



MORAL DECADENCE OF URBAN MUSLIMS: A CONTEXTUAL ANALYSIS THE VERSES OF AL-AMR BI AL-MA'RŪF WA AL-NAHY 'AN AL-MUNKAR IN ANSWERING THE ETHICAL CRISIS IN PADANG CITY

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Abstract

Padang City represents a prominent model of Islamic and customary value integration through the local philosophical construct “Adat Basandi Syarak, Syarak Basandi Kitabullah”(ABS-SBK). However, contemporary social dynamics have revealed a significant moral decline, as evidenced by the increasing prevalence of LGBT phenomena, promiscuity, drug abuse, youth violence, and the erosion of ethical awareness and modesty. This study aims to analyze the ethical crisis among urban Muslims in Padang using a thematic tafsir (tafsir mawdu'i) approach to the Qur'anic concept of al-Amr bi al-Ma'rūf wa al-Nahy 'an al-Munkar. Employing qualitative field research with Miles and Huberman's triangulation model, the study integrates perspectives from 'ulūm al-Qur'an, hadith, and the phenomenology of religion. The findings reveal three key insights: *First*, the primary cause of moral decay lies not in modernity itself but in the lack of ethical consciousness to critically engage with it; *Second*, the proliferation of religious symbols in public spaces does not correlate with genuine spiritual depth, leading to artificial religiosity; and *Three*, formal regulations, including Islamic Regional Bylaws and local policies, remain ineffective due to weak transformative approaches and the emergence of social mechanisms that justify deviant behaviors. The study concludes that it is imperative to reconstruct the value of al-Amr bi al-Ma'rūf wa al-Nahy 'an al-Munkar in urban contexts by grounding it in Qur'anic ethics and Minangkabau local wisdom. This research contributes to the development of a relevant and applicable model of Islamic social ethics in contemporary urban settings. It recommends public policy reforms to foster a deeper and more practical understanding of Islam. Without such systemic reform, ABS-SBK risks becoming a hollow cultural slogan preserved in name but devoid of transformative meaning.

How to

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INTRODUCTION

The identity of the Muslim community in Padang City is known to be strong in the principles of religious values, with the philosophy of life "Adat Basandi Syarak, Syarak Basandi Kitabullah" (ABS-SBK). In general, religion is not understood solely as an instrument of individual worship, but as a collective value system that is the basis for the formation of local social, cultural, and political order in society, so that Islamic values are deeply rooted in everyday life. However, recently there has been a clash of identities, resulting in various crimes, such as LGBT, drugs, brawls and illegal racing, thuggery, murder, and even adultery (cohabitation, unregistered marriage, dating, prostitution). This dynamic is often associated with the influence of the development of the era and modernity, which is considered a dominant factor in restructuring the structure of values and patterns of social life in society, as well as encouraging the emergence of individualistic, materialistic, and hedonistic lifestyles.

Modernity is essentially a phase of civilization marked by the desacralization of values, the dominance of rationality, and the fragmentation of tradition. Urbanization does not only involve physical movement to urban areas, but also creates new social spaces that accelerate changes in lifestyle to become more individualistic and weaken traditional communal ties. This change is accelerated by the weakening role of the family institution, low awareness of the importance of education, and the disappearance of the essence of da'wah which should function as a means of education. This phenomenon produces a new identity configuration known as "urban Muslims," as a manifestation of a pattern of society that symbolically shows religiosity, but experiences spiritual disconnection due to the pressures and demands of a modern lifestyle.

In this context, urban Muslim identity is often not accompanied by adequate spiritual depth and ethical integrity. This phenomenon illustrates what is called "Globalized Islam," where religious expression tends to be symbolic and consumptive, rather than reflective and substantive. Both processes have a direct impact on the existence of the ABS-SBK philosophy, which has been eroded due to the penetration of pragmatic values and global popular culture that are not in line with the transcendental values of Islam. Urban Muslim identity in Padang City shows this symptom, where religiosity is more often displayed in visual, ceremonial, or social media forms, without being accompanied by strengthening the moral values of the Qur'an in essence.

Urban Muslim identity in Padang City experiences tension between symbolic Islamic expression and weak ethical commitment. This phenomenon is reinforced by the increasing number of criminal cases along with the proliferation of religious symbols, such as mosques and Islamic attributes, as well as various efforts by local governments through sharia policies such as the Sharia Regional Regulation and the Padang Free of Vice program as preventive measures to curb the rate of crime, however, the effectiveness of these policies is still debated. Some parties consider this approach to be symbolic and have not touched on the roots of cultural and structural problems.

This study uses the ulūm al-Qur'an approach to analyze the relationship between religious symbolism, spirituality, and moral decadence among urban Muslims. This framework states that although religious symbols are increasingly present, there is a large gap between this symbolism and actual religious practices. This approach also emphasizes the importance of actualizing the values of *amar ma'rūf nahi munkar* as a collective instrument in building community moral awareness. In this context, social media plays a dual role as a channel for shaping religious perceptions, as well as a medium that has the potential to cause distortion of religious values.

This framework of thought assumes that although there are many religious symbols in Padang City, there is a large gap between this symbolism and actual religious practice. In addition, this approach also underlines the importance of *amar ma'ruf nahi munkar* as an instrument to improve the moral condition of society. In this framework

of thought, social media plays an important role as a tool that shapes public perception of religion, but also becomes a source of distortion of religious values.

