DA'WAH DEVELOPMENT: PARTICIPATION OF MOSQUE YOUTH IN THE VILLAGE
(Study in Paya Bengkuang Village, Gebang District, Langkat, North Sumatra, Indonesia)

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Abstract

The study aims to describe: (1) Youth Participation of the Sri Al-Hidayah Mosque in the development of da'wah; (2) Factors that support and hinder the development of da'wah in the village of Paya Bengkuang, Gebang District. This research uses a descriptive research type, through a qualitative approach. Sources of data obtained from primary and secondary data sources. The information needed can be obtained from interviews, observation, and documentation. It was conducted at the Sri Al-Hidayah Mosque, Gebang sub-district. In data analysis techniques using data reduction, data presentation, and drawing conclusions and verification. The conclusions of the study are: (1) The most dominant participation of young mosque members is mobilizing resources from the community because people care about assistance for mosque youth either in the form of funds, energy, or thoughts. This can also be influenced by the young members of the mosque who have good behavior and are polite and warm-hearted. Meanwhile, a weak indicator of mosque youth participation is the part involving individuals in organizational activities to mobilize community participation. It is because some youth members of the mosque are busy with their respective duties. (2) The supporting factor of this research is the existence of assistance in the form of donors, and staff from the local community, while the inhibiting factor is the lack of self-awareness from youth, and the community to play an active role in the development of da'wah in Paya Bengkuang village.

Keywords: *Participation; Development; Da'wah.*

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan: (1) Partisipasi Remaja Masjid Sri Al-Hidayah dalam pengembangan dakwah; (2) Faktor yang mendukung dan menghambatperkembangan dakwah di desa Paya Bengkuang Kecamatan Gebang. Penelitian ini menggunakan jenis penelitian deskriptif, melalui pendekatan kualitatif. Sumber data yang diperoleh dari sumber data primer dan sumber data sekunder. Informasi yang dibutuhkan dapat diperoleh dari wawancara, observasi serta dokumentasi. Penelitian ini dilaksanakan di tempat Masjid Sri Al-Hidayah kecamatan Gebang. Pada teknik analisis data yang menggunakan reduksi data, penyajian data serta menarik kesimpulan dan verifikasi. Kesimpulan, pada peneliti ini ialah bahwasannya: (1) Partisipasi anggota remaja masjid yang paling dominan ialah penggerakan sumber daya dari masyarakat yang dikarenakan masyarakat yang peduli dengan bantuan untuk remaja masjid baik berupa dana, tenaga maupun pemikiran. Hal ini juga dapat di pengaruhi oleh karenanya anggota remaja masjid yang mempunyai sifat perilaku yang baik, sopan dan ramah tamah. Sedangkan indikator yang lemah dari partisipasi remaja masjid ialah bagian melibatkan individu pada kegiatan organisasi untuk menggerakkan partisipasi masyarakat. Hal ini dikarenakan sebagian anggota remaja masjid sibuk dengan tugas mereka masing-masing. (2) Faktor pendukung dari penelitian ini adalah adanya bantuan berupa donatur dan tenaga dari masyarakat setempat, sedangkan factor penghambatnya ialahkurangnya kesadaran diri dari remaja maupun masyarakat untuk berperan aktif dalam pengembangan dakwah di desa Paya Bengkuang.

Kata Kunci: *Partisipasi, Pengembangan, Dakwah.*

A. Introduction

Participation has a variety of meanings, not just a gathering of people in one place to listen to explanations about the programs being explained[1]. Rather, participation can determine decisions,

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[1] Jonathan A Smith, "Participants and Researchers Searching for Meaning: Conceptual Developments for Interpretative Phenomenological Analysis," *Qualitative Research in Psychology* 16, no. 2 (2019): 166–81.

provide ideas and voice their opinions and carry out decisions that have been agreed upon[2]. Participation is the involvement of the community in the process of identifying community problems and potentials, choosing and deciding on alternative solutions to deal with problems, putting efforts to deal with problems into action, and community involvement in the process of community evaluation of the changes that occur[3].

