



Ulama Authority and the Amar Ma'ruf Nahi Munkar Movement: The Dynamics of Religious Da'wah in Padang Lawas Regency

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ABSTRACT

This study analyzes public expectations of ulama authority, the forms of amar ma'ruf nahi munkar da'wah movements, and public views on the role of ulama in the dynamics of religious da'wah in Padang Lawas Regency, North Sumatra. The study employed a qualitative field approach focused on Kecamatan Lubuk Barumun and Kecamatan Barumun, particularly pesantren and majelis taklim networks, as well as documented MUI-Polres moral guidance activities. Primary data were collected through interviews with three key informants consisting of pesantren/majelis taklim leaders, a santri supervisor, and a majelis taklim administrator/community figure. The data were strengthened through observation of religious activities and documentation of local news, institutional records, and video documentation related to amar ma'ruf nahi munkar movements. Data were analyzed thematically through data condensation, data display, interpretation, and conclusion drawing. The findings show that ulama authority is legitimized by three interrelated sources: religious educational institutions, the local Islamic identity of Padang Lawas, and public dependence on ulama as moral and religious references. The amar ma'ruf movement appears through pesantren education, majelis taklim, religious lectures, mobile da'wah, worship guidance, and religious consultation. Meanwhile, the nahi munkar movement is reflected in moral guidance, prevention of immoral practices, MUI-Polres cooperation, and collective declarations involving the community. This study concludes that amar ma'ruf nahi munkar is not only a normative Islamic doctrine but also an educational, corrective, and collaborative social da'wah practice shaped by ulama authority, religious institutions, state actors, and local social contexts.

Keywords : Ulama Authority; Amar Ma'ruf Nahi Munkar; Da'wah Movement

INTRODUCTION

The authority of ulama in Muslim society is not only related to the mastery of religious knowledge, but also to the social recognition of the capacity of ulama as moral guides, worship guides, and interpreters of religious values in daily life.

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In the Islamic tradition, ulama are seen as the heirs of prophetic duties, especially in imparting knowledge, guiding the ummah, and maintaining the sustainability of religious values in the midst of social change. Therefore, the position of ulama is not solely determined by religious titles or ability to speak, but also by the level of public trust in their integrity, exemplary, and scientific capacity (Bahrudin, 2017); (Tujiza, 2018) Religious authority is formed through a long social process, which is when society recognizes a person as a reference in matters of worship, Islamic law, family, education, and social morals.

In the context of local society, the authority of ulama is formed through close and repeated social relations between ulama and the community. This relationship can be seen in the community's habit of attending recitations, asking for advice, following fatwas or religious directions, and involving ulama in solving social problems. Islamic boarding schools, mosques, taklim councils, religious organizations, and da'wah activities are important spaces for the formation and strengthening of these authorities (A. Harahap, 2022); (M. Harahap & Siregar, 2020). Thus, the authority of ulama can be understood as a combination of scientific legitimacy, moral exemplarity, emotional closeness, social networks, and public acceptance of the religious role carried out. The authority is not automatic and permanent, but continues to be produced through interaction, religious services, and the ability of scholars to respond to the needs of the community.

One of the areas that shows the importance of the authority of scholars is the da'wah of amar ma'ruf nahi munkar. Amar ma'ruf nahi munkar is an important principle in Islamic teachings that contains the obligation to invite good and prevent evil. This principle has a normative foundation in the Qur'an and hadith and is part of the social responsibility of Muslims (Badarussyamsi et al., 2020) In practice, amar ma'ruf nahi munkar is not only related to the delivery of religious advice, but also related to the formation of behavior, strengthening moral awareness, fostering social life, and preventing various forms of deviation. Therefore, its implementation requires religious knowledge, wisdom, example, and the ability to read the social conditions of the community.

