

PAPER NAME

6. Sinta 3, The Problem of Religious Freedom In the Practice of Amar Ma'ruf Nahi Munkar.pdf

AUTHOR

Mohamad Latief

WORD COUNT

5640 Words

CHARACTER COUNT

30070 Characters

PAGE COUNT

16 Pages

FILE SIZE

584.6KB

SUBMISSION DATE

Aug 17, 2023 1:52 PM GMT+7

REPORT DATE

Aug 17, 2023 1:53 PM GMT+7

● 17% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

- 14% Internet database
- 8% Publications database
- Crossref database
- Crossref Posted Content database
- 8% Submitted Works database

● Excluded from Similarity Report

- Bibliographic material
- Quoted material
- Cited material
- Small Matches (Less than 10 words)
- Manually excluded sources



7

Analisis: Jurnal Studi Keislaman

P-ISSN 2088-9046, E-ISSN 2502-3969

http://ejournal.radenintan.ac.id/index.php/analisis

DOI: http://dx.doi.org/10.24042/ajsk.v22i1.12274

Volume 22. No. 1, Juni 2022, h. 95-110

1

The Problem of Religious Freedom In the Practice of Amar Ma'ruf Nahi Munkar

27

Mohamad Latief

Universitas Darussalam Gontor

ahmadlatief@unida.gontor.ac.id

Ahmad Rizqon

International Student of Islamic University of Malaysia

rizqonahmad46@gmail.com

18

Amir Reza Kusuma

Universitas Darussalam Gontor

amirrezakusuma@mhs.unida.gontor.ac.id

Syaikhul Kubro

Student of Zaim University, Turkey

sayicool689@gmail.com

Abstract: *The issue of religious freedom continues to grow. A number of figures and institutions are constantly campaigning for religious freedom to every level of society. This effort emerged after the right of religious freedom seems to have been misinterpreted by attitudes that were considered intolerant and did not respect differences. This writing is quite interesting to study due to the strong assumption that everyone has the freedom to embrace religion and worship according to his religion, and everyone is free to believe in beliefs, express thoughts and attitudes, according to his conscience. This study is a literature review, the method used is descriptive method, and conclusions are drawn by using deductive thinking. The result of this study is that religion gives freedom to anyone to choose between religion or even being an atheist. The practice of amar ma'ruf nahi munkar is a religious order and does not violate religious freedom. Islam does not force someone to embrace a certain religion, but Islam obliges every Muslim to convey goodness, invites to the truth, and avoids disgraceful actions, such as Habi' Abdullah's theory which says that the great symbol of religion is amar ma'ruf nahi munkar.*

Keywords: *Religious Freedom, Amar Ma'ruf, Nahi Munkar.*

A. Introduction

The issue of religious freedom continues to grow. A number of figures and institutions are constantly campaigning for religious freedom to every level of society. This effort emerged after the right of religious freedom seems to have been misinterpreted by attitudes that were considered intolerant and did not respect differences.¹ Halili Hasan as Research Director of the Setara Institute said that acts of intolerance towards religious freedom are mostly carried out by non-state actors, such as individuals, citizen groups, religious organizations, to the Indonesian Ulema Council (MUI).² The forms of sounding and religious freedom campaigns carried out are quite diverse, ranging from socializing directly to the community, publishing journals, books, reports and so on to make people and the public understand more that every human being has the freedom to choose between having religion or not, between practicing the religion he believes in or not. So, those who are in conflict with that freedom mean they have been intolerant.

The problem of religious freedom actually has been protected by law as contained in Article 28E and guaranteed in Article 29 paragraph two of the 1945 Constitution (UUD).³ Article 28E paragraphs 1 and 2 of 1945 states that everyone is free to embrace religion and worship according to his religion, and everyone is free to believe in beliefs, express thoughts and attitudes, according to his conscience. In addition, Islam gives freedom to anyone to choose between having religion and even being an atheist. There is no compulsion for him to have a certain religion or belief.⁴ However, on

¹ Haris Prabowo, “Kebebasan Beragama & Berkeyakinan yang Semakin Rapuh Saat Pandemi”, *tirto.id*, April 9, 2021, <https://tirto.id/kebebasan-beragama-berkeyakinan-yang-semakin-rapuh-saat-pandemi-gbVR>

² Tatang Guritno, “Riset Setara Institute: Intoleransi atas Kebebasan Beragama-Berkeyakinan Paling Banyak Terjadi pada 2020”, *nasional.kompas.com*, April 6, 2021, <https://nasional.kompas.com/read/2021/04/06/18065451/riset-setara-institute-intoleransi-atas-kebebasan-beragama-berkeyakinan>

³ Biro Humas, Hukum dan Kerjasama, “Pemerintah Jamin Perlindungan Kebebasan Beragama”, *kemenkumham.go.id*, December 22, 2021”, <https://www.kemenkumham.go.id/berita/pemerintah-jamin-perlindungan-kebebasan-beragama>

⁴ Amir Reza Kusuma, “Problem Konsep Komunikasi Barat (Upaya Integrasi Dan Islamisasi Ilmu Komunikasi)”, *Jurnal At-Thariq Jurnal Dakwah Dan Komunikasi*

the other hand, Islam instructs its people to preach, carry out amar ma'ruf nahi munkar, and invites to the path of truth.

