

The Obligation of Da'wah as a Manifestation of Amar Ma'ruf Nahi Munkar: A Systematic Literature Review

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ABSTRACT

Da'wah occupies a central position in Islam as a means of disseminating religious teachings, promoting moral values, and implementing the principle of amar ma'ruf nahi munkar (enjoining good and forbidding evil). Despite extensive scholarly attention to da'wah and amar ma'ruf nahi munkar, existing studies remain fragmented and often focus on specific theological, educational, communicative, or institutional aspects. Therefore, this study aims to systematically examine and synthesize contemporary literature concerning the obligation of da'wah as a manifestation of amar ma'ruf nahi munkar. This research employed a qualitative approach using a Systematic Literature Review (SLR) design. Relevant publications were collected from major academic databases through a structured search process and selected based on predefined inclusion and exclusion criteria. The collected literature was analyzed using thematic synthesis to identify recurring concepts, patterns, and emerging themes. The findings reveal that da'wah is consistently conceptualized as a religious obligation rooted in the Qur'an and Sunnah and functions as the primary mechanism for promoting goodness, preventing wrongdoing, and fostering moral and spiritual development. The review further identifies three interconnected dimensions of da'wah: theological, communicative, and social. Contemporary scholarship emphasizes ethical communication, dialogue, wisdom, and social responsibility as essential components of effective da'wah. Moreover, globalization, digital transformation, and religious diversity present both challenges and opportunities for implementing amar ma'ruf nahi munkar in modern society. The study concludes that da'wah remains a dynamic and adaptive instrument for religious guidance, social transformation, and community development. These findings contribute to the advancement of Islamic da'wah studies by providing a comprehensive framework for understanding the contemporary relevance and implementation of amar ma'ruf nahi munkar.

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INTRODUCTION

Da'wah occupies a central position in Islamic teachings as a fundamental mechanism for transmitting religious values, fostering moral development, and guiding individuals toward righteous conduct. Historical records demonstrate that Prophet Muhammad (peace be upon him) systematically instructed his companions to propagate Islam gradually and wisely according to the social conditions of their communities (Zaenudin, 2018). Linguistically, da'wah derives from the Arabic word *da'a-yad'u-da'watan*, which means to invite, call, or summon others. Terminologically, da'wah refers to the effort of inviting humanity, through wisdom and guidance, toward the path prescribed by God for attaining well-being in both worldly and eternal life (Auliya, 2022). Consequently, da'wah is not merely a religious activity but a comprehensive process of social, moral, and spiritual transformation.

The importance of da'wah in Islam is inseparable from the principle of *amar ma'ruf nahi munkar* (enjoining good and forbidding evil), which constitutes one of the primary obligations entrusted to Muslims. Islam encourages believers not only to practice righteousness individually but also to actively promote virtue and prevent wrongdoing within society (Wastiyah, 2020). Without da'wah, Islamic teachings would not be effectively communicated, understood, and practiced by humanity. Therefore, da'wah serves as a strategic instrument for nurturing knowledgeable, ethical, and morally responsible individuals (Sumadi, 2020). This perspective is further reinforced by the definition of da'wah presented in the *Encyclopedia of Islam*, which emphasizes inviting people toward goodness, guiding them according to divine teachings, and preventing immoral behavior to achieve prosperity in both this world and the hereafter (Kamaruzzaman, 2022).

From a communication perspective, da'wah represents a unique form of religious communication whose effectiveness depends on several interconnected factors, including communicators, audiences, messages, methods, and media (Saputro, 2023). The Prophet Muhammad exemplified an ethical and persuasive model of da'wah, never coercing individuals to embrace Islam but instead demonstrating noble character and compassion that enabled Islamic teachings to be accepted across diverse communities (Rahmawati, 2020). In this regard, a da'i is expected to ensure that da'wah functions as a source of enlightenment rather than confusion or division (Fahmi et al., 2024). Moreover, da'wah cannot be effectively implemented without adequate knowledge and understanding of religious teachings and societal needs (Lili Putri Ani, 2022). As Tajiri (2010) argues, because Islam promotes noble values and human dignity, da'wah itself must be conveyed through noble, attractive, and dignified approaches.

The historical development of Islam demonstrates the transformative power of da'wah in shaping civilizations and social structures. The success of Islamic propagation during the Prophet's era established a respected and influential religious community that later expanded throughout the Muslim world (Burhanudin, 2015). In Indonesia, the world's largest Muslim-majority country, the spread of Islam cannot be separated from the contributions of earlier scholars and preachers who employed diverse da'wah methods adapted to local cultural contexts (Munandar, 2021). The diversity of da'wah approaches reflects broader social transformations and changing community needs, requiring preachers to continuously adapt their strategies to contemporary realities (Hadisaputra, 2021).

The contemporary era presents both opportunities and challenges for da'wah. Modern lifestyles and technological developments have transformed patterns of belief, communication, and social interaction. In many cases, excessive dependence on technology has contributed to declining

spiritual awareness and weakened religious commitment (Efendi, 2021). Simultaneously, the rapid expansion of information technology, including computers, television, radio, and the internet, has significantly influenced the dissemination of religious messages, functioning either as facilitators or obstacles to effective da'wah (Walida, 2022). Beyond digital platforms, artistic expression has also emerged as a powerful medium for communicating Islamic values because of its emotional and aesthetic appeal to audiences (Suryadi, 2019). Likewise, various scholars have developed conceptualizations of da'wah inspired by the values of the Qur'an and Sunnah, including inclusive approaches advocated by Muslim intellectuals such as Alwi Shihab (Masturi, 2019). These developments underscore the necessity of understanding da'wah not only as a theological obligation but also as a dynamic social practice aimed at promoting human dignity and social welfare (Masturi & Utami, 2022).

The significance of da'wah is further reflected in its role as a catalyst for social transformation. One of the primary objectives of da'wah is to encourage continuous societal change and guide communities toward ethical and spiritual improvement (Noor et al., 2023). Such transformation is achieved through various communication channels and media. While the Prophet Muhammad predominantly employed oral communication, his conduct and exemplary behavior also served as powerful visual media through which Islamic values were communicated and emulated (Santoso et al., 2023). This multidimensional nature of da'wah aligns with broader theoretical perspectives emphasizing communication, social influence, and behavioral change.

Theoretically, this study is grounded in several complementary frameworks. First, Al-Ghazali's Theory of Da'wah (*Nazariyyat al-Da'wah*) positions *amar ma'ruf nahi munkar* as a collective obligation (*fard kifayah*) and one of the principal foundations of religious and social order. Al-Ghazali argued that “*amar ma'ruf and nahi munkar are the greatest pillars of religion; if they are neglected, human life becomes corrupted and the prophetic mission loses its purpose*” (Al-Ghazali, 1983). Second, Weber's Social Action Theory conceptualizes da'wah as a value-rational social action through which individuals seek to influence others based on religious convictions (Weber, 1978). Third, Habermas's Theory of Communicative Action emphasizes dialogue, mutual understanding, and rational communication as essential principles for ethical engagement (Habermas, 1984). Fourth, Rogers's Diffusion of Innovations Theory explains how religious values and moral teachings spread through communication networks within social systems (Rogers, 2003). Finally, Bandura's Social Learning Theory highlights the importance of modeling and exemplary behavior in shaping individual attitudes and actions, a principle highly relevant to the prophetic model of da'wah (Bandura, 1977).

Previous studies have substantially contributed to understanding the relationship between da'wah and *amar ma'ruf nahi munkar*. Latief et al. (2022) demonstrated that although *amar ma'ruf nahi munkar* remains a normative obligation, its implementation in plural societies must incorporate wisdom, tolerance, and respect for individual rights. Ikhlas (2021) found that prophetic traditions concerning *amar ma'ruf nahi munkar* provide the primary legitimacy for da'wah activities and emphasize persuasive communication strategies. Afriyanto (2023) argued that revitalizing *amar ma'ruf nahi munkar* through contemporary Islamic education is essential for character formation and moral development. Similarly, Faelasup (2023) emphasized that *amar ma'ruf nahi munkar* represents one of the principal missions of Muslims as outlined in the Qur'an and that da'wah functions as its primary instrument of implementation. Furthermore, Bahri (2024) demonstrated that the concept has evolved beyond individual religious obligations into institutional and social mechanisms requiring ethical authority and organizational legitimacy.

