



THE ROLE OF ENJOINING GOOD AND FORBIDDING EVIL IN SHAPING SOCIAL LIFE ACCORDING TO THE ARBA'IN NAWAWI

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Abstract

Al-Arba'in al-Nawawiyah is recognized as one of the most celebrated collections of hadith in the Islamic scholarly tradition. Compiled by Imam al-Nawawi, this work brings together forty-two carefully selected authentic sayings of the Prophet Muhammad (peace be upon him), encompassing the essential pillars of Islamic teachings including theology (*aqidah*), worship (*ibadah*), jurisprudence (*fiqh*), ethics (*akhlaq*), and social interactions (*mu'amalah*). Due to its concise yet comprehensive content, this compilation has served as a foundational reference in Islamic education across the Muslim world. Among the core themes explored in this collection is the concept of *amar ma'ruf nahi munkar* the imperative to promote good and prevent wrongdoing. This principle is not limited to personal piety but plays a vital role in shaping a morally conscious and socially cohesive community. The aim of this study is to examine how this concept is presented in *Al-Arba'in al-Nawawiyah* and interpreted across generations through numerous *sharh* (commentaries) by classical and contemporary scholars. Adopting a qualitative-descriptive approach through textual analysis, this study investigates more than fifty-one commentarial works on *Al-Arba'in al-Nawawiyah*. The analysis focuses on hadiths directly related to *amar ma'ruf nahi munkar*, with particular attention to how scholars employ both linguistic (*lughawi*) and legal (*fiqhi*) frameworks using analytical (*tahlili*) and general (*ijmali*) methods to extract meaning and explore social implications. Findings reveal that linguistic and legal interpretations in these commentaries enrich the understanding of the relevant hadiths and underscore the broader societal function of *amar ma'ruf nahi munkar*. Rather than a mere moral exhortation, the principle emerges as a strategic tool for fostering collective responsibility, preserving ethical order, and nurturing a just and compassionate society. It thus stands not only as a religious obligation but as a cornerstone of Islamic social ethics.

Keywords: *Arba'in Nawawi, Enjoining Good and Forbidding Evil, Social Life*

A. Introduction

The *Al-Arba'in al-Nawawiyah* is one of the most well-known and respected collections of hadith within the Islamic world, not only in Indonesia but globally. Although its title refers to forty hadiths, the collection actually contains forty-two carefully selected hadiths from the teachings of Prophet Muhammad SAW (B & Al Qifari, 2024). This discrepancy arises from the Arab tradition of referring to round numbers without counting fractions, thus, despite the additional two hadiths, the collection is still referred to as *Arba'in* (forty). This compilation has long been used as a

teaching resource in Islamic schools, madrasahs, and universities in Indonesia, and is also an essential reference for scholars in their sermons and educational efforts worldwide.

Imam Nawawi, the author of this collection, was a prominent scholar of the Shafi'i school of thought, known for his prolific writings in various fields, particularly in hadith and fiqh. The *Arba'in Nawawi* includes comprehensive hadiths covering the fundamental aspects of Islam, including aqidah (faith), ibadah (worship), law, akhlaq (morality), and muamalah (social interactions) (Alifa Amalia Izzati et al., 2022). Each hadith in this compilation is authentic and widely accepted by the Muslim community. Therefore, the book remains highly relevant for study, serving not only as a source of religious knowledge but also providing profound guidance for daily life.

One of the central themes in the *Arba'in Nawawi* is the principle of *amar ma'ruf nahi munkar*, which entails promoting good and forbidding evil in society. This principle serves as a foundational element in the creation of a just and harmonious social order. Although the book has been extensively studied by many scholars, such as Imam Nawawi, Ibn Rajab al-Hanbali, and Sheikh Muhammad bin Shalih al-Utsaimin, the teachings contained within *Arba'in Nawawi* have not been fully understood or implemented by many Muslims, particularly in the realm of social life.

