CIVIC ENGAGEMENT AS A MANIFESTATION OF AMAR MA'RUF NAHI MUNKAR IN ENSURING HUMAN RIGHTS JUSTICE

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ABSTRACT

This study aims to analyze the relationship between citizen participation (civic engagement) and the Islamic doctrine of Amar Ma'ruf Nahi Munkar in the framework of Human Rights (HAM) protection. In the midst of increasing global challenges such as corruption, discrimination against marginalized groups, and digital disinformation, a model of civic engagement that has a strong ethical foundation is needed. Using a qualitative method with a library research approach, this study dissects the academic literature from 2021-2025 to synthesize theological values into contemporary social action. The results show that Amar Ma'ruf manifests itself in inclusive public policy advocacy and empowerment of marginalized groups, while Nahi Munkar manifests itself through public scrutiny of corruption and digital literacy against post-truth. The conclusion of the study confirms that the integration of theological values into civic activities is able to create a more resilient and dignified civil movement, which substantively guarantees the upholding of human rights justice as a form of transcendental devotion.

Keywords : *Civic Engagement, Amar Ma'ruf Nahi Munkar, Human Rights, Social Justice, Digital Literacy*

INTRODUCTION

The discourse on civic engagement has undergone a significant paradigm shift in the last five years. No longer just electoral participation, civic involvement is now seen as the main pillar in maintaining democratic stability and social justice in the midst of a global crisis. The active participation of individuals and groups in the public space is the main defense mechanism in the face of the increasingly worrying erosion of human values (Adnan & Hakim, 2023). In the context of Muslim society, this civic participation finds its strongest theological foundation in the doctrine of Amar Ma'ruf Nahi Munkar. This principle commands every individual to be actively involved in encouraging goodness and preventing any form of evil or injustice. As an axiological concept, it transforms individual piety into social piety that has a real impact on the social order of life (Fauzi, 2022). The manifestation of Amar Ma'ruf in civic engagement is reflected through collective initiatives to advance public welfare and education. Inviting kindness in the public sphere means advocating for inclusive policies and ensuring the accessibility of every citizen to his or her basic rights. Without active involvement, humanitarian agendas will be trapped in administrative rhetoric without implementation that touches the grassroots (Rahman, 2024). On the other hand, the aspect of Nahi Munkar is a critical instrument in supervising abuse of power.

From a human rights perspective, the most obvious evils are oppression, corruption, and discrimination that deprive them of fundamental human rights. Civilly active citizens act as moral guardians who ensure that state institutions continue to run on the rails of justice and the rule of law (Sari & Pratama, 2024). The relevance of human rights justice in this discourse is very crucial considering the challenges of an increasingly complex era, ranging from economic inequality to threats to freedom of opinion. Human rights protection requires an organized grassroots movement, where religious values and civic principles come together to create social resilience. This synergy allows for the creation of a more organic and sustainable protection system (Miller & Thompson, 2021). Digital transformation has also radically changed the landscape of civic engagement. Digital activism is now a new space for the implementation of Amar Ma'ruf Nahi Munkar, where the dissemination of information and mass mobilization for human rights justice can be done at a pace unimaginable before. This provides both an opportunity and a challenge in validating the truth of information in order to maintain the integrity of civil movements (Hassan & Wahid, 2023).

However, there is often a dichotomy between religious activism and secular civic activism. Many view that religion-based movements tend to be exclusive, while civil movements are universal. This article seeks to bridge this gap by showing that Amar Ma'ruf Nahi Munkar has a universality substance that is in line with the principles of international human rights justice (Nasrullah et al., 2022). Human rights justice cannot be achieved passively only through formal legal instruments. It takes collective awareness from the community to feel responsible for the fate of others. This is the essence of the sovereignty of a dignified citizen, where every individual feels a moral obligation to intervene in the injustice that occurs before them, according to their capacity (Kurniawan, 2025).

Problems arise when political and civic apathy is widespread, which is often caused by an individual's sense of powerlessness in the face of a massive system. At this point, the internalization of the value of Amar Ma'ruf Nahi Munkar as a call to faith can be a powerful stimulus to revive the spirit of participation that has dimmed. Religion serves as a catalyst for social movements that are oriented towards the public benefit (Zubaidi, 2023). Against this

background, this introduction underscores the importance of revisiting civic engagement through the lens of social theology. This article will analyze in more depth how the manifestation of Amar Ma'ruf Nahi Munkar was able to strengthen the foundation of human rights justice in Indonesia. Through a comprehensive understanding, it is hoped that a model of civic involvement will be created that is not only constitutionally strong, but also has solid moral roots in the hearts of citizens.

