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## TEENAGERS' PERCEPTION OF DA'WAH IN CONSTRUCTING GOOD MORALITY

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### Abstract

*This study investigated how the caretaker of the Al-Mukhlisin mosque, Korpri Raya, Sukarama, Lampung Province, conducts da'wah activities to equip teenagers with good morality. The research method employed was a descriptive-qualitative method to describe the teenagers' perceptions of the da'wah activities. The data were obtained through two sources, namely primary data sources and secondary data sources. The primary data sources were the mosque management and the teenagers who participated in the Al-Mukhlisin mosque da'wah program. The samples were determined through purposive and snowball sampling techniques. The secondary data sources were obtained by collecting documents, records, regulations, supporting books, and literature. This study revealed that teenagers believed that da'wah activities are an obligation for every ummah and serve as places of education. There is a big contribution that the da'wah activities are the agent of change that is trying to change the atmosphere from bad conditions to better conditions. Islamic da'wah seeks to develop the teenagers' ability to live in plurality, to respect other religious communities, and to strengthen the silaturahmi (brotherly bonds).*

**Keywords:** Teenagers' Perception; Da'wah Activities; Teenagers' Good Morality.



## A. Introduction

Perception is a person's view of information or phenomena obtained from the environment through the intellectual process. After that, someone thinks to make an assessment based on experienced, seen, and felt to decide or take action. Perception is a process of understanding or giving meaning to information or stimulus obtained from the sensing process of an object or event, which is then processed through the brain (Umam 2010). Through such a process, a person is aware of the stimulation of an object that touches one of the senses and then organized and interpreted according to experience, culture, and level of knowledge to be turned into action.

In short, perceptions can be understood as an opinion made by a person against the events around them by using their intellect then making judgments through the vision, thoughts, and feelings to decide what to do.

Teenager is the age of transition from childhood to adulthood characterized by biological, psychological, moral, cognitive, religious, and social development. This age is the last development period in developing the character or personality of the teenager toward maturity. Sarwono explains that teenage is a transitional age from childhood to adulthood, the last development period in the development of personality or preparation period toward the age of maturity (Sarlito W. Sarwono 2013). Furthermore, teenage is a transition from childhood to adulthood that lasts for about ten years, starts from 11 years old to 24 years old, and is not married, especially for Indonesian teenagers (Sarlito W. Sarwono 2013). According to the Regulation of the Minister of Health of the Republic of Indonesia No. 25 of 2014, teenagers are in the age range of 10-18 years. Furthermore, according to the Population and Family Planning Agency (BKKBN), the age range of teenagers is 10-24 years and not married (Batubara 2010).

In this study, teenagers participate in the *da'wah* program presented by the caretaker of the Al-Mukhlisin Mosque, Korpri Raya, Sukrame, Lampung Province. The mosque's caretaker has conducted various *da'wah* activities, namely the commemoration of Islamic holidays, the routine Quran recitation every Sunday, Wednesday, Friday morning, and Friday evening.

The authors believe that teenagers should be included in the *da'wah* activities on the pretext that they are present and future assets. Furthermore, they must be equipped with faith and piety, science and technology, global insight, independence, and expertise to have a sense of competitiveness. *Da'wah* activities by the mosque caretaker have been carried out since 1992. It aims to instill a high-quality character for all learners, including children, teenagers, and adults. Good morality is the character that follows the guidance of Islamic teachings based on the Al-Quran and Al-Hadith. The *da'wah* activities have been aimed to foster the quality of human resources that can be accepted by the nation itself and the international world.

*Da'wah* activities at the Al-Mukhlisin Mosque employ local preachers and preachers from outside the mosque's area. The discussions cover the Al-Qur'an, al-Hadith, fiqh science, *Tawheed* knowledge, *akhlaq* (morality), and Sufism. The discussion material is usually delivered through lecturing and question-and-answer methods. The *da'wah* activities have been carried out regularly and planned. The activities have been packaged with a series of messages presented in various forms to accommodate the needs of the teenagers. The messages contained in the *da'wah* are intended to make the teenagers interested and motivate them to join until the end of the activities.

Another interesting thing is the way of presenting the message of *da'wah* by utilizing existing media such as leaflets, phone cell, SMS, Whatsapp, Islamic-nuanced movies, and LCDs. Through mobile phones, teenagers are given space and time to ask questions, criticize, and give suggestions.

The *da'wah* activity has been followed by adult males and females and teenagers of approximately 125 people. This activity is a leading *da'wah* program and the pioneer of mosque-based *da'wah* programs. The activity carried out by the mosque management is a superior program that accommodates the youth community to develop self-development, interests, and talents. The mosque management expects that this community will



become a pioneer in developing *da'wah* wherever they are based on good morality.

