
Da'wah Communication in the Concept of *Amr Ma'ruf Nahi Munkar*: A Thematic (*Maudhu'i*) Qur'anic Exegesis on Social Transformation

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Abstract

This article examines the Qur'anic concept of amar ma'ruf nahi munkar using a thematic exegesis (*tafsīr mawdū'i*) approach to explore its relationship with social transformation. This study is a library-based research project, using the Qur'an as the primary source and classical/modern *tafsīr* works as well as supporting scholarly literature as secondary sources. The analysis was conducted by collecting relevant verses, organizing them into themes, and then synthesizing exegetical perspectives thematically. The findings show that amar ma'ruf nahi munkar functions as a framework of social ethics that encourages personal moral improvement, strengthens a communal culture of virtue, and contributes to a more just and public-welfare-oriented social order.

Keywords

Da'wah Communication; Amar ma'ruf nahi munkar; Thematic exegesis (*tafsīr mawdū'i*); social transformation.

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1. INTRODUCTION

The Qur'an does not only regulate the personal dimension of life; it also provides a normative foundation for social change in modern society (Djidin, 2024). Amid contemporary challenges such as globalization, moral crises, and inequality, Qur'anic teachings remain relevant as ethical and social references, particularly through their emphasis on collective responsibility and social justice (Djidin, 2024). This relevance is also reflected in studies that connect Qur'anic perspectives to the formation of good citizens in the digital era; such studies show that Qur'anic values can be articulated within civic-social agendas and the cultivation of social order (Jaenaluddin, 2023). Therefore, examining Qur'anic themes that directly relate to social improvement is important for formulating a framework of transformation grounded in religious sources (Djidin, 2024; Jaenaluddin, 2023).

One key concept frequently described as a driver of social change is amar ma'ruf nahi munkar, namely a normative call to promote virtue and prevent wrongdoing in shared social life (Djidin, 2024). This concept does not stop at the level of individual morality; it also carries a social



dimension because it relates to the formation of public ethics, collective responsibility, and efforts to respond to evolving social problems (Djidin, 2024). Its relationship with education and the development of human beings as members of society is also highlighted in research emphasizing the role of education in cultivating students' social roles particularly in encouraging good and avoiding evil—through examinations of Q.S. Al 'Imrān: 104 and 110 (Hazmin & Ghazali, 2023; Nurhana & Asikin, 2024). Other studies focusing on Q.S. An-Nahl: 90 present exemplary amar ma'ruf nahi munkar as a basis for shaping students' noble character (*akhlāq karīmah*), while also emphasizing the role of educators and parents in internalizing values through both speech and action (Khikmah et al., 2022). These findings suggest that amar ma'ruf nahi munkar operates at both the individual and social levels (Djidin, 2024; Khikmah et al., 2022; Nurhana & Asikin, 2024).

Interpreting amar ma'ruf nahi munkar for the purpose of social transformation requires a reading of the Qur'an that does not stop at general normativity, but instead explores how thematic verses relate to real ethical-social problems. In the tradition of Qur'anic interpretation, social-ethical dimensions may be approached through rational-critical hermeneutics that connect exegesis with social issues such as justice, individual freedom, and human rights; this can be seen, for example, in studies of al-Zamakhsharī's *Tafsīr al-Kashshāf*, which reflect a strong concern for social and ethical problems (Hazmin & Ghazali, 2023). On the other hand, an orientation toward social renewal also appears in modernist *tafsīr* that seeks to revive communities from backwardness, including critiques of stagnation (*jumūd*) and blind imitation (*taqlīd*) in religious matters; studies of Muḥammad 'Abduh's *Tafsīr al-Manār*, for instance, show how interpretations of verses on social communities are directed toward agendas of revival and social progress (Zubir, 2022). These two orientations—rational-critical social ethics in classical *tafsīr* and reformist social renewal in modern *tafsīr*—provide context that Qur'anic readings can be designed to address the needs of social transformation in a more directed manner (Hazmin & Ghazali, 2023; Zubir, 2022).