The urgency of this article lies in its ability to present a fresh synthesis between theological duty and civic responsibility that has often run on separate paths. By framing Amar Ma'ruf Nahi Munkar as the driving force of civic engagement, this paper provides a strong moral legitimacy for religious communities to not only be spectators in social dynamics, but also active actors who fight for justice. This is crucial to remove the stigma that religious-based activism is exclusive, and instead proves that spiritual values can be a universal catalyst for the protection of human dignity in the public sphere. In addition, this article makes an important theoretical contribution to the citizenship literature by offering a more resilient model of participation to the challenges of the times. In the midst of increasing political apathy and social polarization, the integration of ethical-transcendental values offered by this paper is an alternative solution to revive social capital. The emphasis on monitoring for injustice as part of faith ensures that citizen involvement is not only ceremonial, but has a substantive depth in overseeing pro-human rights public policies. Practically, this paper serves as a strategic guide for activists, academics, and policymakers to understand the roots of social motivation of people in a country with a high level of religiosity in Indonesia. By understanding that civic engagement can be triggered through inclusive religious narratives, stakeholders can design more effective and rooted community empowerment programs. This article asserts that human rights justice will be easier to uphold if it is supported by a collective consciousness that sees the defense of the rights of others as a real form of social worship. It thus serves as an important reminder that the future of social justice depends heavily on the courage of citizens to articulate their true values in the public sphere. Through the manifestation of Amar Ma'ruf Nahi Munkar, civic engagement transforms into a transformative force that is able to penetrate the boundaries of bureaucracy and formal legality. This paper hopes to spark further discussion on how spiritual energy can be converted into systematic social action to ensure that human rights are maintained for every individual without exception.

METHOD

This research uses a qualitative research method with a type of library research. This approach was chosen to explore in depth the conceptual linkage between the principles of Amar Ma'ruf Nahi Munkar in the Islamic tradition and contemporary civic engagement theory. According to Syahroni (2022), literature studies are not just about collecting literature data, but a critical process to find new synthesis of various ideas relevant to emerging social phenomena. The primary data in this study is sourced from authoritative texts on the concept of Amar Ma'ruf Nahi Munkar and international human rights instruments. Meanwhile, secondary data was obtained from reputable journal articles, books, and reports of human rights institutions published in the range of 2021 to 2025. The data collection process was carried out through searching academic databases such as Google Scholar, Scopus, and DOAJ using specific keywords: "Islamic civic engagement", "social justice", and "human rights advocacy".

The data analysis techniques used are Content Analysis and Thematic Analysis. Analysis steps include data reduction, namely filtering literature that is not relevant to the focus on human rights justice. Then the data is displayed, presenting a comparison between theological values and modern civic engagement indicators in the form of narratives and tables. Then make a formulation of concrete manifestations of religious doctrine into measurable civic action. This study also applies the Source Triangulation technique to maintain the validity of the data, namely by comparing various perspectives of religious sociologists and experts to ensure that the resulting interpretation is objective and unbiased.

The flow of thinking in this methodology can be seen in the morning chart below.