In the contemporary era of globalization and modernization, the challenges to the morality and ethics of Muslims have increased. The rapid social changes, compounded by the influence of foreign cultures, have gradually eroded the noble values embedded within Islamic teachings. In this context, understanding *amar ma'ruf nahi munkar* becomes crucial, as this principle plays a significant role in fostering a better social life. However, despite *Arba'in Nawawi* being widely used as a teaching tool and reference, the implementation of its values remains distant from expectations, particularly within the increasingly complex social life of Muslims today (Nurhayati & Nurhidayah, 2019).

One of the key commentaries that offers deeper insight into *Arba'in Nawawi* is the work of Sheikh Mustafa Dīb al-Buga. His commentary presents a distinctive and important perspective in enhancing the understanding of *Arba'in Nawawi*. Therefore, this research focuses on examining the role of *amar ma'ruf nahi munkar* in shaping the social life of Muslims, particularly through an analysis of how this teaching is explained in *Arba'in Nawawi* and its commentaries, including works by Sheikh al-Buga and Sheikh Muhammad bin Shalih al-Utsaimin.

This study aims to explore the methods and approaches used in the commentary on *Arba'in Nawawi*, comparing similarities and differences in the interpretations of scholars regarding *amar ma'ruf nahi munkar*. By utilizing a qualitative-descriptive approach through library research, this study is expected to make a significant contribution to understanding the application of *amar ma'ruf nahi munkar* in shaping the social life of Muslims.

This research offers a fresh perspective on understanding the application of *amar ma'ruf nahi munkar* in a social context, not only as a moral and religious teaching but also as a social instrument capable of improving societal structures. By comparing various commentaries on *Arba'in Nawawi*, this study provides a more comprehensive

understanding of the relevance of this teaching in contemporary society, especially in addressing the social challenges Muslims face today.

B. Method

This study employs a qualitative approach through a library research method (Danandjaja, 2014). The choice of this method is based on the primary sources being classical and contemporary texts that discuss the hadiths in *Kitab al-Arba'in al-Nawawiyah*, particularly those related to the principle of *amr ma'ruf nahi munkar* (enjoining good and forbidding evil). The research focuses on the exploration and analysis of the content of these hadiths, as well as scholarly interpretations provided in various commentaries (*syarh*). The primary data for this research are derived from *Kitab al-Arba'in al-Nawawiyah* by Imam Nawawi, along with key commentaries such as *Syarh Hadith Arba'in* by Sheikh Muhammad bin Salih al-Uthaymeen and *Al-Wafi fi Syarh Arba'in al-Nawawiyah* by Sheikh Mustafa Dīb al-Bugā. These works are selected for their analytical depth and the diversity of methodologies used to interpret the meanings of the hadiths. Supplementary literature from fields such as tafsir (Qur'anic exegesis), Islamic social jurisprudence, and contemporary Islamic ethics are also reviewed to strengthen the analytical framework and broaden the research perspective.

The analysis technique used is content analysis (Sutrisno Hadi, 2002), conducted through close reading of relevant texts to classify and interpret the underlying meanings found in the hadiths and their scholarly commentaries. A thematic approach is also applied to identify key themes related to *amr ma'ruf nahi munkar* and its implications for social life. This thematic tracing is carried out systematically across relevant verses, hadiths, and scholarly opinions, incorporating both linguistic (lughawi) and legal (fiqhi) dimensions in the analysis.

C. Results and Discussion

1. Profile of the Book *Al-Arba'in al-Nawawiyah*

Al-Arba'in al-Nawawiyah is a seminal work authored by Imam Yahya ibn Sharaf al-Nawawi, a distinguished scholar of the Shafi'i school known for his scholarly precision and dedication to the science of hadith. The book comprises 42 carefully selected hadiths of the Prophet Muhammad ﷺ, covering core Islamic principles across various domains such as theology (*'aqidah*), ritual worship (*'ibadah*), socio-economic transactions (*mu'amalah*), ethics (*akhlaq*), and social engagement. Although titled "*Arba'in*", meaning forty, the compilation includes 42 hadiths, reflecting a common practice among early scholars who often added a few narrations for textual completeness and thematic richness.

