

Contemporary Da'wah Strategy of the Tabligh Jamaat in Addressing Teen Moral Issues

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ABSTRACT

This study aims to analyze the moral issues faced by teenagers and the contemporary preaching strategies of the Tabligh Jamaat in addressing them in Deli Tua District, including identifying the supporting and inhibiting factors in the implementation of preaching. The research uses a qualitative approach with a descriptive method. The study involved six informants selected through purposive sampling, consisting of the leaders and members of the Tabligh Jamaat, two teenagers, and two parents. Data were collected through interviews, observations, and documentation, then analyzed using the interactive model of Miles, Huberman, and Saldaña through the stages of data condensation, data display, and drawing and verifying conclusions. The validity of the data was tested through source and technique triangulation. Research results show that the moral problems of teenagers in the Deli Tua District are related to excessive use of social media, peer influence, decreased involvement in religious activities, and weak family supervision. The Jamaah Tabligh's preaching strategy is carried out through persuasive approaches, interpersonal communication, preaching by action, jaulah (missionary journeys), ta'lim (religious education), example-setting, and mosque-based guidance at Masjid As-Syakirin. This strategy helps to increase teenagers' involvement in religious activities and gradually encourages the formation of positive behavior. Supporting factors include family support, a conducive mosque environment, member role models, and harmonious social relationships, while inhibiting factors include peer influence, excessive social media use, low youth participation, weak family supervision, and stigma towards Jamaah Tabligh. The research concludes that fostering teen morality requires a preaching strategy that is persuasive, ongoing, community-based, and supported by synergy between the Tabligh community, families, mosques, schools, and society.

1. INTRODUCTION

Teenagers are an important phase in forming identity, personality, and life values. The development of and digital media offers positive opportunities, but it also brings challenges like casual relationships, online gambling, drug abuse, violence, and various deviant behaviors. (Fauzan & Harahap, 2025). Therefore, teenage moral issues are not just an individual problem, but also a social and religious matter that requires continuous guidance. In the Deli Tua District, this issue can be seen from cases of alcohol abuse, drug use, brawls, and online gambling among teenagers. This situation shows the need for a guidance approach that is not just normative, but also able to build closeness with teenagers, understand their social environment, and provide positive activities. In this regard, Islamic preaching plays a strategic role in shaping teenagers' awareness, attitudes, habits, and behavior based on Islamic values. Contemporary preaching is required to be able to adapt to the increasingly open nature of teenagers who are close to digital technology. The Tabligh Jamaat is one of the preaching groups that has a guidance pattern through ta'lim, jaulah, musyawarah, bayan, silaturahmi, and khuruj fi sabilillah (Wanto, 2025). The activity not only conveys religious messages, but also builds religious habits, role models, social interaction, and a religious environment that could support the moral development of teenagers. Social and technological changes require the Tabligh congregation to adapt to the character of their audience, especially the younger generation. Preaching strategies are not only about using digital media but also about understanding teenagers' personalities, building persuasive communication, creating engaging activities, and connecting Islamic values to their life issues (Alvita & Munfaridah, 2023). This is important because an approach that works for adults may not necessarily be effective for teenagers, who need space for dialogue, acceptance, guidance, and support. Based on these conditions, the study "Contemporary Dawah Strategies of the Tabligh Jamaat in Addressing Youth Moral Issues in Deli Tua District" is important to conduct in order to analyze the forms of da'wah strategies, communication approaches, mentoring methods, guidance, as well as their adaptation to digital developments. This study is expected to fill the gaps of previous research by providing an empirical picture of the Tabligh Jamaat's da'wah in the local context of Deli Tua and contribute to the development of more contextual, communicative, and sustainable youth moral guidance.