The amar ma'ruf movement can be carried out through religious education, lectures, recitations, mobile da'wah, worship coaching, family assistance, and strengthening socio-religious activities. Meanwhile, nahi munkar often comes into contact with more sensitive issues, such as gambling, alcohol, promiscuity, drug abuse, family conflicts, and various forms of community diseases. At this point, nahi munkar cannot be done haphazardly or only through a confrontational approach. (Sarkawi et al., 2024) emphasized that the implementation of nahi munkar in the current context needs to consider aspects of benefit, da'wah ethics, community conditions, and limits of authority. Da'wah that aims to improve

society can actually cause new problems if it is done in rude, judgmental, or non-involve parties with social and legal authority.

Therefore, the amar ma'ruf nahi munkar movement needs to be placed as a social da'wah practice involving various actors. Ulama have a role in providing religious understanding and moral direction, but the implementation of social development also requires the support of Islamic boarding schools, taklim councils, religious organizations, the government, security apparatus, traditional leaders, community leaders, and families. (Tujiza, 2018) shows that the development of people's religious life can take place more effectively through cooperation between ulama and umara. The relationship between religious authorities and government authorities is important, especially when da'wah touches on issues of public order and the handling of social violations. In this context, ulama function as providers of moral legitimacy and religious guidance, while the government and apparatus carry out administrative functions and enforce rules according to their respective authorities.

Padang Lawas Regency is an important social space to examine the relationship between the authority of the ulama and the amar ma'ruf nahi munkar movement. This area has a strong religious base, characterized by the existence of Islamic boarding schools, students, ustaz, taklim councils, mosques, and religious leaders who are influential in people's lives. The identity of Padang Lawas as a santri area and the North Sumatra Mecca Porch also form a collective awareness that social life needs to be maintained in line with Islamic values. This identity is not only a cultural symbol, but also affects people's expectations of ulama. Ulama are expected to be able to guide the people, maintain morality, strengthen the faith, foster the younger generation, and provide solutions to developing social problems.

The strong religious base of Padang Lawas cannot be separated from the role of pesantren, taklim councils, mosques, religious organizations, and social networks of scholars in forming local religious authorities. (A. Harahap, 2022) shows that pesantren in Padang Lawas play a role in fostering dai cadres, while (M. Harahap & Siregar, 2020) show that pesantren are an important space in the formation of religious diversity. Pesantren not only teach religious knowledge, but also form character, discipline, leadership, and the ability to convey religious messages. From the pesantren environment, ulama, ustaz, and dai are born who then interact with the community through recitations, lectures, mobile da'wah, and social activities. However, the authority of ulama is not only formed by Islamic boarding schools. Taklim councils, alumni networks, kinship relationships, religious organizations, and social closeness with the community also expand the influence of ulama. Bahrudin (2017) shows that ulama can carry

out da'wah through various channels, such as education, taklim council, tarekat, politics, and interfaith relations. Meanwhile, (Rambe, 2017) shows that ulama can also be authoritative figures who provide moral direction and influence the collective actions of society. These findings show that ulama authority works through many social spaces, both through daily religious guidance and through responses to certain social issues.

The study of amar ma'ruf nahi munkar also shows that this principle has a normative as well as a social dimension. (Badarussyamsi et al., 2020) place amar ma'ruf nahi munkar as a fundamental teaching of Islam that functions to maintain the moral life of the ummah. However, its application cannot be separated from the social, cultural, authority structure, and level of public acceptance. Therefore, the amar ma'ruf nahi munkar movement needs to pay attention to the character of the local community, religious communication patterns, kinship relationships, and the boundaries of authority between ulama, society, and the apparatus. (Sarkawi et al., 2024) emphasized that nahi munkar in the current context does not always have to be carried out through direct action against the perpetrator, but can be pursued through education, awareness, dialogue, mentoring, and continuous coaching. Understanding the limits of authority is important so that the da'wah movement does not turn into an act of vigilante action. Thus, these studies provide the basis that the authority of ulama in the amar ma'ruf nahi munkar movement needs to be read as a social da'wah practice that demands example, religious argumentation, polite communication, and institutional cooperation.