Studies on the moral degradation of urban Muslims in Padang have been widely conducted by previous researchers, a study conducted by Hasbi and Yulianingsih explains the increase in artificial religiosity among urban communities in West Sumatra, which is evident in the many new religious figures who go viral on social media but are not rooted in a strong scientific basis or social authority, the impact is that their preaching is often temporary and reactive, not solution-oriented and prophetic. Tyka Rahman's study explains the reproduction of the social identity of the Muslim middle class through the Islamic boarding school space in Padang City. So that Islamic boarding schools have an influence on the social, political, and religious views of the middle class, this makes the face of the Indonesian middle class very diverse.

The study conducted by Try Bunga and Susilawati explains how urban millennials understand the concept of hijrah in Padang City, the concept of hijrah among Urban Millennials in Padang City is more oriented towards the practice of changing appearance (dressing) and populist lifestyle, rather than being oriented towards increasing religiosity and the substance of hijrah which is actually according to Islamic law, this looks ambivalent when compared to the meaning of hijrah contained in the interpretation of the Qur'an and Tafsir by the Ministry of Religion of the Republic of Indonesia. As a result, hijrah among Urban Millennials in Padang City seems to be used as legitimacy to accommodate spiritual identity instantly which can ultimately trigger radicalism. Santoso's study identifies a shift in the function of religious symbols in modern society, but does not discuss the role of *amar ma'ruf nahi munkar* in overcoming this problem.

In contrast to previous studies, although there have been many related studies on the moral decadence of urban Muslims, most of them lack integration between the thematic interpretation approach and locality-based socio-cultural analysis. Most previous studies only highlight moral symptoms without dissecting the contextual framework of Qur'anic values. This study is important because it not only presents a phenomenological description, but also offers an alternative framework of values based on the Qur'an to build transformative urban social ethics rooted in Minangkabau local wisdom, which deeply discusses the role of *amar ma'ruf nahi munkar* in the context of urban Muslim society in Padang. Therefore, this study provides a new perspective on how religious symbolism, social media, and an integrative approach between custom and sharia can solve the moral and spiritual problems of urban Muslim society.

This study bridges the gap between normative Islamic studies and actual social dynamics, through a thematic interpretation approach (*mawḍūʿī*) to the verses of al-Amr bi al-Ma'rūf wa al-Nahy 'an al-Munkar. This study is important to conduct because it can provide a significant contribution to practical solutions by proposing an approach that integrates Islamic values and Minangkabau customs as a means to improve community morality, with integration with local Minangkabau wisdom such as *raso pareso*, *basa basi*, and *malu* as a self-protection is very important in bringing Islamic teachings closer to people's lives. Therefore, the idea of reconstructing the values of *amar ma'ruf nahi munkar* based on locality is very relevant to reconstruct the meaning and application of *amar ma'ruf nahi munkar* in the socio-cultural context of urban society.

METHOD

This study uses a qualitative field research approach with descriptive-analytical and interpretive methods. The selection of this approach is based on the need to explore in depth the complex and meaningful socio-religious dynamics, especially in understanding the moral crisis that has hit urban Muslims in Padang City. In the tradition of socio-qualitative research, this approach is considered effective in capturing

realities that are contextual, dynamic, and multidimensional. This study focuses on the implementation of the Amar Ma'ruf Nahi Munkar principle in Padang City, which is the center of interaction between traditional Minangkabau values and the demands of modern life. Related social phenomena, such as drug abuse, promiscuity, and the impact of social media, are important issues that reflect changes in the social structure of urban society.

This study uses data collection methods through participatory observation, in-depth interviews, and documentation reviews. Observations were conducted in a number of public spaces and religious institutions such as mosques, Islamic study centers, and digital spaces to map symbolic religious expressions and the social practices that accompany them. Interviews were conducted with various key informants, consisting of religious scholars, academics, da'wah activists, traditional figures, and urban youth, in order to obtain perceptions and reflections from various social backgrounds regarding the issue of moral decadence.

In answering the question of moral decadence according to the Qur'an, this study uses the thematic interpretation method (*tafsīr mawḍūʿī*). The process begins with an inventory of verses related to the theme of al-Amr bi al-Ma'rūf wa al-Nahy 'an al-Munkar, followed by thematic analysis (*tafsīr mawḍūʿī*), which aims to study the verses of the Qur'an related to the theme of al-Amr bi al-Ma'rūf wa al-Nahy 'an al-Munkar comprehensively and contextually. The initial step is carried out by collecting related thematic verses, which are then analyzed by considering the historical dimension (*asbāb al-nuzūl*), semantics, and their relevance to the conditions of contemporary urban Muslim society. Interpretation is done by referring to authoritative literature from classical scholars such as al-Ṭabarī, al-Qurṭubī, and al-Ghazālī, and contextualized with a modern social interpretation approach through the thoughts of Sayyid Quṭb Fazlur Rahman, and Abdullah Saeed.