However, to connect amar ma'ruf nahi munkar to social transformation comprehensively, a framework is needed that can inventory relevant verses, link them systematically, and interpret them in relation to social contexts. A number of contemporary studies demonstrate the use of the thematic method (*tafsīr mawdū'i*) to construct Qur'anic concepts in a more focused way—for example, research on civic education from a Qur'anic perspective combined with a contextual historical-critical approach (Jaenaluddin, 2023), studies on child education in *Tafsīr al-Azhar* that emphasize verse inventory, historical considerations, and descriptive-objective interpretation (Chaer & Suud, 2020), explorations of child education within the family based on *Tafsīr al-Miṣbāḥ* through library research (N. Agustina, 2023), and studies of social community in the Qur'an through *Tafsīr al-Manār* (Zubir, 2022). The consistent use of this method across themes underscores the urgency of a thematic approach for

formulating Qur'anic concepts systematically, including when the theme is directed toward the agenda of social transformation (N. Agustina, 2023; Chaer & Suud, 2020; Jaenaluddin, 2023; Zubir, 2022).

2. METHODS

This study is library research using a qualitative-descriptive approach. The focus is on formulating the concept of amar ma'ruf nahi munkar in the Qur'an and its relevance to social transformation through the thematic exegesis method (*tafsīr mawdū'i*). Primary data sources consist of the Qur'an and *tafsīr* works relevant to the theme of amar ma'ruf nahi munkar, while secondary data sources include scholarly articles and supporting literature discussing Qur'an-based social change, social ethics in *tafsīr*, and related thematic studies.

Data collection was conducted through documentation study: compiling verses related to amar ma'ruf nahi munkar along with their interpretations by exegetes, and then gathering supporting literature to enrich contextual readings. Data analysis followed the steps of *tafsīr mawdū'i*: (1) determining the theme and scope of the study, (2) inventorying relevant verses, (3) examining contexts and interconnections among verses, (4) reviewing exegetical interpretations from *tafsīr* sources, and (5) developing a thematic synthesis to map socio-ethical implications and the agenda of social transformation. The validity of the argumentation was maintained through literature triangulation, namely comparing explanations across *tafsīr* works and testing the consistency of findings against relevant contemporary scholarship.

3. FINDINGS AND DISCUSSION

The thematic inventory produced through the *tafsīr mawdū'i* approach compiled from primary and secondary literature shows that contemporary discussions of amar ma'ruf nahi munkar tend to converge on several clusters of verses that function as key reference points for developing both normative and social frameworks. The first cluster refers to Q.S. *Āl 'Imrān*: 104 and 110, which are often understood as the basis for a collective obligation to enjoin good and forbid evil, as well as a foundation for value education and strengthening individuals' social roles within society (Afandi et al., 2022). The second cluster uses Q.S. *An-Nahl*: 90 to emphasize an exemplary ethical dimension in character formation, particularly through the role of educators and parents as agents of value internalization (Khikmah et al., 2022).

The third cluster includes the sequence of Q.S. *Luqmān*/31: 12–19, which extends the meaning of amar ma'ruf nahi munkar into the contexts of spiritual development, social ethics, and interpersonal conduct (Mujahidin, 2018). This pattern of grouping verses aligns with the characteristics of thematic *tafsīr* research, which organizes verses under a single theme, then explains meanings and draws

conclusions descriptively and deductively (Chaer & Suud, 2020). Accordingly, the inventory indicates a tendency to position amar ma'ruf nahi munkar not merely as a moral instruction for individuals, but as a principle related to community formation through education, exemplary practice, and collective action.

Within a broader framework of social transformation, literature that places Qur'anic values as a foundation for social change emphasizes that amar ma'ruf nahi munkar is understood as one of the drivers of positive change alongside social justice and collective responsibility (Djidin, 2024). Meanwhile, studies of modernist Qur'anic thought through *Tafsīr al-Manār* suggest that social verses can be read as an energy for societal renewal and a critique of intellectual stagnation through the methodological tools of *tafsīr mawdū'ī* (Zubir, 2022). Thus, the inventory results point to a convergence between the loci of verses serving as normative foundations and a social-transformation reading that connects the verses to community reform.

Conceptual boundaries of ma'ruf and munkar: sharia, ethics, reason, and public benefit

A conceptual synthesis from comparative *tafsīr* literature emphasizes that amar ma'ruf nahi munkar in the Qur'anic horizon is understood through criteria that go beyond private morality. Several studies formulate that ma'ruf encompasses everything deemed good by sharia, ethics (*akhlāq*), reason, and public benefit (*maṣlahah*), so that the determination of good and bad cannot be separated from both normative and rational parameters (Varidah, 2022). At the same time, an ontological study stresses that the concept of amar ma'ruf nahi munkar has broad dimensions—covering definition, history, legal status, conditions, pillars, and implementation—so practices commonly associated with this term should be reassessed for alignment with proper conceptual indicators (Badarussyamsi et al., 2021).