Through *da'wah* activities, it is expected that teenagers' good perceptions emerge with the ability to distinguish and classify what is seen, heard, and felt, and finally focus and take action. The actions that connote good moral quality are perseverance in worship, discipline, humility, respecting each other, helping each other, and other good deeds, which will form self-identity. Gunarsa states that as a transformational age, teenagers are characterized by physical, personality, cognitive, psychosocial changes in forming self-identity (Gunarsa 2001).

As the object of the study, teenagers are perpetually trying to find their identity. Regarding that, each of them is busy participating in various other extra activities to not be negatively affected by the hustle and bustle of the times. Some negative behaviors may cause them to experience an unwanted pregnancy, early marriage, and dropping out of school. Today's teenagers' behavior determines their quality in the productive age groups (15-64 years) in 2020-2030 (Noormansyah 2018). Therefore, they are the ones who will determine the success of development in the future.

Philip M. Hauser and Dudley Duncan (1959), in Arditia (Arditia 2013), studied the problem of the population's number, distribution, and composition as well as the changes and the causes of the, which usually arise due to mortality and status changes. To enjoy the success of the development, the main requirement is an increase in the teenagers' population which must be accompanied by an increase in the quality of good human resources in terms of morality, health, education, skills, and soft skills so that they have global competitiveness (Yusmarni 2016). We all need to equip teenagers with quality and reliable religious and other knowledge and abilities (Yusoff & Hamzah, 2015). This is an effort to ward off negative effects that are very intense and prevent the occurrence of risky behaviors (Suraju, 2019). In the end, it is expected that quality teenagers can be formed, especially in certain fields such as; religion, skills, and more.



## B. Method

In this research, the writers used an evaluative approach to see the effectiveness of a program by measuring matters related to program implementation (Arikunto, 2007). The writers looked at and applied context, input, process, output, and outcomes through this approach. The context of this study is intended to analyze problems related to the educational environment or specific *da'wah* activities in the form of requests for support that affect the input, process, output, and outcome.

The data were collected through two sources, namely primary data sources and secondary data sources. The primary data source was the mosque management and teenagers who carry out and participate in the *da'wah* program carried out by the caretaker of the Al-Mukhlisin mosque at Korpri Raya Sukarama district of Bandar Lampung city. The samples were determined through purposive sampling and snowball sampling. The secondary data sources were the collection of documents, records, regulations, supporting books, or literature. After that, the authors concluded from the data that has been analyzed using descriptive qualitative analysis. The data analysis process began by looking at all the data available from various sources, namely from interviews, observations, and various documents, namely personal documents, official documents, pictures, and so on (Meoleong 2001).

## C. Result and Discussion

*Da'wah* activities must continue to be carried out and must not stop in human life anytime and anywhere. *Da'wah* is an obligation for every Muslim, parent, and teenager to enjoin what is right and forbid wrong. As stated in the Quran, Surah Ali Imron verse 104 as follows:

ولتكن منكم أمة يدعون إلى الخير و مرون بالمعروف

**Meaning:** *And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful.*



Based on the verse, individuals who claim to be Muslims are not free from *da'wah* activities. Related to this obligation, the researcher will explain the perceptions of teenagers who carried out and participated in the *da'wah* program informing the good morality at Al-Mukhlisin mosque at KORPRI Raya Sukarame district of Bandar Lampung city. The teenagers' perception is the view and response to the *da'wah* program conducted by the caretaker of the Al-Mukhlisin mosque.

According to the researcher's research results, some teenagers' opinions or perceptions were obtained by reducing the research data. The opinions or views are based on understanding, education, social conditions, and the background of the teenagers.

### **1. *Da'wah* activity (*Amar ma'ruf*) is an obligation for every Muslim, both individual or in groups**

*Da'wah* activities must continue to be carried out by Muslims, both individual or in groups, wherever, whenever, and under any circumstances. Humans need *da'wah* because society is in dire need of moral character. The chaos in the society, nation and state directly results from the community's attitude of allowing various forms of negligence. A person's freedom is closely related to fulfilling human rights, and things often happen to usurp these rights. *Amar ma'ruf nahi munkar* has become a security guard for the society, nation, and state from the wrath and punishment of Allah the almighty. The necessity to prevent wrongdoing is an obligation of individuals and groups because of the limited ability of individuals. Responsibility in Islamic societies concerning joint welfare, security, and safety is a collective responsibility.

