

Enforcement of Amar Makruf Nahi Munkar and its Implementation in National and State

Reddy Unaedi^{1*}, Suidat¹, Muh Rais³

¹Program Magister PPKn STKIP Arrahmaniyah, Depok, Indonesia

²Program Studi PPKn STKIP Arrahmaniyah, Depok, Indonesia

³Program Studi Pendidikan Biologi STKIP Arrahmaniyah, Depok, Indonesia

*unaihaji77@gmail.com

Abstract

This study aims to determine the description, to what extent the congregation of the An-Nuur RW.08 mosque's taklim assembly understands the enforcement of amar makruf nahi munkar and its application in national and state life. The study was conducted at the An-Nuur RW.08 Mosque Taklim Assembly. The method used is the Qualitative Method, namely to reveal and obtain the necessary data and the data collection technique in this study uses ethnographic principles, namely by using observation, interview, and documentation techniques to making field notes. Research findings: In this study, it was found that the enforcement of amar makruf nahi munkar that had been applied in daily life was quite good. However, specifically in the application of nahi munkar it has not been optimal, as evidenced by the fact that there are still residents who are reluctant to reprimand (pakewuh) and feel reluctant to directly prevent residents who commit munkar, only reporting the bad deeds to the RT/RW/DKM Management which then takes preventive action. Based on these findings, the researcher suggests that there must be continuous provision of understanding, both through advice, lectures, studies on amar makruf nahi munkar and cooperation from all parties.

Keywords: Amar Makruf, Nahi Munkar, Nation and State.

1 INTRODUCTION

Empirically, studies on the role of the Majelis Taklim in sociological aspects can be seen in several studies. The existence of the Majelis Taklim has developed not only into a forum for learning about religion, but has entered the realm of strengthening the social congregation. The existence of the Majelis Taklim in social change in the context of different spaces and times has been deeply rooted in society and has become the concern of various groups to strengthen cadreship and coaching. Through the Majelis Taklim, the emancipatory spirit of religion (Islam) is effectively accommodated in empowering society considering that the Majelis Taklim is a social capital that can play a more active role in articulating religion from the perspective of spirit, ethics and social context. Based on this social control function, according to previous researchers (Prima; 2-22). stated that this social control function can be implemented in an outward looking or inward looking perspective. This outward looking function is related to the role of social control of the Majelis Taklim on symptoms in society, both symptoms of conventional crime, transnational and social deviation. Meanwhile, the function of social control in this inward looking perspective is related to the potential for the same crime that actually arises from within the taklim assembly itself and can be triggered by the actors in it. An example that can be given is the potential for deviation from the leaders of the taklim assembly actors towards the interpretation of the teachings of the holy book that are not in accordance with

the agreement of the scholars (ijma') can trigger extremism, violence, or hate speech that can disrupt social stability and even social division.

This reality indicates that in fact the Majelis Taklim has several points that need to be considered more seriously: 1) The purpose of the Majelis Taklim is moral development, teaching religious values and norms, including teaching about ordering good deeds and avoiding or preventing mungkar (evil/deviant deeds) and in religious language it is known as amar makruf nahi mungkar. 2) The number of Majelis Taklim throughout Indonesia reaches thousands of Majelis Taklim, which are registered with the Ministry of Religion 165,000 (Directorate General of Bimas Bimas Islam: 2012), not to mention those that are not registered even more. The access of Majelis Taklim to the community is very high even to the lower levels of society. Therefore, the potential of the Majelis Taklim cannot be underestimated so that in the context of implementing social control and especially in preventing crime or forbidding mungkar in Indonesia and especially in the city of Depok, the empowerment and implementation of Amar Makruf Nahi Mungkar really needs to be carried out optimally and on target in the right way. The elements of the Majelis Taklim are as follows: 1) Muallim/Muallimah (Ustadz/Ustadzah) is a person who delivers Islamic studies, and a teacher must have a good attitude in teaching, including teaching with love, without favoritism, explaining according to the Qur'an and Hadith, understanding how to motivate the congregation in learning and practicing Islamic teachings in its entirety, always adding knowledge and upgrading knowledge so that what a teacher knows is even broader (Helmawati; 2013).