Involving youth in this is equivalent to taking an active part in society as it can have an impact on the strategies or programs developed around them[4]. A program of activities will not be able to run well without the assistance of the community, especially adults and youth, due to the lack of mobilization in the necessary preparations[5]. Choosing a religion as a teenager is determined by the young person in conflict[6]. Periods of vulnerability and eccentricity[7]. Adolescence is sometimes referred to as the heroic, active, important, and most beautiful stage of life, considering that

[2] Caroline J Uittenbroek et al., "The Design of Public Participation: Who Participates, When and How? Insights in Climate Adaptation Planning from the Netherlands," *Journal of Environmental Planning and Management* 62, no. 14 (2019): 2529–47.

[3] Taozhi Zhuang et al., "The Role of Stakeholders and Their Participation Network in Decision-Making of Urban Renewal in China: The Case of Chongqing," *Cities* 92 (2019): 47–58.

[4] Jo Dixon, Jade Ward, and Sarah Blower, "'They Sat and Actually Listened to What We Think about the Care System': The Use of Participation, Consultation, Peer Research and Co-Production to Raise the Voices of Young People in and Leaving Care in England," *Child Care in Practice* 25, no. 1 (2019): 6–21.

[5] Cayley Russell et al., "Assessing Service and Treatment Needs and Barriers of Youth Who Use Illicit and Non-Medical Prescription Drugs in Northern Ontario, Canada," *PLoS One* 14, no. 12 (2019): e0225548.

[6] Amy E Green et al., "Self-Reported Conversion Efforts and Suicidality among US LGBTQ Youths and Young Adults, 2018," *American Journal of Public Health* 110, no. 8 (2020): 1221–27.

[7] Ahmad Mohamad El Maissi et al., "Integrating Intrinsic and Eccentric Seismic Vulnerability Indices to Prioritize Road Network Accessibility," *Advances in Civil Engineering* 2022 (2022).

it is almost the worst era in history[8]. Adolescence is also defined as the transition period from childhood to adulthood, they are in dire need of guidance and guidance to understand themselves who are full of selfishness and high curiosity[9]. High curiosity causes adolescents not to be given spiritual guidance that contains religious teachings that must be carried out, but through recitation activities, they can examine and study as a guide to their lives[10].

This is also because when adolescents have behaviors such as noble morals, the size of the environment greatly influences the behavior of adolescents, so when adolescents often hang out and interact with Islamic environments such as mosque youth organizations in a mosque, more or less Islamic religious knowledge will increase and their association will lead to positive things[11]. Therefore, teenage children who need Islamic religious teachings education must be introduced as early as possible so that they always cling to Islam, namely the religion of Allah which He wants to influence noble moral behavior and gain knowledge in the value of Islamic law more deeply[12]. Teenagers can be controlled by the teachings of Islam, so it is necessary to have a forum in the community such as the mosque youth association so that studying knowledge such as Islamic religion through da'wah can be maintained so that they get knowledge in the right direction, have a

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[8] Laelia Benoit, Isaiah Thomas, and Andrés Martin, "Ecological Awareness, Anxiety, and Actions among Youth and Their Parents–a Qualitative Study of Newspaper Narratives," *Child and Adolescent Mental Health* 27, no. 1 (2022): 47–58.

[9] S A Ayubi, "The Fenomenal of Adolescent Deviant Behavior Students in School at Genteng City Distric Banyuwangi East Java," in *IOP Conference Series: Earth and Environmental Science*, vol. 485 (IOP Publishing, 2020), 12062.

[10] Mala Komalasari and Abu Bakar Yakubu, "Implementation of Student Character Formation Through Islamic Religious Education," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (2023): 52–64.