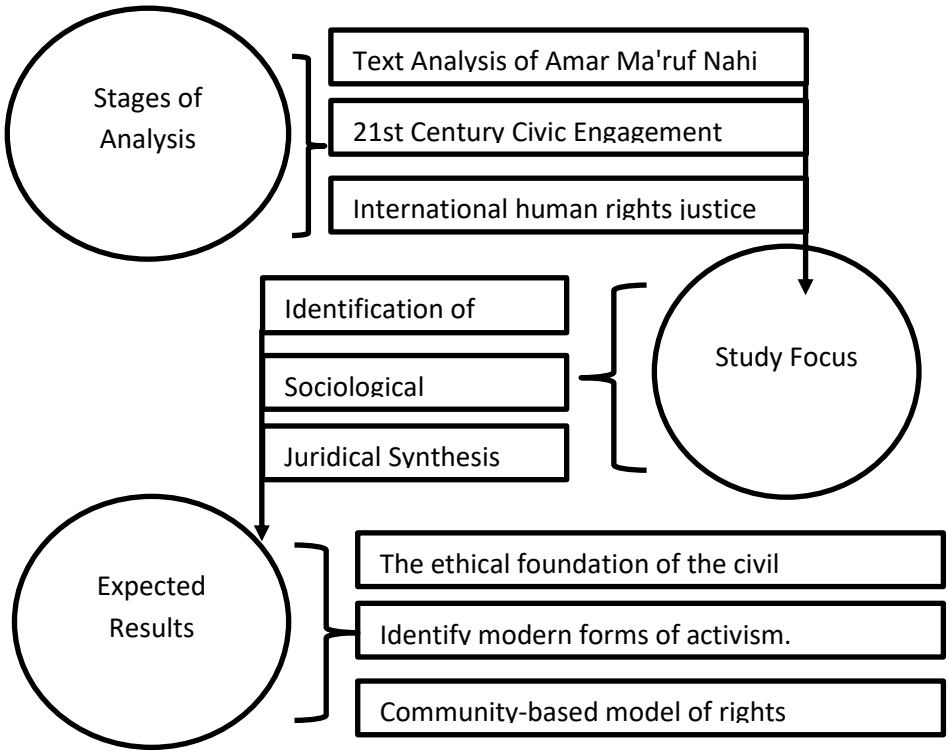


Figure 1. Methodology

RESULTS AND DISCUSSION

Results

Analysis of various literature and recent social phenomena shows that Civic Engagement rooted in the spirit of Amar Ma'ruf Nahi Munkar is no longer just an abstract concept, but has been manifested in various concrete actions. Here are the concrete manifestation points found in this research:

1. Social Justice-Based Policy Advocacy (Amar Ma'ruf)

The results of the study show that the manifestation of Amar Ma'ruf in contemporary civic engagement is predominantly manifested in the form of inclusive and progressive policy advocacy. Civil society groups no longer only play the role of implementers of government programs, but have transformed into critical partners who ensure that every regulation has a partiality towards

social justice. This effort is carried out through participation in public testing of draft laws and the preparation of alternative academic texts that prioritize the rights of marginalized communities. In this context, inviting kindness or ma'ruf is sociologically interpreted as a collective effort to institutionalize the public benefit into the applicable legal system (Rahman, 2024)

This study identifies that the effectiveness of Amar Ma'ruf-based advocacy is highly dependent on data mastery and legal literacy by citizens. The civil movements that succeed in guaranteeing human rights justice are those that are able to translate the universal values of religion into technical-juridical arguments that are acceptable in the space of policy simulation. For example, land rights advocacy for indigenous communities often uses a moral narrative about nature conservation (Hifz al-Alam) which is then synchronized with the constitutional right to living space. This synergy between moral commitment and intellectual competence creates significant public pressure for decision-makers to produce more humane policies (Fauzi, 2022).

Furthermore, the research findings reveal a shift in advocacy strategies from conventional models to the use of digital technology as an instrument of "social da'wah". Digital campaigns that demand equal access to education and health for disadvantaged areas are a tangible form of expanding the meaning of Amar Ma'ruf in cyberspace. Citizen participation in signing online petitions or crowdfunding for humanitarian issues proves that social concern driven by transcendental values is able to transcend geographical and bureaucratic boundaries, thereby accelerating the fulfillment of human rights in crucial sectors (Sari & Pratama, 2024).

Finally, the results of the data analysis confirm that advocacy for social justice-based policies is a fortress of defense for minority groups that are often neglected in a majoritarian democratic system. By positioning the protection of human rights as part of the religious obligation to create a harmonious social order, the civic engagement movement is able to reduce the potential for conflict and discrimination. Practically, this can be seen in the active community-based organizations in overseeing regional regulations so that they remain in harmony with the principle of equality. Thus, Amar Ma'ruf serves as the spirit for every citizen's political action to ensure that justice is not only enjoyed by a few elites, but also equally to all levels of society (Zubaidi, 2023).