Preaching and carrying out amar ma'ruf nahi munkar is an obligation for every Muslim,⁵ and it has been practiced by the prophets. They invite mankind to follow him in the truth (read: monotheism),⁶ do good, and stay away from despicable behavior. Furthermore, every Muslim is ordered to preach and carry out amar ma'ruf nahi munkar as a form of submission to Allah SWT. However, this practice is often later considered as intolerant behavior and violates freedom.⁷ As long as there is an invitation to adhere to a certain religion or belief, then it is a form of violating religious freedom. It is said, the emergence of an invitation to a certain religion or belief was triggered by an exclusive attitude and not respecting differences.⁸ Differences are not a reason to hate each other and be separated. Instead, these differences are beneficial for humans in order to establish friendship between humans. Differences are created not to be separated, but to bring each other closer.

The issue of religious freedom becomes interesting to study when it is associated with the practice of amar ma'ruf nahi munkar. This paper tries to place these problems proportionally through the study that will be carried out. This article is a literature review,⁹ the method used is descriptive method, and conclusions are drawn by using deductive thinking.¹⁰ Through this study, it is expected that readers can have a comprehensive understanding of the problem of religious freedom and its relation to the commandment of amar ma'ruf nahi munkar.

Vol. 5, No. 2 (2021): h. 162–79, https://doi.org/DOI:https://doi.org/10.32332/ath_thariq.v5i2.

⁹ Qs. An-Nahl [16]: 125, Qs. Ali Imran [03]: 104.

⁶ Syekh Nuh Ali Salman al-Qudhah, *Al-Mukhtashar Al-Mufid Fi Syarhi Jauharatit-Tauhid* (Oman: Dar ar-Razi, 1999), h. 13.

⁷ Tim Penyusun Setara Institute, *Negara Menyangkal* (Jakarta: Pustaka Masyarakat Setara), h. 65–66.

⁸ Penelitian Komnas HAM, *Jurnal HAM* (Jakarta: Komnas HAM, 2014), h. 119.

⁹ Kaelan, *Metodologi Penelitian Kualitatif Interdisipliner Bidang Sosial, Budaya, Sastra, Seni, Agama Dan Humaniora* (Yogyakarta: Paradigma, 2012), h. 148.

¹⁰ Abuddin Nata, *Metodologi Studi Islam* (Jakarta: Raja Wali Press, 2013), h. 210.

B. The Meaning of Freedom

The word “free” means released, independent, free from obligations or demands.¹¹ In the Western tradition, besides *Freedom*, the word *Liberty* is also used for the same meaning: independence or freedom. Those two words are used interchangeably. Isaiah Berlin, political philosopher and historian, is one of those who do not distinguish the meaning of those two words “I use both for the same meaning,” he said.¹² While in Islamic terms, the word “free” comes from حر or حرية which means people who are free or have freedom.¹³ Simply, free or freedom can be concluded with the freedom of a person to do or not do something based on his choice. He can be said free to do anything if nothing hinders or prohibits him.¹⁴ If there are still obstacles, it means that the freedom is not absolute, limited.

Every human being has freedom, he is free to choose and do whatever he wants. However, freedom here is not freedom that is totally free and has no risks or consequences, especially in matters of religion.¹⁵ When someone makes a choice about something, then he must be responsible for it. According to Sheikh Abdurrahman al-Midani, if freedom exceeds the limits that have been determined, then freedom will only become wild, out of control.¹⁶ Therefore, he classified freedom into five kinds. *First*, it is freedom of belief. Every human being is free to choose the religion he believes in. He is free to choose between believing and not, but in the future he will be asked for responsibility of choices he has made, this is as shown in the Qur'an surah al-Kahf verse 29, and surah al-Baqarah verse 256.

²¹ W.J.S Poerwadarminta, *Kamus Umum Bahasa Indonesia*, III (Jakarta: Balai Pustaka, 2007), h. 114.

¹⁵ Isaiah Berlin, *Liberty: Incorporating Four Essays on Liberty*, ed. Henry Hardy (New York: Oxford University Press, 2002), h. 169.

¹³ Ahmad Warson Munawwir, *Al-Munawwir Kamus Arab-Indonesia*, XIV (Surabaya: Pustaka Progressif, 1997), h. 251.

¹⁴ Tim Penyusun Bahasa Arab, *Al-Mu'jam Al-Washith* (Kairo: Maktabah as-Syuruq ad-Dauliyah, 2005), h. 165.

¹⁵ Muhammad al-Ghazali, *Huqûq al-Insân* (Kairo: Nahdlah Misr, 2005), h. 213.

¹⁶ Abdurrahman Hasan Habannakah al-Maidani, *Kawâsyifu Zuyûf fi al-Madzâhib al-Fikriyyah al-Mu'âshirah* (Damaskus: Dar al-Qalam, 1991), h. 226.

Second, freedom to worship according to belief. This freedom is related to the *first*, freedom which has consequences and will be asked for responsibility.¹⁷ When a person chooses to embrace Islam, he is still free to choose in carrying out the rules or provisions that exist in Islam. However, he still has to take responsibility for his choices. If we choose to carry out religious orders, we will get a reward. On the other hand, if we ignore it, we will be punished as stated in the Qur'an, surah az-Zumar verses 14-15, and surah al-Fushshilat verse 40.

