

Adaptation For Islamic Animation Storytelling: The Rhetorical Approach of *Al-Mau'izah Al-Hasanah* in *Tafseer Al-Azhar*

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ABSTRACT

Al-Mau'izah Al-Hasanah is among the three Islamic Da'wah Methods that uses rhetorical strategies in da'wah dissemination. The method is based on Surah An-Nahl verse 125 in the Qur'an. As the verses of the Qur'an uses an Arabic text, Muslim need to use *Tafseer* as a guideline to enhance their understanding and knowledge of Islamic teaching. This is because not all Muslims are specialists in the Arabic language, despite being able to read the Quran in Arabic. *Tafseer Al-Azhar* is an interpretation of Qur'anic verses written by Abdul Malik Karim Amrullah (Hamka) during his prison sentence. Hamka is an Indonesian philosopher who is also actively involved in teaching Islam through his country's educational system. The *Al-Azhar* exegesis book is notable for its use of rhetoric to explain the meaning of Qur'anic verses for Muslims' comprehension of the Arabic text of the Qur'an. The purpose of this research is to examine the rhetorical strategy employed in Hamka's *Tafseer Al-Azhar*. By referencing the exegesis content of Fatihah verses in *Tafseer Al-Azhar*, this study focuses solely on the rhetorical method of *Al-Mau'izah Al-Hasanah*. This study employed the qualitative method by analyzing the content of books and journals related to *Tafseer Al-Azhar*. The rhetorical material in *Tafseer Al-Azhar* is distinctive in that Hamka used rhyme and aesthetics language to convey the narrative of its interpretation. It is interesting to mention that Islamic Animation Storytelling of Qur'anic verses could be derived from the rhetorical substance provided in the *Tafseer Al-Azhar*.

Keywords: *Adaptation, Islamic Animation Storytelling, Rhetorical, Al-Mau'izah Al-Hasanah, Tafseer Al-Azhar*

INTRODUCTION

The dissemination and execution of Islamic preaching must be carried out prudently. Preachers are advised to equip themselves with knowledge and skills about Islam and the Prophet's history based on the teachings of the Qur'an and Hadith. The preacher's main role and responsibility is to convey information about the teachings of Islam, clarify confusion, untangle the confusion, and save mankind from going astray. Engku Ahmad Zaki Engku Alwi (2021) claims that preaching without considering the wisdom method will lead the intended audience further away from the truth. Thus, da'wah must be based on the

teachings of Islam as revealed in the Qur'an and Hadith. Understanding the Arabic scripture of the Qur'an with the direction of the Tafseer will improve a Muslim's Islamic knowledge. The usage of Tafseer Al-Azhar as a content adaptation in creating Islamic Animation Storytelling is considered advantageous and sensible throughout this research. This is because Tafseer used the rhetorical style of Al-Mau'izah Al-Hasanah for da'wah propagation about Islam, particularly the understanding of the Qur'an's opening verses, Al-Fatihah.

LITERATURE REVIEW

Several studies and reviews have been undertaken to explore the related literature material on the Adaptation for Islamic Animation Storytelling, The Da'wah Methods in Islam, Rhetorical Approach of Al-Mau'izah Al-Hasanah, and Tafseer Al-Azhar by Hamka.

Adaptation for Islamic Animation Storytelling

Adaptation was defined by Hutcheon (2012) as (1) An accepted adaptation of another work or works that are widely known, (2) A creative and interpretive act of appropriation/salvaging, and (3) An extended intertextual engagement with the adapted work. In short, adaptation is a creative and interpretative act of appropriation based on intertextual engagement with the adapted work.

According to Djamdjuri and Hadi (2021) in their studies, an Islamic movie or Islamic animation movie is a movie that has content about Islamic values and can be used to teach people about Islam or spread the da'wah. From an Islamic point of view, morals are very important. Prophet Muhammad P.B.U.H used it as a measure of faith to show how morality is very important in Islam. To gain knowledge about Islamic teaching, Muslims need guidance from the Qur'an and Hadith to enhance their understanding of the *Tawheed*. Thus, the adaptation process from a written text for Islamic Animation Storytelling in this research context needs to be referred to with the authentic source of the Qur'an and *Tafseer*. In addition, *Tafseer* functions as the translator of the Arabic script of the Qur'an by using the mother tongue language of a nation.