The data obtained were analyzed using the interactive analysis model from Miles and Huberman. This study also uses thematic analysis and is interpreted in a broader social context by connecting it to relevant social and religious theories. To ensure the validity and credibility of the data, this study uses source triangulation and method triangulation. This triangulation technique is carried out by utilizing various data sources and data collection methods to reduce potential bias and increase objectivity in the analysis. In addition, member checking is also applied by verifying the research findings with informants to ensure the accuracy of the interpretation of the data obtained. This methodological framework not only justifies the interdisciplinary approach used, but also strengthens the research capacity in presenting contextual and applicable Qur'anic solutions to the urban Muslim ethical crisis.

RESULT AND DISCUSSION

a. Kompleksitas Dekadensi Moral: Konstelasi Muslim Urban Kota Padang

Padang City, as the center of urbanization and modernization in the West Sumatra region, is experiencing a complex social transformation, from a new, more heterogeneous social structure, to giving rise to significant challenges to social, moral and spiritual stability that are not easily managed by the community.

The urban Muslim community in Padang City is faced with tension between Islamic values and the realities of modern life that are identical to individualistic, hedonistic, and materialistic behavior. This condition causes social inequality due to economic pressure, thus giving rise to deviant behavior. Data from the Central Statistics Agency (BPS) also confirms this by showing the percentage of the population living below the poverty line in 2024 is 12%, while the unemployment rate reaches 6.2%. This condition gives rise to various acts of crime and criminality as a result of economic inequality and pressure.

Diagram 1.*Jumlah Kriminalitas di Kota Padang Januari – April 2025*

Based on data from the West Sumatra Regional Police (January–April 2025) regarding the number of crimes in Padang City, January to April 2025 showed an increase in the crime rate in Padang City. During that period, several criminal acts such as LGBT crimes, drug abuse, illegal racing, and other social violence. There were 5 reports of LGBT (Lesbian, Gay, Bisexual, and Transgender) behavior, 152 cases of drug abuse. The majority of the perpetrators were aged 19–30 years. Meanwhile, narcotics cases and evidence found in Padang City during the period 2022 to 2023. This shows a significant spike in drug trafficking which is closely related to a consumptive and hedonistic lifestyle.

*Gambar 1.**Satpol PP Amankan Remaja yang terlibat Balap Liar*

In addition, the phenomenon of illegal racing involving students also showed a significant spike, throughout March to April 2025 there were 9 brawls reported to the authorities, while 41 cases of illegal racing, with 78 motorbikes secured by officers along with 57 teenagers prosecuted in the case, the case was once a scene because someone died in the illegal racing incident on the Kuranji Padang bridge. This phenomenon illustrates the symptoms of loss of self-control among teenagers, where adrenaline and negative entertainment defeat the values of safety and social responsibility.

Cases of thuggery and extortion (Pungli) often occur in Padang City, there were 19 cases of extortion which occurred on Padang Beach, even to residents' rented houses. This phenomenon is exacerbated by cases such as sexual harassment, rape, and domestic violence involving young people, many of whom come from weak educational backgrounds and dysfunctional family environments. Throughout January to April 2025, there were 27 cases reported to the Women and Children Empowerment Service (DP3A), the perpetrators were dominated by people close to the victim (stepfathers, boyfriends, neighbors). One case of sexual harassment emerged when a Koran teacher in Koto Tengah was involved in a molestation case in February 2025.

These cases illustrate the high level of social dependency and weaknesses in moral education in the family environment. Meanwhile, cases of molestation and street crime in the past year were at the highest in the age range of suspects over 36 years old, 59.5 percent, as many as 220 people, and in second place in the age range of 19-25 years, 46 percent, as many as 167 people. Another case that often occurs in Padang City, Many couples live together without a legal marriage bond. Throughout January to May 2025, 68 non-mahram couples were secured from boarding houses and inns, even couples who only had secret marriages without an official marriage book from the state were also found in Padang City.



Gambar 2.

Penangkapan pasangan Ilegal di Hotel / penginapan

Recently, there have been 12 complaints related to unregistered marriages, this was only discovered when later there were problems in the household, or caught in a raid, such as irresponsible husbands and inheritance disputes, even difficulties in managing child administration. The phenomenon of unregistered marriages often occurs without the blessing of the family and without official registration, thus causing legal problems, especially related to inheritance rights and the status of children without birth certificates. Meanwhile, cases of prostitution (CSW) by prostituting themselves and human trafficking practices reached 38 cases.

This mode of crime is now developing by using the MiChat application to offer services, reflecting a shift in the way sexual exploitation increasingly involves technology. Some data, such as unregistered marriages and LGBT, are reports of public complaints and not official records of legal agencies. The social phenomenon above reflects symptoms of a moral crisis that shows increasingly complex social dynamics in Padang City. So that there is a degradation of values and social control in the urban Muslim community, amidst religious symbols such as magnificent mosques, preaching billboards, and the trend of covering the genitals in public.

According to Evers, the city is not only an economic space, but also a symbolic space that creates a social image through urban symbols and narratives. However, Islamic symbolism in Padang City experiences a contradiction: society displays religious identity visually, but is not comparable to moral integrity in everyday social behavior.