Third, the freedom to choose something that is allowed by Allah SWT, whether in the form of physical or mental work. In this case, a person will not be asked for responsibility as long as he does not leave his obligations, does unlawful work, and does not oppress others, either personally or socially, such as eating, walking and so on. This is due to that Allah SWT has allowed to choose permissible things to do or to leave. Al-Maidani said, what is permitted by Allah SWT from personal activities that have nothing to do with the general public or do not cause harm to others, then no one has the right to prohibit or prevent it.¹⁸

Fourth, the freedom to convey ideas or notions. As long as what is conveyed is not misleading, does not invite harm or evil, does not become a trigger to destroy truth and help falsehood, spread injustice and hostility, then someone is free to convey his ideas. On the other hand, if what is conveyed is munkar, then it is prohibited because it can mislead and is one of the most dominant servants of Satan.¹⁹

Fifth, freedom demands rights. A person who has the right is free to obtain his right in prescribed ways, such as by not causing harm and hostility, not causing injustice and hurting others, not contradicting the commands or prohibitions of Allah SWT. For

¹⁷ Amir Reza Kusuma, et.al., "Mengurai Disrupsi Paham Keislaman Indonesia Dalam Perspektif Tipologi Epistemologi Abid Al-Jabiri," *JAQFI: Jurnal Aqidah Dan Filsafat Islam*, 6, No. 2 (2021): h. 125–35, <https://doi.org/DOI:10.15575/jaqfi.v6i2.14028>.

¹⁸ Abdurrahman Hasan Habannakah al-Maidani, *Kawâsyifu Zuyûf fî al-Madzâhib al-Fikriyyah al-Mu`âshirah*, h. 227.

¹⁹ Muhammad bin Salim bin Said Babashil, *Is`âdu al-Rafîq wa Bughyatu al-Shadîq* (Surabaya: Al-Haramain, 2005), h. 57.

example, freedom to seek knowledge, work to earn sustenance and freedom to marry for those who are able to do it.

Of the five kinds of freedom above, there are two freedoms that cause a prolonged polemic among the people: freedom of belief and freedom to practice what they believe in. One example of Moqsih Ghazali's statement that he emphasized that religious freedom and respect for other people's beliefs are not only important for a pluralistic society, but for Muslims, these are teachings of the Koran. Defending religious freedom and respecting the beliefs of others is part of being Muslim.²⁰

C. Amar Ma'ruf Nahi Munkar Violates Religious Freedom

For pluralists, religious freedom must be upheld because it has received state legality. Therefore, any party or group that interferes with a person's religious freedom, such as restrictions and prohibitions on worship, restrictions and prohibitions on religious activities, sealing places of worship and so on, has violated the law, breaks freedom, and is intolerant.²¹ Misguided fatwas and the disbandment of a sect or group outside Islam are also considered violations, intolerance and discrimination. Likewise, the sealing and rejection of a number of churches is also referred to as a form of violation and breaking religious freedom.²² Freedom of religion is part of human rights that cannot be limited. Any institution should not interfere with the territory or private dimensions of a person because these dimensions are absolute. In other words, limiting a person's right to religion or belief is contrary to human rights principles.²³

For example, the attitude of the MUI which issued a deviant fatwa for the Ahmadiyah group and other groups outside of Islam, the

²⁰ Abd. Moqsih Ghazali, *Argumen Pluralisme Agama Membangun Toleransi Berbasis Al-Quran* (Depok: Kata Kita, 2009), h. 226.

²¹ Tim Penyusun The Wahid Insitute, "Laporan Tahunan Kebebasan Beragama/Berkeyakinan Dan Intoleransi" (Jakarta, 2014), h. 14.

²² Tim Penyusun The Wahid Insitute, "Laporan Tahunan Kebebasan Beragama/Berkeyakinan Dan Intoleransi."

²³ A.A.A Nanda Saraswati, *Kebebasan Beragama Atau Berkeyakinan* (Malang: Intrans Publishing, 2020), h. 85.

1 The Problem of Religious Freedom In the Practice of Amar Ma'ruf Nahi Munkar

closure and prohibition of building church by institutional groups that occurred in a number of areas, coupled with education and public understanding that was not yet mature in appreciating diversity, especially diversity in religion deemed to have violated religious freedom.²⁴ Site *dw.com* contains an article with the tagline “Islamists Come, Culture of Tolerance Disappears” which is the result of an interview with a pluralist. In the article he stated that Muslims who firmly voiced the teachings of Islam were considered an anti-plurality group. “Wherever this group is located, they will always campaign for the type, understanding, and practice of Islam that is uniform and the same as the form, interpretation and practice of Islam that they do,” he said.²⁵

Indeed, Islam gives freedom for anyone to choose between faith and disbelief, between carrying out and not with what he has believed.²⁶ On the other hand, Islam also obliges Muslims to carry out the mission of da'wah, admonishing ma'ruf nahi munkar and spreading the truth in the midst of mankind. The Qur'an explains that the practice of ma'ruf nahi munkar is the duty of every Muslim. It is even stated that Muslims are superior and the best people of the previous people due to carrying out amar ma'ruf nahi munkar,²⁷ Ye are the best of peoples. Verily the Hypocrites are rebellious and perverse.²⁸ Until now, there has been no change in the law and the concept of amar ma'ruf nahi munkar in Islam. Since the time of the Prophet, when a Muslim encounters an evil, he is obliged to prevent it. Likewise now, the practice is still ordered.