Despite the growing body of scholarship, existing studies remain fragmented and tend to focus on specific dimensions of *amar ma'ruf nabi munkar*, such as religious freedom, hadith legitimacy, educational applications, Qur'anic interpretations, or institutional frameworks. To date, limited attention has been devoted to systematically synthesizing the broader literature concerning how the obligation of da'wah functions as a manifestation of *amar ma'ruf nabi munkar* across theological, communicative, social, educational, and contemporary contexts. Consequently, a comprehensive systematic literature review is necessary to integrate existing findings and provide a more holistic understanding of this relationship.

The novelty of this study lies in its systematic synthesis of contemporary scholarly literature on the obligation of da'wah as an embodiment of *amar ma'ruf nabi munkar*. Unlike previous studies that examine isolated aspects of the concept, this research integrates theological foundations, communication strategies, social transformation perspectives, educational implications, and contemporary challenges within a single analytical framework. By combining classical Islamic thought with modern social and communication theories, the study offers a multidimensional perspective on the relevance and implementation of da'wah in contemporary society.

Accordingly, this study seeks to address three interrelated research questions. First, how is the obligation of da'wah conceptualized as a manifestation of *amar ma'ruf nabi munkar* in contemporary Islamic scholarship? Second, what theological, communicative, and social dimensions characterize the implementation of da'wah as an expression of *amar ma'ruf nabi munkar* according to the existing literature? Third, what challenges, opportunities, and contemporary developments influence the practice of da'wah in fulfilling the principle of *amar ma'ruf nabi munkar* in modern society? To answer these questions, this study employs a systematic literature review to critically examine and synthesize scholarly works on the conceptual foundations, theoretical perspectives, communicative approaches, social functions, implementation strategies, and contemporary dynamics of da'wah within the framework of *amar ma'ruf nabi munkar*. By integrating insights from diverse studies, this research aims to provide a comprehensive understanding of the role of da'wah as both a religious obligation and a mechanism for moral and social transformation. The findings are expected to contribute to the advancement of Islamic da'wah studies by developing a more holistic theoretical framework, identifying emerging research trends and knowledge gaps, and offering valuable implications for future scholarship, Islamic education, and contemporary da'wah practices in Muslim societies.

METHODS

1. Research Approach and Design

This study employed a qualitative research approach using a Systematic Literature Review (SLR) design to comprehensively examine scholarly discussions regarding the obligation of *da'wah* as a manifestation of *amar ma'ruf nabi munkar*. The SLR approach was selected because it enables researchers to systematically identify, evaluate, synthesize, and interpret findings from previous studies in a transparent and replicable manner. Unlike traditional narrative reviews, systematic reviews follow a structured protocol that minimizes bias and enhances the reliability of synthesized findings.

The study was grounded in the assumption that knowledge concerning *da'wah* and *amar ma'ruf nabi munkar* has developed across diverse theological, educational, communicative, and sociological contexts. Therefore, a systematic review was considered appropriate for integrating fragmented findings into a comprehensive conceptual framework. Recent methodological literature emphasizes that systematic reviews are particularly useful for mapping research trends, identifying

knowledge gaps, and generating evidence-based conclusions from a large body of literature (Booth et al., 2021; Snyder, 2019).

Furthermore, this study adopted an interpretive synthesis perspective, which enabled the researchers to explore not only the frequency of themes appearing in the literature but also the underlying meanings, theoretical assumptions, and contextual interpretations associated with the obligation of *da'wah* in contemporary Islamic scholarship. Through this approach, the review sought to develop a holistic understanding of how *da'wah* has been conceptualized and implemented as an expression of *amar ma'ruf nahi munkar*.

2. Data Sources and Eligibility Criteria

The data consisted of peer-reviewed journal articles, review articles, conference papers, and scholarly publications related to *da'wah*, *amar ma'ruf nahi munkar*, Islamic communication, Islamic social transformation, and contemporary Islamic studies. Literature was retrieved from internationally recognized academic databases, including Scopus, Web of Science, Dimensions, Google Scholar, Crossref, and other relevant indexing platforms.

To ensure the relevance and quality of the reviewed studies, inclusion and exclusion criteria were established before the search process. The inclusion criteria consisted of: (1) studies published between 2015 and 2025; (2) publications discussing *da'wah*, *amar ma'ruf nahi munkar*, Islamic communication, or related concepts; (3) articles published in peer-reviewed journals; (4) studies available in English or Indonesian; and (5) publications providing sufficient theoretical or empirical discussion relevant to the research questions. Conversely, duplicate publications, inaccessible full texts, editorials, book reviews, and studies unrelated to the research focus were excluded.

According to Okoli (2023), establishing clear eligibility criteria is essential in systematic reviews because it ensures consistency in article selection and strengthens the validity of the synthesized evidence. Similarly, Gough et al. (2020) argued that transparent inclusion and exclusion criteria enhance methodological rigor and facilitate replication by future researchers.

3. Literature Search and Data Collection Procedures

The literature search was conducted systematically using predefined keywords derived from the research objectives and research questions. The primary search terms included “*da'wah*,” “Islamic preaching,” “*amar ma'ruf nahi munkar*,” “enjoining good and forbidding evil,” “Islamic communication,” “Islamic social transformation,” and related combinations connected through Boolean operators (AND, OR).

The search process followed four stages adapted from the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework: identification, screening, eligibility assessment, and final inclusion. During the identification stage, all potentially relevant publications were collected from the selected databases. Subsequently, duplicate records were removed. The remaining studies underwent title and abstract screening to assess their relevance to the topic. Eligible articles were then subjected to full-text review before being included in the final dataset.

Recent methodological studies highlight that systematic and transparent search procedures are fundamental for reducing selection bias and improving the comprehensiveness of literature reviews (Boland et al., 2022). Likewise, Page et al. (2021) emphasized that PRISMA-based procedures provide a rigorous framework for documenting and reporting the article selection process in evidence synthesis research.

4. Data Extraction and Research Instrument

The primary research instrument in this study was a structured literature review matrix developed by the researchers. The matrix was designed to organize and record essential information from each selected publication, including author(s), publication year, study objectives, theoretical framework, methodology, major findings, and relevance to the concept of *da'wah* as a manifestation of *amar ma'ruf nahi munkar*.

Data extraction was performed systematically to ensure consistency across all reviewed studies. Each article was examined independently and categorized according to its conceptual focus, theoretical orientation, and contribution to the research questions. The extracted information was subsequently compiled into thematic categories that facilitated comparative analysis and synthesis.

Methodological scholars have noted that structured data extraction instruments improve consistency and reduce researcher bias during evidence synthesis (Aromataris & Munn, 2020). Similarly, Pollock et al. (2023) argued that the use of standardized extraction forms enhances transparency and reliability in systematic review studies.

5. Data Analysis Techniques

The collected data were analyzed using thematic synthesis analysis. This technique was employed to identify recurring patterns, concepts, and themes across the selected literature. The analysis proceeded through three stages: open coding, thematic categorization, and interpretive synthesis.

In the first stage, relevant statements and findings from each publication were coded according to their substantive meanings. The second stage involved grouping similar codes into broader thematic categories, such as theological foundations of *da'wah*, communicative dimensions of *amar ma'ruf nahi munkar*, social functions of Islamic preaching, implementation strategies, and contemporary challenges. Finally, the themes were synthesized to construct an integrated understanding of the obligation of *da'wah* within contemporary Islamic scholarship.

Thematic synthesis has been recognized as an effective analytical approach for integrating findings from diverse qualitative and conceptual studies because it facilitates the development of higher-order interpretations beyond individual study results (Thomas & Harden, 2008). Recent methodological literature further suggests that thematic synthesis enables researchers to generate comprehensive conceptual models and identify emerging trends across a broad body of evidence (Nowell & Albrecht, 2024).

6. Trustworthiness and Quality Assurance

To ensure the credibility and trustworthiness of the review findings, several quality assurance procedures were implemented. First, article selection was conducted according to predetermined eligibility criteria. Second, the search strategy and screening procedures were documented systematically to maintain transparency. Third, thematic interpretations were continuously compared across studies to ensure consistency and reduce subjective bias.