Previous studies on ulama, pesantren, and amar ma'ruf nahi munkar have provided an important basis for this research. However, there are still some gaps that need to be filled. First, some previous studies have discussed ulama as guides, educators, protectors, or leaders of the ummah, but have not specifically explained how the authority of ulama is formed and accepted in the daily practice of local da'wah. Second, the study of amar ma'ruf nahi munkar emphasizes more on the normative dimension, while its social practices in certain communities are still not studied in depth. Third, research on pesantren in Padang Lawas has discussed the regeneration of dai and the development of students, but has not specifically linked the role of pesantren with the amar ma'ruf nahi munkar movement and public acceptance of the authority of ulama. Fourth, there has not been much research that examines the relationship between ulama, society, government, authorities, and religious institutions in the implementation of moral movements in Padang Lawas.

The research gap shows that ulama's da'wah needs to be understood not only as an activity of conveying religious messages, but also as a social movement

that involves the process of legitimacy, negotiation, and public acceptance. The authority of ulama is not enough to be measured by the number of worshippers or the breadth of the da'wah network, but also by the ability of ulama to build trust, provide solutions, maintain examples, and manage differences of views. The public can accept the amar ma'ruf nahi munkar movement if the movement is seen as in accordance with religious values, carried out by trusted figures, uses polite methods, and provides real benefits. On the other hand, the movement can be rejected if it is considered too judgmental, does not understand the conditions of society, or exceeds the limits of authority.

This article aims to analyze the authority of ulama and the amar ma'ruf nahi munkar movement in the dynamics of religious da'wah in Padang Lawas Regency. In particular, this article answers three questions. First, how do people view and place their hopes on the authority of ulama in the amar ma'ruf nahi munkar movement? Second, what is the form of the amar ma'ruf nahi munkar da'wah movement carried out by ulama in Padang Lawas? Third, how do the community assess the religious da'wah movement of ulama, especially when the movement enters the area of moral development and social order? These questions are important because the study of da'wah is not enough to just read normative texts about the obligation of amar ma'ruf nahi munkar. The study of da'wah also needs to see how the teachings are translated into social practices, how the authority of the ulama gains legitimacy, and how the community accepts, supports, or negotiates the religious moral movement.

METHOD

This study uses a qualitative approach with a field study design to understand the authority of ulama, the form of *the amar ma'ruf nahi munkar movement*, and community responses in the socio-religious context in Padang Lawas Regency ulama (Sugiyono, 2020). The research was carried out mainly in Lubuk Barumun and Barumun Districts, with a focus on pesantren, taklim councils, pesantren-based da'wah activities, as well as documentation of MUI and Padang Lawas Police activities related to community moral development. The analysis unit included ulama, religious institutions, and Muslim communities involved in or in contact with da'wah activities. Informants were selected purposively based on their involvement and knowledge of da'wah practices, with key informants including MUI representatives, pesantren leaders, and taklim council managers. Secondary data were obtained from scientific articles, institutional archives, local news, video documentation, and documents related to Islamic boarding schools, taklim councils, Padang Lawas Police, and *the amar ma'ruf nahi munkar* movement.

Data were collected through interviews, observations, and documentation. Interviews were used to explore the informant's views on the legitimacy and authority of ulama, the practice of *amar ma'ruf, nahi munkar*, and public acceptance of da'wah activities. Observations were made on taklim council activities, recitations, pesantren activities, and community religious activities by paying attention to the interaction patterns of ulama and worshippers, the form of delivery of religious advice, community participation, and religious consultation rooms. The documentation is used as a supporting source to trace various da'wah activities and moral development, including news about the burning of a dimly lit café in Sibuhuan, documentation of the joint declaration of the *Amar Ma'ruf Nahi Munkar* Movement MUI Palas, and news about the collaboration between the Padang Lawas Police Criminal Investigation Unit and MUI in fostering non-muhrim couples (Creswell & Creswell, 2017).