[11] Nurul Komariah and Ishmatun Nihayah, "Improving The Personality Character of Students Through Learning Islamic Religious Education," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (2023): 65–77.

[12] Zubairi Muzakki and Nurdin Nurdin, "Formation of Student Character in Islamic Religious Education," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 3, no. 3 (2022): 937–48.

social spirit, have a noble character, and have a Muslim personality by Islamic religious law with routine recitation and the existence of a year from the mosque youth[13].

The Sri Al-Hidayah mosque youth in the village of Paya Bengkuang, Gebang sub-district has a goal of providing an activity that more or less changes the thinking and behavior of adolescents who tend to be easily influenced by the environment and mass media. The mosque youth also teaches how to lead themselves and groups in guidance based on Islamic religious values, instill a love for religion, and responsibility as Khalifah fil Ardh (caliph on earth).

However, very few teenagers in Paya Bengkuang village participate as members of the mosque youth, approximately only 12 people participate, including 7 men and 5 women out of 526 teenagers at the high school level. This is due to one the lack of motivation to them in participating in religious activities, so they feel reluctant to follow them. Regarding the development of da'wah in mosque youth in Paya Bengkuang village, there is still a lack of participation in developing da'wah, in the future the superiors of the mosque youth coaches will play an active role in developing da'wah in the mosque youth and around the local community. So that they always add insight into the knowledge of Islamic religious teachings and they can pass it on from generation to generation in the future.

Concerning the paradigm of da'wah development, according to Aslam, the paradigm of da'wah development has been used for a very long time in various sectors of endeavor, including settings other than universities, such as training programs offered by da'wah institutions for cadres[14]. More importantly, it must be structured so that it is easier to understand from the perspective of ontology, epistemology, and axiology to determine whether or not

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[13] Rizki Briandana et al., "Da'wah Communication and Social Media: The Interpretation of Millennials in Southeast Asia," *International Journal of Economics and Business Administration* 8, no. 1 (2020): 216–26.

[14] Aslam Sa'ad, "Comparative Religion Its Growth and Development in Indonesia." (Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, 2022).

da'wah exists. Speaking of the da'wah development paradigm, according to Ikhsanudin, et.al., the da'wah development paradigm has been used for a very long time in various sectors of endeavor, including settings other than universities, such as training programs offered by da'wah institutions for cadres[15]. More importantly, it must be structured to be more easily understood from the perspective of ontology, epistemology, and axiology to determine whether or not da'wah exists[16]. As a result, da'wah is anticipated to rank higher among scientific advances that have the potential to influence and foresee the future[17].

In the current era of globalization, da'wah is faced with several very challenging difficulties, especially those caused by scientific and technical breakthroughs[18]. Therefore, a study of the development of the idea of da'wah or da'wah itself, as well as an evaluation of the existing da'wah movement or Harakah, must continue to be carried out da'wah as efficiently as possible[19]. If da'wah efforts are to be able to solve the problems that afflict

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[15] Ikhsanudin Ikhsanudin, H B Syafuri, and Masykuroh Nihayatul, "The Contribution of Waqf to the Development of Educational Resources and Local Economic Empowerment in Kasemen District, Serang City, Banten Province," *TSARWAH* 7, no. 1 (2022): 20–34.

[16] Aji Dedi Mulawarman, "Paradigma Nusantara: Decolonizing Science Agenda," *International Journal of Religious and Cultural Studies* 3, no. 2 (September 12, 2021), https://doi.org/10.34199/ijracs.2021.09.01.

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[18] Widya Wulandari, "Implementation of Islamic Education and Wasathiyah Da'wah for Millennial Generation with Al-Qur'an Perspective in Facing Society 5.0," *Jurnal Pendidikan Agama Islam* 19, no. 1 (2022): 129–40.