The Da'wah Methods in Islam

The method of preaching (*da'wah*) is the strategy for delivering a message to the audience. In Arabic terminology, the method is known as *Uslub* and *Wasail* is the tool to disseminate Islamic knowledge and information (*Ilm*) to the target audience. However, Syed Abdurahman Syed Hussin (1998) explained that the terminology of *Uslub* emphasizes the ability and skill to communicate Islamic teaching to the intended audience through the use of aesthetic language. The three widely recognized rhetorical methods used in Islamic da'wah are *Al-Hikmah* (Wisdom), *Al-Mau'izah Al-Hasanah* (Good Teaching and Advice), and *Al-Mujadalah billati hiya ahsan* (Wisely Argued). Those mentioned rhetorical methods were found in the Qur'an verses of *An-Nahl* (125), highlighting the techniques of Islamic preaching (*da'wah*). *An-Nahl* verse of 125 is as below:

”ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ“

“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.”

(An-Nahl: 125)

Table 1 Three Islamic Da'wah Methods

<i>Al-Hikmah</i> (Wisdom)	The word <i>Hikmah</i> (Wisdom) is derived from the Arabic word ‘ <i>Hakama</i> ’ which means to decide on regularity. <i>Hikmah</i> is a good synonym for the words restrain and prevent damage. <i>Hikmah</i> consists of justice, suavity, and knowledge. In short, <i>Hikmah</i> is about (1) thorough and presentable from the experience, (2) accurate in words and actions, (3) putting on something in its place, and (4) the right and wrong. <i>Al-Hikmah</i> (Wisdom) towards the da'wah method with thorough and presentable knowledge of Islamic teaching through its dissemination, precise and good knowledge based on the explanations (<i>dalil</i> in Qur'an), and accuracy in words and actions.
<i>Al-Mau'izah Al-Hasanah</i> (Good Teaching and Advice)	The word <i>Mau'izah Al-Hasanah</i> is derived from the Arabic word ‘ <i>Wa'azu</i> ’. <i>Al-Wa'azu</i> means to give good advice and reminders towards faulty consequences. The Arabic word of <i>Al-Waaz</i> is well defined for instruction or order. Islamic philosophers in the <i>Tafseer</i> field stated that <i>Mau'izah Al-Hasanah's</i> advice consists of explanations (<i>dalil</i> in Qur'an) that are true and give the soul's satisfaction to arise the good sentimental emotion in humans. In short, <i>Mau'izah Al-Hasanah</i> is a method of delivering a sermon that makes it attractive and well-received without losing the intended audience. With this technique, the target is given the impression that the preacher is acting more like a friend who offers guidance and seeks opportunities to make the target delighted.
<i>Al-Mujadalah billati hiya ahsan</i> (Wisely Argued)	The word <i>Jadal</i> is the Arabic word that means debate or argumentation. The terminology is well described as enmity. <i>Mujadalah</i> is the verb for <i>Jadal</i> . The method of <i>Al-Mujadalah billati hiya ahsan</i> will be applied to encounter the opponent, but in a good manner of argumentation by referring to the Islamic teaching in Qur'an and Hadith. The context of a good manner towards the argumentation is to handle the situation with the opponent in a good method of conversation or dissemination without abusive words.

Source: Syed Abdurahman Syed Hussin (1998)

Rhetorical Approach of *Al Mau'izzah Al-Hasanah*

Isai, Lin, Ching, et. Al (2020) defined Rhetorical Approach as the method of persuasion and they cited Aristotle's definition of rhetoric as “an ability, in each particular case, to see the available means of persuasion”. Aristotle added, to effectively persuade the audience, three important persuasive appeals are identified - ethos, pathos, and logos – corresponding to the persona of the speaker, the emotion of the audience, and the reason for the message. Nevertheless, in Islamic Da'wah Method, the rhetorical approach as mentioned in the previous section highlighted the three methods of (1) *Al-Hikmah* (Wisdom), (2) *Al-Mau'izah Al-Hasanah* (Good Teaching and Advice), and (3) *Al-Mujadalah billati hiya ahsan* (Wisely Argued). The research focus for this study is on the Islamic da'wah method of *Al-Mau'izzah Al-Hasanah* (Good Teaching and Advice) as it is related to the case study of *Al-Azhar Tafseer* written by Hamka.