This point becomes important because the literature also warns of the risk of reducing amar ma'ruf nahi munkar into a justification for coercive actions, particularly when normative boundaries and the ethics of *da'wah* are not clearly established. Several hadith-based studies emphasize guidelines in conveying messages of amar ma'ruf and nahi munkar, which in practice may appear in inclusive or exclusive forms depending on interpretation and *da'wah* strategy (Ikhlas, 2022). In this context, research on misunderstandings of Qur'anic verses related to amar ma'ruf nahi munkar by extreme groups reinforces the argument that the basic orientation of this concept should aim at goodness, safety, public benefit, and the rejection of violence (Azisi et al., 2023).

Furthermore, literature examining Muhammad Fethullah Gülen's interpretation of verses on amar ma'ruf nahi munkar states that the concept is Allah's command to invite society to what is good and prevent what is bad, and that it has been widely explained by exegetes (Djuned & Özdemir, 2022). This claim strengthens the view that amar ma'ruf nahi munkar is inherently connected to societal

benefit rather than merely individual moral discipline. Therefore, conceptual boundaries built from sharia, ethics, reason, and public benefit enriched by hadith-based guidelines and critiques of extremist misreadings provide a theoretical foundation for reading amar ma'ruf nahi munkar as an instrument of social transformation oriented toward *maṣlahah* and protected from practical deviations.

Amar ma'ruf nahi munkar as a mechanism of social transformation

The thematic reading indicates that social transformation associated with amar ma'ruf nahi munkar can be mapped onto three main axes: strengthening social ethics and justice, recognizing human agency and moral rationality, and affirming collective responsibility within the community. Literature on Qur'anic values for social change positions amar ma'ruf nahi munkar as a driver of positive change, especially in facing modern challenges such as moral crises, inequality, and the impacts of globalization (Djidin, 2024). At the level of exegetical tradition, studies of al-Zamakhsharī's rational hermeneutics emphasize justice, human freedom, and the role of reason as tools for understanding the Qur'an's social message (Hazmin & Ghazali, 2023). In this sense, amar ma'ruf nahi munkar can be understood as an ethical principle that requires rational argumentation while remaining oriented toward justice.

This framework reinforces the view that Qur'an-oriented social transformation is not identical to structural change alone, but also involves changes in public norms and social habits grounded in moral accountability. Some studies note that the participation of every Muslim in creating a stable and comfortable social order is part of the implications of amar ma'ruf nahi munkar, meaning that this principle is directly related to social quality of life (Badarussyamsi et al., 2021). Accordingly, the mechanism of social transformation in a thematic framework can be formulated as follows: amar ma'ruf nahi munkar strengthens social ethics and justice, mobilizes collective participation, and sustains social stability and quality of life over time.

This framework is also compatible with the reformist thought found in *Tafsīr al-Manār*, which seeks to awaken and advance Muslim social communities from backwardness and critiques intellectual stagnation in religious affairs (Zubir, 2022). Because studies of 'Abduh employ a *tafsīr mawdū'i* model for verses about social communities, they show methodologically that Qur'anic verses can be thematically organized to extract an agenda of social renewal. When combined with social-change values emphasizing collective responsibility and social justice, this synthesis strengthens the position of amar ma'ruf nahi munkar as a normative principle that can be directed toward social reform resisting intellectual stagnation and reinforcing the dynamics of public ethics—without leaving the horizon of *maṣlahah*.

Education and value cultivation: from norms to habitual practice

The literature synthesis indicates that education is a dominant institutional pathway for translating amar ma'ruf nahi munkar into behavioral change and social culture. Studies linking Q.S. Al 'Imrān: 104 to education emphasize that education is understood as a conscious process of developing learners' capacities so that they can function both as individuals and as members of society, including in promoting good and preventing evil (Afandi et al., 2022). In addition, readings of Q.S. An-Nahl: 90 highlight exemplary practice, where teachers and parents are positioned as key figures in character formation through consistency between speech and action (Khikmah et al., 2022). Taken together, this literature suggests that Qur'an-oriented social transformation requires forming subjects of character through value education, exemplary conduct, and moral internalization.