In addition, methodological triangulation was applied by comparing findings derived from different disciplinary perspectives, including Islamic studies, communication studies, sociology, and education. This approach strengthened the comprehensiveness of the review and enabled a multidimensional understanding of the phenomenon under investigation.

Recent scholarship on evidence synthesis emphasizes that transparency, auditability, and systematic documentation are essential indicators of trustworthiness in literature review research (Aromataris & Munn, 2020; Booth et al., 2021). Therefore, the procedures adopted in this study were intended to enhance the reliability, validity, and replicability of the findings.

RESULTS

1. Conceptualization of the Obligation of *Da'wah* as a Manifestation of *Amar Ma'ruf Nahi Munkar*

a. Theological Foundations of *Da'wah*

1) Qur'anic Foundations of *Amar Ma'ruf Nahi Munkar*

The reviewed literature consistently identifies the Qur'an as the primary theological foundation for the obligation of *da'wah* and the implementation of *amar ma'ruf nahi munkar*. Numerous studies emphasize that the command to enjoin good and forbid evil is not merely a recommended ethical practice but a fundamental responsibility entrusted to the Muslim community. The Qur'anic framework positions *amar ma'ruf nahi munkar* as a defining characteristic of the Muslim ummah and a mechanism for maintaining moral order, social justice, and religious commitment.

The literature further reveals that Qur'anic verses concerning *amar ma'ruf nahi munkar* establish a close relationship between faith, communal responsibility, and social reform. These verses portray Muslims as active agents responsible for guiding society toward righteousness while preventing actions that undermine ethical and spiritual values. According to Faelasup (2023), the Qur'an consistently presents *amar ma'ruf nahi munkar* as one of the principal missions of Muslims and an essential instrument for preserving both individual morality and collective well-being. This finding indicates that the theological legitimacy of *da'wah* originates directly from divine revelation, making it an inseparable component of Islamic religious life.

Furthermore, the literature demonstrates that Qur'anic teachings emphasize wisdom (*hikmah*), compassion, and constructive engagement as fundamental principles in carrying out *da'wah*. Rather than promoting coercion, the Qur'an advocates persuasive communication and moral exemplification, reinforcing the view that *da'wah* functions as a means of guidance rather than domination. Consequently, contemporary scholarship interprets *amar ma'ruf nahi munkar* not only as a legal or doctrinal obligation but also as a comprehensive ethical framework for promoting human flourishing and social harmony (Faelasup, 2023).

2) Prophetic Foundations of *Da'wah*

The reviewed studies indicate that the prophetic traditions (*hadith*) provide the second major theological foundation for understanding the obligation of *da'wah*. The Prophet Muhammad's teachings and practices offer practical guidance regarding the methods, objectives, and ethical principles of *amar ma'ruf nahi munkar*. Existing literature consistently highlights that prophetic traditions establish *da'wah* as a continuous responsibility aimed at encouraging virtuous behavior and discouraging harmful actions within society.

Ikhlas (2021) found that the hadiths concerning *amar ma'ruf nahi munkar* constitute the primary source of legitimacy for *da'wah* activities after the Qur'an. The findings demonstrate that the Prophet emphasized the importance of promoting goodness according to one's capability and social circumstances while maintaining wisdom, patience, and ethical conduct. This perspective suggests that *da'wah* is not restricted to formal religious preaching but encompasses a broad range of actions intended to improve individual and collective morality.

The literature also reveals that the Prophet's approach to *da'wah* was fundamentally persuasive, dialogical, and compassionate. Rather than imposing religious teachings through coercion, he prioritized moral exemplification and interpersonal engagement. Consequently, contemporary scholars regard the prophetic model as a foundational reference for effective *da'wah*,

particularly in pluralistic and multicultural societies where ethical communication and mutual respect are essential for achieving the objectives of *amar ma'ruf nahi munkar* (Ikhlas, 2021).

3) *Da'wah* as a Religious Obligation

Another major theme emerging from the literature concerns the status of *da'wah* as a religious obligation. Most studies agree that *da'wah* represents a practical manifestation of the Islamic duty to promote righteousness and prevent wrongdoing. While scholarly interpretations vary regarding whether *da'wah* constitutes an individual obligation (*fard 'ayn*) or a collective obligation (*fard kifayah*) in specific circumstances, there is broad consensus that it remains an essential component of Islamic religious responsibility.

Classical Islamic scholarship, particularly the thought of Al-Ghazali, views *amar ma'ruf nahi munkar* as one of the pillars of social and religious order. Al-Ghazali argued that the preservation of religion and society depends upon the active implementation of these principles, making *da'wah* a necessary instrument for sustaining moral values and communal integrity. Contemporary studies continue to support this perspective by emphasizing the transformative role of *da'wah* in strengthening faith, ethical awareness, and social responsibility (Afriyanto, 2023; Faelasup, 2023).

The findings further suggest that the obligation of *da'wah* extends beyond religious instruction to include educational, social, and moral dimensions. Through *da'wah*, Muslims are encouraged to contribute positively to society by fostering ethical behavior, social solidarity, and spiritual development. Therefore, the literature conceptualizes *da'wah* not merely as a religious activity but as a comprehensive mechanism for implementing the broader objectives of *amar ma'ruf nahi munkar*.

b. Conceptual Link between *Da'wah* and *Amar Ma'ruf Nahi Munkar*

1) *Da'wah* as the Promotion of Goodness (*Amar Ma'ruf*)

A recurring theme across the reviewed literature is the understanding of *da'wah* as a process of promoting goodness (*amar ma'ruf*). Scholars consistently describe *da'wah* as a communicative and educational effort aimed at encouraging individuals and communities to adopt virtuous values, ethical behavior, and religious commitment. In this regard, *da'wah* functions as the primary mechanism through which the principle of *amar ma'ruf* is translated into practical action.

The literature demonstrates that promoting goodness involves more than transmitting religious knowledge. It encompasses the cultivation of moral character, social responsibility, and spiritual awareness. Afriyanto (2023) emphasized that the integration of *amar ma'ruf* values into educational and social institutions contributes significantly to character formation and ethical development. These findings suggest that *da'wah* serves as a proactive strategy for nurturing positive social transformation and reinforcing Islamic moral values within contemporary society.

2) *Da'wah* as the Prevention of Wrongdoing (*Nahi Munkar*)

In addition to promoting goodness, the literature identifies the prevention of wrongdoing (*nahi munkar*) as a central function of *da'wah*. The reviewed studies indicate that Islamic teachings require believers not only to encourage righteous conduct but also to address behaviors that threaten individual morality and social welfare. Consequently, *da'wah* is frequently portrayed as a preventive mechanism designed to reduce moral decline, social injustice, and unethical practices.

However, contemporary scholarship emphasizes that the implementation of *nahi munkar* should be guided by wisdom, ethical considerations, and contextual sensitivity. Latief et al. (2022) found that while *amar ma'ruf nahi munkar* remains a normative obligation, its implementation in modern societies must respect human dignity, religious freedom, and social diversity. This finding reflects a growing scholarly consensus that the prevention of wrongdoing should be pursued

through persuasion, education, and constructive engagement rather than coercion or confrontation.

3) *Da'wah* as a Means of Religious and Moral Reform

The literature further conceptualizes *da'wah* as an instrument of religious and moral reform. Across various contexts, scholars describe *da'wah* as a transformative process aimed at improving individual behavior, strengthening religious commitment, and fostering ethical social relations. This reformative function is closely linked to the broader objectives of *amar ma'ruf nahi munkar*, which seek to establish a morally responsible and spiritually conscious society.

The findings indicate that *da'wah* contributes to reform through multiple channels, including education, communication, community engagement, and institutional development. By promoting moral values and addressing social challenges, *da'wah* facilitates continuous processes of personal and societal improvement. Consequently, contemporary scholarship increasingly views *da'wah* as a multidimensional framework that integrates spiritual guidance with social transformation (Afriyanto, 2023; Bahri, 2024).

c. Contemporary Perspectives on *Da'wah*

1) Classical and Contemporary Interpretations

The reviewed literature reveals both continuity and change in scholarly interpretations of *da'wah*. Classical scholars generally emphasized the theological and normative dimensions of *da'wah* as a religious obligation rooted in the Qur'an and Sunnah. Contemporary scholars maintain these foundational principles while expanding the discussion to include social, educational, cultural, and communicative perspectives.