In addition, a muallim/muallimah needs to have a gentle, firm, polite attitude, have a high sense of tolerance, know the manners of preaching, and make it easier for the congregation to migrate gradually (Wahidin; 2011). 2) Muta'allim/congregation participants who receive knowledge. 3) Teaching materials. 4) The learning and teaching process. The objectives of the Majelis Taklim in terms of education are as follows: 1) As a place to learn Islam. 2) To be a means of counseling regarding religion or family. 3) Developing Islamic culture and culture according to sharia. 4) To form fisabilillah da'wah cadres. 5) Empowering the economy of all congregations to be better 6) To control faith and motivate the community to remain steadfast in implementing Islamic teachings in daily life in society (Hanny; 2012).

The role of the Majelis Taklim is as follows: 1) Fostering the faith of women and men so that they can control their souls and spirits so that they always obey Allah SWT. 2) Sakinah Family Education, namely teaching how to build a household that is sunnah according to Islam. The assembly can foster families through regular religious studies and solving problems that exist in the family. 3) A place to empower the dhuafa, and the Majelis Taklim also has a role in improving and improving the welfare of the dhuafa. 4) Improving the household economy through family economic programs, namely Cooperatives. 5) As a place to learn to increase religious knowledge (Islam), the Majelis Taklim is a means to learn religion more deeply, for various age groups, from teenagers to the elderly. 6) Means of fostering harmony among Muslims, with the existence of the Majelis Taklim, in addition to increasing knowledge, friendship is also maintained and closer between Muslims. By attending the Majelis Taklim, Muslims have a strong foundation for life and better relationships with the Creator and fellow human beings (Munawaroh & Badruz; 2020). The community must know the guidelines for Islamic life which are a very primary need of the community, so that they can uphold good commands and avoid what is prohibited (Abu Amar & Abu Fatiah; 2016).

The taklim assembly emphasized that the implementation of amar makruf nahi munkar must be carried out wisely, full of wisdom, and without causing hostility, in order to achieve the desired goal, namely the good of individuals and society. Amar is a demand or an act from a party with a higher position to a party with a lower position. While the word makruf is a word that includes everything that is considered good by the heart, and the soul feels calm and peaceful towards it. The word nahi according to language is a phrase used to leave a prohibited act. While mungkar etymologically is a word to refer to something that

is denied, not suitable, considered disgusting, and considered bad by the soul (Eko Purwoto; 2018). Amar makruf nahi mungkar is a teaching and act that invites or calls on a person or group, so that they do good and prevent all forms of evil in accordance with Islamic teachings to get the pleasure of Allah SWT (Abdul Rahman; 2020). Regarding the above, it is necessary to know that upholding the commandment of makruf nahi munkar and its implementation in social, national and state life is an obligation and Allah SWT says (meaning): "There must be among you all an ummah (group) that invites goodness, enjoins what is good and forbids what is wrong. Those are the happy people." (Q.S. Ali 'Imran: 104) (Muhamad Jamaludindkk; 2017).

According to Muhammad Ali Ash-Shabuni (2006) in his commentary, evil is an act that is prohibited by the Shari'a and is considered bad by common sense. Examples of evil acts include lying, envy and jealousy, boasting, cheating, playing against one another, committing injustice, bribing, beating, killing and other acts that are not permitted by Islam. The ummah who wins or is lucky is not the ummah who defeats other ummah through violence, but rather the ummah who is able to implement amar makruf nahi munkar and preserve life and human benefit. Those who are unable to carry out amar makruf nahi ungkar are a defeated people (Zakiyatul; 2018). Every person who wants to carry out the obligation to call for goodness and forbid evil must fulfill the requirements in accordance with the guidelines prescribed by the Shari'a, and for this reason they must understand and know the ethics of acting virtuously and abstaining from evil (Lilik; 2019). In terms of prohibiting and preventing evil, one must have a friendly and gentle nature in his soul (Eko Purwoto; 2015). Therefore, Allah ordered His Messenger, Imams and Muslims to always be patient in carrying out the commandments of good and evil. Carrying out amar makruf nahi mungkar in this way is very difficult for most people to do (Yassir Arafat; 2019). On the other hand, the weakness of the legal apparatus is also caused by the law not being able to produce rulers who are pious to Allah SWT (Andi Miswar; 2018).