Data were analyzed thematically through the stages of data condensation, data presentation, and conclusion drawing (Qomaruddin & Sa'diyah, 2024). Interview, observation, and documentation data were read repeatedly, coded, and grouped based on the theme of legitimacy of ulama authority, the form of *amar ma'ruf*, the form of *nahi munkar*, the pattern of institutional collaboration, and the community's response. Furthermore, the findings were mapped into three main focuses, namely public expectations of ulama, the form of the da'wah movement, and the public's view of the movement. The credibility of the data was maintained through triangulation of sources and techniques by comparing the results of interviews, observations, and documentation (Rukin, 2022). The analysis of the authority of the ulama includes scientific legitimacy, public trust, social influence, and the ability to provide direction; *amar ma'ruf* includes education, recitation, mobile da'wah, and worship coaching; while *nahi munkar* includes advice, moral development, prevention of immoral behavior, and institutional cooperation. The community's response is analyzed through the form of acceptance, support, prudence, and social negotiation.

RESULT AND DISCUSSION

Public Expectations for Ulama Authority in the Amar Ma'ruf Nahi Munkar Movement

The people of Padang Lawas place ulama as figures who have moral and religious authority in social life. This authority is not only born from the ability of ulama to deliver religious lectures, but also from the public's belief in the capacity of ulama as a guide for the ummah, interpreter of religious values, giver of advice, and guardian of social morality. In the life of the Muslim community, ulama is often seen as a reference when problems of worship, family law, social relations,

religious education, and community moral problems arise. Therefore, the public's expectations for ulama do not stop at regular recitation activities or lectures, but also include demands for ulama to be present in directing the lives of the people.

In the context of amar ma'ruf nahi munkar, ulama are positioned as actors who are expected to be able to invite the community to goodness, strengthen religious awareness, and prevent behavior that is considered contrary to Islamic values. This hope is even stronger because Padang Lawas has a prominent socio-religious character. With the basis of Islamic boarding schools, taklim assemblies, and ulama traditions that live in the community, ulama gain a wide social space to carry out their da'wah functions (Al Hakimi, 2022) Thus, people's expectations of ulama are not only theological, but also social. Ulama are expected to be present as guardians of the moral direction of society, especially when problems arise related to social behavior, public order, and Islamic values.

Field data shows that the strong public expectations of ulama in Padang Lawas can be seen from three main forms of findings. First, institutionally, Padang Lawas has a strong religious education base. Preliminary data from the study shows that Padang Lawas Regency has 32 Islamic boarding schools, approximately 18,500 students, and around 2,000 ustadz and ustadzah (A. Harahap, 2022) This data shows that religious life in Padang Lawas is not only supported by formal worship activities, but also by Islamic educational institutions scattered in the community. The existence of the pesantren strengthens the position of ulama because the pesantren is a space for the production of religious knowledge, the regeneration of dai, moral development, and the formation of local religious authorities. In this context, the ulama do not stand as individual figures, but are in a network of religious institutions that are strong and trusted by the community.

Second, in terms of social identity, Padang Lawas is known as the City of Santri and the Mecca Portico of North Sumatra. This designation shows that religion is an important part of the region's social image. This identity is also seen in the statement of the Chairman of the MUI of Padang Lawas Regency, Ismail Nasution in the activities of the Palas Regency DP MUI management for the 2023-2028 solemn period, affirming his commitment to encourage and enforce sharia regulations, including the issue of liquor and social order, so that the nickname of the North Sumatra Mecca Porch is maintained in line with the vision of the Palas region. This statement shows that ulama are not only present as religious figures, but also as part of the moral force that helps to give direction to social life and regional religious policies. Thus, the public's expectations of ulama are strengthened by local identities that place Islamic values as part of the region's honor.