This shift reflects the growing recognition that *da'wah* must respond to changing societal conditions while preserving its core theological objectives. As a result, contemporary scholarship increasingly interprets *da'wah* as a dynamic and adaptive process capable of addressing emerging social realities without compromising Islamic principles.

2) Inclusive and Moderate Approaches to *Da'wah*

Another important finding concerns the increasing prominence of inclusive and moderate approaches to *da'wah*. Recent studies emphasize that effective *da'wah* should prioritize dialogue, mutual respect, tolerance, and social harmony. Such approaches are particularly important in pluralistic societies characterized by religious and cultural diversity.

Latief et al. (2022) demonstrated that the implementation of *amar ma'ruf nahi munkar* in contemporary contexts requires ethical sensitivity and respect for individual rights. Similarly, scholars influenced by inclusive Islamic thought argue that *da'wah* should promote understanding and cooperation rather than conflict and exclusion. These findings indicate a significant shift toward more humanistic and dialogical models of religious engagement.

3) The Evolving Role of *Da'wah* in Modern Society

The literature also highlights the evolving role of *da'wah* in response to globalization, technological advancement, and social change. Contemporary *da'wah* increasingly utilizes digital media, educational platforms, community programs, and cultural initiatives to communicate Islamic values. These developments have expanded the reach of *da'wah* beyond traditional religious institutions and created new opportunities for engagement with diverse audiences.

At the same time, the literature suggests that modern *da'wah* faces complex challenges related to digital misinformation, cultural fragmentation, and shifting patterns of religious authority. Nevertheless, scholars generally agree that *da'wah* continues to play a vital role in promoting ethical values, strengthening social cohesion, and advancing the objectives of *amar ma'ruf nahi munkar* in

contemporary society. Thus, the findings indicate that while the methods and contexts of *da'wah* have evolved, its fundamental mission of guiding humanity toward goodness and preventing wrongdoing remains unchanged.

Figure 1 summarizes the theological foundations, religious obligation, and transformative objectives of *da'wah*.

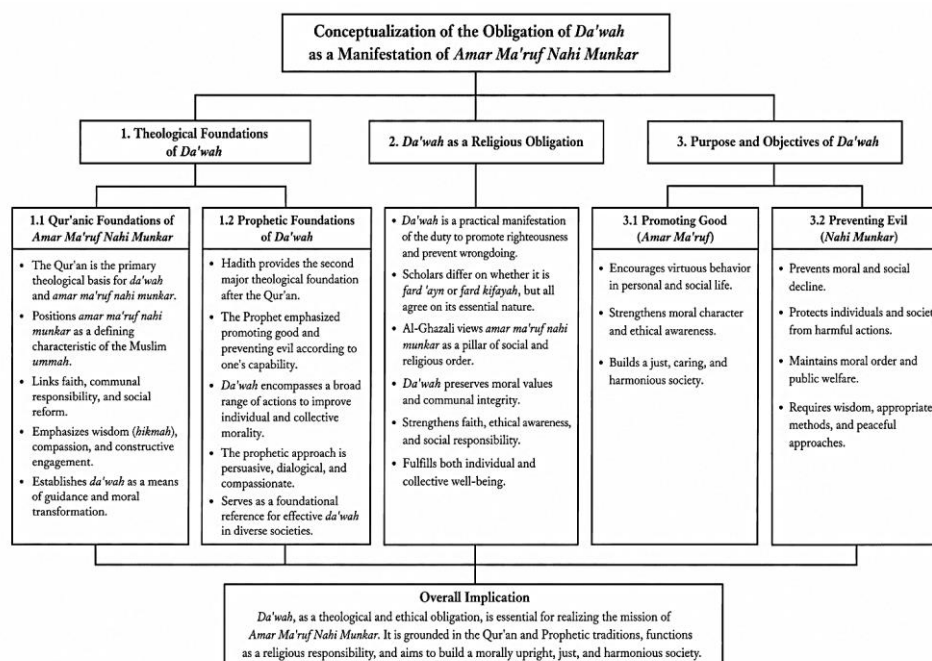


Figure 1. Conceptualization of the Obligation of Da'wah as a Manifestation of Amar Ma'ruf Nahi Munkar

Figure 1 demonstrates that *da'wah* is grounded in the Qur'an and Prophetic traditions and is understood as a religious responsibility aimed at promoting goodness (*amar ma'ruf*) and preventing wrongdoing (*nahi munkar*). The framework further indicates that *da'wah* functions not only as a form of religious guidance but also as a mechanism for moral formation, social responsibility, and community reform. Its implementation emphasizes wisdom, compassion, dialogue, ethical communication, and contextual sensitivity, ultimately contributing to the development of a morally upright, just, harmonious, and socially responsible society.

2. Theological, Communicative, and Social Dimensions of *Da'wah* as an Expression of *Amar Ma'ruf Nahi Munkar*

a. Theological Dimensions

1) Faith-Based Responsibility and Worship

The literature consistently identifies *da'wah* as a faith-based responsibility deeply rooted in the Islamic worldview. As an expression of *amar ma'ruf nahi munkar*, *da'wah* is not merely a social activity but also an act of worship (*'ibadah*) performed in obedience to divine commands. The reviewed studies indicate that the obligation to encourage righteousness and prevent wrongdoing originates from a believer's commitment to Allah and reflects the practical manifestation of faith in everyday life. Consequently, *da'wah* is understood as a form of religious devotion through which Muslims fulfill their moral and spiritual responsibilities toward both God and society.

Several studies emphasize that faith and action are inseparable within Islamic teachings. The obligation of *da'wah* emerges from the belief that every Muslim shares responsibility for preserving religious values and promoting ethical conduct within the community. According to Ikhlas (2021), the prophetic traditions concerning *amar ma'ruf nahi munkar* establish a strong theological

foundation for viewing *da'wah* as a religious duty that transcends personal piety and extends to communal engagement. Similarly, Faelasup (2023) argues that Qur'anic teachings position *amar ma'ruf nahi munkar* as an essential characteristic of the Muslim community, reinforcing the notion that active participation in *da'wah* constitutes an integral component of faith.

The findings further suggest that contemporary Islamic scholarship continues to interpret *da'wah* as a religious obligation that combines spiritual devotion with social responsibility. Thus, *da'wah* is conceptualized as both an act of worship directed toward Allah and a practical commitment to improving society through the implementation of *amar ma'ruf nahi munkar*.

2) Ethical Values in *Da'wah* Practice

Another major theme emerging from the literature concerns the ethical values that underpin the practice of *da'wah*. The reviewed studies consistently highlight that the success of *da'wah* depends not only on the content of the message but also on the ethical character of the messenger and the methods employed in communicating religious teachings. Ethical principles such as sincerity, wisdom, patience, compassion, tolerance, and respect for human dignity are repeatedly identified as fundamental elements of effective *da'wah*.

The literature demonstrates that the Prophet Muhammad's approach to *da'wah* serves as the primary model for ethical engagement. Rather than employing coercive methods, the Prophet emphasized kindness, empathy, and exemplary conduct in guiding individuals toward righteousness. Rahmawati (2020) notes that the Prophet never forced others to embrace Islam but instead presented Islamic teachings through noble character and moral integrity. This approach aligns closely with contemporary scholarly arguments that ethical persuasion is more effective than confrontation in achieving the objectives of *amar ma'ruf nahi munkar*.

Furthermore, Latief et al. (2022) emphasize that the implementation of *amar ma'ruf nahi munkar* in contemporary plural societies requires careful attention to ethical considerations, including respect for individual rights and cultural diversity. These findings indicate that ethical values are not peripheral components of *da'wah* but rather constitute its essential foundation. Accordingly, contemporary scholarship views ethical conduct as a prerequisite for ensuring that *da'wah* contributes positively to both religious development and social harmony.

3) Spiritual Objectives of *Amar Ma'ruf Nahi Munkar*

The reviewed literature identifies several spiritual objectives associated with the implementation of *amar ma'ruf nahi munkar*. At the individual level, *da'wah* seeks to strengthen faith, deepen spiritual awareness, and encourage adherence to Islamic teachings. At the collective level, it aims to cultivate a morally conscious society characterized by justice, compassion, and obedience to divine guidance.