According to Syed Abdurahman Syed Hussin (1998), he explained the method of *Al-Mau'izah Al-Hasanah* (all forms of good advice, teaching, and warning) is suitable for certain targeted audiences that are attracted to da'wah. This method focuses to arouse feeling and emotion yet the inner soul (spiritual) responds towards the *Mau'izah* (good advice, teaching, and warning). This is supported by

Ahmad Fauzi, et.al, (2018) *Al-Mau'izah Al-Hasanah* is the Islamic *da'wah* method that advises others in a good manner. Furthermore, *Mau'izah Al-Hasanah* is understood as guidance toward the use of proper language that is appropriate for the physical and knowledge level of the *da'wah* target audience (*mad'u*) and is capable of encouraging goodness. In the basic concept of *da'wah* in *Al-Mau'izah Al-Hasanah*, there are eight components related to the method such as (1) *Tabligh*, (2) *Ta'lim*, (3) *Tazkir* and *Tanbih*, (4) *Taujih wa al-irsyad* (guidance and counseling), (5) *Nasihah/Tansih*, (6) *Tabsyir and Tanzir* (reminder), (7) *Uswah wa Tadbiq* and (8) *Ubrah* or *Ibarah*.

Tafseer Al-Azhar by Hamka

Tafseer Al-Azhar takes consecutive sources from the Qur'an, *Hadith*, *Aqwal* of the Prophet's Companions, *Aqwal Tabi'in*, and books of commentary interpretation concerning the process of interpretation. *Adabi Ijtima'i* is the style of this remark. In addition to that, Hamka is a well-known Muslim scholar from Indonesia who has significantly advanced the field of Qur'anic interpretation. Haji Abdul Malik Karim Amrullah is known as Hamka, and he is a multi-talented person. In addition to being a Muslim scholar, Hamka is also an author, historian, and politician who has written more than 120 books on a variety of topics, including Sufism, literature, philosophy, history, sociology, and politics, as well as the interpretation of the Qur'an. (Rahmad Hidayat et.al, 2019)

As for the research study purpose, the use of Hamka's Verse Tafseer entitled *Al-Azhar* acts as a reference to understand the explanations of *Fatihah* verses in the Qur'an. Hamka's creation of the *Al-Azhar Tafseer* incorporates Islamic Teachings with literary elements such as parables that portray the meaning of each verse. The poetic narrative presented by Hamka is simple to comprehend due to the *tahlili* technique used in this Tafseer arrangement (analysis). *Tahlili* method is made up of Tafseer between *Al-Quran* and *Al-Quran*, Tafseer between *Al-Quran* and *Hadith*, Tafseer between *Al-Quran* and companions' thoughts and *tabi'in* (followers or successors), and Tafseer *Al-Qur'an* with Tafseer *Muktabar* (other Tafseer).

RESEARCH METHODOLOGY

The research aims to study the rhetorical approach used in the *Tafseer Al-Azhar* written by Hamka. The focus of the research is only on the rhetorical method of *Al-Mau'izah Al-Hasanah* by referring to the exegesis content of *Fatihah* verses in *Tafseer Al-Azhar*. This research used the Qualitative method through the content analysis and the documentation of books and journals with the related field of *Tafseer Al-Azhar* and the *Da'wah* Method in Islam.