Third, in terms of social practice, the people of Padang Lawas show a considerable dependence on ulama in religious and moral affairs. H. Sehat Mudah Hasibuan, as the leader of the Islamic boarding school and the Al-Amin Mompang taklim council in Padang Lawas, explained that many ulama established taklim assemblies in Padang Lawas, both in the pesantren environment and in the houses of ulama. The congregation of the taklim council not only came from the surrounding community, but also from outside the region. In addition to participating in the recitation, the community also often asked for opinions and directions from ulama regarding legal issues, worship, and social life. This shows that the relationship between the community and the ulama is not one-way. The community not only becomes a listener to lectures, but also makes ulama a place of consultation, moral reference, and religious decision-makers. Fatwas and advice of ulama are seen as having a strong social influence because the community trusts ulama as the guardian of religious values.

The data above shows that people's expectations of ulama in Padang Lawas are shaped by three main things, namely the strength of religious institutions, local Islamic identity, and the social practices of the community that make ulama the main reference. The existence of Islamic boarding schools, taklim councils, ustadz, students, and religious leaders shows that ulama are in a very important social structure. The nickname of Santri City and the Mecca Porch of North Sumatra also strengthens the collective imagination of the community that Padang Lawas is a social space that must maintain its religious morality.

Therefore, the amar ma'ruf nahi munkar movement is not present in an empty space, but grows from the community's expectations that ulama play an active role in guiding the ummah, upholding religious values, and maintaining moral order. The authority of the ulama in Padang Lawas is not only a scientific authority, but also a social authority that is built through trust, closeness, and the community's need for religious guidance. Thus, the public's expectations of the ulama are an important basis for the ongoing amar ma'ruf nahi munkar movement. The stronger the public's trust in the ulama, the greater the chance for the religious da'wah movement to be accepted as part of the moral development and social life of the community.

The Form of the Da'wah Movement of Amar Ma'ruf Nahi Munkar Ulama in Padang Lawas

The amar ma'ruf nahi munkar ulama da'wah movement in Padang Lawas takes place in several interrelated forms. The amar ma'ruf movement can be seen through Islamic education activities, Islamic boarding schools, taklim assemblies, traveling da'wah, religious lectures, worship coaching, and religious advice to the

community. Meanwhile, the nahi munkar movement appears in an effort to prevent behaviors that are seen as damaging to social morals, such as the control of immoral places, the fostering of non-muhrim couples, and joint declarations to maintain the morality of the community. These forms of movements show that the da'wah of ulama in Padang Lawas does not only take place verbally through lecture pulpits, but also moves through educational institutions, social activities, cooperation with the authorities, and the support of the wider community. Thus, amar ma'ruf nahi munkar in Padang Lawas can be understood as a da'wah movement that has educational, social, corrective, and collaborative dimensions.

Data shows that the amar ma'ruf ulama movement in Padang Lawas is largely supported by Islamic boarding schools. Pesantren is a center for religious development, dai regeneration, moral education, and the spread of da'wah to the community (M. Harahap & Siregar, 2020). The existence of pesantren not only functions as an educational institution for students, but also as the basis for the da'wah movement that reaches the wider community. One of the prominent forms is mobile da'wah carried out by elements of the pesantren. As the student coach at the al-Amin Mompang Islamic boarding school, Sukri Adi Nasution emphasized that through this activity, the pesantren not only waits for people to come to learn religion, but also to be present directly in the community through lectures, recitations, worship coaching, commemoration of Islamic holidays, and invitations to maintain social morals. This mobile da'wah shows that pesantren is an active actor in expanding the amar ma'ruf movement in Padang Lawas.

The next da'wah movement was also seen in the taklim council and community recitation. In the introduction, it was stated that a number of scholars established taklim councils, both in pesantren and in ulama houses, mosques and mushallas or special places. One of the administrators of the taklim council, Abdul Kholik Hasibuan, said that this taklim council was attended by the surrounding community and some worshippers from outside the region. Through the taklim council, scholars convey Islamic teachings, guide the community in matters of worship, provide advice on religious law, and foster the morals of the people. The community also often asks for the opinion of scholars on legal issues, worship, and social life. This shows that the taklim council is not only a lecture room, but also a room for religious consultation and moral development. In this context, amar ma'ruf works through education, advice, dialogue, and social closeness between scholars and the community.

