

Planning and Implementation of Innovative Da'wah by BKPRMI: Strengthening Religious Development of Youth in Tanjung Tiram

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Abstract: This research discusses the planning and implementation of innovative da'wah carried out by the Indonesian Mosque Youth Youth Communication Agency (BKPRMI) in an effort to strengthen youth religious development in Tanjung Tiram District. Adolescents are one group that requires special attention in religious formation. However, the challenges faced in presenting da'wah that is relevant to current developments are something that cannot be ignored. The method in this research uses a descriptive qualitative approach. This research reveals effective strategies implemented by BKPRMI in carrying out da'wah that is relevant to current developments. The research results show that BKPRMI has carried out careful planning in facing challenges and BKPRMI has implemented various innovations in da'wah, such as the use of digital media, mentoring programs and social religious activities specifically designed to attract the interest of teenagers. Apart from that, collaboration with schools, local communities and parents is also the key to success in this coaching program. The challenges faced include limited resources, resistance from some teenagers, and lack of support from several related parties.

Abstrak: Penelitian ini membahas perencanaan dan pelaksanaan dakwah inovatif yang dilakukan oleh Badan Komunikasi Pemuda Remaja Masjid Indonesia (BKPRMI) dalam upaya menguatkan pembinaan agama remaja di Kecamatan Tanjung Tiram. Pemuda remaja merupakan salah satu kelompok yang membutuhkan perhatian khusus dalam pembinaan agama. Namun, tantangan yang dihadapi dalam menghadirkan dakwah yang relevan dengan perkembangan zaman menjadi hal yang tidak dapat diabaikan. Adapun metode dalam penelitian ini menggunakan metode pendekatan kualitatif bersifat deskriptif, penelitian ini mengungkap strategi yang efektif yang diimplementasikan oleh BKPRMI dalam menjalankan dakwah yang relevan dengan perkembangan zaman. Hasil penelitian menunjukkan bahwa BKPRMI telah melakukan perencanaan yang matang dalam menghadapi tantangan dan BKPRMI melaksanakan berbagai inovasi dalam dakwah, seperti penggunaan media digital, program mentoring, dan kegiatan sosial keagamaan yang dirancang khusus untuk menarik minat remaja. Selain itu, kolaborasi dengan sekolah, komunitas lokal, dan orang tua juga menjadi kunci keberhasilan dalam program pembinaan ini. Tantangan yang dihadapi antara lain adalah keterbatasan sumber daya, resistensi dari sebagian remaja, dan kurangnya dukungan dari beberapa pihak terkait.

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INTRODUCTION

In many Western countries, such as the United States and European countries, there is a trend of decreasing youth attendance in religious activities. For example, a US study showed that only about 50% of teenagers who identified themselves as “religious” attended religious services regularly. Many teenagers there are more interested in social and political issues that are often not discussed in traditional religious contexts. (Warsah, I., Putra, R., & Morganna, 2021). Even though Indonesia is known as the country with the largest Muslim population in the world, there is also a trend of decreasing teenagers' interest in religion. For example, a survey in Jakarta showed that many teenagers were more interested in modern social and cultural activities than participating in religious activities. This reflects a shift in interest from religious traditions towards popular culture and entertainment. (Putra, 2018)

On the other hand, mosques have developed innovative programs that attract teenagers, such as religious classes, discussion clubs, Islamic art activities, and social activities. One successful example is the "Youth Islamic Center" program at the Al-Falah Mosque, which offers various activities such as tahfidzul Qur'an, Arabic language classes, and Islamic counseling guidance. This program has succeeded in attracting the interest of teenagers with an interactive and relevant approach to their daily lives. The mosque also functions as a place to develop youth leadership through organizational activities and event management. At the Tanjung Tiram Grand Mosque, for example, teenagers are involved in committees for major activities such as the celebration of the Prophet's birthday and the month of Ramadan, which helps them learn about management, teamwork and responsibility.

In this modern era, religious formation for teenagers is very important in order to maintain the integrity and sustainability of religious teachings in society (Abdullah, M. A., & Hafidz, A. 2020). Religion has a very large role in shaping the character and morals of teenagers, as well as providing a strong foundation in facing the challenges of everyday life (Hidayah, N., & Masykuri, M. 2019). Humans have the right to choose every decision, even though it is not only about the worldly but can be about religion, it is transcendent, that is, beyond everything that is beyond the world (Rahmawati & Desiningrum, 2018). As with religious beliefs, humans have the right to determine and confirm the beliefs they believe to be true (Dute, 2021). In accordance with the 1945 Constitution regarding the Right to Religion in article 29 paragraph (1), the right to religious belief is inherent in every human being so that anyone is free to fulfill this right (Christianto, 2018).