This indicates that religiosity has shifted into a cultural commodity produced and reproduced by social media as a pseudo-performance that is not rooted in authentic spiritual transformation. Within the framework of Jean Baudrillard's theory, urban Muslim society currently lives in simulacra and hyperreality, where signs of Islam such as hijrah fashion, Islamic motivational content, and youth Ramadan activities are more representative of what is called pop Islam, not substantive spirituality.

In this case, religious activities no longer have pure sacred values, but have been mixed with profane, consumerist, and hedonistic elements, as occurs in the phenomenon of the ceremonialization of Islamic boarding schools for teenagers that emphasize the aesthetics of the event rather than moral development. This symptom is further exacerbated by the weakness of value literacy and the failure of urban society to distinguish between the sacred (*muqaddas*) and the profane (*mundan*), between the values of faith and mere symbolism. Along with the onslaught of technology, social media, and instant culture, Islamic identity is becoming increasingly fragile. This reality is a critical field for the preaching of *amar ma'ruf nahi munkar*, because society no longer responds seriously to moral calls based on transcendental values.

This spiritual crisis is also evident in the weak implementation of the ABS-SBK values (*Adat Basandi Syara', Syara' Basandi Kitabullah*), which should be the main filter of Minangkabau Muslim morality, replaced by a pragmatic and secular urban social culture. The minimal internalization of moral values in primary institutions such as family, school, and mosque causes the loss of ethical filters, such as the loss of the value of shame as a social fence that maintains personal honor. So that Urban Muslims in Padang City are threatened with losing local moral and cultural values, thus shifting the religious orientation towards personalistic and individualistic, Urban Muslims in Padang City also lose their sense of guilt for violations. This is what Bauman calls a post-moral condition, namely a condition in which morality is no longer a reference in acting, but only a remnant of the narrative of the past.

The young generation of Muslims in the city, as noted in various studies, tends to adopt a modern lifestyle permissively without any value filters. As a result, not only moral decadence occurs, but also spiritual alienation from the cultural and religious roots that should guide behavior. This phenomenon tends to be associated as a result of the changing times and technology, in fact, the root of the problem lies in the collective inability of the people to filter and manage value disruption ethically and rationally. As stated by Nasr, modernity only becomes a threat if reason and revelation are not synergized in reading the times. Meanwhile, humans fail to filter and manage change ethically, whereas modernity only becomes a threat if the position of reason has been separated from the Qur'an, so that it becomes a value-free space that allows humans to drift in moral relativism. Thus, the moral decadence of urban Muslims in Padang City is a concrete form of a structured spiritual crisis, distinguishing reality from simulation, and maintaining a balance between sacredness and worldly life to be relevant to the challenges of the times.

In the midst of the rapid flow of modernity, the absence of spiritual guidance makes society lose its ability to read the essence of progress. Thus was born a society that is religious in form but profane in conduct that is symbolically religious, but denies substantial values. Technological advances, artificial intelligence, to the digitalization of worship are neutral. In fact, the Qur'an commands its people to use reason as a means of reading the times: *afala ta'qilun* (don't you think?). So modernity is not wrong, but a crisis of filtering reason that makes humans lose their identity in it, because every leap of progress always brings new tests, especially for people who are raised in spiritual traditions and transcendent values such as Padang City. This is where modernity turns into a mirror, not a matter of right and wrong, but a matter of how humans interpret progress with the reason that Allah has bestowed.

b. Religious Symbols and the Crisis of Spirituality: Between Representation and Reality

Padang as a religious city continues to present itself as a religious city amidst the sustainability of Urban Muslims. A series of symbols of religion are mushrooming, mosques, billboards for lectures and grand tabligh are widespread, Islamic schools are mushrooming, and calls to cover one's genitals and wear religious clothing have become common phenomena that are commonly found in everyday life. Magnificent mosques stand in various corners of the city, but have experienced a change of function both structurally and functionally in Padang City, this function has experienced a drastic decline, both structurally and functionally. The mosque, which used to be the heart of the community (community hub) for the Minangkabau people, is now experiencing what is called pseudo-sacralization, where the mosque building is maintained in its splendor, but is uprooted from its function.

In many cases, the function of the mosque has changed into an arena for conflicts of interest, a practical political arena, and a stage for the struggle for power between local elite groups. This study found a very surprising phenomenon in one of the Grand Mosques in Padang City. This study revealed that the mosque was experiencing a crisis of financial governance and leadership. Instead of implementing the principles of transparency and accountability as mandated by Islam, the management of the mosque's donation and operational funds is carried out through the treasurer's personal account.

Oddly enough, the electricity payment made each month exceeds IDR 3 million, this figure is paradoxical with an unreasonable amount when compared to large mosques owned by the local government which only pay less than that amount, even though they have larger facilities and more congregants.

Critical questions have arisen from various groups including the congregation, including:

"Why do mosques with official accounts use personal accounts for routine transactions, don't mosques have personal accounts?"

Why is there no transparent audit system and periodic financial reports that can be accessed by the congregation. Is this merely administrative negligence or part of a system that is intentionally designed to smooth the path of hidden corruption?