Furthermore, the nahi munkar movement in Padang Lawas is carried out through the control of places that are seen as sources of immorality, especially ahead of the month of Ramadan. From observations made before the entry of Ramadan fasting, the Ulama and village officials participated in controlling places

of immorality around their respective areas. This practice shows that nahi munkar is understood as an effort to maintain the sanctity of the month of Ramadan, moral order, and the dignity of areas known to be religious. However, this form of da'wah has a higher social sensitivity because it comes into contact with corrective actions and public spaces. Therefore, the nahi munkar movement requires coordination, prudence, and a wise approach so that it does not turn into one-sided actions that cause social tension.

The implementation of nahi munkar shows that there is collaboration between police officers and scholars in this movement. One of the latest examples is the activities of the Padang Lawas Police Criminal Investigation Unit with the MUI in fostering non-muhrim couples who were caught in the Community Disease Operation in Barumun District. In the news, it was stated that the operation took place on the night of August 1, 2026 until the early morning of August 2, 2026 and found five non-muhrim couples at the inn. After data collection and examination, the couple was not only processed administratively, but also given spiritual guidance through taushiyah involving the Padang Lawas MUI. This data shows that nahi munkar is not only understood as an action, but also as a process of moral development and religious awareness. The police carry out the function of order, while the MUI and ulama carry out the functions of da'wah, advice, and spiritual guidance.

The amar ma'ruf nahi munkar da'wah movement was also strengthened by the holding of a joint declaration of the amar ma'ruf nahi munkar movement involving the MUI and all levels of society. Video documentation of the declaration on the MUI Palas TV youtube channel uploaded on July 13, 2026 shows that the amar ma'ruf nahi munkar movement in Padang Lawas is not only an agenda of individual ulama, but has developed into a collective commitment. The involvement of MUI, religious leaders, the community, and other social elements shows that the da'wah of amar ma'ruf nahi munkar has received wider support. This joint declaration is important because it shows a shift from individual da'wah to an organized collective da'wah. In this pattern, ulama play the role of providing moral-religious legitimacy, while the community becomes a social base that supports the implementation of the movement.

Padang Lawas Regency also shows the relationship between Islamic boarding schools, ulama, and local government structures. Deputy Regent of Padang Lawas Achmad Fauzan as well as the leader of the Al-Mukhlisin Sibuhuan Islamic Boarding (Humas Kabupaten Padang Lawas, 2025) This information is important because it shows that the da'wah ecosystem in Padang Lawas is not only moving in the religious space, but also in contact with the social structure of local government. The connection between Islamic boarding school

leaders and public positions strengthens the position of Islamic boarding schools and ulama in shaping the moral and social direction of society.

The data above shows that the form of the amar ma'ruf nahi munkar ulama da'wah movement in Padang Lawas moves through four main paths. First, the path of education and cadre regeneration through pesantren. Second, the path of community development through taklim councils, recitations, lectures, religious advice, and mobile da'wah. Third, the path of moral supervision through the control of places of immorality and guidance on behavior that is considered deviant from Islamic values. Fourth, the collaborative path through cooperation between ulama, MUI, the police, village apparatus, the government, and the wider community. Thus, the ulama da'wah movement in Padang Lawas cannot be understood only as a lecture activity, but as a socio-religious movement that connects Islamic education, ulama authority, moral control, state apparatus, and community participation.

These findings confirm that amar ma'ruf nahi munkar in Padang Lawas has an educational as well as corrective character. The educational character is seen in Islamic boarding schools, taklim assemblies, and mobile da'wah that aim to foster religious understanding and morals of the community. The corrective character is seen in the control of community diseases and the development of non-muhrim spouses. However, these corrective aspects do not stand alone, because they are accompanied by taushiyah, advice, and spiritual guidance. Therefore, the form of the amar ma'ruf nahi munkar da'wah movement in Padang Lawas is more appropriately understood as collaborative da'wah that not only prohibits, but also fosters; not only acts, but also advises; and not only relies on the authority of the ulama, but also the support of the community and other social institutions.