One institution that has a strategic role in fostering youth religion is the Indonesian Mosque Youth Youth Communication Agency (BKPRMI) (Rahmawati, D. 2018). BKPRMI is an organization that focuses on developing and empowering young people in Indonesia in a religious context (Sari, R. M., & Supriyanto, B. 2017). In its implementation, BKPRMI carried out planning and implementation of da'wah aimed at fostering youth religion in Tanjung Tiram Village.

Tanjung Tiram sub-district is a location that has great potential for youth religious development. However, the challenges faced in the religious formation of youth in the region cannot be ignored. Various factors such as cultural changes, technological developments, and the

free flow of information accessing the internet, influence teenagers' understanding and behavior towards religion (Supriyanto, B., & Nurdin, M. (2016).

In this context, this research aims to examine the planning and implementation of da'wah carried out by BKPRMI in fostering youth religion in Tanjung Tiram District. Through this research, it is hoped that effective strategies can be found in carrying out da'wah that are relevant to current developments, so that they can increase the understanding and religious activities of teenagers in the area.

This research will use a qualitative approach with observation, interviews and document analysis methods. The data obtained will be analyzed systematically and in depth to describe the planning and implementation of BKPRMI's da'wah in youth religious formation. Thus, it is hoped that this research can contribute to the development of da'wah and religious guidance for teenagers in the Tanjung Tiram District area, as well as providing useful insights for researchers and other practitioners in this field.

This research uses a qualitative, descriptive approach, which explains events and descriptions of religious formation for mosque youth. The research was conducted in 2023 in Kec. Tanjung Tiram, Kab. Coal. The time used to carry out this research is from September 2023 to February 2024, for the continuity of the research, data collection techniques were carried out by means of interviews with BKPRMI members and mosque youth to obtain more in-depth information about da'wah activities, observation was used to observe directly da'wah activities carried out by BKPRMI Tanjung Tiram District and field visits and documentation to obtain broader and representative data from BKPRMI members and mosque youth. Data analysis uses data triangulation as proposed by (Sugiyono, 2018), namely reviewing and analyzing systematically and in depth to describe the planning and implementation of BKPRMI da'wah in youth religious formation.

Data sources in research are taken from two types, namely main data or primary data and secondary data (Kaharuddin, 2021). Primary data was obtained from research objects, such as mosque teenagers in Kec. Tanjung Oyster. Then secondary data is data taken through media such as books, digital articles, not from objects directly. The research instrument is the result of field data and informants who are sources.

RESULTS AND DISCUSSION

The Tanjung Tiram District Indonesian Mosque Youth Communication Agency (BKPRMI) is not an amateur/beginner organization in creating Islamic da'wah cadres, its work in broadcasting Islamic da'wah among the community is also not a short time. BKPRMI kec. Tanjung Tiram has been a forum for moral education for more or less 20 years, because from the start it has been an Islam-based organization, making BKPRMI an organization that must have a firm and strong grip on Islamic law, especially in educating and developing and forming cadres or The younger generation of Muslims who uphold akhlakul karimah (good morals) in order to form the character of an Islamic generation that is devoted to Allah SWT.

BKPRMI Da'wah Planning

Da'wah planning is one part of the missionary management functions. As part of the da'wah management function, da'wah planning activities are the main and strategic action in realizing the continuity of a da'wah process. This is because da'wah as a process of qualitative change in the lives of the people in accordance with Islamic principles requires careful planning so that all elements of da'wah can function in social reality. Da'wah can be interpreted as an activity that aims to invite people to the path of Allah in order to obtain happiness in this world and the hereafter (Nasruddin Harahap, 1992).

Da'wah organizers will run effectively and efficiently if. First, the problems being faced by society can be identified. Then, on the basis of controlling the situation in the field of preaching, an appropriate plan was prepared (Abdul Rosyad Saleh, 1997). The dynamics of the da'wah community with its various kinds of da'wah problems are able to develop appropriate plans in organizing and organizing the subjects of da'wah in certain da'wah units. To realize and popularize Islam, da'wah must be managed well to meet the needs of the community, so that a society that is rahmatan lil 'alamin will be achieved. Thus, the use of planning has an important meaning in the process of organizing da'wah. This is because planning always prioritizes systematic work in dealing with increasingly binding problems and community needs (A. Hasjmy, 1994). Planning in Islamic da'wah is not something new, but da'wah activities in the modern era require good planning and are an agenda that must be carried out before moving to the next level of da'wah.