²⁴ Budhy Munawar-Rachman (Ed), *Membela Kebebasan Beragama: Percakapan Tentang Sekularisme, Liberalisme, Dan Pluralisme*, I (Jakarta: Democracy Project, 2011).

²⁵ Sumanto al Gortuby, “Kaum Islamis Datang, Budaya Toleransi Hilang”, *dw.com*, November 15, 2017, <https://www.dw.com/id/kaum-islam-is-datang-budaya-toleransi-hilang/a-41374946>

²⁶ Jarman Arroisi dan Amir Reza Kusuma, “Menelaah Problem Terapi Yoga Perspektif Ibnu Taimiyah,” *Jurnal Penelitian Medan Agama* 12, No. 2 (2022): h. 91–110, <http://jurnal.uinsu.ac.id/index.php/medag/article/view/11427/5307>.

²⁷ Qs. Ali Imran [4] : 110.

²⁸ Qs. At-Taubah 9] : 67.

D. ¹ The Problem of Religious Freedom in the Practice of Amar Ma'ruf Nahi Mungkar

Ibn al-Atsir mentions that munkar is the antonym of ma'ruf, i.e. all things that are considered bad, forbidden and impeached by the Shari'a.²⁹ From this it can be seen that amar ma'ruf nahi munkar is a job whose benchmarks for good and bad are shari'ah.

Az-Zabidi defines amar ma'ruf as an order to do things that are acceptable to reason, recognized by syara', and in accordance with noble character. While nahi munkar is forbidding doing something that does not contain the pleasure of Allah, whether in the form of words or deeds.³⁰ Amar ma'ruf nahi munkar is also interpreted as an act to invite obedience to Allah SWT, draw closer to Him, do good to humans, and everything that is sunnah by syara'.³¹ In fact, Imam al-Ghazali considered amar ma'ruf nahi munkar to be the biggest pillar in religion and the most important thing so that Allah SWT sent prophets.³²

The purpose of amar ma'ruf nahi munkar is to uphold religion, convey goodness and benefits in the midst of mankind, invite them to the right path and be pleased with Allah SWT in order to obtain happiness in this world and in the hereafter. In addition, the command to enjoin ma'ruf nahi mungkar also aims to distinguish Muslims from previous followers³³ and hypocrites (Qs. at-Taubah: 67). Imam at-Tabari explains that the Qur'an surah at-Taubah verse 67 shows that the hypocrites, both male and female, they are people who display faith only as a tongue and merely accessories in front of believers and hide their disbelief in front of Allah and His Messenger.³⁴

²⁹ Ibn Atsir Majduddin bin Muhammad al-Syaibani al-Jazari, *An-Nihâyah fî Gharîbil-Hadîts wa'l-Asâr*, (Beirut: Maktabah Ilmiyyah, 1979), h. V/115.

³⁰ Sayid Muhammad bin Muhammad al-Husaini al-Murtadha az-Zabidi, *Ithâfus-Sâ' al-Muttaqîn*, (Beirut: Muassisah at-Tarikh al-Arabi, 1994), h. VII/3.

³¹ Ahmad bin Muhammad al-Maliki as-Shawi, *Syarh as-Shâwi 'alâ Jauharatit-Tauhîd* (Beirut: Dar Ibnu Katsir, 1999), h. 428.

³² Imam Abu Hamid Muhammad bin Muhammad al-Ghazali, *Ihyâ' 'Ulûmiddîn*, (Beirut: Dar al-Qalam), h. II/282.

³³ Abul-Fida' Ismail bin Umar bin Katsir ad-Dimasyqi, *Tafsîrul-Qurân Al-'Adzîm* (Beirut: Dar al-Fikr, 2005), h. 354.

³⁴ Abu Jakfar Muhammad bin Jarir at-Thabari, *Jâmiul-Bayân 'an Takwîli Âyil-Qurân*, IV (Beirut: Dar al-Fikr, 2005), h. 78.

1 The Problem of Religious Freedom In the Practice of Amar Ma'ruf Nahi Munkar

The practice of Amar ma'ruf nahi munkar has great virtues and privileges in the life of Muslims. So, whoever implements and enforces it will get happiness. In fact, in Surah Ali Imran verse 110 Allah SWT mentions that Muslims are the best people of other people because they carry out amar ma'ruf nahi munkar. According to Imam Al-Ghazali surah Ali Imran verse 110 shows the primacy of amar ma'ruf nahi munkar since Allah SWT explained that Muslims are the best people created for humans because they carry out amar ma'ruf nahi munkar.³⁵ Abdullah al-Khalidi added, the verse contains an explanation of the primacy of this ummah over other ummah as it contains the argument that Muslims are the absolute best people, and this best trait is shared by the early and final generations of this ummah compared to other ummah.³⁶

In the interpretation of Jami'ul-Bayân, the scholars say that Muslims are the best people who have been issued to humans because they are the nation that accepts Islam the most, enjoining on goodness, namely ordering to believe in Allah and His Messenger, practicing His Shari'a, and forbidding do evil in the form of setting up partners with Allah, denying His Messenger, and doing what He forbids.³⁷

5 Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity” (QS. Ali Imran: 104). Regarding this verse, Abdurrahman al-Maidani said, this is the task that Muslims do since they are the ones who study Islam about good and bad according to syara'. So, every commandment of an action that is obligatory by syara' is a commandment of ma'ruf, and every prohibition of an action that is forbidden by syara' is a nahi munkar. They are the lucky ones: those who get their desires and get eternal pleasure and happiness in the sight of Allah.³⁸

³⁵ al-Ghazali, *Ihyâ' 'Ulûmiddîn*.