2. Public Supervision and Counter-Corruption as Nahi Munkar

The results of the study show that the manifestation of Nahi Munkar in the modern civil space is explicitly manifested in the movement of public scrutiny of the integrity of power. Civil society now views corruption as not just an economic crime, but a "systemic evil" that directly deprives citizens of basic rights, such as the right to welfare and decent public services. This collective awareness led to the birth of social auditing initiatives, where citizen groups actively monitor the use of regional budgets and procurement of goods and services to ensure that there are no leaks that are detrimental to the public interest (Adnan & Hakim, 2023).

Furthermore, the research findings indicate that the use of information technology is the main instrument in carrying out the function of Nahi Munkar in the digital era. A whistleblowing system independently maintained by non-governmental organizations allows individuals to report illegal levies or discriminatory practices without fear. This digitalization of oversight creates radical transparency that forces public institutions to be more accountable. In this perspective, the courage of citizens to reveal the truth in the midst of the risk of repression is a form of civic service that has a high transcendental moral weight (Sari & Pratama, 2024).

These findings also highlight the important role of legal literacy in strengthening community-based anti-corruption movements. Effective public oversight relies not only on social anger sentiments, but is also based on a deep understanding of regulatory and governance

mechanisms. Legally educated civil society groups are able to examine court decisions or policies that are considered to injure the sense of human rights justice. Thus, Nahi Munkar transforms from a mere moral condemnation to a systematic legal action to correct the deviation of power (Kurniawan, 2025).

In addition, this study found that cross-sectoral collaboration between human rights activists and religious leaders strengthens the pressure of the anti-corruption movement. When corrupt practices are defined as a form of tyranny that is strictly forbidden by religion, mass mobilization to demand system improvement becomes more massive and has stronger durability. This approach has proven effective in guarding large cases that capture public attention, where moral pressure from civil society serves as a counterweight to potential political intervention in the legal process (Zubaidi, 2023).

Finally, the results of the study confirm that the success of public supervision as a manifestation of Nahi Munkar is highly dependent on security guarantees for human rights defenders. Without strong legal protections for witnesses and whistleblowers, citizens' participation in counter-corruption will shrink. Therefore, this study recommends the need to strengthen civil participation protection policies so that the function of community supervision remains optimal. Ultimately, the prevention of wrongdoing through bold and organized civic engagement is an absolute prerequisite for the upholding of substantive human rights justice at the national and local levels (Miller & Thompson, 2021).

3. Protection of the Rights of Marginalized and Minority Groups

The results of the study show that civic involvement in protecting marginalized groups is a tangible form of human endeavor in accordance with the principle of human dignity (Karāmah al-Insān). Civil society based on the values of Amar Ma'ruf Nahi Munkar tends to have a higher sensitivity to the suffering of vulnerable groups, such as the urban poor, people with disabilities, and religious minority groups. This manifestation can be seen in the formation of solidarity networks that provide basic services independently when the country experiences limited coverage. This effort proves that civic engagement functions as an alternative social security system that ensures that human rights remain fulfilled for those on the periphery of power (Rahman, 2024). This study identifies that advocacy for marginalized groups often faces challenges in the form of stigmatization and social exclusion. However, the active involvement of citizens driven by religious-ethical motivation is able to change the paradigm of aid from just charity to rights-based empowerment. These civil actors provide legal assistance and legal identity advocacy for citizens who do not have residency documents, which are the main requirements for accessing other basic rights. This action is a resistance to administrative injustices that systematically marginalize the right to a decent life for citizens (Nasrullah et al., 2022).

Furthermore, the research findings reveal that the success of the protection of minority groups is largely determined by the ability of civil actors to build intercultural and cross-cultural dialogue. In the context of Nahi Munkar, this involvement is manifested in the courage of citizens to reject all forms of persecution and intolerance that threaten freedom of religion and belief. By positioning the protection of minorities as part of maintaining the harmony of God's creation, this civil movement succeeded in creating safe spaces for threatened groups. This confirms that human rights justice can only be upheld if the majority of people are actively involved in protecting minority rights (Zubaidi, 2023).

Finally, the results of the study emphasized that strengthening economic capacity for marginalized groups is a crucial long-term strategy in guaranteeing human rights. The

manifestation of Amar Ma'ruf here is manifested through the development of a sharia economy, people's people, and Islamic philanthropy that is professionally managed to fund legal aid and economic empowerment. Data shows that the existence of philanthropic institutions managed by civil society is able to reduce extreme poverty rates and increase the independence of marginalized groups. Thus, civic engagement based on social justice is the foundation for the creation of an inclusive society, where every individual has the same opportunity to live with dignity (Sari & Pratama, 2024).