Planning is also a process of reviewing what will be done in the future. The planning component consists of: ideas, action determination, and time. The time here can be short term (short planning) and long term (long planning) (M. Munir & Wahyu Ilaihi, 2006). The definition of da'wah planning according to Nasrudin Harahap is looking ahead, determining and formulating policies and da'wah actions that will be implemented in the future in order to achieve the stated da'wah goals (Nasruddin Harahap, 1992). This planning is the first organic function in da'wah. Without planning, there is no basis for carrying out certain activities in order to achieve goals. In a da'wah organization, "planning" here is about formulating the goals or objectives of the da'wah organization, establishing an overall strategy to achieve the goal, and establishing a hierarchy equipped with plans to integrate and coordinate activities (M. Munir & Wahyu Ilaihi, 2006).

From these various opinions, a conclusion can be drawn that planning da'wah is an initial activity to determine the actions or steps of da'wah that must be carried out to achieve the stated da'wah goals.

Planning for BKPRMI da'wah activities in Tanjung Tiram District is always carried out, especially involving many people and the community, here BKPRMI Tanjung Tiram always makes planning the main focus before carrying out activities, inviting and coordinating teenagers in the village is one of the plans before carrying out activities so that later da'wah what we do can run smoothly. In every activity, BKPRMI Tanjung Tiram also always teaches all teenagers and youth through discussion forums which aim to shape themselves as Islamic teenagers who emphasize being good at socializing and how to have good morals in accordance with the teachings of the Islamic religion.

BKPRMI in Tanjung Tiram District always plans the organization's da'wah activities by holding regular meetings before carrying out the activities, so this is BKPRMI Tanjung Tiram's effort so that the activities that will be carried out later can run well and according to expectations.

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The planning for the BKPRMI da'wah movement in Tanjung Tiram District, which is also carried out in the fields of Economics and Cooperatives, is to invite teenagers in Tanjung Tiram to join in sitting together in BKPRMI Tanjung Tiram's own café. With this approach, BKPRMI Tanjung Tiram initiated the formation and invited teenagers to teenagers in Tanjung Tiram to join in the movements and activities of BKPRMI Tanjung Tiram, apart from running internal business, BKPRMI Tanjung Tiram also uses this strategy to look for youth mosque cadres in Tanjung Tiram sub-district.

Implementation of BKPRMI da'wah

Mobilization or implementation can be defined as a whole effort, means, techniques and methods to encourage members of an organization to be willing and willing to work together as best as possible in order to achieve organizational goals effectively, efficiently and economically. Implementation is directed at stimulating group members to carry out tasks enthusiastically and enthusiastically as a manifestation of good will.

Islam is a missionary religion, meaning a religion that always encourages its adherents to always actively carry out missionary activities, spreading Islamic principles. The progress and decline of Muslims is very dependent and closely related to the da'wah activities they carry out (Didin Hafiduddin, 1998), which is why the Koran refers to da'wah activities with the term Ahsanu Qaula. In other words, it can be concluded that da'wah occupies a high and noble position in the progress of the Islamic religion. Moreover, in the current era of globalization, where the flow of information comes in so quickly and instantly that it cannot be stopped, da'wah activities are really needed by Muslims. Islamic da'wah provides a filter to sort and filter this information so that it does not conflict with Islamic values (Munzier Suparta, 2009).

Talking about da'wah activities in Indonesia does not yet show a synergistic and functional relationship between academic studies and the reality of da'wah in society. The gap between the academic world and the social reality of Islamic preaching still exists. Each one walks alone. Academic studies are still engrossed in their ivory towers, while the practice of da'wah in society still revolves around conventional models of da'wah (lectures) that have been running for years and have not shown any significant changes.

BKPRMI Da'wah Method

A method is a method used by someone to carry out activities based on their own creativity. Da'wah according to A. Hasjmy is inviting and moving people to believe in and practice aqidah, Islamic sharia which has previously been believed and practiced by the preacher himself. One method of da'wah which is still relevant to be practiced by da'i is to refer to the

Prophet's Hadith as follows: Make it easy, don't make things difficult, convey good news and don't make people run away. (HR. Bukhari).

The message of the hadith above shows that the implementation of da'wah based on certain methods must take into account the phenomena that exist in that society. In other words, the method of preaching should be very carefully conveyed. If one of the methods of da'wah or da'wah that is carried out works harmoniously then the next step must be taken. However, if the first strategy does not get a response, then don't force it too much on the mad'u, or the target of the da'wah. This means that the target of da'wah is very conditional, the methods and strategies of da'wah are different from one place to another. And also da'wah as a strategy and negotiation is very closely related to local culture (Abdul Rani Usman, 2013).