The screenshot shows a transaction confirmation screen from the Bank Rakyat Indonesia (BRI) mobile app. At the top, it displays 'Total Transaksi' as 'Rp3.000.000' and '20'. Below this, the 'Sumber Dana' (Source of Funds) is listed as 'BANK BRI'. The 'Tujuan' (Destination) is 'MASJID RAYA' with the subtext 'Tagihan Listrik'. The transaction details include 'JENIS TRANSAKSI' as 'Tagihan Listrik', 'IDPEL' as 'MASJID RAYA', 'TARIF/DAYA' as 'MAR25', 'STAND METER' as 'Rp3', and 'NO REF' as 'Rp3.000.000'. The 'TOTAL BAYAR' (Total Payment) is 'Rp3.000.000'. At the bottom, there is a section for 'INFORMASI' (Information) which includes the bank's name, address, and contact details. The footer mentions '© 2023 PT. Bank Rakyat Indonesia (Persero), Tbk.' and 'Tendaftar dan diawasi oleh Otoritas Jasa Keuangan'.

In the framework of Anthony Giddens' Structuration Theory, mosque

management dominated by a handful of elites with a power orientation reproduces a stagnant and exclusive social structure. This results in the congregation becoming increasingly apathetic and distant from the mosque as a public institution. The mosque is no longer a space for dialogue and character building, but has turned into an exclusive institution that is closed to the aspirations of the congregation.

The behavior of society has also begun to shift to being increasingly permissive towards violations of religious values. The function of the mosque has changed function and there has been a lack of religious activities because it has shifted its main role as a place of worship, and socio-religious activities that are not always in a positive framework, such as activities such as Islamic boarding schools, the agenda of mosque youth who are very active during Ramadan which then becomes a place to find a partner or date in the mosque environment, this practice does not only involve Islamic boarding school participants, but also parties assigned to manage it by the mosque management, such as the Marbot who mostly look for a partner or date fellow Islamic boarding school committee members during Ramadan.

This practice shows a dissonance between the religious values taught in Islamic boarding schools and the social behavior carried out by the individuals involved. In line with this, one of the cases that emerged was the arrest of a pair of Andalas University students who committed indecent acts in a mosque in the Pauah area, where one of them was a garin or mosque guard. This incident raised public concern and showed the misuse of the function of the mosque as a place of worship into a place of sin.

In a broader context, the symbol of dress among urban Muslims in Padang City shows a distortion of the meaning of Islamic symbols and the essence of sharia which reflects an ambiguity between modernity and religiosity. This shift does not only touch the aesthetic aspect of fashion, but has entered into the essential area concerning cultural identity, Islamic sharia values, and the nobility of local manners. This study found that many women in Padang City wear clothes that are more dominated by loose tops and headscarves often combined with tight pants that shape the curves of the body, or headscarves that are only thin pashminas that do not cover the chest and neck. Many young Muslim women in big cities like Padang use the headscarf as a fashion accessory, not as a form of worship or moral identity.

This phenomenon is part of modern jahiliyyah, a term that describes moral decline in the context of modern civilization. If in the past clothing reflected identity as a civilized and religious person, now there is a reversal of values, impoliteness is claimed as modernity and piety is considered old-fashioned or self-righteous. The development of the times and modernization in clothing is not actually a wrong thing, as long as it does not ignore sharia and cultural values. As the basic principle of clothing in Islam is to cover the private parts with modesty and not reveal the body shape.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

"O Prophet! Tell your wives and your daughters and the women of the believers: 'Let them draw their cloaks all over their bodies.' That is so that they may be more easily recognized and not molested. And Allah is Oft-Forgiving, Most Merciful. (QS. Al-Ahzab 33:59) "

So every form of modern adaptation, whether a contemporary baju kurung or a stylish hijab, should still maintain the spirit of purity and manners. However, the reality on the ground shows that many urban Muslim women in Padang now wear clothes that are symbolically "Islamic", but substantially far from sharia values. Even more ironic, many not only do not regret the deviation in their way of dressing, but are actually proud. Many urban Muslims consider things like "the important thing is that the heart wears the hijab first," "I don't pretend to be pious," or "the important thing is not to

be a hypocrite” as justification arguments for dressing practices that are not in accordance with sharia. In this context, we witness the phenomenon of moral inversion where violations of Islamic norms are considered a form of freedom, while obedience is considered backward. This is the result of postmodern logic that rejects a single moral standard and replaces it with value relativism.

Baudrillard calls this phenomenon hyperreality where images and opinions replace reality. Those who dress Islamically are considered "unfashionable" in substance, while those who appear vulgar in religious packaging are claimed to be "moderate" and "innovative". This phenomenon states that urban Muslim teenagers tend to experience an identity crisis between religious values and social media pressure on fashion and appearance. As a result, there is a reduction of religion to merely a cultural identity without internalization of deep spiritual values.

The presence of social media has accelerated the process of commodification of religion, so that religious life is exhibited as content and personal branding on various digital platforms, religious values are represented visually, instantly and dramatically so that they emphasize more on form than on the real meaning. Furthermore, urban communities reveal that the approach of preaching that only emphasizes the symbolic aspect without touching on the deep spiritual aspect is not effective in shaping the character of society. This strengthens the argument that the spiritual crisis in Padang City is not caused by a lack of religious symbols, but by a lack of understanding and appreciation of religious values. This condition causes ineffectiveness in shaping the character of urban Muslims, so that later this is only rhetoric without any influence on daily behavior.