The novelty of the research title "Strengthening the Understanding of the Majelis Taklim Congregation on Amar Makruf Nahi Mungkar so that it can be Applied Appropriately and Balancedly in Community, National, and State Life" can be seen from the following aspects: 1) Contextual Approach to Amar Makruf Nahi Mungkar. The novelty arises when this research contextualizes amar makruf nahi mungkar in the social, cultural, and political environment of multicultural and multireligious Indonesia. This research can highlight how this concept can be applied by considering the differences in religious and cultural backgrounds of Indonesian society, so that it is relevant in the life of a pluralistic nation and state. 2) Integration of Religious Understanding and State Law. This research can be unique by combining the perspective of Islamic law (in the context of amar makruf nahi mungkar) with the legal regulations of the Indonesian state, including Pancasila and the 1945 Constitution. The novelty here lies in how the understanding of the congregation of the taklim assembly is enriched to not only uphold religious teachings, but also respect and apply national values in everyday life, resulting in a more harmonious implementation between religion and state. 3) An Educational Approach Based on Empowerment of the Congregation. Another novelty can come from the model or strategy for strengthening understanding developed in this research. If this research offers a method of empowering the congregation of the taklim assembly through a participatory approach, technology, or new educational methods that have not been widely implemented, this will be a new contribution to the literature and practice of religious education. 4) Relevance in the Context of Modern Social Dynamics. This research can offer novelty by examining the application of amar makruf nahi mungkar in the context of modern social issues such as social media, hoaxes, radicalism, and moral challenges of society in the digital era. How the Majelis Taklim equips its congregation to face these dynamics in an Islamic yet inclusive manner is something that has not been widely explored. 5) The role of the congregation as a social and political agent. A new aspect can emerge if this study highlights the role of the Majelis Taklim congregation not only as an actor of religious preaching, but also as an agent of social and political change. This could include advocacy for issues such as social justice, poverty alleviation, or anti-corruption based on the principle of nahi mungkar, and

how the Majelis Taklim congregation can contribute significantly to social reform and state governance.

2 RESEARCH METHODS

The research method used in this study is a qualitative research method. Qualitative research is research that is carried out comprehensively on an object. In this case, the researcher becomes the main instrument in qualitative research. Then from that, the research results are explained in the form of words obtained through valid data. Because qualitative research emphasizes meaning more than generalization, and the data cannot be resolved by statistical calculations. The main purpose of qualitative research is to understand the social phenomena or symptoms that occur. This research is carried out by providing an explanation in the form of a clear description of the social phenomena or symptoms. Then the researcher expresses it in the form of a series of words which will ultimately produce a theory (I Made; 2021). This study uses a research design that refers to ethnographic research, namely the description and interpretation of a culture or social group system. The researcher tests the group and studies behavioral patterns, habits and ways of life (Harsono; 2011).

In this study, the primary sources are participants consisting of Advisors/elders of the An-Nuur Mosque in the RW.08 Depok Jaya Village - Depok City, the Head of the An-Nuur Grand Mosque and the Management of the An-Nuur Grand Mosque Assembly. The selection of participants was carried out based on sampling techniques that are often used in qualitative research, namely purposive sampling and snowball sampling. In observation, researchers conduct participatory observation, where researchers are involved in the daily activities of people being observed or used as sources of research data, while observing the researchers do what the data sources do, but there are also times when researchers come to the research location being observed, but do not participate in the activity. In data collection, researchers use structured interviews. Structured interviews are used as a data collection technique, where researchers already know for sure what information will be obtained. Data validity tests in qualitative research include credibility, transferability, dependability and confirmability tests. The analysis has begun since formulating and explaining the problem before going into the field and continues until the writing of the research results. Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes and other materials, so that it can be easily understood and the findings can be communicated to others. Data analysis is done by organizing data, describing it into units, synthesizing it, arranging it into patterns, choosing what is important and what will be studied and making conclusions, so that it is easy to understand by yourself, or others (Sugiyono; 2011). Activities in data analysis are data reduction, data display and conclusion drawing/verification.

3 RESULT AND DISCUSSION

3.1 The Understanding of the Congregation of the An-Nuur Mosque Taklim Assembly Regarding the Enforcement of Amar Makruf Nahi Mungkar

The research findings show that, to obtain the understanding of the congregation of the An-Nuur Mosque taklim assembly regarding the enforcement of amar makruf nahi mungkar, the congregation obtained it through the following process:

3.1.1 *The first taklim assembly was held at the An-Nuur Mosque in the RW 08 area of Depok Jaya Village.*

Research findings from interviews with participants of the congregation of the taklim assembly, that the taklim assembly of the An-Nuur mosque was held for the first time in an organized and curricular manner, namely since around 2000. The congregation of the taklim assembly gained an understanding that amar makruf nahi mungkar must be upheld

in life, especially life in the community where the community lives, namely through religious studies (Islam) using various literature books or books that discuss the study of the science of monotheism, fiqh of worship, muamalah, morals (ethics), including books that specifically discuss the importance of enforcing amar makruf nahi mungkar and its application in community, national and state life. Understanding of the importance of enforcing amar makruf nahi mungkar is also obtained from lectures or sermons delivered by Da'i or by Friday Khotib.