The process of internalizing values becomes more effective when supported by structured and sustainable habituation within educational institutions. Studies on madrasa culture show that routine religious activities can form a collective habitus that strengthens creed ('aqīdah), worship, and morality, so that values do not remain at the level of normative knowledge but become everyday social practice (Alnashr et al., 2022). Literature on implementing Qur'anic recitation (tilāwah) in educational institutions also states that amar ma'ruf nahi munkar should be "kept alive" as a manifestation of moral improvement, one way of which is consistent religious practice (Fitria & Mustofa, 2023a). Thus, social transformation can work through a mechanism of habituality: habituation through rituals and religious activities, moral internalization, the formation of institutional culture, and the production of sustained social impacts.

The educational dimension is also extended to family education and wisdom narratives that guide social ethics. A thematic study in *Tafsīr al-Azhar* on Q.S. Luqmān/31: 12–19 shows that a mawdū'i approach can integrate historical aspects with contextual understanding (Chaer & Suud, 2020). Research on spiritual intelligence in Luqmān's educational concept identifies social aspects including doing good to parents, prayer, amar ma'ruf nahi munkar, and etiquette in social interaction (Mujahidin, 2018). Together with research exploring concepts of child education in the family through *tafsīr mawdū'i* (M. Agustina & Luthfiah, 2024), these findings imply that amar ma'ruf nahi munkar can be integrated into family education as a foundation of social ethics that then crosses into the public sphere through character formation and social conduct.

Da'wah, leadership, and operationalizing transformation

The discussion indicates that, in much of the literature, amar ma'ruf nahi munkar is practiced through the framework of da'wah, so da'wah functions as an operational medium that bridges normative values and collective social action. Several studies state that activities of amar ma'ruf nahi munkar are often described as Islamic da'wah activities, meaning that the effectiveness of social transformation is influenced by communication systems, guidance, and message-delivery strategies

(Bahri & Abbas, 2020). Research on Hamka's thought also notes that his concept of da'wah is grounded in amar ma'ruf nahi munkar and is directed toward responding to contemporary social problems (Hidayat & Hafiar, 2019). Thus, amar ma'ruf nahi munkar may be understood as the normative content, while da'wah serves as the operational instrument for mobilizing value-based social change.

At the level of governance, discussions of da'wah leadership indicate that implementing amar ma'ruf nahi munkar requires organization, program sustainability, and institutional management so that value-driven social movements are not sporadic (Choiriyah, 2020). This aligns with studies on value internalization in madrasas emphasizing sustained program habituation to become institutional culture, because sustainability generally requires effective leadership and institutional management (Alnashr et al., 2022). In terms of actors' capacity, research on training muballigh shows that da'wah cadre development is carried out through education and knowledge, mentoring, as well as da'wah practice and presentations, and is seen as important for improving da'wah competence (Firdaus, 2023). These findings reinforce that social transformation based on amar ma'ruf nahi munkar requires communicative and institutional competence to deliver messages effectively and consistently.

Here, a hadith-based reading on the boundaries of amar ma'ruf nahi munkar messaging adds a methodological dimension: improving muballigh competence should ideally go hand in hand with strengthening normative guidelines so that da'wah remains oriented toward *maṣlahah* and does not shift into problematic forms of delivery (Ikhlas, 2022).

Public sphere, local democracy, and political ethics

The literature synthesis shows that amar ma'ruf nahi munkar can enter the domain of political ethics as part of social transformation, especially when understood as a unifying principle that directs public action. A study on implementing the principle of amar ma'ruf nahi munkar as political ethics states that building a strong and civilized Muslim society requires a unifying principle that guides individuals to do good and avoid wrongdoing for the sake of collective welfare (Wardana et al., 2024). This argument is consistent with Qur'an-based social-change literature that positions amar ma'ruf nahi munkar as a driver of positive change. Accordingly, a thematic reading supports expanding amar ma'ruf nahi munkar from private morality into public ethics oriented toward collective welfare and social stability.