Scholars consistently argue that *amar ma'ruf nahi munkar* serves as a mechanism for preserving the spiritual health of both individuals and communities. Afriyanto (2023) found that the integration of *amar ma'ruf nahi munkar* values into educational and social environments contributes significantly to the development of moral character and religious consciousness. Likewise, Faelasup (2023) emphasizes that the ultimate objective of *amar ma'ruf nahi munkar* is to maintain the balance between spiritual devotion and ethical behavior within society.

The literature therefore portrays *da'wah* as a transformative spiritual process rather than merely a communicative activity. Through the promotion of goodness and the prevention of wrongdoing, *da'wah* seeks to foster a deeper relationship between individuals and God while simultaneously encouraging ethical engagement with the broader community.

b. Communicative Dimensions

1) Persuasive Communication and *Hikmah*

A dominant finding within the reviewed literature is the central role of persuasive communication and *hikmah* (wisdom) in the practice of *da'wah*. Scholars consistently emphasize that the effectiveness of *da'wah* depends on the ability of preachers to communicate religious messages in ways that are understandable, relevant, and respectful of audience characteristics.

The concept of *hikmah* occupies a particularly important position within contemporary discussions of Islamic communication. Rather than relying on coercion or confrontation, *hikmah* encourages the use of reasoned arguments, empathy, and contextual understanding when conveying religious teachings. According to Ikhlas (2021), prophetic traditions concerning *amar ma'ruf nahi munkar* underscore the importance of adapting communication strategies to the capacities and circumstances of different audiences. This approach reflects the broader Islamic principle that guidance should be delivered in a manner that facilitates understanding and acceptance.

The findings further indicate that persuasive communication contributes significantly to the realization of *amar ma'ruf nahi munkar*. By encouraging voluntary acceptance of moral values rather than imposing them through external pressure, persuasive *da'wah* enhances both the effectiveness and sustainability of ethical transformation within society.

2) Dialogical and Humanistic Approaches

The literature also highlights the growing importance of dialogical and humanistic approaches to *da'wah* in contemporary contexts. Increasing religious diversity, cultural pluralism, and social complexity have encouraged scholars to advocate forms of *da'wah* that prioritize dialogue, mutual understanding, and constructive engagement.

Latief et al. (2022) argue that the implementation of *amar ma'ruf nahi munkar* in modern societies should be guided by principles of wisdom, tolerance, and respect for human rights. This perspective reflects a broader shift from confrontational models of religious engagement toward approaches that emphasize cooperation and shared ethical values. Contemporary scholars increasingly recognize that successful *da'wah* requires sensitivity to social contexts and an appreciation of diverse perspectives.

The findings reveal that dialogical approaches enable *da'wah* to function as a bridge between religious commitment and social coexistence. By fostering open communication and mutual respect, these approaches support the realization of *amar ma'ruf nahi munkar* while simultaneously strengthening intergroup understanding and social cohesion.

3) The Use of Media in Contemporary *Da'wah*

Another significant theme emerging from the literature concerns the expanding role of media in contemporary *da'wah*. Technological advancements have transformed the ways in which religious messages are produced, distributed, and consumed. Digital platforms, social media, online learning environments, and multimedia content have become increasingly important channels for communicating Islamic teachings.

Walida (2022) observes that technological innovations present both opportunities and challenges for *da'wah*. On one hand, digital media enable religious messages to reach broader audiences across geographical boundaries. On the other hand, the rapid circulation of information creates risks related to misinformation, superficial understanding, and the fragmentation of religious authority. Similarly, Santoso et al. (2023) emphasize that communication media have always played an important role in *da'wah*, noting that the Prophet Muhammad utilized both verbal communication and exemplary conduct as complementary forms of message delivery.

The reviewed studies also identify the growing significance of creative media, including visual arts, videos, podcasts, and digital storytelling. Suryadi (2019) argues that artistic forms of communication possess a unique capacity to engage emotions and attract public attention, thereby enhancing the effectiveness of *da'wah*. These findings suggest that contemporary *da'wah* increasingly relies on media innovation to adapt to changing communication environments while preserving its fundamental objectives.

c. Social Dimensions

1) Character and Moral Development

The literature consistently identifies character formation and moral development as central social outcomes of *da'wah*. As a practical expression of *amar ma'ruf nahi munkar*, *da'wah* seeks to cultivate ethical behavior, personal integrity, and social responsibility among individuals and communities.

Afriyanto (2023) found that the integration of *amar ma'ruf nahi munkar* into educational settings contributes significantly to the development of moral character and ethical awareness. Similarly, contemporary scholars emphasize that *da'wah* plays a crucial role in nurturing virtues such as honesty, compassion, discipline, and respect for others. These findings indicate that *da'wah* functions not only as a means of religious instruction but also as an instrument of moral education and character formation.

2) Social Transformation and Community Engagement

A second major social dimension concerns the role of *da'wah* in promoting social transformation and community engagement. The reviewed studies consistently portray *da'wah* as a mechanism for addressing social problems, encouraging civic participation, and fostering collective efforts toward positive change.

Noor et al. (2023) argue that one of the primary objectives of *da'wah* is to facilitate continuous social transformation by guiding communities toward ethical and spiritual improvement. The literature further demonstrates that *da'wah* contributes to community development by promoting cooperation, social solidarity, and collective responsibility. Through educational programs, social services, and community initiatives, *da'wah* becomes an active force for societal reform and empowerment.

These findings suggest that the social significance of *amar ma'ruf nahi munkar* extends beyond individual moral conduct to encompass broader efforts aimed at improving social conditions and strengthening communal well-being.

3) Strengthening Social Harmony and Collective Responsibility

The final theme identified within the social dimension concerns the role of *da'wah* in strengthening social harmony and collective responsibility. Contemporary scholarship increasingly recognizes that *amar ma'ruf nahi munkar* should contribute to peaceful coexistence, mutual respect, and social integration rather than conflict and division.

Latief et al. (2022) emphasize that ethical implementation of *amar ma'ruf nahi munkar* requires balancing religious commitment with respect for diversity and human dignity. Likewise, Masturi and Utami (2022) argue that religious teachings ultimately aim to enhance human welfare and uphold the dignity of all individuals. Within this framework, *da'wah* serves as a means of fostering shared moral values and encouraging constructive participation in society.

Overall, the literature demonstrates that *da'wah* contributes to the development of socially responsible communities by promoting cooperation, ethical awareness, and collective accountability. Consequently, the social dimension of *da'wah* reinforces its role as a comprehensive

expression of *amar ma'ruf nahi munkar*, encompassing not only spiritual and moral concerns but also broader aspirations for social harmony and communal well-being.

The findings presented in Figure 2 synthesize the theological, communicative, and social dimensions of da'wah.

The framework illustrates how these dimensions collectively strengthen the implementation of *amar ma'ruf nahi munkar*.

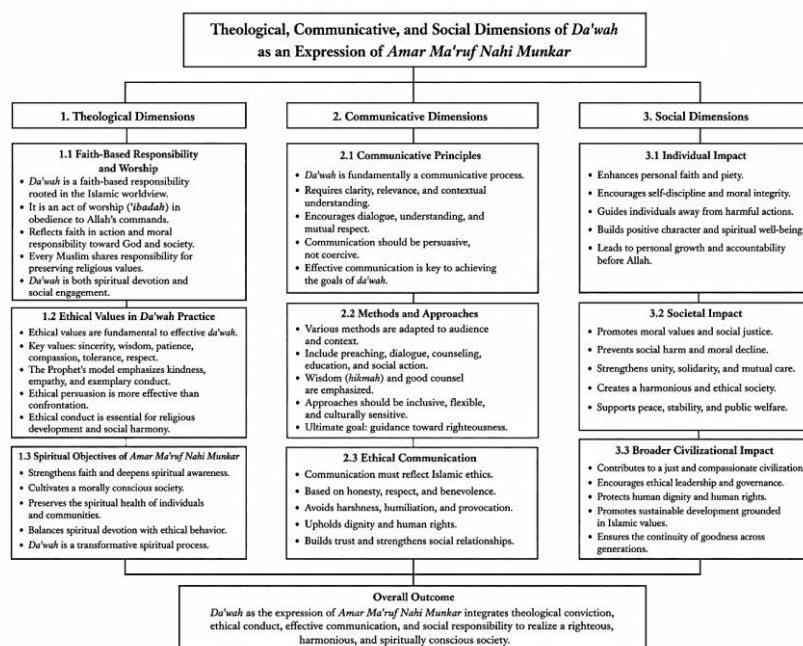


Figure 2. Theological, Communicative, and Social Dimensions of Da'wah as an Expression of Amar Ma'ruf Nahi Munkar

Figure 2 shows that da'wah integrates three interconnected dimensions: theological commitment, effective communication, and social responsibility. The theological dimension emphasizes faith, worship, ethical values, and spiritual development; the communicative dimension highlights hikmah, persuasion, dialogue, contextual sensitivity, and ethical communication; while the social dimension focuses on character formation, community engagement, social transformation, harmony, and collective responsibility. Together, these dimensions position da'wah as a comprehensive expression of *amar ma'ruf nahi munkar* that seeks to promote righteousness, strengthen social cohesion, protect human dignity, and contribute to the development of a just, harmonious, and spiritually conscious society.