This phenomenon is relevant to what is later referred to as simulacrum where society no longer distinguishes between reality and sacred and profane representation. The religious life of Urban Muslims in Padang City has changed into part of a popular culture product (Pop Culture) because religion has become a visual product consumed by the masses, so that there is a shift in use value to the exchange value of religious symbols, where Islam is capitalized and becomes politics by elite groups, in this condition religion has entered the cultural industry, no longer as a source of guidance for human life governance, because it has become a banal market strategy. The banality of religious religion becomes a light basis, easy to digest but weak in spiritual values. This condition gives rise to two paradoxes because religious symbols remain crowded in public spaces but have a crisis of meaning and are losing their existence.

c. Formal Regulation, Religious Law and Legalization Problems

The moral crisis that has hit the urban Muslim community in Padang City shows the complex and multidimensional root of the problem. Various regulations have been made in order to minimize the moral decadence of urban Muslims in Padang City, from the normative framework in the form of regional regulations, law enforcement officers, and other formal institutions, in reality violations of religious and customary values remain rampant and even more complex and varied.

The Padang City Government has established regulatory policies based on religious and customary values, including through Regional Regulation No. 100.3.4/01/Pem/2025 concerning increasing understanding and awareness in respecting local customs and traditions. The purpose of this regulation is actually to strengthen the moral and spiritual values of society and create social order based on religious and customary norms of Minangkabau. However, as criticized in Michel Foucault's governmentality theory, formal regulations that emphasize external control (surveillance, raids, sanctions) often fail to touch the inner dimension of the subject. Regulations that are made and in practice are only top-down, will tend to produce false obedience, not moral awareness (Foucault, 1979). This condition was confirmed by Rozaldi Rosmaini, S.STP., M.Sc., Head of Public Order and Community Security,

according to him, even though action has been taken many times, violations continue to recur, which shows that repressive efforts without moral education are short-term and do not form awareness.



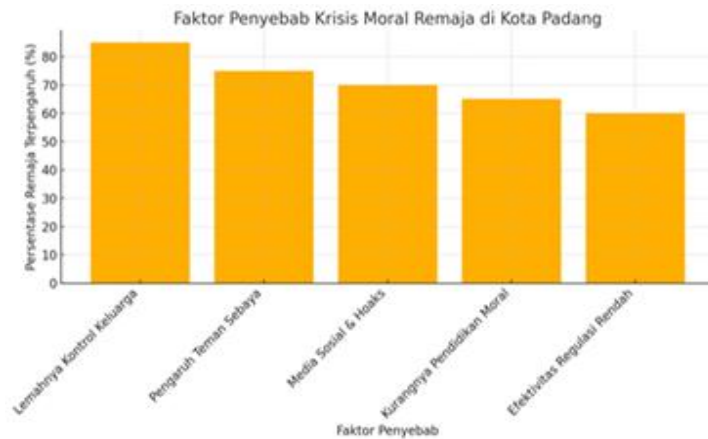
Gambar 3.

12 orang Pelajar Bolos Sekolah kedapatan nongkrong

Cases that have occurred previously and are repeated again such as the discovery of 16 young couples in a hotel without a marriage certificate, 12 students playing dominoes during school hours, and 21 young people hanging out in the early hours of the morning in a city park. In fact, several residents of mixed boarding houses were caught red-handed in suspicious conditions, but the management was not disciplined in implementing the rules, including accepting guests of the opposite sex at unusual hours, this indicates that this deviant behavior occurs not only because of weak regulations, but because of the absence of ethical awareness and social supervision that should be carried out collectively by families, schools, communities, and religious institutions. This reflects that repressive strategies without an educational approach are temporary and do not touch the roots of community awareness.

The phenomenon of cultural resistance is also evident in the community's response to efforts to restore order. They actively avoid raids by reading the pattern of the officers' operating hours, for example, perpetrators of immorality act outside of raid hours (not weekends or at night), brawls are moved to dawn or during the day, and drug transactions are disguised through camouflaged stalls. This phenomenon illustrates what James C. Scott calls "everyday forms of resistance" (Scott, 1985), namely the silent strategy of society against state control that is considered not to represent their values authentically. The LGBT phenomenon also emerged as a symptom of decadence that is not easy to regulate because it is not legally visible. Several reports mention homosexual activities in campus environments or hidden boarding houses that cannot be reached legally.

In fact, the viral case of a student at a famous university in Padang who was caught red-handed committing immoral acts in a mosque is a great irony, what should be sacred has instead become a profane space. The failure of social control is also exacerbated by the weak synergy between the authorities, the community, and religious educational institutions. The authorities are often late, or the information is leaked. In fact, according to an internal report from Satpol PP, several operations failed because the perpetrators had already received news from the Bhabinkamtibmas or area managers. The chronology of violations that occurred even during the holy month of Ramadan shows that the sacred moment of religion has been reduced to mere formality, this reflects that formal regulations have not been able to touch the spiritual aspects of society substantially.



On the other hand, weak social supervision from family, school, to society, shows the decline of traditional social control function. Many students hang out, play dominoes, or skip school during school hours without any significant intervention from the surrounding environment. Meanwhile, the practice of mixed boarding and illegal couples in hotels emphasizes the absence of private control, especially in areas that are symbolically known to be religious. This reality indicates that the moral resilience of society faces serious challenges, and the formal regulatory approach has not been able to be a long-term solution.