BKPRMI Da'wah Strategy

Da'wah strategy is a method of strategy, tactics or maneuvers used in da'wah activities (Asmunir Sukir, 1983). The initial use of the word strategy was used in the military world. Furthermore, the da'wah strategy used in da'wah efforts must pay attention to several things, including: a). Philosophical principles, namely principles that discuss matters related to the goals to be achieved in the da'wah process. b). Psychological principles are principles related to human psychology. A da'i is a human being, as well as the targets and objects of da'wah who have unique psychological characteristics. c). Sociological principles, namely principles that discuss problems related to the situation and conditions of the target of da'wah. For example, the politics of the local community, the majority of religions in the local area, the philosophy of the target of da'wah, socioculture and so on are completely directed at strong brotherhood, so that there are no barriers between the elements of da'wah, both to objects (mad'u) and to fellow subjects (preacher) (Novi Maria Ulfah, 2015).

In the implementation of BKPRMI, Tanjung Tiram District has carried out many activities both related to social, community and religious, for the villages in Tanjung Tiram District itself, they have carried out activities by inviting teenagers in each village or the mosque itself in among them. For example, cleaning mosques/prayer rooms in rotation from hamlet to hamlet every week. - Movement of one muk of rice once a month, the proceeds of which will be distributed to orphaned children in villages in Tanjung Tiram. Nights for building faith and piety are routinely held once a month.

Likewise in the implementation, especially of activities that educate children from an early age, such as the pious children's festival competition which is participated in by several kindergartens/preschools throughout Tanjung Tiram District. This also trains teenagers on the organizing committee to be adept at carrying out religious agendas like this or similar.

BKPRMI Tanjung Tiram District also often carries out routine recitation activities and counseling guidance during the management's time hanging out with all the teenagers. That is their effort as BKPRMI administrators, they take an emotional approach to young people so that they have a positive opinion about the mosque youth organization in Tanjung Tiram District, and this is also the effort carried out by BKPRMI Tanjung Tiram District to create mosque teenagers who have the morals to be able to run. according to how it should be.

Until now, BKPRMI is considered to be the right forum for developing the morals of mosque teenagers and youth in Tanjung Tiram District, because it can be seen from the aim of

BKPRMI itself is to empower and develop the potential of mosque youth to become teenagers who are devoted to Allah SWT, have insight. Islam, and Indonesianness that is intact and strong, as well as continuing to prosper the mosque as a center of worship.

Coaching of BKPRMI

Coaching comes from the word bina, which has the affix pe-an, so it becomes the word coaching. Coaching is efforts, actions and activities carried out efficiently and effectively to obtain better results. Coaching is a process, a way of developing and perfecting or attempting actions and activities carried out to obtain better results. Coaching is basically an activity or activity that is carried out consciously, planned, directed and regularly in a responsible manner in order to grow, improve and develop the abilities and resources available to achieve goals.

Coaching is a formal and non-formal educational effort carried out consciously, planned, directed, organized and responsible in order to introduce, grow, guide and develop the basics of a balanced, complete and harmonious personality, knowledge and skills in accordance with talents, tendencies/desires and abilities as provisions, to then on their own strength add, improve and develop themselves, each other and their environment towards achieving optimal human dignity, quality and abilities and an independent person (B Simanjuntak, 1990).

For the Prophet Muhammad SAW, the Qur'an was a reflection of morals. People who adhere to the Qur'an and carry it out in their daily lives are already imitating the morals of the Prophet. Therefore, every believer should always read the Qur'an whenever there is time as a guide and a good guide in daily behavior, God willing, noble morals will be developed for him (Syarifah Habibah, 2015).

Thus it can be concluded that coaching is a learning process in an effort to develop and improve knowledge, skills and attitudes aimed at further improving the abilities of a person or group. Coaching is not only carried out within the family and within the school environment, but coaching can also be done outside of both. Coaching can be done through extracurricular and intracurricular activities in schools and the surrounding environment.

In coaching youth for mosques in Tanjung Tiram sub-district, BKPRMI Tanjung Tiram Sub-district carries out coaching for mosque teenagers for 6 months from September 2023 to February 2024, to familiarize mosque youth with implementing the program carried out by BKPRMI Tanjung Tiram Sub-district.

Mosque Youth Development

Youth development in Islam aims to make them become good young people; namely children who are pious, have faith, knowledge, skills and noble character. To develop Muslim youth can be done in various approaches, including through Youth Mosque activities. Mosque Youth is an organization that accommodates the activities of Muslim teenagers in making the mosque prosperous. Mosque youth is an alternative place for youth development that is good and needed by the community. With an orientation towards mosque activities, Islam, science, youth and skills, this organization can provide opportunities for its members to develop themselves according to their talents and creativity under the guidance of the Mosque Management/Ta'mir.