4. Digital Literacy and Resistance to Post-Truth

The results of the study show that in the midst of the flood of information and the post-truth phenomenon, digital literacy has transformed into a contemporary form of Nahi Munkar's obligation. The spread of hoaxes, slander, and disinformation not only undermines public reason, but is also a serious threat to human rights, especially the right to correct information and the right to reputational protection. Active civil society is now resisting by building collective fact-checking mechanisms to mitigate the destructive impact of false information that is often designed to fuel polarization and social hatred (Sari & Pratama, 2024).

Furthermore, the research findings reveal that digital literacy is not just a technical skill, but an ethical competence to distinguish truth (haqq) from falsehood in cyberspace. The digital civic engagement movement is manifested in the creation of educational content that straightens out the misguided narratives that corner certain groups. By promoting information integrity, the individual is exercising the role of a social peacekeeper agent. This effort is crucial in protecting citizens' rights from the manipulation of public opinion that can harm the democratic process and social justice (Hassan & Wahid, 2023).

The research data also highlights that the fight against post-truth requires a synergy between religious awareness and media intelligence. When people believe that spreading fake news is a great sin and a form of tyranny, they tend to be more careful in sharing information. Community-based civic organizations have successfully formed "cyber volunteers" tasked with monitoring the movements of bots and anonymous accounts that spread hate propaganda. This preventive action is a tangible manifestation of efforts to prevent wider damage (mafsadah) in the community (Nasrullah et al., 2022).

Finally, the results of the study confirm that the success of the resistance to post-truth is highly dependent on strengthening a healthy digital ecosystem. Advocacy for data privacy policies and algorithm transparency of digital platforms is a new agenda in ensuring human rights justice. Citizens should not only be passive consumers, but must be sovereign over the data and information they receive. Through critical digital literacy, civil society can ensure that technology is used for the benefit (Amar Ma'ruf) and not as a new tool of oppression that violates the fundamental rights of individuals (Adnan & Hakim, 2023).