[19] Zainal Abidin Achmad et al., "The Synergy of Islamic Da'wah and Madura Culture Programmes on Nada FM Sumenep Radio, Indonesia," *Jurnal Komunikasi: Malaysian Journal of Communication* 37, no. 2 (June 30, 2021): 111–29, https://doi.org/10.17576/JKMJC-2021-3702-08.

modern and postmodern societies, then they must be more synchronized with current demands[20].

Hery Pamungkas said that the function of the mosque is not only a place of worship but also a center of excellence for community development through the concept of modern da'wah education that is well received by the community[21]. According to him, the participation of mosque teenagers in the process of diffusion of innovation in developing modern da'wah models can show effective results in efforts to develop conventional da'wah into digital da'wah. The space for proposals from mosque teenagers to mosque administrators in the context of content development is still a problem. Mawardi Siregar said that a society that continues to develop and change is certainly a challenge for religious organizations[22]. Facing the reality of these changes, da'wah organizations are required to package da'wah professionally and with quality, to protect the community from the invasion of modernism that can undermine the joints of religious teachings. Haerul Anwar Siregar said that Islamic da'wah organizations can participate in fostering adolescent morals, for a better society and noble character[23]. Various programs are planned, implemented, and utilized with teenagers and the community. The activities carried out in fostering adolescents are with 2 methods: Exemplary and Habituation. And as for the coaching of Mosque Youth, namely by making joint activities with Mosque Youth such as Wirid Surah

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[20] Rahmat Hidayat et al., "Analysis and Relevance of Hamka's Praise Thought in The Post-Modern Age," *Jurnal Syntax Transformation* 4, no. 5 (2023): 74–87.

[21] Hery Pamungkas, "Peran Dan Inovasi Remaja Masjid Dalam Membuat Program Dakwah Modern Di Masjid Agung Jawa Tengah," *Jurnal Audience: Jurnal Ilmu Komunikasi* 4, no. 01 (2021): 107–27.

[22] Mawardi Siregar, "Partisipasi Organisasi Keagamaan Dalam Penyiaran Dakwah Islam Di Kota Langsa," *Al-Hikmah Media Dakwah, Komunikasi, Sosial Dan Kebudayaan* 12, no. 2 (2021): 78–90.

[23] Hairul Anwar Siregar, "Partisipasi Dewan Pengurus Kecamatan Badan Komunikasi Pemuda Remaja Masjid Indonesia Dalam Pembinaan Akhlak Remaja Di Desa Terang Bulan Kecamatan Aek Natas Kabupaten Labuhanbatu Utara." (Universitas Islam Negeri Sumatera Utara, 2019).

Yasin, monthly studies, Ramadhan Boarding School, and PHBI activities. Also as for social activities, namely conducting seminars, safari Silaturahim, social services, compensation for orphans and Dhu'afa, da'wah camps, and weddings.

Based on the previous description, this research is very important to do to analyze the role of mosque youth in the development of da'wah in the village of Paya Bengkuang, Gebang sub-district, Langkat, North Sumatra, Indonesia.

B. Method

This research was conducted in Paya Bengkuang Village, Gebang District, Langkat Regency, North Sumatra Province which took place from February 2 to July 1, 2022. This type of research uses descriptive research. The research approach uses a qualitative approach because the data analysis is presented verbally, to get comprehensive information. It uses descriptive qualitative research because it describes the participation of the youth of this mosque in the development of da'wah in Paya Bengkuang village thoroughly and accurately and in detail, to collect in the form of words that emphasize the meaning of the research. The informants of this research are 6 members of the mosque teenagers, 1 BKM Sri Al-Hidayah Mosque, and 2 communities in the Paya Bengkuang village environment.

The data sources used are primary data sources (data from informants) and secondary data sources (written data). There are 3 data collecting techniques used, namely structured interviews, namely interviews where the interviewer sets the problems and questions to be asked himself. Passive participatory observation, namely researchers who come to the place of activity of the people observed but do not participate in these activities, and documentation with the process of collecting data obtained through document, it is in the form of books, records, archives, letters, newspapers, journals, research reports, and others.