The narrations in *Al-Arba'in* are presented without full chains of transmission (*isnad*), referencing only the Companions and prominent collectors such as al-Bukhari, Muslim, and Abu Dawud. This editorial choice was made to facilitate memorization and comprehension among the broader Muslim community, without compromising textual integrity (Haniah et al., 2018). Most of the hadiths cited are derived from the two most

authentic collections in Sunni Islam *Sahih al-Bukhari* and *Sahih Muslim* which reinforces the scholarly reliability of the work.

In the introduction to the book, Imam al-Nawawi acknowledges that his motivation for compiling this work was partially inspired by a set of narrations highlighting the merit of memorizing forty hadiths on religious matters. Although these narrations are classified as weak (*da'if*), they are nonetheless considered permissible for use in matters pertaining to the virtues of deeds (*fadhā'il al-a'māl*), provided they are not severely weak, a principle corroborated by hadith scholars such as Dr. Mahmud al-Tahhan.

Prior to al-Nawawi's effort, many classical scholars had already compiled similar collections of forty hadiths, including figures like Abdullah ibn al-Mubarak, al-Hakim, Abu Nu'aym, and al-Bayhaqi. However, the distinction of al-Nawawi's collection lies in its thematic depth and concise articulation of foundational Islamic teachings. As a result, this book has been widely adopted by Islamic educational institutions and traditional seminaries (*pesantren*) as a foundational text in hadith instruction (Muammar, 2021).

Among the most well-known commentaries on this work is *Sharh al-Arba'in al-Nawawiyyah* by Shaykh Muhammad ibn Salih al-'Uthaymin, published by the Shaykh Muhammad ibn Salih al-'Uthaymin Charitable Foundation in 1424 AH / 2003 CE. This commentary, along with others such as *al-Wafi fi Sharh al-Arba'in al-Nawawiyyah* by Dr. Mustafa Dieb al-Bugha and *al-Anwar al-Muhammadiyah* by Shaykh Hisham al-Kamil, has contributed significantly to the exegetical literature surrounding the text. Many of these works have been translated into various languages, including Indonesian, thereby expanding their accessibility to a broader readership.

With its comprehensive content and accessible format, *Al-Arba'in al-Nawawiyyah* serves not only as a religious text but also as a socio-ethical guide. It offers an enduring framework for cultivating both individual character and collective moral responsibility, particularly in the context of enjoining good (*amar ma'ruf*) and forbidding evil (*nahi munkar*) as core principles in Islamic societal development.

2. Characteristics of the Al-Arba'in Al-Nawawiyyah Collection

The *Al-Arba'in al-Nawawiyyah* holds a significant place in the classical Islamic literary canon, especially in the field of hadith. Its prominence stems not only from the scholarly stature of its compiler, Imam al-Nawawi, but also from the dense and representative nature of its content, which encapsulates the essential principles of Islam (Rohmah et al., 2023). The following are some of the defining features of this collection:

a. Concise Narrations Rich in Meaning

A distinct feature of the hadiths selected by Imam al-Nawawi is their brevity coupled with profound meaning. This aligns with one of the unique traits of the Prophet Muhammad ﷺ, who stated, "*I have been sent with concise and comprehensive speech (jawami' al-kalim).*" This expression refers to short phrases that convey extensive and layered meanings. Imam al-Nawawi emphasized that such concise wording not only facilitates memorization but also enables deep reflection and practical application.

b. Foundational Principles of Islamic Law and Ethics

The hadiths in the *Arba'in* are not limited to moral instruction; they also serve as foundational references in Islamic jurisprudence and ethical thought. Some are regarded by scholars as encapsulating the core tenets of Islam. For example, the famous hadith on intention "*Actions are judged by intentions*" is considered by Ibn Rajab al-Hanbali to embody the essence of the entire religion. In this way, the collection plays a vital role in shaping both the theoretical and practical frameworks of Islamic law.