In the organizational context, studies on Muhammadiyah da'wah express the expectation that the organization develops a movement of amar ma'ruf nahi munkar that is not only oriented toward religious and social da'wah, but also considers ethical dimensions in public engagement (Sulton et al., 2023). In line with this, research on prophetic leadership states that a movement based on amar ma'ruf nahi munkar uses its identity as a da'wah organization rooted in the Qur'an and Sunnah, while also

exercising criticism of regulations considered contrary to public interests (Eraswati et al., 2022). These two studies indicate that social transformation based on amar ma'ruf nahi munkar can take the form of public-ethical advocacy and policy critique as an expression of nahi munkar at the structural level.

At the grassroots community level, phenomenological research on mosque administrators' da'wah experiences shows that the practical arena of amar ma'ruf nahi munkar often intersects with local political dynamics and the governance of worship spaces as social institutions (Syarifudin et al., 2020). When connected to the idea of political ethics based on amar ma'ruf nahi munkar and the orientation to social *maṣlahah*, this underscores the need for an ethical framework that keeps da'wah oriented toward social improvement when operating amid political contestation.

Social transformation in the digital era: message mediation and Qur'anic citizenship

The synthesis indicates an expansion of the arena of social transformation into digital spaces, which affects how amar ma'ruf nahi munkar is communicated. Studies of civic education from a Qur'anic perspective in the digital era emphasize that civic education is an effort to form good citizens (Jaenaluddin, 2023). On the other hand, research on social media notes that social media plays an important role as a da'wah medium that facilitates fast and practical delivery of amar ma'ruf nahi munkar (Setiyani & Orwela, 2023). Together, these findings show that Qur'an-oriented social transformation through amar ma'ruf nahi munkar is now mediated by digital infrastructure that changes the speed, reach, and reception patterns of messages, while also creating a need to integrate Qur'anic values with the formation of good citizenship in the digital era.

However, the expansion into digital arenas also introduces risks of misunderstanding and extremist tendencies in interpreting verses. Studies on misunderstandings of Qur'anic verses on amar ma'ruf nahi munkar by extreme groups emphasize that the core message of this concept is to invite goodness, safety, public benefit, and nonviolence (Azisi et al., 2023). When this is combined with findings that social media accelerates message delivery, the discussion indicates an important implication: accelerated da'wah in digital spaces must be supported by normative literacy so that amar ma'ruf nahi munkar remains within the boundaries of *maṣlahah* and nonviolence.

A layered model of social transformation based on amar ma'ruf nahi munkar

Based on thematic readings across the literature, social transformation based on amar ma'ruf nahi munkar can be synthesized into a layered model connecting text, ethics, institutions, and the public sphere. The normative-textual layer shows that Q.S. Al 'Imrān: 104 and 110 are important references for linking amar ma'ruf nahi munkar to the formation of social roles and collective commitment (Afandi et al., 2022), while Q.S. An-Nahl: 90 and Q.S. Luqmān/31: 12–19 reinforce the dimensions of exemplary conduct and social ethics in education (Khikmah et al., 2022; Mujahidin, 2018). The conceptual-boundary layer emphasizes that definitions incorporating sharia, ethics, reason, and public

benefit (Varidah, 2022), along with ontological studies on implementation indicators (Badarussamyamsi et al., 2021), form a conceptual tool to keep social transformation directed toward social stability and quality of life. The rational social-ethics layer shows that hermeneutical approaches emphasizing justice, human freedom, and the role of reason enrich a transformation reading that remains justice-oriented (Hazmin & Ghazali, 2023).

The institutional-pedagogical layer shows that value and moral education (Nurhana & Asikin, 2024), habituation as institutional culture (Alnashr et al., 2022), and the activation of amar ma'ruf nahi munkar through consistent religious practices in educational settings (Fitria & Mustofa, 2023) demonstrate an institutional pathway for turning Qur'anic norms into a social habitus. The da'wah and leadership layer indicates that the relationship between amar ma'ruf nahi munkar and Islamic da'wah (Bahri & Abbas, 2020), da'wah leadership (Choiriyah, 2020), and muballigh training to improve competence (Firdaus, 2023) suggest that the success of social transformation depends on actors' capacity, institutional governance, and message orientation.