³⁶ Abdullah al-Khalidi, *Mukâsyafatul-Qulûb Al-Muqarrib Ilâ 'Allâmil-Ghuyûb* (Beirut: Muassasah al-Kutub ats-Tsaqafiyyah, 2002), h. 50.

³⁷ Abu Jakfar Muhammad bin Jarir at-Thabari, *Jâmiul-Bayân 'an Takwîli Âyil-Qurân*.

³⁸ Abdurrahman Hasan Habannakah al-Maidani, *Fiqhud-Da'wah Ilallâh* (Damaskus: Dar al-Qalam, 1996), h. II/225.

The challenges of Islamic da'wah are not subsided by the day. The reason comes from various aspects: both from the understanding of Muslims, the available literature to Islamic media (Internet) which also played a role in coloring the challenge. External challenges include challenges from non-Muslims who hinder the da'wah of Islam in various ways; ranging from spreading slander against Muslims to planning something that triggers tension and confusion among the people. The internal challenges are more due to the lack of religious knowledge of some Muslims, so they are not able to understand Islam properly and thoroughly.

With the development of internet media, these challenges spread to all corners of the world. This cannot be taken lightly, but cannot be left alone. As this challenge is deconstructive, the effort that must be made is to prevent this flow. The use of the right and correct da'wah media is certainly very much needed in the current situation. As for one of the prevention efforts or efforts to answer these challenges is to stem the spread of discourses that come from enemies of Islam. Among them is preventing anti-Islamic broadcasts through the internet or online media. Indeed, this media is virtual; due to that its abstract nature, anti-Islam discourses unwittingly so quickly influence one's thinking.

Da'wah is the best activity³⁹ which must be carried out by every Muslim who has reached puberty and has reason. Da'wah aims to invite unbelievers to embrace Islam or to awaken Muslims who are like them.⁴⁰ This is the main task carried out by the prophets⁴¹ and continued by Muslims until now, both men and women, as Allah SWT stated in the Qur'an QS. Ali Imran verse 104.

Imam Fakhruddin al-Razi said, preaching on goodness in QS. Ali Imran verse 104 is a classification in which it contains two things.

³⁹ Qs. Fushshilat [41] : 33.

⁴⁰ Abdurrahman Hasan Habannakah al-Maidani, *Fiqhud-Da'wah Ilallâh*.

⁴¹ Umar Sulaiman al-Asyqar, *Al-Rusulu Wa Al-Risâlah* (Yordania: Dar an-Nafais, 1995), h. 43. Hammad bin Nashir bin Abdurrahman even mentioned, Islamic da'wah is the mission of the prophets as QS. Al-Anbiya '[21]: 25. Therefore, Allah SWT informed the Prophet Muhammad as the last messenger that preaching is an obligation. If the prophet runs it, it means he has fulfilled what has become his obligation. See: Hammad bin Nashir bin Abdurrahman, *Ad-Da'wah*, (Riyadh: Dar Kunuz, 2004), h. 36

1 The Problem of Religious Freedom In the Practice of Amar Ma'ruf Nahi Munkar

First, a call to do good which is then called amar makruf. Second, the call to leave evil and is called nahi mungkar.⁴² Not only that, according to al-Maidani, what is meant by "calling to virtue" is inviting the disbelievers to all goodness that can be understood by the human mind and soul.⁴³

The scholars consider that da'wah and amar ma'ruf nahi munkar are indifferent, both have the same purpose and goal, namely a call for humans to be on the path of truth.⁴⁴ Amar ma'ruf nahi munkar is one of the most important points in Islamic teachings. Aside from being a form of da'wah, amar ma'ruf nahi munkar is a balance in religious life. It is understood that religious life will be considered having quality when accompanied by obedience to carry out orders and stay away from Allah's prohibitions.⁴⁵ This can be realized maximally through the control and supervision of amar ma'ruf nahi munkar.

Relating to amar ma'ruf nahi munkar, the Messenger of Allah said:

عَنْ حُذَيْفَةَ بْنِ الْيَمَانَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَالَّذِي نَفْسِي
بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ
عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ.

Meaning: *From Hudzaifah bin al-Yaman that the Messenger of Allah said, "By the One whose soul is in His hands, you are really doing amar makruf nahi munkar or Allah almost inflicted upon you a punishment from Him, then you prayed to Him and your prayers were not answered."* (Narrated by At-Tirmidhi and al-Baihaqi).⁴⁶

⁴² Fakhruddin Muhammad bin Umar bin al-Husain at-Tamimi ar-Razi, *Mafatihul-Ghaib* (Beirut: Dar al-Kutub al-Ilmiyyah, 2005), h. 1994.

⁴³ Abdurrahman Hasan Habannakah al-Maidani, *Fiqhud-Da'wah Ilallah*.

⁴⁴ Hammad bin Nashir bin Abdurrahman, *Al-Da'wah* (Riyadh: Dar Kunuz, 2004), h. 27.

⁴⁵ Amir Reza Kusuma, "Konsep Hulul Menurut Al-Hallaj Dan Penetapan Posisi Tasawuf," *Jurnal Penelitian Medan Agama* 12, No. 1 (2021): h. 45-56, <http://jurnal.psu.ac.id/index.php/medag/>.