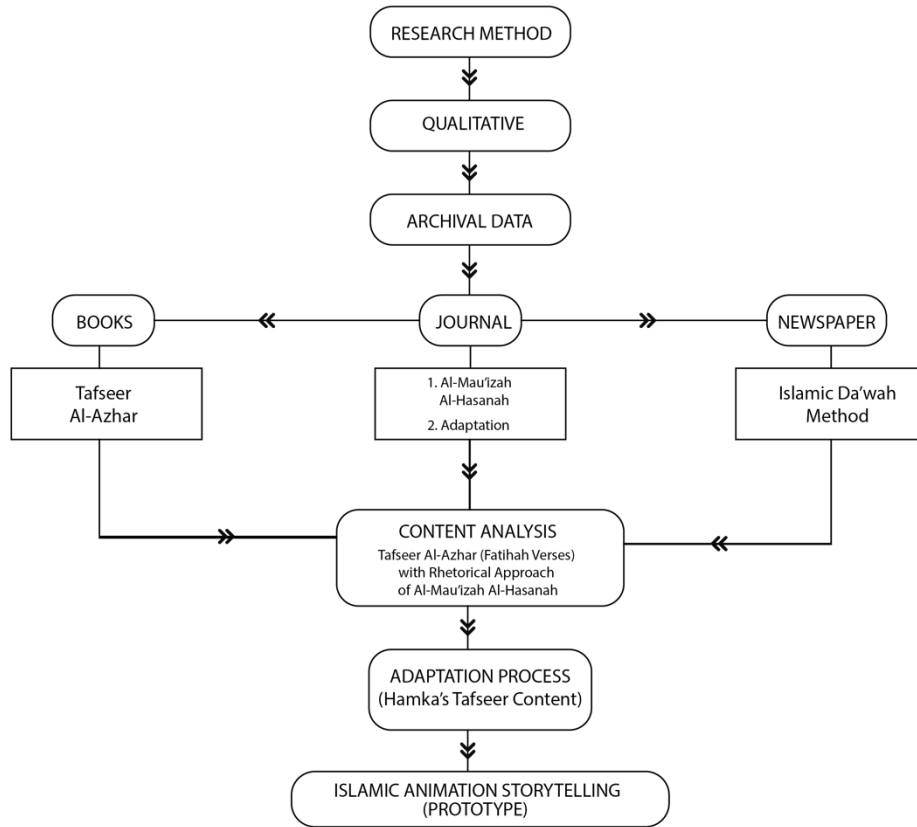


Figure . Research Methodology Framework

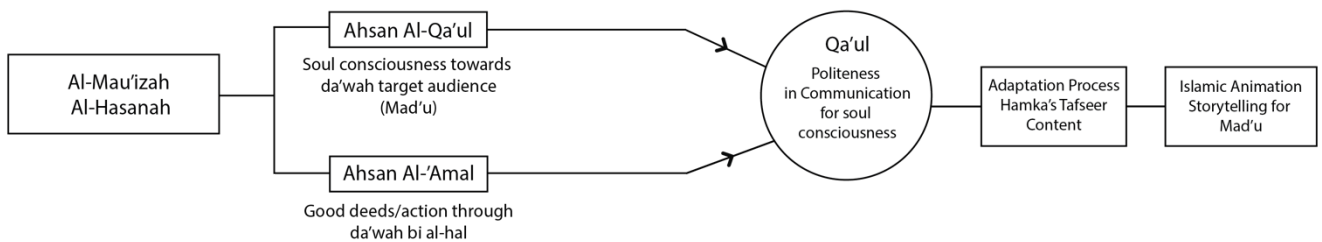


Figure 2. Rhetorical Approach of Al-Mau'izah Al-Hasanah with Tafseer Al-Azhar Content Adaptation for Mad'u

FINDINGS

Hamka uses poetry to infuse passion into the story of its interpretation. As a result, rhyme serves as a cultural expression of Malay identity. The following is a summary of the parables that used the

Al-Mau'izah Al-Hasanah Islamic Da'wah Method, which was founded in Hamka's Verse Tafseer in Fatihah verses initially translated from Malay language in his Al-Azhar Exegesis:

**Table 2 Methods of Al-Mau'izah Al-Hasanah –
 The Good Teaching and Advice in Tafseer Al-Azhar by Hamka (Fatihah Verses)**