The results of an interview with the participants, specifically the teenagers, showed that the teenagers believe that *da'wah* is an obligation that every Muslim must uphold. They further explained that the *da'wah* can be done from something simple and related to daily life, for example, when they post their thoughts on social media.

The obligation of *da'wah* (*Amar ma'ruf*) has been obliged by Islam as contained in Surah Ali Imran verse 104. This is consistent with the understanding



of *da'wah* below, namely: *da'wah* must be called upon all humans towards the path of Allah for universal good. *Da'wah* is derived from the Arabic language *da'a*, *yad'u*, *Dakwatan*, which means call, invitation, and appeal (Syukir 1983). According to Asep Muhidin, *Da'wah* is an effort to invite or call upon humanity to be in the way of Allah (Islamic system), which is following the nature and integrity through oral, written, reasoning, and actions as an effort to embody the values of goodness and universal spiritual truth according to the basis of Islam (Muhidin 2002).

## 2. *Da'wah* activities are the frontline in fighting against evil to avoid the punishment of Allah the almighty

People need salvation to avoid all forms of Allah's punishment. People who do bad deeds will bring negative impacts to those who do the deeds and will also happen to those who do not do the bad deeds. The *da'wah* activity will bring blessings by reminding each other about good things because humans have forgetfulness and wrong natures.

As the interview results and observation, the teenagers believed that some foreign cultures may bring harm if they are absorbed entirely. Thus, *da'wah* serves as a shield to protect teenagers from negative influences. They understand that they need to avoid God's punishment through piety generated through *da'wah*.

*Da'wah* activities will always invite others to obtain salvation and avoid all torment or punishment from Allah the almighty. The *da'wah* in society will bring about a blessing to the universe and warn humans, as stated in the words of Allah below.

وَإِذْ ذُنُّرَيْكُمْ لَنْ شُكْرْتُمْ لِأَزِيدَنَّكُمْ وَلَنْ كُفْرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

**Meaning:** And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe (Q.S. Ibrahim ayat 7).

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِحَقِّ وَتَوَّصُوا لَصَّيْرٍ



**Meaning:** *Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience. (Q.S. Al-Ashr ayat 3).*

### 3. *Da'wah* as Education

*Da'wah* activities are very useful in providing additional knowledge and information. The presentation of *da'wah* material delivered by the preachers is considered quite good by presenting a variety of themes, especially morality. The material provides interesting information about the typical teenagers' nature following the development of their souls.

The teenagers felt that the *da'wah* activities can add knowledge about morality which they do not get at school. The additional knowledge here is the lessons about good ways of interaction, how to deliver speeches, be MC or protocol, learn to organize, learn to pray, read the Quran, and others.

The interviewed teenagers claimed that the knowledge gained after attending *da'wah* activities has a positive meaning to add valuable new experiences. They believed that there was an opportunity to participate in training that is not taught at school. Such conditions will broaden the experience and strengthen their faith.

Mujiyono tells the relationship between the quality of one's faith and one's personality and behavior. Faith is a necessity of human life. It is a belief and a driving force for human behavior and work activities. In a state of faith, humans can show the quality of behavior, the quality of good deeds, and the social quality of sincerity in personal life and public life. Humans will behave, work, and socialize following the nature of events inclined to the straight path (*hanief*) (Mujiyono 2013).

As one's faith increases, the morals, and devotion to Allah better. Faith will be the best provision to bring goodness in the world and the hereafter. As Allah states in surah Al-Baqarah verse 197 and 201 as follows:

وتزودوا فإن خير الزاد التقوى واتقون ولي الألب

**Meaning:** *And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.*

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

**Meaning:** *Our Lord, give us in this world [that which is] good and in the hereafter [that which is] good and protect us from the punishment of the Fire.*

**4. Islamic da'wah is an agent of change trying to change the bad condition into a better one.**

In reality, social life will change if anything changes. *Da'wah* activities carried out by the Al-Mukhlisin mosque for more than 15 years have brought changes to the community, including teenagers.

The interview revealed that the teenagers' behavior has moved positively, such as doing the prayers diligently, studying hard, avoiding trouble, and others. The teenagers have made many achievements in the community by participating in the mosque's construction committee, enlivening religious symbols, and achievements at school.

Other teenagers had the same opinion related to *da'wah* activities. They claimed that the activities have become a motivational driver in developing themselves and provided direct learning to face the progress of time. In line with that, learning and experience gained are one way to hone the talents, creativity, and skills for teenagers to face the realities of life.

The *da'wah* activities conducted by the caretaker of the Al-Mukhlisin Korpri Raya mosque have been prepared so well to get good results. The activities are the form of efforts to spread Islamic teachings. As a process, *da'wah* is not possible to be carried out casually. Still, it must be prepared and planned carefully by considering all aspects and factors that influence the implementation of *da'wah*. Such efforts will be able to obtain maximum results.