3.1.2 The process of taklim is so that the congregation understands the importance of enforcing amar makruf bahi mungkar.

Based on the results of an interview with one of the participants from the An-Nuur mosque's taklim assembly congregation named (with his title) Mr. H. Ir. Soesanto, SH, MH, CLA, explained that: The taklim process runs smoothly, the taklim is held 3 (three) times a week, namely: Saturday after Subuh, Saturday after Maghrib and Sunday after Subuh, with different themes/titles, for example some are thematic or according to needs and are fixed, such as: Tauhid, Tafsir, Shiroh Nabawiyah and others. The concept of Amar Makruf (Ordering people to do good) and Nahi Mungkar (Forbidding people to do evil) is a universal concept and should be shared by every human being, whether individually or in groups, of course an ustadz or teacher always reminds us of the importance of doing amar makruf and nahi mungkar at any time or opportunity wherever we are, as written in the letter of Ali Imran (3rd letter) verse 104, the translation of which is as follows: "And let there be a group of people who tell you to virtue, ordering (doing) what is right and preventing what is evil and they are the lucky ones."

Next, Mr. Soesanto said in an interview with the researcher that understanding amar makruf and nahi mungkar can start from the smallest environment, for example in each household, parents (father or mother) remind their sons/daughters to always do good and avoid doing evil, help each other from younger siblings to older siblings or vice versa, not to cheat or be naughty and so on, of course the parents' job is also to provide real examples, not just theory, hopefully with the success of this smallest environment (family) God willing it will spread to a larger environment, the RT or RW environment.

Furthermore, he also said that if the concept of amar makruf nahi mungkar has become a way of life, a society certainly has a significant impact on the life of the nation and state because all people have the same goal, namely to encourage to always do good and avoid doing evil. With the success of the concept above, the task of the State/Government in this case the TNI and POLRI will be lighter, the crime rate will be smaller and people's lives will be more comfortable. (Interview data attached).

3.2 The Understanding of the Congregation of the An-Nuur Mosque Taklim Assembly Regarding the Importance of Enforcing Amar Ma'ruf Nahi Mungkar.

To find out the picture of the understanding of the congregation of the An-Nuur Mosque Taklim Assembly regarding the importance of enforcing amar makruf nahi mungkar, based on the research findings are as follows: How the community/congregation of the Majelis Taklim understands the enforcement of amar makruf nahi mungkar. Amar ma'ruf nahi munkar is an Islamic principle that requires Muslims to encourage good and prevent evil. The community or congregation of the Majelis Taklim plays an important role in understanding and implementing this principle in everyday life. The following is a discussion of how the community or congregation of the Majelis Taklim understands the enforcement of amar ma'ruf nahi munkar based on social and religious theories. Theological Understanding: The principle of amar ma'ruf nahi munkar comes from direct commands in the Qur'an and Hadith. One of the verses that is often used as a basis is: "And let there be among you a group of people who call to goodness, enjoin what is right, and forbid what is wrong; they are the lucky ones." (QS. Al-Imran: 104). In the context of the Majelis Taklim, this verse is the main guide taught by the ustadz or ustadzah in the

study. They emphasized that amar ma'ruf nahi munkar is a collective responsibility that must be carried out by every individual in the congregation to maintain morals and ethics in society.

Majelis Taklim as a Forum for Moral Education: Majelis Taklim is a place where people gather to learn about religion, especially how to behave well (ma'ruf) and avoid bad (munkar). Here, the congregation learns through studying the Quran and Hadith as well as moral discussions. This process is based on the social learning theory put forward by Albert Bandura, where individuals learn through observation and social interaction. In this case, Majelis Taklim congregations learn how to uphold amar ma'ruf nahi munkar by imitating the positive behavior of fellow congregations and their religious leaders.

Collective Enforcement of Amar Ma'ruf Nahi Munkar: Majelis Taklim congregations understand that enforcing amar ma'ruf nahi munkar is not only an individual task, but also a collective task. In a social context, the theory of social control is relevant here, because Majelis Taklim functions as a tool of social control that keeps members of society on Islamic values. They often hold discussions about moral issues faced by society, such as the increase in negative behavior among teenagers or the challenges families face in maintaining religious values. Through this discussion, the congregation builds a consensus regarding appropriate actions to uphold amar ma'ruf nahi munkar, both personally and socially. For example, in some cases, the congregation can encourage anti-drug campaigns or gently reprimand community members who do not carry out religious obligations such as praying.