Verse	Verse Tafseer by Hamka	Islamic Da'wah Method
1	<p><i>Inilah contoh teladan yang diberikan kepada kita, supaya memulai suatu pekerjaan penting dengan nama Allah. Allah adalah Zat Yang Maha Tinggi, Maha Mulia dan Maha Kuasa. Zat pencipta seluruh alam, langit dan bumi, matahari dan bulan, dan seluruh yang ada. Dia adalah yang Wajibul Wujud, yang sudah pasti ada, yang mustahil tidak ada. Ar-Rahman dan Ar-Rahim adalah dari satu rumpun, iaitu rahmat, yang beerti murah, kasih sayang, cinta, santun dan perlindungan.</i></p> <p style="text-align: right;">(m/s 87-90)</p>	<p>Remark: Good Advice, Teaching</p> <ol style="list-style-type: none"> 1. To start something (work) with the Name of Allah. 2. Praise to Allah – The Highest, The Honourable, The Powerful Who creates the universe. (<i>Wajibul Wujud</i>) 3. Allah is The Gracious, The Most Merciful.
2	<p><i>Alhamdulillah, segala puji-pujian hanya untuk Allah. Tidak ada yang lain yang berhak mendapat pujian itu. Meskipun misalnya ada seorang yang berjasa baik kepada kita dan kita memujinya, hakikat puji hanya pada Allah. Sebab, orang itu tidak akan dapat berbuat apa-apa kalau tidak kerana Allah yang Maha Pemurah dan Penyayang tadi. Kita puji seorang jurutera atau arkitek kerana dia mendapat ilham mendirikan sebuah bangunan yang besar dan indah. Namun, kalau difikirkan lebih dalam, dari mana dia mendapat ilham perencanaan itu kalau bukan dari Allah.</i></p> <p><i>Oleh sebab itu, kalau kita sendiri dipuji-puji orang, janganlah lupa bahawa yang empunya puji itu ialah Allah, bukan kita.</i></p> <p><i>Allah Pemelihara Semesta Alam atau Tuhan dari sekalian makhluk, atau Tuhan sarwa sekalian alam -Rabbun. Rabbun meliputi segala macam pemeliharaan, penjagaan, pendidikan dan pengasuhan.</i></p> <p style="text-align: right;">(m/s 91-92)</p>	<p>Remark: Good Advice, Teaching, and Warning</p> <ol style="list-style-type: none"> 1. Allah is the Lord of 'Alamin (mankind, jinns, and all in the universe) 2. There is no one to receive the praise except for Allah. 3. Humans are not capable of doing something without His consent. 4. Hamka provides the parable example of the architect's story with aesthetic language arrangement.
3	<p><i>Ayat ini menyempurnakan maksud dari ayat yang sebelumnya. Ar-Rahman dan Ar-Rahim itu adalah sama mengandungi akan sumber kata, iaitu rahmat. Bukankah matahari dan bulan serta bintang-bintang, semuanya itu rahmat dari Allah kepada kita? Bagaimana jadinya kita hidup di dunia kalau agak dua hari sahaja matahari tidak terbit? Kita manusia kadang-kadang lupa akan rahmat kerana kita tidak pernah dipisahkan dari rahmat. Di waktu semua beres, kerap dia lupa. Setelah terganggu, baru dia ingat.</i></p> <p style="text-align: right;">(m/s 93-94)</p>	<p>Remark: Good Advice, Teaching, and Warning</p> <ol style="list-style-type: none"> 1. The Islamic Teaching about the blessing from Allah. 2. Hamka provides the parable example about the symbol of sunlight for human needs. 3. Hamka uses the rhetorical approach to the language arrangement to warn the audience/reader with good advice.

- 4 *Di sini, dapatlah kita memahamkan betapa erti ad-din. Kita hanya biasa memberi erti ad-din dengan agama. Padahal, ia pun beerti pembalasan. Apabila kita telah membaca sampai di sini, timbullah pertimbangan perasaan dalam kalbu kita. Jika tadi seluruh jiwa kita telah diliputi oleh rasa rahmat, pancaran Rahman dan Rahim Allah, ia harus dibatasi dengan keinsafan bahawa betapapun Rahman dan Rahim-Nya, tetapi Dia adil jua. Rahman dan Rahim tidaklah lengkap kalau tidak disempurnakan dengan adil.*
- Ada manusia yang berbuat bakti kerana Allah, ada juga manusia yang tidak menghargai dan tidak mempedulikan Rahman dan Rahim Allah; jiwanya diselimuti rasa benci, dengki, khizit, dan khianat. Tidak ada rasa syukur; tidak ada terima kasih. Jahatnya lebih banyak dari baiknya.*
- (m/s 97)
- Remark: Good Advice, Teaching, and Warning**
1. Good Teaching and advice from Hamka for soul consciousness towards the audience about *ad-din*.
 2. Hamka warns the audience with his appropriate diction: 'Even though Allah is The Gracious and The Most Merciful, He is fair as well.'
- 5 *Dalam ayat ini, bertemulah kita dengan tujuan. Kita menyatakan bahawa hanya kepada-Nya sahaja kita memohon pertolongan; tiada kepada orang lain. Sebagaimana telah kita maklumi pada keterangan di atas, Allah adalah Tuhan Yang Mencipta dan Memelihara. Dia adalah Rabbun. Sebab itu dia adalah Ilahi. Tidak ada Ilah yang lain, melainkan Dia. Oleh kerana Dia Yang Mencipta dan Memelihara, hanya Dia pula yang patut disembah. Adalah satu hal yang tidak wajar kalau Dia menjadikan dan memelihara, lalu kita menyembah pada yang lain. Seumpama kita ditolong oleh seorang teman, dilepaskan dari satu kesulitan. Tentu kita mengucapkan terima kasih kepadanya. Adakah pantas kalau kita ditolong, misalnya oleh Si Ahmad, lalu kita mengucapkan terima kasih kepada Si Hamid?*
- (m/s 99-100)
- Remark: Good Advice, Teaching, and Warning**
1. Hamka taught us with his writing to rely on Allah only with the good advice on Tawheed. Allah is the one we should worship, no one else.
 2. Hamka used the rhetorical parable to teach the audience to thank and respect a person that helps them.
- 6 *Dengan ayat ini, kepada kita telah ditunjukkan apa yang amat penting kita mohonkan pertolongan kepada-Nya. Mohon ditunjuki jalan yang lurus. Kita telah ditakdirkan-Nya hidup di dunia ini. Melalui hidup di dunia ini, samalah ertinya dengan melalui satu jalan. Kita takut akan bahaya dan ingin selamat dalam perjalanan itu. Kita mahu yang baik dan tidak mahu yang buruk. Kita mahu yang manfaat dan tidak mahu yang mudarat.*
- Setelah ayat-ayat yang di atas, sekarang, setelah penyerahan demikian, mulailah kita memasukkan permohonan puncak dari segala permohonan, iaitu supaya ditunjuki jalan yang lurus.*
- (m/s 104-105)
- Remark: Good Advice, Teaching, and Warning**
1. In this verse, Tafseer by Hamka highlighted the '*siratul mustaqim*' with a piece of good advice and teaching through the diction arrangement for soul consciousness.
- 7 *Inilah yang kita mohonkan dengan isti'annah kepada Allah, dengan berpedoman kepada Al-Qur'an.*
- Remark: Good Advice, Teaching, and Warning**