⁴⁶ Muhammad bin Isa Al-Tirmidzi, *Sunan Al-Tirmidzi* (Mesir: Syarikah Maktabah wa Mathba'ah Mushthafa al-Babiy al-Haliby, 1975), h. 106.

After the hadith, Imam Ahmad then said, "The obligation of amar ma'ruf nahi munkar has been determined based on the Koran and hadith and Allah swt made amar ma'ruf nahi munkar as a differentiator between the believer and the hypocrite".⁴⁷ Al-Qadhi as quoted by Al-Munawi said, amar ma'ruf is sometimes obligatory and *mandûb* according to what is ordered. While nahi munkar takes everything as obligatory because everything that is denied by the shari'ah is haram.⁴⁸

Referring to the various opinions of the scholars above, it can be understood that da'wah and amar ma'ruf nahi munkar are commands in Islam, both of which are prophetic missions that Allah SWT ordered to be delivered to mankind.⁴⁹ The practice of the prophets in preaching is a concept or thought carried out by beings who are already mukallaf.⁵⁰

Therefore, Allah SWT sent and obligated the prophets to convey da'wah to all mankind. As messengers, givers of good news and warnings, the prophets convey what Allah has decreed, invite their people to worship and not to set up partners with Him, as the first time the Prophet Noah did to his people - inviting them to worship Allah SWT only.⁵¹ In addition to the command to preach, he was also worried about the punishment that would befall his people if he sets up partners with Allah SWT. But when Noah knew that there were only a few who believed in his preaching, he then asked Allah to destroy the disbelievers.⁵²

Like the other prophets, they preached to invite their people to worship and not to associate partners with Allah SWT. Prophet Hud

⁴⁷ Abu Bakar bin Ahmad al-Husain al-Baihaqi, *Syu'abu Al-Îmân* (Beirut: Dar al-Kutub al-Ilmiyyah, 1988), h. VII/00.

⁴⁸ Muhammad Abdurrauf al-Munawi, *Faidhu Al-Qadîr* (Beirut: Dar al-Kutub al-Ilmiyyah, 1990), h. V/100.

⁴⁹ Amir Reza Kusuma, Mohammad Muslih, Fachri Koerudin, "Telaah Problem Hadis Perspektif Sekuler: Sebuah Pengantar," *Al-Afkar, Journal for Islamic Studies* Vol. 5, No. 1 (2022), <https://doi.org/DOI: https://doi.org/10.31943/afkarjournal.v5i1.245>.

⁵⁰ Hammad bin Nashir bin Abdurrahman, *Al-Da'wah*.

⁵¹ Muhammad Ahmad al-'Adawi, *Da'wah Al-Rusuli Ilallâhi Ta'alâ* (Kairo: Al-Ashriyyah, 2020), h. 52.

⁵² Ahmad Ahmad Ghalwusy, *Da'wah Al-Rusuli 'Alaihim Al-Salâm* (Kairo: Muassasah ar-Risalah, 2002), h. 63-64.

was sent to the People of Ad and invited them to unite in monotheism as well as compassion so that his people would not be tormented.⁵³ The Prophet Saleh was sent to the Thamud, so they were divided into two groups: the believers and the disbelievers who were fanatical about their disbelief.⁵⁴ Indifferent from Prophet Ibrahim AS, Prophet Musa AS, Prophet Isa who all invited their people to unite Allah SWT.⁵⁵

Same as the Prophet Muhammad as the messenger of Allah SWT was ordered to invite all mankind to believe in Allah SWT. This is proven in historical records that after the Prophet returned from Hudaibiyah, he assigned a number of companions to meet the rulers around the Arabian Peninsula to invite them to embrace Islam. The companions set out to carry out the Prophet's orders in the month of Muharram in the 7th year of Hijri. Each friend masters the language of each destination country.⁵⁶

Therefore, we come to know that the prophets did not allow shirk and evil to run rampantly among their people. They preach, carry out the commandments of ma'ruf nahi munkar which are part of religious orders. Then, the statement which says that Muslims do not need to worry and even let other people go astray cannot be justified and has denied religious orders.

E. Conclusion

6 The practice of amar ma'ruf nahi munkar is a religious order and does not violate religious freedom. Islam does not force a person to embrace a certain religion, but Islam requires every Muslim to convey goodness, invite people to the truth, and prevent them from doing despicable acts. As the theory of Habib Abdullah bin Alawi al-Haddad who said that the great symbol of religion is amar ma'ruf nahi munkar, and that is the most important thing for every Muslim.

⁵³ Abdurrahman Hasan Habannakah al-Maidani, *Fiqhud-Da'wah Ilallâh*.

⁵⁴ Muhammad Ahmad al-'Adawi, *Da'wah Al-Rusuli Ilallâhi Ta'alâ*.

⁵⁵ Qudhah, *Al-Mukhtashar Al-Mufîd Fî Syarhi Jauharatit-Tauhîd*.

⁵⁶ Muhammad bin Sa'ad bin Mani' az-Zuhri, *Al-Thabaqât Al-Kabîr* (Kairo: Maktabah al-Khanji, 2001), h. II/23.