Previous studies (Pribadi & Fahrudin, 2021; Rizki & Samosir, 2025) Regarding the Tabligh Jamaat, it generally discusses methods of teaching, traveling for proselytizing, deliberation, sermons, and going out in

the way of Allah, including interpersonal communication in delivering dakwah. However, research (Hanum & Zulhazmi, 2022; Basri & Soiman, 2024) Specifically connecting the Jamaah Tabligh's preaching strategies with the moral issues of teenagers, especially in social and digital contexts, is still limited. In Deli Tua District, the social environment, technological development, and peer influence are factors that need to be considered in youth development. The novelty of this research lies in the integration of the Jamaah Tabligh's preaching strategies, teenage moral issues, and contemporary preaching perspectives in the context of Deli Tua District. The study not only identifies preaching activities but also analyzes their implementation through interpersonal communication, role modeling, habituation, mentoring, and creating a religious environment with teenagers as the target audience. Additionally, this research examines the adaptation of Jamaah Tabligh's preaching to the digital environment, which increasingly influences teenagers' lives. Preaching strategies are understood as a combination of community-based approaches, interpersonal communication, moral guidance, and leveraging digital media developments. With a local focus on Deli Tua District, this study is expected to provide empirical contributions regarding contextual, persuasive, and relevant preaching strategies in addressing teenage moral issues.

2. METHODS

This study uses a qualitative approach with a descriptive research type to gain a deep understanding of the contemporary preaching strategies of the Tabligh Jamaat in addressing the moral issues of teenagers in Deli Tua District. A qualitative approach was chosen because the research focuses on understanding experiences, views, interactions, and social processes that occur in preaching activities and the moral guidance of teenagers. Qualitative research allows researchers to understand a phenomenon based on the participants' perspectives and the natural context in which the phenomenon occurs (Creswell, 2018). Thus, this approach is suitable for examining how the Jamaah Tabligh's preaching strategies are applied, received by teenagers, and influenced by the social conditions and local community environment. The research informants numbered six people, determined through purposive sampling. This technique was used because the informants were selected based on certain considerations, mainly their direct involvement, experience, knowledge, and ability to provide information relevant to the focus of the study. The informants included S as the leader of Jamaah Tabligh, R as a member of Jamaah Tabligh, R and D as teenagers, and E and A as parents. The leader of Jamaah Tabligh was chosen because they have knowledge about the directions, policies, and implementation of da'wah activities; the members of Jamaah Tabligh were chosen because they are directly involved in carrying out activities; teenagers were chosen because they are the target of da'wah and can provide information about their experiences and responses to guidance; while parents were chosen because they hold an important position in observing the development of teenage behavior and morals. The selection of six informants wasn't based on statistical numbers, but on the relevance and depth of information each informant could provide according to the research needs. In qualitative research, purposefully choosing participants allows researchers to get rich and deep data from people who have direct experience with the phenomenon being studied (Sugiyono, 2022). Data collection was done through interviews, observation, and documentation. Interviews were conducted in a structured way using a set of questions based on the research focus, covering issues like teenage moral problems, da'wah strategies applied, implementation of jaulah and majelis ta'lim, communication approaches with teenagers, changes or responses from teenagers, as well as supporting and inhibiting factors in da'wah activities. Observations were carried out directly on the activities of the Jamaah Tabligh, especially jaulah, majelis ta'lim, interaction with teenagers, and religious activities in the community. Observation was used to get data about da'wah practices as they happen in real situations, so it could complement the information obtained through interviews. Besides that, documentation is done by collecting activity photos, field notes, and relevant documents or archives as supporting data for the research. Using several data collection techniques allows researchers to get a more comprehensive understanding of the phenomenon being studied (Arikunto, 2021).

The data is analyzed using an interactive analysis model (Miles, Huberman, & Saldaña, 2024) which includes data condensation, data presentation, as well as drawing and verifying conclusions. Data condensation is done by selecting, focusing, simplifying, and grouping data from interviews, observations, and documentation according to the research focus. Next, the data is presented in the form of narrative descriptions and theme groupings to make it easier to identify patterns regarding preaching strategies, youth moral development, as well as supporting and inhibiting factors. The final stage involves drawing conclusions based on the patterns and relationships found, and then continuously verifying by comparing the available data. (Miles, Huberman, & Saldaña, 2024) placing data condensation, data presentation, and drawing and verifying conclusions as an analysis process that occurs interactively and is interconnected. The validity of the data was tested through source triangulation and technique triangulation. Source triangulation was done by comparing information obtained from the leaders of the Tabligh Jamaat, members of the Tabligh Jamaat, teenagers, and parents to see the consistency of information regarding the strategies and implementation of da'wah. Meanwhile, technique triangulation was done by comparing data from interviews, observations, and

documentation. These comparisons were made to ensure that the research findings were not based on just one source or one data collection technique. By applying triangulation, the research is expected to produce findings that are more credible and scientifically accountable (Moleong, 2024).