The data analysis techniques used are data reduction, data presentation, and drawing conclusions and verification. Data reduction is sorting out the main things, focusing on important things, and discarding unnecessary ones. Furthermore, the data is

collected and arranged to draw conclusions and take further action. The last one is drawing conclusions and verification, namely interpreting the data so that it illustrates the problem to be researched.

C. Discussion

1. Participation of Sri Al-Hidayah Mosque Youth in Da'wah Development

Based on observation forms of participation in the community when associated with the participation of Sri Al-Hidayah mosque youth in the development of da'wah according to interview and observation data, it is carried out in several ways, namely becoming a member of a community group, becoming involved in group discussion activities, involving in organizational activities to mobilize other community participation, mobilizing community resources, taking part in the decision-making process, utilizing the results achieved from community activities[24].

Being a member of a community group; the participation of mosque youth groups in the local community, especially in the Sri Al-Hidayah mosque BKM group, cannot be separated from the participation of mosque youth groups. When there are activities from the mosque BKM, members of the mosque teenagers take part in helping activities such as working together in realizing a better physical mosque and organizing mosque planning so that community participation in Islamic teaching can be realized. Youth members also help raise funds from the surrounding community and take part in religious events.

Being themselves in group discussion activities; the participation of mosque youth groups in discussions is that they can attend meetings and enjoy the ongoing discussions. This discussion is directly led by the head of the mosque youth and then continued by members of the mosque youth to take ideas and ideas

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[24] Syifa Fauzia, Dedi Purwana, and Hamidah Lubis, "Leadership Strategic Role of Tutty Alawiyah in Development of Islamic Da'wah Through the Organization of Badan Kontak Majelis Ta'lim in Indonesia," *International Journal of Multicultural and Multireligious Understanding* 9, no. 4 (2022): 124–36.

to find the final decision so that the discussion carried out can be a conclusion following the common goal.

Involving themselves in organizational activities to mobilize the participation of other communities; there are also some members of the mosque youth who do not take part in the mobilization of the mosque teenagers, this is because they are busy with their respective activities. However, when there are activities such as Islamic holidays, they become enthusiastic to carry out their activities. This is because Islamic holidays are long-awaited days and become routine every year for them to hold activities. For example, when members of the mosque youth or BKM want to carry out Islamic holiday activities, the participation of mosque youth here is to announce and mobilize community groups that at the Sri Al-Hidayah mosque, there is an implementation of religious events such as Isra Mi'raj, Maulid Nabi, and 1 Muiharram.

Members of the mosque youth all gather at the mosque and then go around the neighborhood so that the community knows about the religious activities at the Sri Al-Hidayah mosque. Before the day of the implementation of Islamic holiday activities, members of the mosque teenagers collect funds (Infaq) as sincerely as possible from house to house in the community of Paya Bengkuang village. The participation of mosque youth members is also exemplified in community mobilization, namely when the village of Paya Bengkuang held on August 17 simultaneously, members of the mosque youth also helped each other starting by mobilizing the community such as going around the village to inform the community that there were activities in the village and they took part in helping during the activities.

Community groups for mosque youth are to assist in the form of funds, energy, and thoughts when mosque youth groups want a consultation or guidance from the local community to realize religious activities or other activities can be achieved so that these activities can run smoothly and the benefits after the event can be felt by the community and mosque youth members.

Taking part in the decision-making process; in taking part in the field of mosque youth work programs when they want to carry

out activities, the participation of mosque youth groups divides members to become parts according to their performance that can. Before taking part, this has been agreed upon by a joint decision, so when the activity takes place they must be responsible for the decisions that have been made and it is their duty so that the activity is carried out according to their wishes.

Utilizing the results achieved from community activities; the results achieved after they carry out activities in the community are that the community gets useful knowledge in improving Islamic teachings. Mosque youth get the trust in coordinating when there are Islamic holidays because Islamic holidays are warning the community so that the teachings of Islam do not fade. This is evidenced by the community supporting activities both from donors, energy, thoughts, and who provides presenters during the activity.