F. Bibliography

- Abdurrahman, Hammad bin Nashir bin. *Al-Da'wah*. Riyadh: Dar Kunuz, 2004.
- ad-Dimasyqi, Abul Fida' Ismail bin Umar bin Katsir. *Tafsîrul-Qurân Al-'Adzîm*. Beirut: Dar al-Fikr, 2005.
- al-'Adawi, Muhammad Ahmad. *Da'wah Al-Rusuli Ilallâhi Ta'alâ*. Kairo: Al-Ashriyyah, 2020.
- al-Asyqar, Umar Sulaiman. *Al-Rusulu Wa Al-Risâlah*. Yordania: Dar an-Nafais, 1995.
- al-Baihaqi, Abu Bakar bin Ahmad al-Husain. *Syu'abu Al-Îmân*. Beirut: Dar al-Kutub al-Ilmiyyah, 1988.
- al-Ghazali, Imam Abu Hamid Muhammad bin Muhammad. *Ihyâ' 'Ulûmiddîn*. II. Beirut: Dar al-Qalam, n.d.
- al-Ghazali, Muhammad. *Huqûq Al-Insân*. Kairo: Nahdlah Misr, 2005.
- al-Jazari, Ibn Atsir Majduddin bin Muhammad al-Syaibani. *An-Nihâyah Fî Gharîbil-Hadîts Wal-Atsar*. V. Beirut: Maktabah Ilmiyyah, 1979.
- al-Khalidi, Abdullah. *Mukâsyafatul-Qulûb Al-Muqarrib Ilâ 'Allâmil-Ghuyûb*. Beirut: Muassasah al-Kutub ats-Tsaqafiyyah, 2002.
- al-Maidani, Abdurrahman Hasan Habannakah. *Fiqhud-Da'wah Ilallâh*. Damaskus: Dar al-Qalam, 1996.
- . Abdurrahman Hasan Habannakah. *Kawâsyifu Zuyûf Fî Al-Madzâhib Al-Fikriyyah Al-Mu`âshirah*. Damaskus: Dar al-Qalam, 1991.
- al-Munawi, Muhammad Abdurrauf. *Faidhu Al-Qadîr*. Beirut: Dar al-Kutub al-Ilmiyyah, 1990.
- al-Qudhah, Syekh Nuh Ali Salman. *Al-Mukhtashar Al-Mufîd Fî Syarhi Jauharatit-Tauhîd*. Oman: Dar ar-Razi, 1999.
- al-Tirmidzi, Muhammad bin Isa. *Sunan Al-Tirmidzi*. Mesir: Syarikah Maktabah wa Mathba'ah Mushthafa al-Babiy al-Haliby, 1975.
- ar-Razi, Fakhruddin Muhammad bin Umar bin al-Husain at-Tamimi. *Mafâtihul-Ghaib*. Beirut: Dar al-Kutub al-Ilmiyyah, 2005.
- Arroisi, Jarman, and Kusuma, Amir Reza. "Menelaah Problem Terapi Yoga Perspektif Ibnu Taimiyah." *Jurnal Penelitian Medan Agama*, 12, No. 2 (2022): 91–110.

- as-Shawi, Ahmad bin Muhammad al-Maliki. *Syarh As-Shâwi 'alâ Jauharatit-Tauhîd*. Beirut: Dar Ibnu Katsir, 1999.
- at-Thabari, Abu Jakfar Muhammad bin Jarir. *Jâmiul-Bayân 'an Takwîli Âyil-Qurân*. IV. Beirut: Dar al-Fikr, 2005.
- az-Zabidi, Sayid Muhammad bin Muhammad al-Husaini al-Murtadha. *Ithâfus-Sâdah Al-Muttaqîn*. VII. Beirut: Muassisah at-Tarikh al-Arabi, 1994.
- az-Zuhri, Muhammad bin Sa'ad bin Mani'. *Al-Thabaqât Al-Kabîr*. Kairo: Maktabah al-Khanji, 2001.
- Babashil, Muhammad bin Salim bin Said. *Is'âdu Al-Rafiq Wa Bughyatu Al-Shadîq*. Surabaya: Al-Haramain, 2005.
- Berlin, Isaiah. *Liberty: Incorporating Four Essays on Liberty*. Edited by Henry Hardy. Newyork: Oxford University Press, 2002.
- Ghalwusy, Ahmad Ahmad. *Da'wah Al-Rusuli 'Alaihim Al-Salâm*. Kairo: Muassasah ar-Risalah, 2002.
- Ghazali, Abd. Moqsith. *Argumen Pluralisme Agama Membangun Toleransi Berbasis Al-Quran*. Depok: Kata Kita, 2009.
- Kaelan. *Metodologi Penelitian Kualitatif Interdisipliner Bidang Sosial, Budaya, Filsafat, Seni, Agama Dan Humaniora*. Yogyakarta: Paradigma, 2012.
- Kusuma, Amir Reza, "Problem Konsep Komunikasi Barat (Upaya Integrasi Dan Islamisasi Ilmu Komunikasi)." *Jurnal At-Thariq Jurnal Dakwah Dan Komunikasi*, 5, No.2 (2021): 162–79. https://doi.org/DOI:https://doi.org/10.32332/ath_thariq.v5i2.
- . "Konsep Hulul Menurut Al-Hallaj Dan Penempatan Posisi Tasawuf." *Jurnal Penelitian Medan Agama* 12, No. 1 (2021): 45–56. <http://jurnal.uinsu.ac.id/index.php/medag/>.
- Munawwir, Ahmad Warson. *Al-Munawwir Kamus Arab-Indonesia*. XIV. Surabaya: Pustaka Progressif, 1997.
- Muslih, Mohammad, Koerudin, Fachri, and Kusuma, Amir Reza. "Telaah Problem Hadis Perspektif Sekuler: Sebuah Pengantar." *Al-Afkar, Journal for Islamic Studies*, 5, No. 1 (2022). <https://doi.org/10.31943/afkarjournal.v5i1.245>.
- Muslih, Mohammad, Ryan Arief Rahman, Amir Reza Kusuma, and Adib Fattah Suntoro Abdul Rohman. "Mengurai Disrupsi