3. RESULTS AND DISCUSSION

3.1. Result

3.1.1. Adolescent Moral Issues in Deli Tua District

Based on the observations conducted in Deli Tua District, it was found that adolescent moral problems are relatively complex and are influenced by various interrelated factors. The problems observed included declining adolescent participation in religious activities, excessive use of social media, peer influence, low concern for social activities, and the emergence of risky behaviors such as promiscuity, illegal street racing, drug abuse, and gambling. These conditions indicate that changes in adolescent behavior are not solely related to individual factors but are also influenced by the family environment, peers, technological developments, and changes in patterns of social life. The observations also revealed a decline in some adolescents' interest in religious activities. This was evident from the low attendance of some adolescents at congregational prayers, *ta'lim* sessions, religious study groups, and religious guidance activities held in mosques. Some adolescents preferred to spend their time with friends, playing games, or using social media rather than participating in religious activities. This condition indicates a shift in how adolescents use their leisure time and in the orientation of their activities, suggesting that mosques have not yet fully become primary spaces for youth development and positive activities. Furthermore, the observations indicated that excessive use of social media and smartphones also influences adolescents' patterns of activity. Some adolescents were observed spending more time with digital devices, resulting in reduced direct interaction with family members, the broader community, and participation in religious activities. The use of social media without adequate supervision and self-control has the potential to influence adolescents' ways of thinking, habits, and behavior. This condition becomes more pronounced when parental supervision of adolescents' technology use and social activities is not optimally implemented. Another significant factor is the influence of peers and the social environment. The observations showed that adolescents tend to follow group habits in order to gain social acceptance. When their peer environment promotes positive activities, such as participating in mosque activities and religious study groups, adolescents are more likely to engage in similar activities. Conversely, a social environment that is more oriented toward hanging out, playing games, or engaging in risky activities may encourage adolescents to adopt such behaviors. In addition, some adolescents' concern for social activities, such as communal work and community service, remains relatively low, indicating changes in patterns of social interaction as a result of technological developments and modern lifestyles. The results of these observations are also consistent with the findings from the interviews. The interview findings are presented below.

Table 1. Interview Findings on Adolescent Moral Problems and Contemporary Da'wah Strategies of Jamaah Tabligh in Deli Tua District

Informant	Status/Role	Interview Findings
S	Leader of Jamaah Tabligh	S stated that some adolescents in Deli Tua District have experienced a decline in their interest in religious activities. Adolescents tend to spend more time on social media, gathering with friends, and engaging in entertainment activities. According to S, this condition needs to be addressed through persuasive da'wah approaches, role modeling, <i>jaulah</i> , <i>ta'lim</i> , and encouragement to perform congregational prayers.
R	Member of Jamaah Tabligh	R explained that adolescent guidance is carried out through <i>jaulah</i> , <i>ta'lim</i> , personal communication, and invitations to participate in activities at the mosque. The approach is implemented gradually and without coercion so that adolescents feel comfortable receiving da'wah messages. According to R, role modeling and direct communication are important means of establishing close relationships with adolescents.
R	Adolescent	R revealed that the peer environment strongly influences adolescent behavior. He/she finds it easier to participate in religious activities when invited by friends and when feeling accepted within the group. According to R, the activities of Jamaah Tabligh provide opportunities to gain religious knowledge and engage in more positive activities.
D	Adolescent	D stated that <i>ta'lim</i> sessions and congregational prayers help improve religious understanding and awareness of the importance of maintaining good behavior. An informal approach and direct communication make da'wah messages easier to understand and accept. However, D acknowledged that social media and peer influence remain challenges in maintaining positive habits.
E	Parent	E stated that the use of smartphones and social media causes adolescents to spend more time with digital devices. As a result, the time available for studying, interacting with family members, and participating in religious activities is reduced. E considered the activities of Jamaah Tabligh to be an alternative source of positive activities for adolescents through religious guidance and mosque-based activities.