c. High Standard of Authenticity

Imam al-Nawawi made a deliberate effort to include only authentic narrations in this collection. He stated in the introduction that most of the hadiths were drawn from the two most authoritative sources in Sunni Islam *Sahih al-Bukhari* and *Sahih Muslim*. While a few narrations have been subjects of scholarly debate, the overall reliability of the text remains firmly within the boundaries of established hadith sciences, making it a trusted reference for religious practice.

d. Comprehensive Thematic Coverage

Unlike some hadith compilations that focus on a specific subject, *Al-Arba'in al-Nawawiyah* addresses a wide range of themes. It includes discussions on creed (*aqidah*), worship (*ibadah*), ethics (*akhlak*), social interactions, and broader societal principles such as justice and collective well-being (Daqiq al-'id, 2005, pp. 3–65). Imam al-Nawawi curated the collection in such a way that each hadith reflects a major principle in Islam some of which, according to various scholars, represent half or even a third of the entire religion's teachings.

3. The Concept of Amar Ma'ruf Nahi Munkar in Islam

Amar ma'ruf nahi munkar stands as one of the foundational principles in Islamic teachings, directly linked to the social and moral responsibility of Muslims. Literally translated, the phrase means "enjoining what is right and forbidding what is wrong." In practical terms, it refers to the duty of upholding virtuous conduct and preventing actions that contradict the ethical and legal framework of Islam (Badarussyamsi et al., 2021). This concept is deeply rooted in both the Qur'an and the traditions of the Prophet. In Surah Ali 'Imran, verse 104, Allah states:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"And let there be arising from you a nation inviting to all that is good, enjoining what is right and forbidding what is wrong, and those will be the successful."

This verse emphasizes that promoting righteousness and deterring wrongdoing is not merely a personal virtue but a collective obligation that reflects the social identity and moral fabric of the Muslim community.

Scholars have long regarded *amar ma'ruf nahi munkar* as a crucial mechanism for preserving moral integrity within society. It serves to protect communities from ethical decay, encourage the spread of virtuous values, and safeguard the social order from harmful behaviors. Historically, prophets, companions, and classical scholars

consistently incorporated this principle into their efforts of religious instruction and societal reform.

However, its implementation must adhere to clear ethical guidelines. Islam outlines certain conditions for enacting this duty: it should be based on sound knowledge, exercised with wisdom (*hikmah*), and applied in a manner appropriate to the context. A well known hadith recorded in Sahih Muslim captures this balance:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ» رَوَاهُ مُسْلِمٌ.

“Whoever among you sees an evil, let him change it with his hand; if he is not able to do so, then with his tongue; and if he is not able to do that, then with his heart and that is the weakest level of faith.”

Thus, *amar ma'ruf nahi munkar* is more than a moral imperative; it is a lived expression of faith that integrates spiritual awareness with social engagement, forming a bridge between personal belief and collective responsibility in the life of a Muslim.

4. The Concept of Social Life in the Perspective of Islam

Islam regards social life as an essential component of religious teachings that cannot be separated from individual acts of worship. In the Islamic worldview, human beings are inherently social creatures (*madaniyun bit-thabi'*) who live and develop through interactions with others. Therefore, Islam not only governs the vertical relationship between humans and God (*ḥabl min Allah*), but also emphasizes the horizontal relationship among fellow human beings (*ḥabl min al-nās*) (Syamsul Bahri & Abbas, 2020).

In the context of social structure, Islam lays the foundation of society on core principles such as justice, compassion, mutual assistance, and collective responsibility. The Qur'an and Hadith provide clear guidance on the importance of maintaining harmony, showing respect to others, and avoiding hostility and division. In Surah Al-Hujurat verse 13, Allah states:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”

One of the key elements of social life in Islam is *ukhuwah*, or brotherhood. This concept encompasses not only the fraternity among Muslims (*ukhuwah Islāmiyyah*), but also a broader sense of universal human solidarity (*ukhuwah insāniyyah*). This reflects

the high regard Islam places on universal human values and the rejection of all forms of discrimination based on ethnicity, race, or social status (Fadhilah & Deswalantri, 2022).