Wise Enforcement Methods: Based on the theory of wisdom in Islam, enforcement of amar ma'ruf nahi munkar must be carried out with wisdom (hikmah) and gentleness. This is also mentioned in the Koran: "Call (people) to the path of your Lord with wisdom and good instruction, and refute them in a good way." (QS. An-Nahl: 125). The Taklim Council teaches the importance of using wise methods in rebuking mistakes or inviting goodness. The theory of persuasion is also applied here, where the congregation is taught to use a persuasive approach, not force, so that their moral message is well received.

Challenges in Enforcing Amar Ma'ruf Nahi Munkar: In modern society, especially in a pluralistic urban environment like Depok, the Majelis Taklim faces challenges in enforcing amar ma'ruf nahi munkar. Many members of society are influenced by secular morality or values that differ from Islamic teachings. The Majelis Taklim often discusses how to maintain Islamic values while still respecting diversity. The theory of social adaptation is relevant in this case, because the Majelis Taklim must adjust their da'wah methods to be relevant to the context of modern society. For example, in some cases, da'wah through social media has begun to be adopted by several Majelis Taklim to reach a wider audience and spread messages of goodness and prevent evil.

Enforcement in the Family Environment: The Taklim Assembly also emphasizes the importance of enforcing amar ma'ruf nahi munkar in the family environment. In this case, the congregation is often taught how to be a good example for their children and how to apply Islamic values in their household life. The theory of role models plays a very important role here, where parents are taught to be role models for their children in doing good and avoiding bad. Thus, the Taklim Assembly congregation understands the enforcement of amar ma'ruf nahi munkar as an individual and collective obligation. Through the religious education they receive in the Taklim Assembly, they learn wise and effective ways to uphold Islamic values in society. The challenges they face in the modern environment do not stop them, but rather encourage them to continue to adapt in ways that are relevant and persuasive.

The role of the An-Nuur Mosque Management and the Majelis Taklim Management and the Head of RW.08, Depok Jaya Village and his staff in enforcing amar makruf nahi munkar. The role of the An-Nuur Mosque Management, the Majelis Taklim Management, and the Head of RW.08, Depok Jaya Village and his staff in enforcing Amar Ma'ruf Nahi Munkar is very important in maintaining morality and social order at the local level. In this case, their collaboration is key in implementing Islamic values in society. The following is a discussion of their roles based on sociological theory and religious perspectives.

The Role of the An-Nuur Mosque Management: The mosque has a primary function as a center of worship, education, and social in Muslim society. The An-Nuur Mosque Management, as a local religious authority, plays an important role in spreading amar ma'ruf nahi munkar through various religious activities such as Friday sermons, lectures, and religious studies. **Social Control Theory:** The mosque as a religious institution functions as an agent of social control that promotes good values and prevents negative behavior in the community. Mosque administrators control religious norms by emphasizing the values of goodness and justice in the daily activities of the community, including through sermons and religious activities that remind the congregation of the importance of upholding goodness and fighting evil. **Theory of the Social Function of Religion (Durkheim):** According to this theory, religion functions to strengthen social solidarity. The administrators of the An-Nuur Mosque mobilize the community by creating a sense of togetherness in carrying out amar ma'ruf nahi munkar activities, such as holding social service programs, zakat, and other moral activities that strengthen relationships between community members.

The Role of the Majelis Taklim Administrators: The Majelis Taklim is a study group that focuses on teaching Islam. The administrators of the Majelis Taklim RW 08, Depok Jaya, are tasked with educating and increasing the congregation's understanding of the importance of upholding goodness and preventing evil. **Social Education Theory (Vygotsky):** Through this theory, the role of the Majelis Taklim as an informal education agent is very relevant. The Majelis Taklim administrators educate community members about the importance of implementing amar ma'ruf nahi munkar in everyday life. They also teach how to invite goodness with wisdom and how to avoid actions that are contrary to Islamic values. **Theory of Dakwah Bil Hikmah:** In da'wah, this theory emphasizes the delivery of Islamic teachings wisely and gently. The management of the Majelis Taklim plays a role in ensuring that religious messages are delivered in a persuasive and wise manner, in accordance with the teachings of the Quran in Surah An-Nahl: 125, which mentions the importance of calling for goodness with wisdom and good lessons.