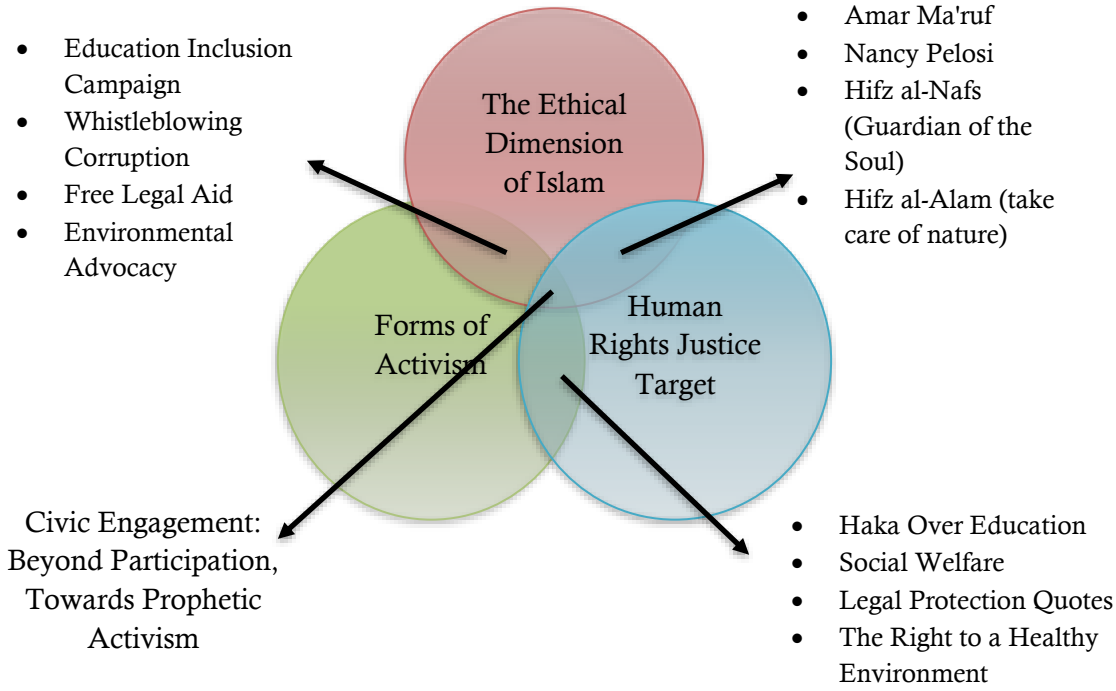


Figure 2. Manifestation Of Civic Engagement In Islam Guarantee Human Rights

Discussion

A synthesis of all the research findings shows that civic engagement imbued with the spirit of Amar Ma'ruf Nahi Munkar creates a unique and resilient model of citizen participation. In contrast to secular civic engagement, which is often driven only by pragmatic interests, this integration of theological values provides moral depth that goes beyond formal legal compliance. When citizens view the defense of Human Rights (HAM) as a transcendental mandate, civil action is no longer situational, but rather a sustained commitment rooted in the awareness of faith to uphold justice on earth (Nasrullah et al., 2022).

In Amar Ma'ruf's dimension, advocacy for inclusive policies and the protection of marginalized groups proves that religion can be a driving force for just social modernization. The findings on support for minorities and mustad'afin confirm that Islamic values are highly compatible with the principle of the universality of human rights. This breaks the long-standing dichotomy between religious values and human rights, and shows that "inviting goodness" in the public space inherently means fighting for equal access to educational, economic, and judicial rights for all levels of society (Rahman, 2024).

Meanwhile, the dimension of Nahi Munkar, which is manifested through public supervision and counter-corruption, provides a function of checks and balances that are crucial for the health of democracy. Corruption and abuse of authority are identified as the systemic evils that most damage the human rights order. By positioning public oversight as a religious obligation to prevent harm (daf'u al-mafasid), civil society has a strong moral legitimacy to demand transparency. This creates social pressure that is more effective in disciplining institutions of power than just a rigid bureaucratic audit mechanism (Adnan & Hakim, 2023).

The transition to the digital space also shows that the resistance to post-truth is a new battlefield for human rights justice. Digital literacy as a manifestation of Nahi Munkar shows that maintaining information integrity is an absolute requirement for the protection of human dignity.

In an era where disinformation can destroy individual character and fuel horizontal conflict, critical civic engagement serves as a cyber moral bulwark. This synergy between technological intelligence and religious ethics is essential to guarantee citizens' rights to correct information and a safe digital environment (Sari & Pratama, 2024). Theoretically, this discussion emphasizes that ensuring human rights justice through civic engagement requires a supportive ecosystem, both legally and socially. The courage of citizens in advocating for marginalized groups or reporting corruption must be accompanied by state protection of human rights defenders. Without a guarantee of security, the spirit of Amar Ma'ruf Nahi Munkar in the public sphere will be hampered by repression. Therefore, the synergy between public awareness and the openness of the legal system is a prerequisite for the realization of substantive justice (Miller & Thompson, 2021).

As a closing discussion, this study concludes that civic engagement as a manifestation of Amar Ma'ruf Nahi Munkar is the most effective instrument in guarding human rights justice in religious countries. Spiritual power converted into organized social action, from digital literacy to policy advocacy, creates dignified citizen sovereignty. This model not only strengthens democracy procedurally, but also substantially ensures that human dignity remains the primary goal in any public policy and social interaction (Zubaidi, 2023).

CONCLUSION

Based on the results of the research and discussion that has been described, it can be concluded that civic engagement is not just a secular political instrument, but a concrete manifestation of the doctrine of Amar Ma'ruf Nahi Munkar in an effort to ensure human rights justice. Active citizen involvement driven by theological motivation has been proven to have stronger resilience and moral depth. The Amar Ma'ruf dimension is manifested through inclusive policy advocacy and protection for marginalized groups, while the Nahi Munkar dimension is manifested in real terms through public scrutiny of corruption and the fight against disinformation in the post-truth era. This research confirms that the integration of religious values into civic practice is able to bridge the gap between international human rights law and the sociological reality of society. By positioning the protection of human dignity as part of social worship, civic engagement transforms into a transformative force that is able to correct the perversion of power and ensure that the basic rights of citizens are fulfilled fairly and equitably. The synergy between digital intelligence, legal literacy, and transcendental ethics is the main key to the effectiveness of civil movements in the 21st century.

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