Moreover, Islam encourages its followers to actively engage in social activities such as charity (*ṣadaqah*), obligatory almsgiving (*zakāh*), community cooperation, and enjoining good while forbidding evil (*amr bi al-ma'rūf wa nahy 'an al-munkar*). These practices are concrete expressions of the Islamic ethos, which promotes mutual care and discourages individualism. A Hadith emphasizes that one's faith is incomplete until one loves for others what one loves for oneself. In summary, social life in Islam is rooted in noble values that seek to balance individual interests with the well-being of the community. The ultimate goal is to create a harmonious, just, and civilized society in which every individual has a meaningful role and responsibility in maintaining the collective good.

5. The Compilation Method of *Al-Arba'in An-Nawawiyyah*

The *Al-Arba'in An-Nawawiyyah* collection was compiled by Imam An-Nawawi using a distinctive methodology, setting it apart from many earlier classical works. His approach reflects both practical considerations and a deep scholarly awareness. The following outlines the key methods employed in the compilation of this notable work:

- a. Imam An-Nawawi arranged the hadiths in a sequential numerical order, rather than organizing them by jurisprudential themes or legal chapters, as was commonly done by many classical scholars. This structure was intended to facilitate easier memorization and study for learners from diverse backgrounds.
- b. the complete chains of transmission (*isnad*) are not included in the text. Imam An-Nawawi mentions only the name of the Companion who narrated the hadith, omitting the full list of narrators between the Companion and the Prophet ﷺ. In the introduction to the collection, he explains this choice, stating: "I have omitted the chains of narration to make the hadiths easier to memorize and to maximize their benefit, God willing."
- c. the book is divided into two main parts: an introduction (*muqaddimah*) and the main body. In the introduction, Imam An-Nawawi explains the reasons behind the compilation, the methodological approach he followed, and an overview of the content.
- d. after each hadith, he cites the compiler from among the major hadith scholars such as Bukhari, Muslim, Tirmidhi, and others, without including the full *isnad*.
- e. in some instances, he merely names the compilers without elaboration. For example, after the third hadith, he simply writes: "Narrated by Bukhari and Muslim."
- f. when a hadith is reported in several canonical sources with slight variations in wording, Imam An-Nawawi specifies the exact version he has used. This can be seen in hadiths five and six, where he notes: "In the narration of Muslim."
- g. on occasion, Imam An-Nawawi also provides a critical assessment of the authenticity of a hadith as recognized by the original compiler. For example, in

the nineteenth hadith, he includes the comment of Imam Tirmidhi: “Narrated by Imam Tirmidhi, who stated: ‘This is a hasan (good) hadith.’”

- h. when a hadith has been transmitted through multiple chains and appears in various wordings, Imam An-Nawawi sometimes clarifies the version he chose to quote in order to avoid ambiguity. For instance, in hadith thirty-six, he writes: “Narrated by Muslim with this exact wording.”

Through this meticulous and thoughtful structure, Imam An-Nawawi not only simplified the process of learning and memorizing the hadiths but also ensured the scholarly integrity of the text by consistently referring to the most authoritative sources in hadith literature.

6. Analysis of Hadiths Related to *Amar Ma'ruf Nahi Munkar* in *Al-Arba'in An-Nawawiyyah*

In *Al-Arba'in An-Nawawiyyah*, several hadiths explicitly or implicitly discuss the principle of *amar ma'ruf nahi munkar*, which refers to the obligation to enjoin good and forbid evil. This principle is fundamental in shaping a moral and ideal Islamic society. Imam Nawawi, with great scholarly precision, selected hadiths that not only emphasize individual piety but also highlight a Muslim's social responsibility and collective moral duty within the community. One of the most directly relevant hadiths is the third hadith, narrated by Imam Muslim:

"Whoever among you sees a wrongdoing, let him change it with his hand. If he is not able, then with his tongue. And if he is not able, then with his heart, and that is the weakest of faith."