The Role of the Head of RW 08, Depok Jaya Village and His Staff: The Head of RW and his staff play an important role in organizing the community to jointly uphold amar ma'ruf nahi munkar in their environment. They act as a liaison between the local government structure and the needs of residents, including in terms of morals and social. **Social Role Theory:** According to this theory, each individual or group has a specific role in the social structure. The Head of RW acts as a formal leader in his area, ensuring that the religious values taught in the mosque and the Majelis Taklim can be implemented in social policies and activities. For example, they can organize regular religious study activities, environmental cleanliness programs, or social campaigns aimed at maintaining community morality. **Community Involvement Theory:** The RW head also encourages active community involvement in positive activities that lead to better social development. Collaboration between RW administrators and the community in implementing programs based on the values of amar ma'ruf nahi munkar strengthens community involvement in activities that improve social and moral conditions in their environment.

Synergy in Enforcing Amar Ma'ruf Nahi Munkar: Collaboration between Mosque Administrators, Majelis Taklim, and RW Chairpersons creates an environment that supports the implementation of amar ma'ruf nahi munkar. This collaboration can be realized through: 1) Joint religious activities: Mosque administrators and Majelis Taklim can hold studies or charity activities supported by the RW Chairperson, such as campaigns to help neighbors in need or anti-drug programs for teenagers. 2) Implementation of moral values in the social environment: RW Chairpersons can play an active role in enforcing social and moral discipline, supported by mosque administrators and Majelis Taklim who provide religious enlightenment. For example, encouraging the community to maintain environmental cleanliness or help each other.

Challenges and Solutions: Challenges in enforcing amar ma'ruf nahi munkar at the local level include resistance from community members who may be less religious or influenced by modern values that conflict with Islamic teachings. To overcome this, a persuasive and collaborative approach is needed. **Social Adaptation Theory:** Mosque administrators,

Majelis Taklim, and RW heads must be able to adapt the method of enforcing religious values to the context of modern society. They need to develop new, creative ways to convey the message of amar ma'ruf nahi munkar, such as through social media or events that attract the interest of young people. Thus, the role of the An-Nuur Mosque administrators, Majelis Taklim administrators, and RW 08 Head of Depok Jaya Village in enforcing amar ma'ruf nahi munkar is very strategic in creating an ethical and moral society. Their synergy in educating, organizing, and supervising the community is an example of how religious values can be implemented effectively at the local level, using an educational, persuasive, and collaborative approach.

Research findings through field observations and interviews with participants. The management of An-Nuur Mosque provides facilities including a place for taklim/non-formal religious education (Islam) with scheduled teaching materials and a standard curriculum by bringing in teachers/ustadz from within and outside, the education of the ustadz is some with Bachelor's degrees (S.1), Masters (S.2), Doctorate (S.3), and some are even Professors. Other facilities are provided for the congregation of the mosque and their families, namely hearses and ambulances, if there are congregations who are sick or die, they are facilitated free of charge, hearses and ambulances (there are two cars), likewise the children of the congregation who are still small are provided with Islamic Kindergarten education (Integrated TKI). The results of an interview with one of the participants in the study at the An-Nuur mosque's taklim assembly, the role of the An-Nuur Mosque Management and the Taklim Assembly Management, in enforcing amar makruf nahi munkar (Interview with Mr. Ir. Soesanto, SH, MH, CLA) is still limited to appeals and moral support, one way to create a safe and comfortable environment, one of which is to enforce the concept of amar makruf nahi munkar, everyone does good and avoids bad deeds, respects and appreciates each other in their daily lives. According to the researcher, the explanation above is in accordance with the theory (Abdullahbin Abdurrahman al-Wathban: 2019), namely: There is a difference between da'wah and ihtisab (Enforcement of amar makruf nahi munkar), between the two there are general and specific aspects. On the one hand, da'wah is more general, while ihtisab is more specific. Da'wah is a general encouragement and guidance to do good, as well as a general warning of evil globally. As for ihtisab, then as al-Mawardi said: "Ordering people to abandon makruf actions that are clearly visible and preventing evil actions that are clearly being committed by people." So ihtisab is related to certain evil actions that people abandon, by ordering people to do those actions or related to certain evil actions that people do, by denying the wrongdoing they have done.

3.3 Implementation of the enforcement of amar makruf nahi munkar that can be carried out by the congregation of the Majelis Taklim in the life of society, nation and state.