3. Challenges, Opportunities, and Contemporary Developments in the Practice of *Da'wah*

a. Contemporary Challenges

1) Globalization and Cultural Change

One of the most prominent themes identified in the literature is the impact of globalization and cultural change on the practice of *da'wah*. Contemporary societies are increasingly characterized by rapid cultural exchange, transnational communication, and the circulation of diverse value systems. While globalization has facilitated greater interaction among communities, it has also introduced new challenges for preserving religious identity and maintaining commitment to Islamic values.

The reviewed studies indicate that globalization has transformed the social environment in which *da'wah* is conducted. Traditional forms of religious authority are increasingly confronted by alternative sources of knowledge, cultural influences, and competing worldviews. As a result, Muslim communities are required to navigate complex interactions between religious teachings and

contemporary social realities. Efendi (2021) argues that modern lifestyles and the growing influence of technological culture have contributed to a gradual shift in human orientation, where excessive reliance on material and technological advancement may weaken spiritual awareness and religious commitment.

The literature further reveals that globalization has encouraged the emergence of more diverse interpretations of religious teachings. While this development has expanded opportunities for intellectual engagement, it has also generated debates concerning religious authenticity, cultural adaptation, and the preservation of Islamic values. Consequently, contemporary *da'wah* faces the challenge of maintaining theological integrity while remaining responsive to changing social and cultural contexts.

2) Technological Disruption and Digital Risks

Another major challenge concerns the rapid development of digital technologies and their implications for religious communication. The reviewed literature consistently identifies technological disruption as a double-edged phenomenon that simultaneously facilitates and complicates the implementation of *da'wah*. The expansion of digital communication platforms has transformed the production, dissemination, and consumption of religious information, creating both opportunities and vulnerabilities.

Walida (2022) notes that contemporary technologies, including social media, online video platforms, digital broadcasting, and internet-based communication, have fundamentally altered the landscape of *da'wah*. Although these technologies enable broader outreach and greater accessibility, they also create challenges related to information overload, misinformation, and the declining authority of traditional religious institutions. The unrestricted flow of information allows individuals to access diverse religious perspectives, but it also increases the risk of encountering inaccurate, misleading, or extremist interpretations of Islamic teachings.

The literature additionally highlights concerns regarding the superficial consumption of religious content in digital environments. The increasing preference for short-form content, rapid information exchange, and algorithm-driven media consumption may limit opportunities for deeper engagement with complex theological and ethical issues. As a result, scholars emphasize the need for critical digital literacy and responsible communication practices to ensure that contemporary *da'wah* remains accurate, ethical, and educational.

3) Religious Diversity and Social Complexity

The growing religious and cultural diversity of contemporary societies represents another significant challenge identified in the literature. Modern communities are increasingly characterized by pluralism, multiculturalism, and diverse forms of social interaction. Within such contexts, *da'wah* must operate in environments where individuals hold different religious beliefs, cultural traditions, and moral perspectives.

Latief et al. (2022) found that the implementation of *amar ma'ruf nahi munkar* in plural societies requires careful consideration of human rights, religious freedom, and social harmony. The literature suggests that approaches to *da'wah* based solely on exclusivist or confrontational perspectives may encounter resistance and potentially contribute to social tension. Consequently, contemporary scholars increasingly advocate approaches that emphasize dialogue, mutual respect, and peaceful coexistence.

The reviewed studies also indicate that social complexity extends beyond religious diversity to include issues such as urbanization, migration, socioeconomic inequality, and changing family structures. These developments create new challenges for *da'wah* by introducing diverse social

needs and expectations. Therefore, effective implementation of *amar ma'ruf nabi munkar* requires a nuanced understanding of contemporary social realities and the ability to address emerging issues through constructive and context-sensitive approaches.

b. Emerging Opportunities

1) Digital Media and Online *Da'wah*

Despite the challenges associated with technological advancement, the literature identifies digital media as one of the most significant opportunities for contemporary *da'wah*. The emergence of social media platforms, video-sharing services, podcasts, online learning environments, and mobile applications has expanded the reach of religious communication beyond traditional institutional settings.

The reviewed studies indicate that digital technologies have enabled *da'wah* to engage audiences across geographical, cultural, and generational boundaries. Through online platforms, religious scholars, educators, and community leaders can disseminate Islamic teachings to diverse audiences in real time. Walida (2022) emphasizes that digital communication technologies have become essential tools for extending the accessibility and effectiveness of *da'wah* in contemporary society.

Furthermore, online *da'wah* provides opportunities for interactive engagement, allowing individuals to participate in discussions, access educational resources, and seek religious guidance regardless of physical location. These developments have significantly expanded the scope of *amar ma'ruf nabi munkar* by facilitating broader participation in religious learning and moral discourse.

2) Creative and Cultural Approaches to *Da'wah*

Another emerging opportunity highlighted in the literature is the increasing use of creative and cultural approaches in communicating Islamic values. Contemporary scholars recognize that effective *da'wah* requires methods that resonate with the interests, experiences, and cultural backgrounds of diverse audiences.

Suryadi (2019) argues that artistic media possess unique communicative power because they engage emotional, aesthetic, and cultural dimensions of human experience. The reviewed studies reveal that visual arts, literature, music, film, digital storytelling, and cultural performances have become important instruments for conveying Islamic messages in ways that are both meaningful and accessible. Such approaches enable *da'wah* to communicate ethical values without relying exclusively on conventional preaching formats.

The literature also demonstrates that culturally adaptive forms of *da'wah* contribute to greater social acceptance and community engagement. By incorporating local traditions and cultural expressions, *da'wah* can strengthen its relevance while maintaining its theological foundations. Consequently, creative and cultural approaches represent valuable opportunities for expanding the reach and impact of *amar ma'ruf nabi munkar* in contemporary society.

3) Expanding Access to Religious Knowledge

The reviewed studies consistently identify the democratization of religious knowledge as a significant opportunity arising from contemporary developments. Advances in information technology have enabled individuals to access religious texts, educational materials, lectures, and scholarly discussions more easily than ever before.

The literature suggests that this expanded access has contributed to increased religious literacy and broader participation in Islamic learning. Digital libraries, online courses, virtual seminars, and educational applications provide opportunities for continuous learning across different age groups and social backgrounds. Santoso et al. (2023) emphasize that communication

media play a crucial role in facilitating the dissemination of religious knowledge and strengthening engagement with Islamic teachings.

Moreover, expanded access to knowledge supports the objectives of *amar ma'ruf nahi munkar* by enabling individuals to develop a deeper understanding of ethical principles, religious obligations, and social responsibilities. Thus, contemporary communication technologies have enhanced the educational capacity of *da'wah* and increased its potential to contribute to personal and societal development.

c. Contemporary Developments in *Da'wah*

1) Digital Transformation of *Da'wah* Practices

The literature reveals that one of the most significant contemporary developments in *da'wah* is its ongoing digital transformation. Traditional face-to-face preaching remains important; however, it is increasingly complemented by online communication, virtual religious communities, and digital educational initiatives.

The reviewed studies demonstrate that digital transformation has altered both the methods and audiences of *da'wah*. Religious messages can now be delivered through livestreaming, webinars, social networking platforms, and mobile technologies, enabling broader participation and greater flexibility. Walida (2022) notes that digital technologies have become integral components of contemporary religious communication, reshaping how Islamic teachings are produced and disseminated.