Paham Keislaman Indonesia Dalam Perspektif Tipologi Epistemologi Abid Al- Jabiri.” *JAQFI: Jurnal Aqidah Dan Filsafat Islam*, 6, No. 2 (2021): 125–35. <https://doi.org/DOI :10.15575/jaqfi.v6i2.14028>.

Nata, Abuddin. *Metodologi Studi Islam*. Jakarta: Raja Wali Press, 2013.

Peneliti Komnas HAM. *Jurnal HAM*. Jakarta: Komnas HAM, 2014.

Poerwadarminta, W.J.S. *Kamus Umum Bahasa Indonesia*. III. Jakarta: Balai Pustaka, 2007.

Rachman, Budhy Munawar (Ed). *Membela Kebebasan Beragama: Percakapan Tentang Sekularisme, Liberalisme, Dan Pluralisme*. I. Jakarta: Democracy Project, 2011.

Saraswati, A.A.A Nanda. *Kebebasan Beragama Atau Berkeyakinan*. Malang: Intrans Publishing, 2020.

Tim Penyusun Bahasa Arab. *Al-Mu’jam Al-Washîth*. Kairo: Maktabah as-Syuruq ad-Dauliyyah, 2005.

Tim Penyusun Setara Institute. *Negara Menyangkal*. Jakarta: Pustaka Masyarakat Setara, 2011.

Tim Penyusun The Wahid Insitute. “Laporan Tahunan Kebebasan Beragama/Berkeyakinan Dan Intoleransi.” Jakarta, 2014.

● **17% Overall Similarity**

Top sources found in the following databases:

- 14% Internet database
- 8% Publications database
- Crossref database
- Crossref Posted Content database
- 8% Submitted Works database

TOP SOURCES

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1	researcher.life Internet	2%
2	Sriwijaya University on 2019-11-25 Submitted works	2%
3	journal.formosapublisher.org Internet	2%
4	journal.iain-samarinda.ac.id Internet	1%
5	journal.uinsi.ac.id Internet	1%
6	Ali Mursyid Azisi, Dina Faiqotul Ilmiyah, Velida Apria Ningrum, Mucha... Crossref	<1%
7	repo.unida.gontor.ac.id Internet	<1%
8	International Islamic University Malaysia on 2022-03-10 Submitted works	<1%

9	digilib.uinsby.ac.id	Internet	<1%
10	jurnal.stiq-amuntai.ac.id	Internet	<1%
11	al-afkar.com	Internet	<1%
12	repository.uin-suska.ac.id	Internet	<1%
13	journal.bungabangsacirebon.ac.id	Internet	<1%
14	jurnalnasional.ump.ac.id	Internet	<1%
15	core.ac.uk	Internet	<1%
16	Ashfa Afkarina. "THE IJTIHAD OF MUHAMMADIYAH ON THE SPREAD ...	Crossref	<1%
17	Universitas Negeri Makassar on 2013-07-17	Submitted works	<1%
18	jurnal.uindatokarama.ac.id	Internet	<1%
19	media.neliti.com	Internet	<1%
20	nikkoakbarblog.wordpress.com	Internet	<1%

21	repositori.uin-alauddin.ac.id	<1%
	Internet	
22	A.M. Ismatulloh Dan Haidir Rahman. "PERINTAH MEMERANGI NON M...	<1%
	Crossref	
23	UIN Walisongo on 2023-02-14	<1%
	Submitted works	
24	repository.ar-raniry.ac.id	<1%
	Internet	
25	ejournal.iai-tribakti.ac.id	<1%
	Internet	
26	hdl.handle.net	<1%
	Internet	
27	UIN Syarif Hidayatullah Jakarta on 2019-10-09	<1%
	Submitted works	
28	Universiti Sains Malaysia on 2019-02-01	<1%
	Submitted works	
29	alqolam.web.id	<1%
	Internet	
30	digilib.uin-suka.ac.id	<1%
	Internet	
31	jurnal.uinsu.ac.id	<1%
	Internet	
32	repository.umy.ac.id	<1%
	Internet	

● Excluded from Similarity Report

- Bibliographic material
- Cited material
- Manually excluded sources
- Quoted material
- Small Matches (Less than 10 words)

EXCLUDED SOURCES

ejournal.radenintan.ac.id	96%
Internet	
ejournal.radenintan.ac.id	23%
Internet	
e-jurnal.iainsorong.ac.id	15%
Internet	
researchgate.net	14%
Internet	
scilit.net	10%
Internet	
garuda.kemdikbud.go.id	10%
Internet	
discovery.researcher.life	9%
Internet	
journal.iainnumetrolampung.ac.id	4%
Internet	
jurnal.stie-aas.ac.id	3%
Internet	

jurnal.stie-aas.ac.id

Internet

3%