The enforcement of Amar Ma'ruf Nahi Munkar by the congregation of the Majelis Taklim in the life of society, nation and state is one real form of the application of Islamic values in a broader context. The following is a discussion of the application based on social and religious theories.

In Community Life: The Majlis Taklim functions as a center for moral and spiritual development for the community. The congregation of the Majlis Taklim can play an important role in enforcing amar ma'ruf nahi munkar in the social environment by applying the principles of religion taught in everyday life. Social Control Theory: According to this theory, social institutions such as the Majelis Taklim act as agents of social control that maintain moral order in society. The congregation can play a role in encouraging good values through real actions such as helping neighbors in need, preventing negative actions such as promiscuity, and inviting the surrounding community to be active in socio-religious activities. Theory of Da'wah Bil Hikmah: The implementation of amar ma'ruf nahi munkar in society requires a wise approach. Da'wah should not be done in a harsh manner, but rather through actions that educate and provide positive examples. The congregation of the Majelis Taklim can hold social programs, such as mutual cooperation, health education,

or activities that are beneficial to the environment, which also demonstrate Islamic values in a practical way. For example, the congregation can hold a "Drug Dangers Socialization" program in their environment to prevent teenagers from engaging in destructive behavior.

At the national level, the enforcement of amar ma'ruf nahi munkar by the Majelis Taklim can be done through active participation in national issues related to public morality, social justice, and peace. Role Theory: This theory explains that every individual or group has a specific role in society. The congregation of the Majelis Taklim can act as moral agents who participate in national campaigns, such as anti-corruption movements, fair elections, or participation in discussions on public policies related to morality. Social Responsibility Theory: The congregation also has a responsibility to fight for good on a broader scale, including in national affairs. By engaging in political education or social advocacy, the congregation can support policies that support social justice, public welfare, and the elimination of evil, such as corruption, injustice, and human rights violations. For example, the Majelis Taklim can hold discussions on the importance of electing leaders who are trustworthy and have integrity in elections, which is part of amar ma'ruf nahi munkar in the context of the nation.

At the national level, the enforcement of amar ma'ruf nahi munkar by the Majelis Taklim can be done through active participation in national issues related to public morality, social justice, and peace. Role Theory: This theory explains that every individual or group has a specific role in society. The congregation of the Majelis Taklim can act as moral agents who participate in national campaigns, such as anti-corruption movements, fair elections, or participation in discussions on public policies related to morality. Social Responsibility Theory: The congregation also has a responsibility to fight for good on a broader scale, including in national affairs. By engaging in political education or social advocacy, the congregation can support policies that support social justice, public welfare, and the elimination of evil, such as corruption, injustice, and human rights violations. For example, the Majelis Taklim can hold discussions on the importance of electing leaders who are trustworthy and have integrity in elections, which is part of amar ma'ruf nahi munkar in the context of the nation.

As part of the state, the Majelis Taklim congregation can also play a role in upholding amar ma'ruf nahi munkar through contributions to national development based on religious values and morality. Social Constructivism Theory: In this theory, society forms its social reality based on shared interactions and perceptions. Majelis Taklim congregations can contribute to creating a community culture based on strong moral values. They can provide input to the government or become part of community organizations that advocate for policies that promote social justice and ethical law enforcement. Balance Theory: This theory teaches the importance of balance between rights and obligations, between religious morality and state law. In this case, the congregation of the Majelis Taklim can teach the importance of obeying state laws that are in line with religious teachings, while encouraging the government to establish policies that do not conflict with the principle of amar ma'ruf nahi munkar.

4 CONCLUSION

Based on the results of the study using qualitative ethnographic methods conducted on the life of the An-Nuur mosque taklim assembly community in the Rukun Warga 08 (RW.08) area, Depok Jaya Village, Pancoran Mas District, Depok City, the author describes in this thesis entitled: The Urgency of the Taklim. Assembly Congregation's Understanding of the Enforcement of Amar Makruf Nahi Mungkar and Its Implementation in the Life of Society, Nation and State, the researcher can draw conclusions based on the following problem formulation: The understanding of the taklim assembly congregation regarding the enforcement of amar makruf nahi mungkar, overall the community of the An-Nuur mosque taklim assembly in the RW.08 area of Depok Village, they understand well. The community is aware of the importance of enforcing amar makruf nahi mungkar, overall their

understanding is quite good, they believe that amar makruf and nahi mungkar are very necessary and important to be enforced and implemented in their daily lives. The enforcement of amar makruf nahi mungkar and its application in social, national and state life, as a whole, the congregation understands it quite well, meaning that they apply amar makruf (ordering goodness) starting from themselves and their families first.