Public Views on the Religious Da'wah Movement of Ulama in Padang Lawas

The public's view of the religious da'wah movement of ulama in Padang Lawas shows that there is a strong acceptance of the authority of ulama. The community views ulama as a figure who has an important position in guiding religious life, giving moral advice, and directing the people in facing social problems. In this context, ulama da'wah is not only understood as a lecture activity, but also as a form of moral leadership that is needed by the community. The community hopes that ulama will be present in various problems, ranging from worship coaching, moral education, solving religious law problems, to supervision of social behavior that is considered contrary to Islamic values. Therefore, the amar ma'ruf nahi munkar ulama movement has gained a fairly wide social space in Padang Lawas.

The public's acceptance of the ulama da'wah movement is also related to

the identity of Padang Lawas as an area known as religious. The nickname of the santri city and the portico of Mecca in North Sumatra forms a collective awareness that the social life of the community must be close to Islamic values. In this social atmosphere, the presence of ulama is considered important to maintain the dignity of the region, nurture the people, and remind the community not to be far from religious teachings. However, the public's view of the ulama da'wah movement cannot be read in isolation. The community in general supports da'wah that is fostering, advising, and educating. However, the nahi munkar movement that touches on social control measures requires a more careful approach, because it is related to the public space, the apparatus, village apparatus, and the possibility of social tensions.

The data was obtained from interviews with community leaders and administrators of the Abdul Kholik Hasibuan taklim council in Lubuk Barumun District, who stated that ulama is still the main reference in matters of worship and family law. The informant mentioned that "whenever there is a religious problem, the community immediately asks the local ustaz or ulama before making a decision." These findings show that ulama not only function as speakers, but also as a trusted place for religious consultation.

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The findings of the above research show that the authority of the ulama in the amar ma'ruf nahi munkar movement in Padang Lawas Regency was formed through community beliefs, strong religious traditions, and the existence of Islamic boarding schools and taklim assemblies as the basis for the development of the ummah. Ulama are not only seen as presenters of religious lectures, but also as moral guides, counselors, places to ask questions in legal and worship issues, as well as social actors who are expected to be able to protect people's lives from behavior that is contrary to Islamic values. The amar ma'ruf movement is seen through education, recitation, lectures, and religious guidance, while the nahi munkar movement is seen in the involvement of ulama in maintaining the moral order of the community. These findings show that the da'wah of ulama in Padang Lawas does not stand as an individual activity, but becomes part of the socio-religious dynamics of the community.

Dalam konteks Padang Lawas, kuatnya otoritas ulama berkaitan dengan Thus, the public's view of the da'wah of the ulama in Padang Lawas contains two important dimensions, namely the dimension of very strong trust in the authority of the ulama, and the dimension of prudence in the implementation of socio-religious movements. These two dimensions show that the effectiveness of the amar ma'ruf nahi munkar movement is highly determined by the ability of the ulama to combine educational, persuasive, and collaborative approaches in people's lives.

The findings of the above research show that the authority of the ulama in

the amar ma'ruf nahi munkar movement in Padang Lawas Regency was formed through community beliefs, strong religious traditions, and the existence of Islamic boarding schools and taklim assemblies as the basis for the development of the ummah. Ulama are not only seen as presenters of religious lectures, but also as moral guides, counselors, places to ask questions in legal and worship issues, as well as social actors who are expected to be able to protect people's lives from behavior that is contrary to Islamic values. The amar ma'ruf movement is seen through education, recitation, lectures, and religious guidance, while the nahi munkar movement is seen in the involvement of ulama in maintaining the moral order of the community. These findings show that the da'wah of ulama in Padang Lawas does not stand as an individual activity, but becomes part of the socio-religious dynamics of the community