It can be concluded that the explanation of mosque youth participation in the community when carrying out the most dominant activity is mobilizing community resources. This is because it can be seen from the community that assists in the form of labor, funds, and thoughts from them so that members of the mosque youth who carry out their duties will become lighter hands when the activity is taking place. As for the weak indicators of mosque youth participation in the community, namely involving themselves in organizational activities to mobilize other community participation, this is due to some mosque youth who do not want to continue the activities of the mosque youth organization because they are busy with their respective activities.

2. Supporting and Inhibiting Factors in the Development of Da'wah in Paya Bengkuang Village

Supporting factors are factors that support an activity so that the activity is seen and motivated to innovate for the better[25]. Supporting factors in the development of da'wah in mosque youth

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[25] Carmen Fischer, Charlotte P Malycha, and Ernestine Schafmann, "The Influence of Intrinsic Motivation and Synergistic Extrinsic Motivators on Creativity and Innovation," *Frontiers in Psychology* 10 (2019): 137.

are sufficient as a foundation for carrying out da'wah activities around the community, this is to the data from interviews and observations.

The supporting factors in the development of da'wah in Paya Bengkuang village include 1) The support of local people who voluntarily want to help in any activity and assistance in the form of labor and funds provided. This support is very enthusiastic about the youth mosque because if the community is reluctant to help then the interest in developing da'wah is very minimal. 2) The attitude of mosque teenagers' behavior towards the community is good so some people try to always be there if mosque teenagers want to ask for help. The attitude of adolescent behavior is related to the characteristics of adolescent development which discusses misalignment, emotional disturbances, and behavioral disorders as a result of the pressure experienced by adolescents due to changes that occur to them. Therefore, Muslims, especially Islamic teenagers today, in overcoming various deviations in adolescent behavior, the basis is the Qur'an and hadith.

As said by the Prophet Muhammad SAW, namely: From Ibn Abbas the Messenger of Allah Sallallahu Alaihi Wasallam said: "I have left two heirlooms for you. You will never be lost if you still cling to them, namely the Book of Allah (the Koran) and my Sunnah" (HR.Bukhari and Muslim). One of the examples taught by the Prophet which is good and true is to form a Muslim personality with its characteristics, namely changes in attitudes and behavior by the instructions of Islamic teachings with the efforts, activities, methods, and a supportive living environment[26].

The inhibiting factors regarding the development of da'wah in Paya Bengkuang village are the results of interviews and observation data, including 1) Members of the mosque youth and the community's lack of awareness of the importance of da'wah development. Whereas da'wah is calling individuals and groups to do good and they are the lucky ones who are lucky if they lead people to call to do Amar Makruf Nahi Mungkar which is a call to

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[26] Alven Putra, "The Prophet's Household Problems and The Solving Method in Hadith," *AJIS: Academic Journal of Islamic Studies* 7 (2022).

uphold the truth and prohibit wrong in the way of Islamic teachings. 2) The absence of routine study activities. This is because members of the mosque youth lack the thought of developing da'wah in the local community. Members of the mosque youth who have their own busy lives, such as wanting to focus on school, and the busyness of school assignments. The head of the mosque youth cannot impose the will of each member of the mosque youth. So that over time there is no routine study activity. 3) Mosque youth often stall the time of activities that should have been determined due to waiting for the right schedule from the speaker.

D. Conclusions

The mosque youth group has a variety of participation, from being part of the group, discussing with the group, involving themselves with other organizations, mobilizing community group resources, taking part in decisions, and utilizing the results of the activities carried out. But of the various participations, the mosque youth group is more dominant with the participation of mobilizing community resources. From this participation, both from the community itself and members of the mosque teenagers, the community cares about assisting mosque youth in the form of funds, energy, and thoughts from the community.

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