This transformation has also facilitated the emergence of new forms of religious engagement, including interactive learning environments and virtual communities of practice. As a result, *da'wah* has become more accessible, adaptable, and responsive to the communication preferences of modern audiences.

2) Innovation in Communication Strategies

Another important development identified in the literature is the increasing emphasis on innovation in communication strategies. Contemporary scholars argue that effective *da'wah* requires approaches that are audience-centered, context-sensitive, and capable of addressing contemporary concerns.

The reviewed studies indicate that innovative communication strategies involve the integration of traditional Islamic teachings with modern communication techniques. These strategies include the use of multimedia content, visual communication, storytelling, audience participation, and personalized engagement. Saputro (2023) emphasizes that the effectiveness of *da'wah* depends on the successful interaction of communicators, audiences, messages, methods, and media. This finding highlights the importance of adapting communication strategies to changing social and technological environments.

Innovation is therefore viewed not as a departure from Islamic principles but as a means of enhancing the effectiveness and relevance of *da'wah* in achieving the objectives of *amar ma'ruf nahi munkar*.

3) Adaptation of *Da'wah* to Modern Social Needs

The final theme emerging from the literature concerns the adaptation of *da'wah* to contemporary social needs. The reviewed studies demonstrate that modern *da'wah* increasingly addresses issues extending beyond traditional religious instruction, including education, social welfare, environmental awareness, youth development, family resilience, and community empowerment.

Noor et al. (2023) argue that one of the central objectives of *da'wah* is social transformation, requiring continuous engagement with evolving societal challenges. Similarly, Hadisaputra (2021) emphasizes that the methods employed by preachers are strongly influenced by social change and community needs. These findings suggest that contemporary *da'wah* has become more responsive to practical social concerns while maintaining its commitment to promoting Islamic values.

Overall, the literature indicates that the adaptation of *da'wah* to modern social realities has strengthened its relevance and effectiveness. By addressing contemporary challenges and opportunities, *da'wah* continues to function as a dynamic instrument for implementing *amar ma'ruf nahi munkar* and fostering ethical, spiritual, and social development in modern society.

Table 1. Challenges, Opportunities, and Contemporary Developments in Da'wah

Dimension	Key Themes	Main Findings	Strategic Implication
Contemporary Challenges	Globalization and cultural change	Globalization introduces diverse values, alternative sources of religious knowledge, and changing lifestyles that challenge religious identity and theological integrity.	<i>Da'wah</i> must remain theologically grounded while adapting to changing cultural contexts.
	Technological disruption and digital risks	Digital media expand outreach but also increase misinformation, information overload, superficial religious consumption, and fragmented religious authority.	Strengthen digital literacy, content quality, and responsible religious communication.
	Religious diversity and social complexity	Pluralism, multiculturalism, migration, inequality, and changing social structures require context-sensitive and inclusive approaches.	Prioritize dialogue, tolerance, human dignity, and peaceful coexistence.
Emerging Opportunities	Digital media and online <i>da'wah</i>	Social media, podcasts, online learning, and mobile platforms expand access to religious messages across geographical and generational boundaries.	Utilize digital platforms to broaden participation and accessibility in religious learning.
	Creative and cultural approaches	Visual arts, literature, music, film, storytelling, and local cultural expressions make Islamic messages more accessible and socially relevant.	Integrate creative and culturally adaptive communication without compromising Islamic principles.
	Expanding access to religious knowledge	Digital libraries, online courses, virtual seminars, and educational applications facilitate wider and continuous religious learning.	Enhance religious literacy and public engagement with Islamic teachings.
Contemporary Developments	Digital transformation	Face-to-face <i>da'wah</i> is increasingly complemented by livestreaming, webinars, social networking, and virtual communities.	Develop flexible and accessible models of digital religious engagement.
	Innovation in communication strategies	Audience-centered, multimedia, storytelling, participatory, and personalized strategies increasingly shape effective <i>da'wah</i> .	Integrate Islamic teachings with innovative communication methods responsive to audience needs.
	Adaptation to modern social needs	Contemporary <i>da'wah</i> increasingly addresses education, social welfare, youth development, family resilience, environmental awareness, and community empowerment.	Position <i>da'wah</i> as a dynamic instrument for ethical, spiritual, and social transformation.

The table 1 shows that the literature identifies globalization, technological disruption, and social complexity as major challenges, while digital media, creative approaches, and expanded knowledge access constitute major opportunities.

DISCUSSION

1. Analysis of Results

The first major finding demonstrates that contemporary Islamic scholarship consistently conceptualizes da'wah as the practical embodiment of *amar ma'ruf nahi munkar*. The reviewed literature indicates that the obligation of da'wah derives primarily from Qur'anic injunctions and Prophetic traditions that require Muslims to encourage virtue and prevent wrongdoing. This finding reinforces the classical understanding that da'wah is not merely a voluntary religious activity but an integral component of Islamic religious responsibility. The systematic review further reveals that da'wah functions as a mechanism through which theological principles are translated into social action, educational engagement, and moral reform.

From a theoretical perspective, these findings strongly support Al-Ghazali's Theory of Da'wah (*Nazariyyat al-Da'wah*), which positions *amar ma'ruf nahi munkar* as one of the essential pillars sustaining religion and society (Al-Ghazali, 1983). The findings indicate that contemporary scholars continue to interpret da'wah as a means of preserving religious values and maintaining ethical order within society. This suggests that the classical theological foundation of da'wah remains highly relevant despite significant social and technological transformations.

The second major finding concerns the theological, communicative, and social dimensions of da'wah. The literature demonstrates that the theological dimension emphasizes faith-based responsibility, worship, and spiritual development. Da'wah is understood as an act of obedience to Allah that simultaneously strengthens individual religiosity and communal ethical consciousness. This finding supports the argument that Islamic teachings integrate faith and social responsibility rather than treating them as separate domains (Ikhlas, 2021; Faelasup, 2023).

The communicative dimension reveals that effective da'wah is characterized by persuasion, wisdom (*hikmah*), dialogue, and ethical communication. The reviewed studies consistently show that coercive approaches are increasingly viewed as incompatible with the objectives of contemporary da'wah. Instead, scholars advocate communicative strategies grounded in understanding, empathy, and mutual respect. This finding aligns closely with Habermas's Theory of Communicative Action, which emphasizes communication oriented toward mutual understanding rather than domination (Habermas, 1984). The growing prominence of dialogical approaches suggests that contemporary da'wah increasingly prioritizes communication ethics as a central component of religious engagement.

Furthermore, the findings reveal that da'wah possesses significant social dimensions, particularly in relation to character formation, community empowerment, and social harmony. Contemporary scholarship increasingly portrays da'wah as a transformative process aimed at improving both individuals and society. This interpretation is consistent with Weber's Social Action Theory, which explains religious activities as meaningful social actions directed toward influencing the behavior of others according to particular value systems (Weber, 1978). In this context, da'wah functions as a value-oriented social action intended to promote ethical conduct and collective welfare.

The third major finding concerns contemporary challenges, opportunities, and developments. The literature highlights globalization, technological disruption, and religious diversity as significant challenges confronting contemporary da'wah. These challenges require

preachers and religious institutions to adapt their communication strategies while maintaining theological integrity. Simultaneously, the findings identify digital media, creative communication approaches, and expanded access to religious knowledge as major opportunities for enhancing the effectiveness of da'wah.

This development can be interpreted through Rogers's Diffusion of Innovations Theory, which explains how ideas and values spread through communication channels within social systems (Rogers, 2003). The increasing use of social media, online learning platforms, podcasts, and digital content demonstrates that contemporary da'wah increasingly relies on innovative communication networks to disseminate Islamic teachings. Likewise, Bandura's Social Learning Theory remains relevant because digital environments provide new opportunities for observational learning through religious role models and influential preachers whose behavior can be observed and imitated by broader audiences (Bandura, 1977).

2. Comparison with Previous Studies

The findings of this review strongly corroborate and extend previous studies concerning the relationship between da'wah and *amar ma'ruf nabi munkar*. Consistent with Latief et al. (2022), the review confirms that *amar ma'ruf nabi munkar* remains a normative Islamic obligation; however, its implementation in contemporary pluralistic societies requires wisdom, tolerance, and respect for human dignity. The present review further expands this argument by demonstrating that inclusive and dialogical approaches have become increasingly central within contemporary da'wah scholarship.