Kita mohonkan, tunjuki kiranya kami mana yang benar kerana yang benar hanya satu, tidak berbilang. Sebab, jalan di atas dunia ini terlalu banyak simpang siurnya, jangan sampai kita menjadi 'datuk segala iya' atau sebagai pucuk aru yang mudah dicondongkan angin ke mana ia berkisar. Minta ditunjuki jalan yang lurus yang tidak menghabiskan tenaga dengan percuma, 'arang habis, besi binasa'. Kami memohon, pimpin kiranya kami ke jalan itu, jalan bahagia yang pernah ditempuh oleh manusia-manusia yang Engkau cintai dan mencintai Engkau, yang menegakkan jalan terang di dunia ini.

Siapakah yang dimurkai Allah? Ialah orang yang telah diberi kepadanya petunjuk, telah diutus kepadanya rasul-rasul, telah diturunkan kepadanya kitab-kitab wahyu, tetapi dia masih sahaja memperturutkan hawa nafsunya. Telah ditegur berkali-kali, tetapi teguran itu, tidak juga dipedulikannya.

Adapun orang yang sesat ialah orang-orang yang berani-berani sahaja membuat jalan sendiri di luar yang digariskan Allah. Tidak mengenal kebenaran atau tidak dikenalnya menurut maksudnya yang sebenar.

(m/s 107-110)

1. A Muslim needs to rely upon Al-Qur'an as life guidance.
2. Hamka provides the idiom of '*Arang habis, besi binasa*' for an audience to think with *aql* and *naql*.
3. In this verse, Allah warns us with the word of '*Dhaalīn*' (astray) and Hamka wrote the Tafseer with Al-Mau'izah Al-Hasanah rhetorical approach through good advice, teaching, and warning in a thoughtful sentence.

CONCLUSION

Tafseer Al-Azhar takes consecutive sources from the Qur'an, *Hadith*, *Aqwal* of the Prophet's Companions, *Aqwal Tabi'in*, and books of commentary interpretation with the process of interpretation. The use of *Tafseer Al-Azhar* as a content adaptation in Islamic Animation Storytelling is deemed advantageous and prudent. This is because the *Tafseer* utilized the rhetorical method of *Al-Mau'izah Al-Hasanah* for the dissemination of da'wah about Islam. The research is focusing on the meaning of *Al-Fatihah*, the first verses of the Qur'an. *Al-Mau'izah Al-Hasanah* is a piece of advice comprised of explanations (*dalil* in the Qur'an) that are precise and provide soul satisfaction to evoke an excellent sentimental response in humans. *Mau'izah Al-Hasanah* is, in brief, a way of giving sermons that is appealing and well-received without alienating the intended audience. This strategy gives the appearance to the target that the preacher is acting more like a friend who offers advice and seeks opportunities to make the target pleased.

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