*Da'wah* is inviting people or influencing people so that they want to carry out the teachings of Islam. The essence of *da'wah* is an effort to invite and restore humans to their nature in an integrated manner to translate



divine values into good deeds in real life. Quraish Shihab explained that *da'wah* is a call or invitation to conviction and an effort to change the situation for the better, both personal and community (Shihab 1995).

Asep Muhidin hopes that *da'wah* will change the personality of an individual and group of people. Therefore, *da'wah* is an agent of change, both material and immaterial values. The immaterial values mean that *da'wah* are activities that can change attitudes and behavior so that the orientation of human thought could be directed toward a more positive direction. *Da'wah* in the immaterial dimension is known as oral *da'wah*, which focuses a lot on the persuasive, informative emphasis. In the material sense, *da'wah* can lead to more promising features of human activity for society. *Da'wah* in the material dimension is known as *bil hal* because it places more emphasis on practical matters that can stimulate the *mad'u* to make changes more quickly in daily life (Muhidin 2002).

##### **5. Islamic *da'wah* seeks to develop teenagers' ability to live in a plurality.**

As social creatures, we must coexist with others. Thus, the *da'wah* activities at the Al-Mukhlisin mosque encourage teenagers to live in harmony with other people of different religions, ethnicities, languages, nations, and customs. Teenagers prove plurality by joining hands with others through various activities, such as building and clearing roads, joint committees to celebrate national holidays, helping and becoming a wedding or circumcision celebration committee.

The interviewed teenagers believe that *da'wah* could help them understand plurality better. The understanding will guide them to live in harmony with many other ethnic groups. They claim that they do not view others based on their ethnic groups, nationality, and customs.

Such conditions must be continually fostered and developed in daily life to hold differences in high esteem and do not become a problem. Anis Malik explains that socio-politically, life in plurality would work if a system that recognizes a diversity of groups, whether racial, ethnic, sectarian, or other, upholds aspects of differences between groups (Thoha

2005). Tolerance will be realized when various religions have space and time to exist (Faruqi 1986). Suppose such a life continues to be empowered in the lives of teenagers. In that case, they may be able to develop their ability to solve problems and take actions freely, independently, and appropriately. This condition makes it easier to conduct spiritual dialogue to foster religious faith. Religious dialogue should be carried out to enrich and deepen the spiritual life among various religions that are more likely to bring up brotherhood (Schoun 1984). Al-Thabathab'i explains that the benefit of brotherhood can eliminate differences between fellow human beings; therefore, there are no merits of insulting others (Al-Thabathaba'i and Husein 1397).

#### **6. *Da'wah* strengthens the brotherly bonds.**

The implementation of *da'wah* is very closely related to the development of brotherly bonds with one another. Participating in *da'wah* activities can expand the circle of friendship. Teenagers exchanged information, experiences, questions and answers, discussions, or look for ways to solve their problems. Because the scope of the *da'wah* activity has been going on for quite a long time since 1992, many people have participated, including teenagers from within and outside of the village. They originally did not know each other intimately. Then they became acquainted with each other even though they came from different schools and places.

The teenagers believed that they must know each other because basically, they are brothers in Islam. That is why they are excited to hold discussions because they will have the opportunities to know each other.

They also believed that through a very close friendship, they can fill their free time together by discussing useful activities such as completing their studies, conducting religious activities, and others. Such activities are very exciting and useful for spending free time.

The racial and religious diversities are *sunatullah* or something desired by Allah the Almighty so that people could contribute to each



other, especially teenagers. Every teenager competes to do good deeds. In Indonesia, diversity is the uniqueness of a community where the Pancasila and the 1945 Constitution serve as a collective agreement in social and state life and become a meeting point in shaping the ethics of friendship among citizens. Rahmat states that diversity should be accepted as it is. In turn, we must foster a shared attitude, a healthy attitude, encourage each other and try to realize various goodness (*al khairat*) in public (Rahmat 2006).

#### **D. Conclusion**

Based on the discussion, the teenagers believed that *da'wah* activities are an obligation for every Muslim, both individually or in groups. They also stated that *da'wah* is the frontline in the struggle against evil to not anger Allah the almighty. *Da'wah* also serves as a place of education and contributes as an agent of change. The teenager perceived that *da'wah* tries to change the bad conditions to a better one. Islamic *da'wah* seeks to develop the teenagers to live in plurality, respect other religious communities, and strengthen the brotherly bonds.

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