An important understanding gained from the results of this study is that the amar ma'ruf nahi munkar movement at the local level is not only determined by religious postulates, but also by the social authority of the ulama and the acceptance of society. Da'wah becomes effective when ulama are able to connect Islamic teachings with the social needs of the community. In this case, taklim assemblies, pesantren, religious advice, fatwas, and the social involvement of ulama become the medium of da'wah that forms collective consciousness. However, the power of ulama authority must be accompanied by prudence in acting. The nahi munkar movement that is not managed properly can cause social tension. Therefore, amar ma'ruf nahi munkar needs to be placed as a da'wah movement that educates, fosters, and improves society, not as a movement that only emphasizes social prohibition or punishment.

The results of this study have a wedge with Bahrudin's research on the role of Nahdlatul Ulama scholars in spreading moderate religious understanding through education, taklim councils, tarekat, politics, and interfaith relations. The similarities lie in the position of ulama as da'wah actors and community coaches. However, this study places a different emphasis because the focus is not on moderate da'wah in general, but on the authority of ulama in the amar ma'ruf nahi munkar movement in Padang Lawas. This finding also has a relationship with research on the role of ulama in religious action in Medan, which shows that ulama can influence community actions through fatwas and moral direction. The difference is that this study not only looks at the ability of ulama to move society, but also reads how the movement is understood, accepted, and needs to be managed so that it remains a constructive da'wah.

The implication of this research is the need to formulate the amar ma'ruf nahi munkar movement as a da'wah based on knowledge, manners, wisdom, and social responsibility. First, scholars need to strengthen the da'wah of amar ma'ruf

through education, recitation, moral development, and example so that the community understands Islam deeply. Second, the nahi munkar movement needs to be carried out persuasively, measurably, and in coordination with the authorities so as not to cause social conflicts. Third, the public needs to understand that the authority of the ulama is not only to drive social action, but also to guide the ummah towards an orderly, peaceful, and moral life. Thus, the main contribution of this article is to show that the authority of the ulama in the amar ma'ruf nahi munkar movement should be read as the dynamics of religious da'wah that connects Islamic teachings, community beliefs, and social responsibility at the local level.

CONCLUSION

This study confirms that the authority of ulama in the amar ma'ruf nahi munkar movement in Padang Lawas Regency was formed through a strong relationship between community beliefs, local religious traditions, and the existence of Islamic educational institutions such as Islamic boarding schools and taklim councils. Ulama are not only positioned as conveyors of religious teachings, but also as moral guides, religious law references, and guardians of socio-Islamic values in people's lives. The identity of Padang Lawas as a santri area and the Serpor Mecca of North Sumatra also strengthens the collective consciousness of the community to maintain social life in line with Islamic values. In this context, the amar ma'ruf nahi munkar movement takes place through pesantren education, taklim councils, religious lectures, mobile da'wah, worship coaching, cooperation with the police, and declaration of moral movements with the community. These findings show that the da'wah of ulama in Padang Lawas is not only the delivery of normative teachings, but also socio-religious practices that are educational, corrective, collaborative, and function as a mechanism for community moral development.

The main contribution of this article is to show that amar ma'ruf nahi munkar is not only understood as a normative obligation in Islam, but also as a social da'wah practice that is influenced by the authority of the ulama, community beliefs, religious institutions, state apparatus, and the local cultural context. The effectiveness of this movement is highly determined by the ability of scholars to manage religious authority wisely, build synergy with social institutions, and carry out nahi munkar in a persuasive, educative, and coordinated manner so as not to cause social resistance. This research is still limited because it has not explored in depth the perspectives of all actors involved, such as local governments, police, community leaders, youth groups, and the general public. Therefore, further research needs to examine the effectiveness of the collaboration model of ulama

and apparatus, the dynamics of public acceptance of moral intervention, and the formulation of a da'wah model of amar ma'ruf nahi munkar that is more adaptive, dialogical, and contextual according to the character of the religious community in Padang Lawas.

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