from the role of parents

within the family to instruction in formal educational institutions, all of which must be accompanied by tangible exemplary behavior—living examples of religious practice. Hamka emphasizes that this type of instruction is particularly effective for “children whose minds have not yet been cultivated or filled by other teachings beforehand” (Hamka, 2001).

Therefore, Da'wah in Indonesia's pluralistic society must be empathetic and cultural (Abidin, 2016). It must address the roots of early education and demonstrate exemplary character, ensuring that Islamic values are internalized culturally and pedagogically, rather than imposed as an external force. This approach is highly relevant for shielding the younger generation from the influence of extreme ideologies or extremism (Nugraha, 2020).

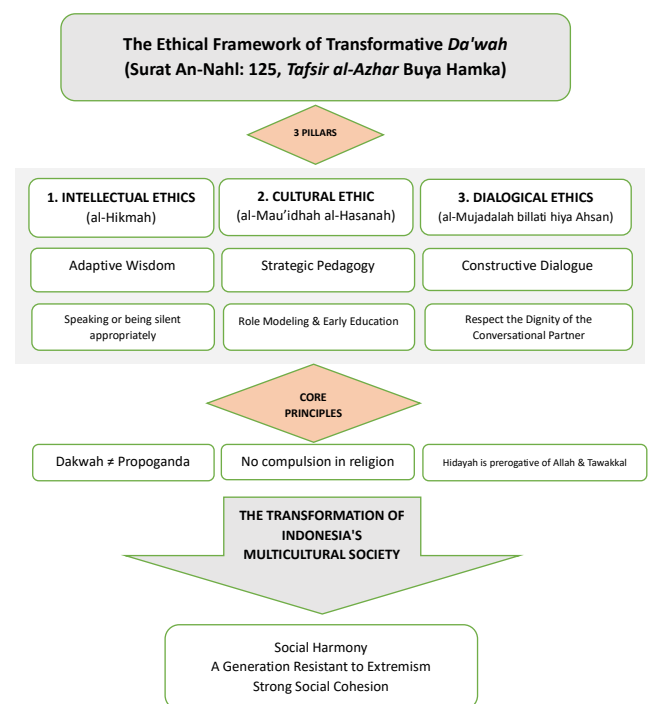
The **third** pillar, Dialogical Ethics (*Al-Mujadalah Billati Hiya Ahsan*), serves as an ethical guide when differences of opinion are unavoidable (polemics). Hamka offers a profound psychological warning: a Da'i must be capable of separating the substance of the issue from personal sentiments of like or dislike (hatred) toward their interlocutor. This means the focus of the debate must be to awaken the opponent to the correct path of thinking—attributing their stance to ignorance rather than malicious intent. If the opponent feels hurt, then even the truth itself will be rejected (Hamka, 2001). This ethic emphasizes that dialogue in Indonesia must be constructive, always prioritizing respect for personal dignity (Rahmat Ardi Nur Rifa Da'i, 2023), and restraining the tongue from censure, in order to guarantee inter-religious and inter-ethnic harmony (Bahagia et al., 2024).

Overall, Hamka's exegesis equips the ethical framework of Da'wah in Indonesia with two critical dimensions often overlooked in classical interpretations. *First*, the psychological and sociological dimensions (the awareness that a hurt heart will reject the truth); and *second*, the pedagogical dimension (the importance of early education and exemplarity).

This ethical framework ensures that transformative Da'wah not only addresses the

cognitive (*Hikmah*) and the behavioral (*Mau'izhah*), but also reinforces the foundations of tolerance through the most excellent ethics of discussion (*Mujadalah Ahsan*). The spiritual culmination of this verse lies in its conclusion, which asserts that the matter of guidance (*Hidayah*) is the sole prerogative of Allah SWT (Hamka, 2001). This renders the task of the da'i solely to convey the message in the best possible manner (utilizing *Hikmah*, *Mau'izhah Hasanah*, and *Mujadalah Ahsan*), while the outcome remains entirely beyond human control. This principle of surrender (*Tawakkal*) acts as a spiritual fortress that guards the da'i against arrogance or despair, centering their attention on ethical integrity rather than the quantitative results of their Da'wah (Abbas, 2019; Ghoni, 2016).

For a comprehensive overview of the ethical framework for transformative da'wah based on a re-reading of Buya Hamka's Tafsir Al-Azhar on Surah An-Nahl: 125, refer to the diagram below;



### Conclusions

A re-reading of Tafsir Al-Azhar's exegesis on QS. An-Nahl: 125 presents a transformative da'wah method that emphasizes psychological and

pedagogical dimensions. This perspective is highly relevant for multicultural Indonesia as it is built upon three main pillars: Intellectual Ethics (*al-Hikmah*), Cultural Ethics (*al-Mau'idzah al-Hasanah*), and Dialogical Ethics (*Al-Mujadalah billati hiya Ahsan*). The application of these three ethics ensures that da'wah functions as a bond for social harmony (*ukhuwah*) and not as a tool for polarization, grounded in the absolute theological awareness that guidance is God's prerogative, not a result of human coercion.

This framework of da'wah ethics can serve as a central reference for administrators and institutions responsible for da'i education in developing their curriculum. This is achieved through the integration of adaptive, empathetic, and constructive values aimed at fostering social unity. In this context, the figure of Buya Hamka and his Tafsir Al-Azhar can be positioned as a core reference to enrich da'wah methodology materials. The goal is to ensure that da'i's are not merely skilled orators, but are also wise in responding to differences.

This study is limited as it focuses specifically on the re-reading of Buya Hamka's thought on QS. An-Nahl: 125. Consequently, a comparative analysis with other exegetes (*mufassirin*)—both classical and contemporary—has not been undertaken. For researchers intending to develop this study, further comparative exploration is highly recommended in the future, as an effort to enrich the discourse on sustainable da'wah ethics.

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