Currently, Mosque Youth has become an institutional forum for activities carried out by Muslim teenagers in the mosque environment. In cities and villages, it can be found easily. The Mosque Youth Organization has also become a phenomenon for the enthusiasm of Muslim

teenagers in studying and preaching Islam in Indonesia. The community has also become more accepting of their presence in making the mosque prosperous. It is realized that to prosper the mosque requires an organization that is able to carry out its activities well. Mosque Youth Organizations need qualified and professional activists. Their presence cannot be done immediately, but needs to be achieved in a planned and directed manner through the cadre system, especially through very supportive training (Aslati, et al, 2018).

The position of teenagers towards mosques has a very important role. In the context of mosques, the young generation is the backbone and great hope for the prosperity of mosques now and in the future. Rasulullah SAW said: "There are seven groups of people who will be shaded by Allah and on that day there will be no shade except from Him, namely: young people whose development in life continues to worship (obedient) to Allah and someone whose heart is connected to the mosque when he leaves until he returns. to him." (HR. Bukhari Muslim).

The term Mosque Youth is not foreign to Muslims in Indonesia. Mosque Youth is an organization that accommodates the activities of Muslim teenagers in making the mosque prosperous. Mosque youth is an alternative place for youth development that is good and needed by the community. With an orientation towards mosque activities, Islam, science, youth and skills, this organization can provide opportunities for its members to develop themselves according to their talents and creativity under the guidance of the Mosque Management/Ta'mir. Currently, Mosque Youth has become an institutional forum for activities carried out by Muslim teenagers in the mosque environment. In cities and villages, it can be found easily. The Mosque Youth Organization has also become a phenomenon for the enthusiasm of Muslim teenagers in studying and preaching Islam in Indonesia. The community has also become more accepting of their presence in making the mosque prosperous. It is realized that to prosper a mosque requires an organization that is able to carry out its activities well (Aslati, et al, 2018).

Adolescence is a period of human development. This period is a period of change or transition from childhood to adulthood which includes biological changes, psychological changes and social changes. Adolescence is often defined as a transition period between childhood to adulthood, or adolescence, or someone who shows certain behavior such as being unruly, easily aroused and so on. Adolescents are those who experience a transition period from childhood to adulthood, namely between the ages of 12-13 years to their 20s. The changes that occur are drastic in all aspects of their development, including physical, cognitive, personality, and social. The definition of adolescence itself can be viewed from three points of view, namely:

- a. Chronologically, teenagers are individuals aged between 11-12 years to 20-21 years;
- b. Physically, adolescents are characterized by characteristic changes in physical appearance and physiological functions, especially those related to the sexual glands;
- c. Psychologically, adolescence is a period where individuals experience changes in cognitive, emotional, social and moral aspects, between childhood and adulthood.

An organization must have a goal in carrying out its activities. One of them is in the Mosque Youth Organization, the most important goal is to invite the community, especially teenagers, to be jointly active in this mosque Youth Organization to enliven the mosque with sharia activities such as routine studies, seminars and other positive activities, all of which will be held in Mosque. Apart from that, the Mosque Youth organization will also try to direct it with

the correct direction according to sharia through continuous (routine) coaching for its members. The existence of Mosque Youth is very influential on the lives of the people. Islam around the mosque because the Youth Mosque functions as:

- a. Pioneers of religious activities, mosque youth play a role in coordinating community spiritual activities.
- b. Advancing the Quality of Community Faith, holding spiritual activities that can improve the quality of faith of the surrounding community.
- c. A means of Da'wah and spreading Islam to society, inviting people to always have faith and be devoted to Allah SWT (Wakhidatul Khasanah, et al, 2019).

CONCLUSION

The Da'wah planning that has been carried out by the Tanjung Tiram District Indonesian Mosque Youth Communication Agency (BKPRMI) has proven successful in making BKPRMI a youth and youth organization that has good planning capabilities to develop and educate mosque youth in the Tanjung Tiram district. The maturity of their planning, the variety of planning strategies, and the planning efforts they apply in accordance with the development of today's youth, have helped the implementation of their da'wah to run well.

The research results show that BKPRMI implements various innovations in da'wah, such as the use of digital media, mentoring programs, and socio-religious activities specifically designed to attract the interest of teenagers. Apart from that, collaboration with schools, local communities and parents is also the key to success in this coaching program. The challenges faced include limited resources, resistance from some teenagers, and lack of support from several related parties.

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