The public-sphere layer shows that political ethics based on amar ma'ruf nahi munkar (Wardana et al., 2024), da'wah orientations that involve ethical dimensions in public engagement (Sulton et al., 2023), and the expansion of da'wah through social media (Setiyani & Orwela, 2023) alongside the formation of good citizens in the digital era (Jaenaluddin, 2023) confirm that Qur'an-oriented social transformation operates within contemporary policy arenas and media ecologies. This layered synthesis emphasizes normative requirements for transformation: first, Qur'an-hadith guidelines and an orientation to *maṣlahah* (Ikhlas, 2022; Varidah, 2022); second, conceptual precision and fulfillment of implementation indicators (Badarussamyamsi et al., 2021); and third, strengthening institutional capacity and da'wah competence to keep the message educational, justice-oriented, and free from deviation (Alnashr et al., 2022; Firdaus, 2023; Hazmin & Ghazali, 2023). Therefore, amar ma'ruf nahi munkar in the perspective of *tafsīr mawdū'i* can be understood as a principle of change that links value internalization through education and culture with social-order improvement through public ethics, policy, and digital communication, as long as it remains within the horizon of *maṣlahah*, nonviolence, and collective responsibility (Badarussamyamsi et al., 2021; Djidin, 2024).

From the perspective of communication theory, amar ma'ruf nahi munkar may be conceptualized as a form of normative and ethical communication oriented toward shaping social norms and collective morality. This perspective is compatible with Habermas's notion of communicative rationality, in which communication serves not merely instrumental purposes but functions as a medium for reaching mutual understanding and moral consensus within society (Habermas, 1984). In this framework, the Qur'anic injunction to promote good and prevent

wrongdoing can be interpreted as a communicative act grounded in ethical validity claims, aiming to persuade social actors through reason, shared values, and moral accountability rather than coercion.

This ethical-communicative orientation is further strengthened by Habermas's argument that moral norms gain legitimacy through discursive processes that involve dialogue, reflection, and intersubjective recognition (Habermas, 1990). When read through *tafsīr mawdū'i*, *amar ma'ruf nahi munkar* reflects a dialogical moral practice in which ethical guidance is communicated through advice, exemplary conduct, and rational persuasion. Such an approach supports the view that *da'wah* communication should foster social integration and justice by encouraging voluntary moral internalization, thus aligning religious ethics with broader principles of communicative ethics and public reason.

Moreover, the dynamics of social transformation associated with *amar ma'ruf nahi munkar* may be explained through theories of communication for social change. Rogers' diffusion theory illustrates how values and ideas spread gradually through stages of awareness, persuasion, decision, implementation, and confirmation within social systems (Rogers, 2003). In parallel, Qur'anic moral values are disseminated through education, habituation, institutional culture, and mediated communication. This process is further reinforced by participatory communication models that emphasize dialogue, community engagement, and ethical orientation in development processes (Servaes, 2008). Accordingly, *amar ma'ruf nahi munkar* can be theorized as transformative communication, integrating moral persuasion, participatory discourse, and value diffusion to sustain long-term social change.

4. CONCLUSION

Amar ma'ruf nahi munkar can be formulated through thematic synthesis as a Qur'anic principle with a social orientation and continuing significance in the context of modern societal change. This principle not only contains a normative-religious dimension, but also positions the Muslim community as social agents who bear collective responsibility to promote public good and prevent harm, thereby contributing to the realization of a more just and civilized social order (Djidin, 2024; Hazmin & Ghozali, 2023).

Methodologically, a social-ethical reading through rational hermeneutics shows that *amar ma'ruf nahi munkar* may be understood within the horizons of justice and human freedom, and remains relevant for addressing contemporary socio-ethical issues, including justice and human rights. Within the landscape of theological thought, the Mu'tazilite tradition affirms this principle as a moral foundation that strengthens human ethical accountability and provides a normative framework for shaping social values (Hazmin & Ghozali, 2023).

At the level of implementation, social transformation based on *amar ma'ruf nahi munkar*

requires systematic mechanisms of value internalization through education, exemplary conduct, habituation, and institutional culture. Such internalization determines the effectiveness of this principle as an operational social ethos rather than a merely abstract moral appeal, enabling it to shape personal character as well as social governance at the levels of community and institutions. In addition, contemporary movements and public-sphere dynamics indicate an expanded arena of amar ma'ruf nahi munkar praxis into digital and civic domains, suggesting that this principle can function as an instrument for strengthening social piety and constructive citizen participation in societal issues (Sulton et al., 2023; Zubir, 2022).

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