Informant	Status/Role	Interview Findings
A	Parent	A explained that adolescent moral development requires support from families, Jamaah Tabligh, religious leaders, schools, and the wider community. Supporting factors include a religious environment and positive religious activities, while the main obstacles include excessive social media use, negative peer influence, and inadequate parental supervision of adolescents' activities.

Source: Interviews with research informants, 2026

Based on the research findings, it can be concluded that adolescent moral problems in Deli Tua District are influenced by social media use, peer relationships, declining participation in religious activities, and inadequate family supervision. Jamaah Tabligh seeks to address these problems through *jaulah*, *ta'lim*, personal communication, role modeling, and the habituation of religious activities. A persuasive and non-coercive approach is considered more readily accepted by adolescents, although its success still requires support from families, schools, religious leaders, and the wider community.

3.1.2. Contemporary Da'wah Strategies of Jamaah Tabligh

Based on the observations, the da'wah strategies employed by Jamaah Tabligh in Deli Tua District demonstrate efforts to adapt to the social conditions and characteristics of adolescents. Although the distinctive da'wah methods of Jamaah Tabligh are maintained, their implementation is not solely oriented toward the verbal delivery of religious messages but is also directed toward character development and gradual behavioral change among adolescents. Direct and continuous interaction constitutes an important component in establishing closer relationships between members of Jamaah Tabligh and adolescents. The observations indicate that a persuasive approach is one of the prominent strategies employed. Members of Jamaah Tabligh seek to communicate in a gentle, friendly, and non-coercive manner. Adolescents are given opportunities to interact and receive advice gradually without feeling judged. This approach appears to create a more comfortable communication atmosphere, enabling adolescents to become more receptive to religious messages. The strategy also demonstrates that moral development is conducted by considering the psychological condition of adolescents, who are in the process of developing their identities and tend to be sensitive to approaches perceived as overly instructive or patronizing. In addition to the persuasive approach, *dakwah bil-hal* through role modeling constitutes an important component of Jamaah Tabligh's activities. Based on the observations, members seek to demonstrate behaviors that reflect Islamic values, such as maintaining congregational prayers, behaving politely, respecting members of the community, helping others, and maintaining positive social relationships. Such role modeling provides adolescents with concrete examples of how religious values can be applied in everyday life. Thus, moral development is not carried out solely through verbal advice but also through observable behaviors that adolescents can emulate. The *jaulah* strategy, or house-to-house da'wah, was also identified as an activity conducted directly within the community. Through this activity, members of Jamaah Tabligh visit residents' homes, encourage community members to perform congregational prayers, attend mosque activities, and establish communication with families who have adolescent children. The observations indicate that this direct approach provides members of Jamaah Tabligh with opportunities to understand the social conditions surrounding adolescents while simultaneously developing interpersonal relationships with their families. This closer communication pattern serves as a means of delivering advice and gradually encouraging adolescents to participate in religious activities. Another finding indicates that As-Syakirin Mosque serves as a center for adolescent moral development. Various religious activities, such as *ta'lim*, *musyawarah*, religious study sessions, and regular guidance programs, are conducted to create an environment that supports adolescents' spiritual and moral development. Adolescent involvement in mosque activities provides opportunities to acquire religious knowledge while developing positive habits, such as discipline in worship, responsibility, politeness, and concern for others. Parental support for these activities also constitutes an important factor in providing a positive environment for adolescents. In addition to face-to-face activities, the observations indicate that social relationships and interpersonal communication are utilized as components of contemporary da'wah strategies. The relationships established among members of Jamaah Tabligh, community members, and adolescents serve as channels for expanding the dissemination of religious values. Approaches based on friendship networks and social environments can also help encourage adolescents to participate in religious activities. This demonstrates that the da'wah strategy of Jamaah Tabligh does not rely entirely on formal activities but also utilizes social relationships that develop within everyday life. The observational findings are also consistent with the interview findings, which are presented below.