In addition to state failure, religious institutions are also considered unresponsive and untransformative in responding to the moral crisis that has occurred. The function of preaching tends to be normative and does not touch on complex social realities, such as the rise of LGBT, drug abuse, free sex practices, and digital ethical decadence. Preaching institutions rarely build interactive communication with teenagers, and do not adopt a culture-based approach and developmental psychology, where the Sharia Bylaw emphasizes social fear rather than ethics education. This is reinforced by the report of the National Commission on Violence Against Women that the legal approach without gender education actually worsens stigma and violence based on moral norms. In this context, there needs to be a total evaluation of the top-down approach that has been used so far. A repressive approach alone without moral education based on Islamic values and Minangkabau customs has proven insufficient. Instead, a transformative movement is needed from religious institutions, Islamic mass organizations, and traditional figures to build a strong and sustainable alternative moral narrative.

In line with the idea of moral regeneration through cultural education, the transformation of public awareness must be driven from below through character education, strengthening of faith, and community involvement in formulating contextual yet sharia-compliant moral standards. The function of the mosque must be restored as a center for moral formation, not just a ceremonial space. The Ramadan pesantren program, for example, must be strictly supervised and managed by figures with integrity, not used as a means of Islamic dating or a place for social existence as has been rampant in many mosques in Padang City.

d. The Phenomenon of Ghurūr and the Relevance of Amar Ma'ruf Nahi Munkar as Ethics

The phenomenon of moral decadence among urban Muslims in Padang City cannot be understood solely as individual deviation, or the development of the times and modernity, but rather as a reflection of the structural ethical crisis that is developing in a complex socio-religious configuration full of symbolic ambiguity. This phenomenon occurs in parallel with the proliferation of religious symbols such as the construction of mosques, fast-paced Islamic boarding school activities, and digital preaching that is rampant on social media, but is not substantially proportional to the

moral transformation of society. This shows a separation between religious symbols and ethical practices in the daily lives of the people.

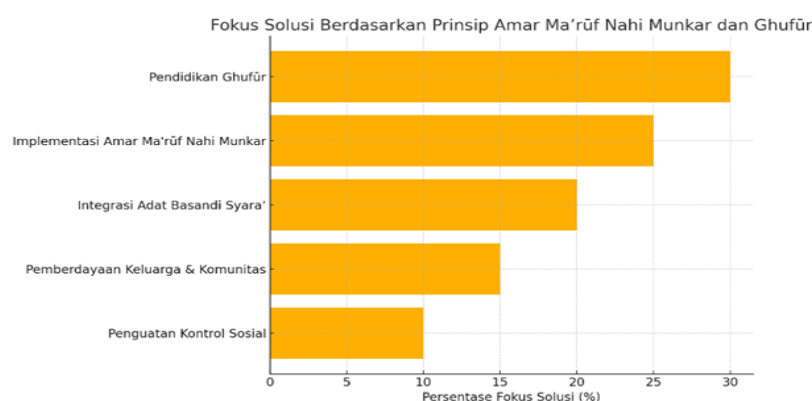
This phenomenon is in accordance with the concept of pseudo-religiosity put forward by Arkoun that the form of religiosity is symbolic imitation and loses epistemological and ethical meaning. In this context, religiosity is no longer a transformative spiritual process, but shifts into a public performance constructed by social, political, and market interests. 63% of Muslims in Padang follow religious trends because of the influence of social media, not because of a deep theological understanding. This phenomenon is in line with contemporary social theory on the ambivalent effects of modernity on Muslim life, which refers to self-deception or the illusion of piety.

This reality has the potential to exacerbate the formation of a generation without shame and without sin as criticized in the concept of al-haya' wal-istighfar in classical Islamic literature. This shows that Islamic symbols experience commodification and hyperreality as described by Baudrillard in the theory of simulacra. Theologically, this condition reflects the modern form of ghurūr as described in Q.S. al-Ḥadīd: 20, namely the deception of humans by false worldly pleasures.

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ
وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيْجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ
حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا
إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

"Know that the life of this world is just a game, carelessness, adornment, and mutual boasting among you and competing for wealth and offspring. (The parable is) like rain whose crops impress the farmers, then they dry up and you see them turn yellow, then they are destroyed. In the afterlife there is a harsh punishment and forgiveness from Allah and His pleasure. The life of this world (for those who are careless) is just a deceptive pleasure" (Q.S. Al-Hadid; 20) .

Ghurūr in the context of urban Muslims appears in the form of artificial piety, dressing according to sharia, attending religious study groups, but remains permissive of corruption, structural poverty, and gender-based violence. Al-Ghazālī emphasized in Iḥyā' 'Ulūm al-Dīn that ghurūr is the most subtle form of deception that misleads humans by wrapping lust in the wrapper of worship. This condition shows the failure of the praxis of the values of amar ma'rūf nahi munkar which should act as a mechanism for social correction and strengthening public values. However, the current developing model of da'wah emphasizes rhetorical and symbolic aspects, without touching on the roots of social problems such as poverty, inequality, and structural violence.