5 REFERENCES

- Abd.Rahman Abbas, *Penegakan Amar Makruf Nahi Munkar Dalam Pelaksanaan Riual Rokaat Tase'di Kabupaten Pamekasan*, *Jurnal Pemikiran, Pendidikan Dan Penelitian Ke-Islaman* Vol.6 No.2 Juli 2020, h.24.
- Abu Ammar dan Abu Fatiah Al-Adnani, *Mizanul Muslim 2, Barometer Menuju Muslim Kaffah*, (Solo: Cordaya Mediratama, 2016). h.145
- Andi Miswar, *Al-Amr Bi Al-Ma'ruf Wa Al-Nahy An-Al-Munkar Antara Konsep dan Realitas* (Makasar Alaudin University Press) 2018, h. 76
- Eko Purwoto, *Amar Makruf Nahi Mungkar*, dalam perspektif Sayid Quthb, *Alhikmah Jurnal Studi Agama-Agama*, Vol.!, No.2 (2015) h.35
- Eko Purwoto. *Amar Makruf Nahi Mungkar Dalam Perspektif Sayyid Quthb*, *Al-Hikmah: Jurnal Studi Agama-Agama*, Vol.1, No.2 (2018) h.3
- Hanny Fitriah dan Rakhmad Zailani Kiki. *Manajemen & Silabus Majelis Taklim*. Jakarta : Pusat dan Pengembangan Islam Jakarta, (2012). h.19
- Harsono, (2011): *Etnografi Pendidikan Sebagai Desain Penelitian Kualitatif*. Solo: UMS. h.20
- Helmawati, *Pendidikan Majelis Taklim dan Optimalisasi Majelus Taklim : Peran Aktif Majelis Taklim Meningkatkan Mutu Pendidikan*, (2013) h. 83-85.
- I Made Laut Mertha Jaya, *Metode Penelitian Kuantitatif dan Kualitatif, Teori, Penerapan dan Riset Nyata*, (Penerbit QUADRANT Yogyakarta, 2020, Cetakan kedua : November, 2021). h. 110
- Lilik Nurhaliza, *Konsep Amar Makruf Nahi Mungkar Perspektif KH. Hasyim Asy'ari di Indonesia* (Lampung: IAIN, 2019) h.21
- Muhammad Ali Ash-Shabuni (2006), *Terjemahan Tafsir Ayat Ahkam Ash-Shabuni (Rawa`i' Al- Bayan Tafsir Ayat Al-Ahkam min Al-Qur`an)*, Jilid 1, Cetakan I, Alih bahasa Mu` ammal. h.220.
- Muhammad Jamaluddin Alqasimi Addimasyqi, *Mau'izahatul Mukminin Ringkasan dari Ihya 'Ulumuddin (Karangan Imam Alghazali)*, Penerbit Al-Maktabah At-tijjariyyah Al-Kubro (tidak bertahun) Diterjemahkan oleh Moh.Abdai Rathomy, h.447-448.
- Munawaroh dan Badruz Zaman.2020 *Jurnal Penelitian "Peran Majelis Taklim Dalam meningkatkan Pemahaman Keagamaan Masyarakat"* Vol.14 Nomor 2. h. 385-386
- Prima Harrison, *Pemberdayaan Majelis Taklim Dalam Pencegahan Kejahatan, Sumbangan Pemikiran Untuk Kemitraan Majelis Taklim Dengan POLRI, BNN, BNPT dan KPK*. (Penerbit Prenada Jakarta Cetakan ke 1, Juli 2022) h. 5
- Pudjiastuti, Sri Rahayu (2019), *Metode Penelitian Pendidikan*, Yogyakarta: Media Akademi.
- Sugiyono.2011. *Metode Penelitian Pendidikan : Pendekatan Kuantitatif, Kualitatif dan R&D*. Bandung : Alfabeta. h.95
- Wahidin Saputra, *Pengantar Ilmu Dakwah*. Jakarta : Rajawali Pers.(2011) h. 29-33
- Yassir Arafat, *Amar Makruf Nahi Mungkar menurut Ahmad Mustafa Al-Maraghi dalam Tafsir Al-Maraghi dan Relevansi*, (Kudus: IAIN,2019).h.17
- Zakiyatul Fakhroh, *Amar Makruf Nahi Mungkar: Analis Semiotik Dalam Film Serigala Terakhir*, *Jurnal Komunika*, Vol.5, No.1, (2018). h.126