Table 2. Interview Findings on the Contemporary Da'wah Strategies of Jamaah Tabligh in Addressing Adolescent Moral Problems in Deli Tua District

Informant	Status/Role	Interview Findings
S	Leader of Jamaah Tabligh	S explained that the da'wah strategy directed toward adolescents is implemented through persuasive approaches and role modeling. Jamaah Tabligh seeks to demonstrate positive behavior first, such as maintaining congregational prayers, behaving politely, and actively

Informant	Status/Role	Interview Findings
		participating in community activities. In addition, <i>jaulah</i> and <i>ta'lim</i> activities are used to approach adolescents and encourage them to participate in religious activities.
R	Member of Jamaah Tabligh	R explained that adolescent guidance is conducted through direct communication, <i>jaulah</i> , <i>ta'lim</i> , and the involvement of adolescents in mosque activities. According to R, adolescents are more likely to accept da'wah through behavioral examples than through advice alone. Therefore, members of Jamaah Tabligh strive to demonstrate good character in their daily lives so that they can serve as role models for adolescents.
R	Adolescent	R stated that the friendly, polite, and non-coercive attitude of Jamaah Tabligh members made him/her feel comfortable participating in their activities. R also indicated that the peer environment influences adolescent involvement in religious activities. The role modeling demonstrated by Jamaah Tabligh members was one of the factors that encouraged R to become more interested in participating in activities at the mosque.
D	Adolescent	D revealed that <i>ta'lim</i> activities and congregational prayers helped improve his/her understanding of religious teachings. According to D, advice is more easily accepted when accompanied by concrete examples from the person delivering it. D also felt more motivated to improve his/her behavior after observing Jamaah Tabligh members demonstrating positive attitudes in their daily lives.
E	Parent	E stated that the <i>jaulah</i> activities conducted by Jamaah Tabligh had a positive influence on his/her child. After frequently being invited to participate in mosque activities, the child became more diligent in performing congregational prayers and demonstrated greater respect toward his/her parents, although these changes had not yet been maintained consistently.
A	Parent	A explained that the existence of guidance activities at As-Syakirin Mosque helps parents provide a positive environment for their children. <i>Ta'lim</i> , <i>musyawarah</i> , and other religious activities serve as opportunities for adolescents to learn about religion and spend their leisure time constructively. According to A, adolescent involvement in mosque activities can contribute to the development of better habits and behavior.

Source: Interviews with research informants, 2026.

Based on the research findings, the da'wah strategies of Jamaah Tabligh in Deli Tua District are implemented through persuasive approaches, role modeling (*dakwah bil-hal*), *jaulah*, guidance activities centered at As-Syakirin Mosque, as well as communication and social relationships. These strategies contribute to increasing adolescent involvement in religious activities and encouraging the development of more positive behaviors. The success of adolescent guidance is also supported by the family and community environment, although behavioral changes among adolescents occur gradually and have not yet been fully sustained.