This study offers an integration of the ghufuriyah approach, namely a moral

approach based on the nature of Allah al-Ghafūr, which does not only emphasize the aspect of punishment, but also guidance, compassion, and social recovery. This approach is relevant to overcome structural moral decadence because it opens up space for social repentance and inclusive reconstruction of values. The ghufur approach, which is more oriented towards religious education based on Allah's forgiveness (al-Ghafūr) as a transcendental inspiration for self-improvement, is very relevant. This concept does not mean being tolerant of evil, but rather fostering an inner awareness of Allah's grace that guides humans to abandon sin and return to nature. Ghufur education places adolescents not as objects of punishment, but as subjects of repentance who need to be empowered with reason, conscience, and a supportive da'wah community.

Ghufuriyah in the practice of amar ma'rūf nahi munkar is carried out through a strategy of strengthening character education based on Qur'anic and hadith values, with an integrative curriculum that instills the values of empathy, honesty, and social responsibility from an early age in schools and Islamic boarding schools. Revitalization of mosques as centers of moral development, by transforming the function of mosques into social community institutions that actively respond to local issues such as drugs, violence, and unemployment. In other contexts, it can also be done through increasing religious media literacy to equip the community to face the flood of pseudo-preaching information that is only performative and not rooted in Qur'anic values. Another very important thing is collaboration between local governments, MUI, Islamic universities, and local communities in designing public policies based on contextual and applicable Islamic ethics, including on issues of economy, education, and social justice.

Amar ma'rūf nahi munkar in the modern context requires a transformative approach that not only reprimands deviant behavior, but also reforms the value system and policies that are permissive of munkar. The principle of amar ma'rūf nahi munkar (inviting to goodness and preventing evil) has a central role in maintaining the religious integrity of society. In this context, the principle of Amar Ma'rūf Nahi Munkar is not only interpreted in terms of fiqhiyah (formal law), but also in terms of usuliyah and ethical-spiritual, which forms a collective awareness to love goodness and hate evil from within the heart.

If this approach is strengthened systematically through the school curriculum, mosques, missionary communities, and families, then it is certain that a generation of "ghufuriyah" will grow, namely teenagers who are aware of their mistakes, but rise to become pioneers of change because of their belief in the forgiveness and mercy of Allah which educates and purifies.

In Minangkabau culture, this principle is not only a religious teaching, but is also integrated into customs through the philosophy of "Adat Basandi Syara', Syara' Basandi Kitabullah". This shows that customs and sharia go hand in hand in forming a harmonious social order, because in Minangkabau culture, the concept of politeness and polite communication is part of the da'wah that implements the principle of amar ma'rūf nahi munkar. Customary leaders act as conveyors of the truth in a wise and wise manner, in accordance with Islamic values.

CONCLUSION

This study concludes that the moral crisis that has hit the urban Muslim community in Padang City is a reflection of value disorientation and failure to respond to the dynamics of the times with a solid ethical framework. Modernization, urbanization, and digital expansion are not the direct causes of this decadence, but rather the inability of individuals and social institutions to filter the flow of change through Islamic values and Minangkabau customs. In this context, the changing times are only a container, while the crisis occurs because of the absence of moral and intellectual tools to navigate these changes critically and ethically.

The ABS-SBK philosophy, which should be an integrative guideline between custom and sharia, has been reduced to a formal symbol that does not inspire the social practices of society. Mosques, Islamic schools, and religious attributes no longer facilitate spiritual transformation, but rather become more commodified cultural representations. This is exacerbated by the fragmentation of values among the younger generation, who make religion a mere digital identity, not a basis for behavior. This study also shows that local government regulations and religious law enforcement such as the ABS-SBK regional regulation or moral raids by Satpol PP have not touched the root of the problem. Legal instruments are not enough to internalize values if they are not supported by educational and participatory moral development. The top-down approach without community participation only produces momentary compliance without profound value changes.

For this reason, this study offers a transformational approach based on the concept of *ghufuriyah*—Quranic ethical education based on the nature of Allah al-Ghafūr. *Ghufuriyah* is not just a spiritual narrative about forgiveness, but a paradigm of social reform that emphasizes the importance of compassion, awareness of sin, and moral responsibility as the foundation of collective change. This approach positions adolescents and society not as objects of punishment, but as subjects who are empowered to change through reflection, common sense, and a supportive community. As a form of *amar ma'rūf nahi munkar* praxis, this study recommends the main steps by strengthening the character education curriculum based on Qur'anic values and Minangkabau customs, revitalizing mosques as centers of education and empowerment of the community, not just places of ritual; and developing critical religious literacy based on digital media that can counter symbolic banality and religious disinformation; and no less important as a reference is how to integrate Islamic ethical policies into community governance through synergy between the government, religious institutions, traditional leaders, and the younger generation.

With this strategy, ABS-SBK can be reconstructed as a living Qur'anic ethics, not just a static cultural heritage. This conclusion confirms that the root of the problem lies not in the era, but in the absence of critical awareness of the people in responding to the era. Therefore, ethical solutions that are relevant to contemporary challenges must be built through a synthesis of Qur'anic values, local wisdom, and contextual and transformative educational strategies. Therefore, the main challenge going forward is to build a value system that is able to internalize Islamic teachings substantially and adaptively to the challenges of the era, without losing its local roots and spiritual strength.

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