Similarly, the findings support Ikhlas (2021), who identified Prophetic traditions as the primary source legitimizing da'wah activities. The present review reinforces this conclusion by showing that hadith literature continues to serve as a foundational reference for understanding both the objectives and methods of da'wah. However, this review extends previous findings by demonstrating how prophetic communication principles are increasingly interpreted through modern communication theories and contemporary social contexts.

The results are also consistent with Afriyanto (2023), who emphasized the importance of revitalizing *amar ma'ruf nabi munkar* through education. The present review confirms that educational institutions remain important vehicles for implementing da'wah and promoting moral development. Nevertheless, the findings broaden this perspective by illustrating that contemporary da'wah extends beyond formal educational settings into digital environments, community initiatives, and social engagement programs.

Likewise, the findings support Faelasup (2023), who argued that *amar ma'ruf nabi munkar* constitutes one of the principal missions of Muslims according to the Qur'an. The current review confirms this theological foundation while simultaneously demonstrating that contemporary interpretations increasingly emphasize ethical communication, inclusivity, and social responsibility as essential components of implementation.

Finally, the findings align with Bahri (2024), who highlighted the institutional and social dimensions of *amar ma'ruf nabi munkar*. The present review further demonstrates that da'wah has evolved beyond individual preaching activities to encompass educational institutions, digital platforms, community organizations, and broader mechanisms of social transformation. Consequently, contemporary scholarship increasingly conceptualizes da'wah as a multidimensional system operating across individual, communal, and institutional levels.

3. Implications of Findings

The findings of this study offer several important theoretical implications. First, they contribute to the advancement of Islamic da'wah studies by providing a comprehensive conceptual framework that integrates theological foundations, communication theories, and sociological perspectives. Existing scholarship often treats these dimensions separately; however, the present review demonstrates their interconnected nature within the broader framework of *amar ma'ruf nahi munkar*.

Second, the findings suggest that classical Islamic concepts remain highly relevant when interpreted through contemporary theoretical lenses. The integration of Al-Ghazali's theory with the perspectives of Weber, Habermas, Rogers, and Bandura illustrates how traditional Islamic teachings can be analyzed within broader interdisciplinary frameworks. This contributes to the development of more comprehensive approaches to studying Islamic communication and social transformation.

From a practical perspective, the findings highlight the importance of adopting ethical, persuasive, and dialogical approaches in contemporary da'wah. Religious educators, preachers, and Islamic institutions may benefit from utilizing communication strategies that emphasize wisdom, inclusivity, and mutual understanding rather than confrontation. Such approaches are particularly important in multicultural and religiously diverse societies where social harmony and peaceful coexistence are essential.

Additionally, the findings underscore the strategic significance of digital media for contemporary da'wah. The growing influence of online communication suggests that religious institutions should strengthen their digital literacy, media competencies, and content development capacities to effectively engage modern audiences while minimizing risks associated with misinformation and religious extremism.

4. Limitations of the Study

Despite its contributions, this study possesses several limitations. First, the review relied exclusively on published scholarly literature and therefore may not fully capture practical experiences, local initiatives, or unpublished perspectives concerning the implementation of da'wah. Second, although the review included studies from diverse contexts, the majority of the literature originated from Islamic studies and related disciplines, potentially limiting interdisciplinary representation.

Third, the systematic review focused primarily on conceptual, theoretical, and qualitative scholarship. Consequently, quantitative evidence concerning the effectiveness of particular da'wah approaches remains underrepresented. Fourth, variations in cultural, social, and national contexts may influence how *amar ma'ruf nahi munkar* is interpreted and practiced, making generalization across all Muslim societies difficult.

Future studies may address these limitations by incorporating empirical field research, comparative cross-cultural analyses, mixed-method approaches, and quantitative evaluations of contemporary da'wah initiatives.

5. Partial Conclusion

The discussion demonstrates that the obligation of da'wah continues to be understood as a fundamental manifestation of *amar ma'ruf nahi munkar* within contemporary Islamic scholarship. The findings reveal that da'wah is simultaneously a theological obligation, a communicative process, and a mechanism for social transformation. While contemporary societies present significant challenges related to globalization, digitalization, and social diversity, they also provide unprecedented opportunities for expanding the reach and effectiveness of da'wah. The integration

of classical Islamic principles with modern communication and social theories suggests that da'wah remains a dynamic and adaptable institution capable of promoting moral development, religious understanding, and social harmony in contemporary Muslim societies. These findings provide the foundation for the overall conclusions presented in the subsequent section of this study.

CONCLUSION

This systematic literature review examined the obligation of da'wah as a manifestation of *amar ma'ruf nahi munkar* by synthesizing contemporary scholarly literature from theological, communicative, and social perspectives. The findings demonstrate that da'wah is consistently conceptualized as a fundamental Islamic obligation rooted in the Qur'an and Sunnah, serving as the primary mechanism through which the principles of promoting goodness (*amar ma'ruf*) and preventing wrongdoing (*nahi munkar*) are implemented in individual and collective life. Contemporary Islamic scholarship views da'wah not merely as religious preaching but as a comprehensive process of moral guidance, spiritual development, character formation, social reform, and community empowerment.

The review further reveals that the implementation of da'wah is characterized by interconnected theological, communicative, and social dimensions. Theologically, da'wah functions as an act of worship and a faith-based responsibility aimed at strengthening religious commitment and spiritual consciousness. Communicatively, effective da'wah is increasingly associated with wisdom (*hikmah*), persuasion, dialogue, ethical engagement, and humanistic approaches that prioritize mutual understanding rather than coercion. Socially, da'wah contributes to character development, social transformation, community participation, and the promotion of social harmony and collective responsibility. These findings indicate that *amar ma'ruf nahi munkar* is not limited to individual moral conduct but encompasses broader efforts to cultivate ethical and socially responsible communities.

The study also identifies significant contemporary challenges and opportunities influencing the practice of da'wah. Globalization, cultural change, technological disruption, digital misinformation, and increasing religious diversity require continuous adaptation in da'wah strategies and methodologies. At the same time, digital media, online learning platforms, creative communication approaches, and expanded access to religious knowledge provide unprecedented opportunities for disseminating Islamic values and enhancing public engagement. Consequently, contemporary da'wah has evolved into a dynamic and adaptive process capable of responding to changing social realities while preserving its foundational theological principles.

Theoretically, this study contributes to the advancement of Islamic da'wah scholarship by integrating classical Islamic perspectives with modern social and communication theories. The synthesis demonstrates that Al-Ghazali's concept of *amar ma'ruf nahi munkar* remains highly relevant when examined alongside Weber's Social Action Theory, Habermas's Theory of Communicative Action, Rogers's Diffusion of Innovations Theory, and Bandura's Social Learning Theory. This interdisciplinary framework provides a more comprehensive understanding of da'wah as a religious obligation, communicative practice, and mechanism of social transformation.

Practically, the findings suggest that contemporary da'wah initiatives should prioritize ethical communication, inclusivity, digital literacy, cultural sensitivity, and community engagement. Religious educators, preachers, and Islamic institutions are encouraged to utilize innovative communication strategies that promote constructive dialogue, strengthen social cohesion, and address emerging societal challenges. Such approaches can enhance the effectiveness of da'wah in

fulfilling the objectives of *amar ma'ruf nahi munkar* within increasingly diverse and interconnected societies.

Despite its contributions, this review is limited by its reliance on published literature and the predominance of conceptual and qualitative studies within the reviewed sources. Future research may expand this field by conducting empirical investigations, comparative cross-cultural studies, mixed-method research, and evaluations of digital da'wah practices across different social contexts. Further studies are also needed to examine the effectiveness of various communication strategies in promoting ethical behavior, religious understanding, and social transformation.

In conclusion, the obligation of da'wah remains a vital manifestation of *amar ma'ruf nahi munkar* in contemporary Muslim societies. As both a religious duty and a transformative social process, da'wah continues to play a strategic role in fostering moral development, spiritual growth, social harmony, and collective well-being. By integrating theological principles with adaptive communication practices, da'wah remains an enduring instrument for advancing the ethical and humanitarian objectives of Islam in the modern world.

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