This hadith outlines three levels of response to wrongdoing: physical intervention, verbal correction, and internal disapproval. These levels demonstrate that a believer should not remain indifferent or passive in the face of moral deviation, and that the response should be proportional to one's capacity. Another related hadith is the thirty-fourth hadith, which emphasizes the importance of unity and empathy among Muslims. The Prophet ﷺ likens the believers to a single body: when one part suffers, the rest of the body shares the pain (., 2018). This analogy underlines the collective responsibility to uphold virtue and social harmony core aspects of *amar ma'ruf nahi munkar*.

In addition, the thirteenth hadith states: *"None of you truly believes until he loves for his brother what he loves for himself."* This teaching goes beyond personal sentiment; it includes a sincere commitment to guiding others towards what is good and right. Taken together, these hadiths illustrate how Imam Nawawi presents *amar ma'ruf nahi munkar* not as a rigid legal obligation, but as a dynamic expression of faith and moral engagement. It serves as both a theological imperative and a practical guideline for cultivating an ethical, compassionate, and just society.

7. Social Implications of *Amar Ma'ruf Nahi Munkar* in Modern Life

Amar ma'ruf nahi munkar the principle of enjoining good and forbidding evil is not merely a ritualistic religious command; rather, it encompasses a strong social

dimension. In the context of today's complex and rapidly changing world, this Islamic ethical framework remains deeply relevant and increasingly urgent. Contemporary society faces a host of moral challenges, including hedonistic lifestyles, increasing individualism, uncontrolled information flows, and weakened social accountability (Giling, 2018). Within this reality, *amar ma'ruf nahi munkar* serves both as a corrective and preventive mechanism to safeguard ethical balance in the community.

From a social perspective, *amar ma'ruf nahi munkar* encourages individuals not to be indifferent to moral deviations in their surroundings. It promotes a culture of mutual concern and moral responsibility, where virtue is collectively upheld and moral decline is addressed with wisdom. In the digital era, for example, the prevalence of misinformation, hate speech, and inappropriate content has become a significant issue. Addressing this through digital education, media literacy campaigns, and responsible online engagement reflects how this principle can be applied meaningfully today.

In professional and public institutional settings, the concept can be operationalized by promoting integrity and accountability (Aminudin, 2015). When unethical practices such as corruption or injustice are encountered, Islam urges individuals to respond whether by offering constructive criticism or by reporting misconduct through appropriate channels. This is not merely a moral obligation but also a form of civic responsibility that aligns with the broader ethical teachings of Islam.

Nevertheless, the practice of *amar ma'ruf nahi munkar* in modern society must be conducted with sensitivity, wisdom, and ethical consideration. Methods of communication should be persuasive and respectful, aiming to foster understanding rather than conflict. Social media platforms, educational programs, and open forums can serve as constructive avenues to advocate for positive values. In conclusion, *amar ma'ruf nahi munkar* in the modern context functions as a moral foundation for a compassionate, just, and civilized society. It reminds us that faith is not confined to personal devotion, but extends to collective responsibility in upholding ethical standards within the community.

D. Conclusion

The *Arba'in Nawawiyah* is more than just a collection of hadiths it is a concise and carefully curated summary of the core values of Islam, thoughtfully compiled by Imam Nawawi. This work reflects his commitment to delivering essential religious teachings in a format that is accessible, easy to memorize, and deeply meaningful. The hadiths selected emphasize not only the importance of personal piety and knowledge but also provide a strong foundation for shaping a morally sound and socially responsible community. One of the most prominent messages conveyed in this compilation is the emphasis on *amar ma'ruf nahi munkar* the duty to promote good and prevent wrongdoing. This principle serves as a cornerstone for establishing a just and ethical society. By living out this teaching, Muslims are not only encouraged to maintain personal integrity but are also called to take an active role in addressing social challenges and improving the moral condition of their communities. Thus, the *Arba'in Nawawiyah* stands

as a vital guide for fostering a way of life rooted in Islamic values, offering practical relevance for navigating the complexities of modern social realities.

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