3.1.3. Supporting and Inhibiting Factors of the Da'wah Strategy

Based on the observations, the implementation of Jamaah Tabligh's da'wah strategies in Deli Tua District is supported by several conditions that create a relatively conducive environment for adolescent development. Family support is evident in the willingness of parents to provide permission, encouragement, and supervision regarding adolescents' participation in religious activities. Such support provides adolescents with opportunities to participate in mosque-based activities and access a more positive environment. In addition, the presence of As-Syakirin Mosque as a center for da'wah activities provides a space for adolescents to participate in *ta'lim*, religious study sessions, *musyawarah*, and congregational prayers. The observations also indicate that the commitment and role modeling demonstrated by Jamaah Tabligh members constitute important supporting factors in the guidance process. Jamaah Tabligh members were observed striving to maintain friendly, polite, patient, and consistent attitudes in carrying out their religious activities. Such role modeling helps build adolescents' trust, thereby making da'wah messages more readily accepted. Positive social relationships between Jamaah Tabligh and the community also facilitate da'wah activities by fostering more open communication and interaction. This condition demonstrates that moral development depends not only on formal activities but also on the quality of social relationships among religious preachers, adolescents, families, and the wider community. On the other hand, the observations revealed several inhibiting factors in the implementation of adolescent moral development. The influence of the social environment is one of the most prominent obstacles, as some adolescents are more likely to adopt the habits of their peers. Social environments that are less supportive of religious activities may reduce adolescents' interest in participating in mosque-based guidance. In addition, excessive use of social media and digital devices causes some adolescents to spend more time on digital activities rather than participating in religious and social activities. This condition presents a challenge to da'wah activities, particularly in maintaining adolescents' consistent involvement. Another obstacle is the uneven participation of adolescents in da'wah activities. Some adolescents remain more interested in entertainment, spending time with friends, or using social media, meaning that guidance activities have not yet been able to reach all adolescents optimally. Furthermore, certain perceptions or stigma toward Jamaah Tabligh may affect the acceptance of da'wah activities among some members of the community. Such

conditions have the potential to create social distance and reduce openness in the communication process between the da'wah group and the community. The observational findings are also consistent with the interview findings, which are presented below.

Table 3. Interview Findings on the Supporting and Inhibiting Factors of Jamaah Tabligh's Da'wah Strategies in Addressing Adolescent Moral Problems in Deli Tua District

Informant	Status/Role	Interview Findings
S	Leader of Jamaah Tabligh	S explained that adolescent development is supported by the presence of As-Syakirin Mosque as a center for religious activities. <i>Ta'lim</i> , <i>musyawarah</i> , religious study sessions, and congregational prayers serve as means of developing positive habits among adolescents. However, peer influence and social media pose challenges because some adolescents are more interested in activities outside religious settings.
R	Member of Jamaah Tabligh	R stated that members' commitment to providing role models, establishing good communication, and accompanying adolescents constitutes a supporting factor in the guidance process. According to R, the obstacles include the low interest of some adolescents in participating in da'wah activities and the strong influence of peer environments that are less supportive of religious activities.
R	Adolescent	R revealed that support from friends who have positive habits can encourage adolescents to participate in mosque activities. Conversely, invitations from friends to spend time together, play games, or engage in other activities can reduce participation in religious activities. R also stated that Jamaah Tabligh activities are easier to participate in when they are conducted through a friendly and non-coercive approach.
D	Adolescent	D stated that <i>ta'lim</i> , congregational prayers, and other religious activities at the mosque provide a positive environment for adolescents. However, excessive social media use is one of the obstacles because it reduces the time available for participating in religious activities. D also acknowledged that peer influence can affect consistency in participating in adolescent guidance activities.
E	Parent	E explained that parental support is an important factor in encouraging children to participate in religious activities. Parents benefit from the existence of guidance activities at the mosque because their children have access to a positive environment. However, excessive smartphone and social media use remains a challenge in supervising children's activities and habits.
A	Parent	A stated that cooperation among families, Jamaah Tabligh, mosques, and the community is essential for adolescent moral development. A religious environment serves as a supporting factor, whereas inadequate parental supervision, peer influence, low adolescent participation, and negative perceptions of Jamaah Tabligh among some community members constitute inhibiting factors in the implementation of da'wah.

Source: Interviews with research informants, 2026.

Based on the observations and interviews, the supporting factors for Jamaah Tabligh's da'wah strategies include family support, the presence of As-Syakirin Mosque, members' role modeling, and positive social relationships with the community. Meanwhile, the inhibiting factors include peer influence, excessive social media use, low adolescent participation, inadequate parental supervision, and stigma toward Jamaah Tabligh. Therefore, the successful development of adolescent morality requires sustained synergy among Jamaah Tabligh, families, mosques, and the wider community.

3.2. Discussion

3.2.1. Adolescent Moral Issues in Deli Tua District

The research results show that the moral problems of adolescents in the Deli Tua subdistrict are multidimensional and are influenced by the interaction between family factors, social environment, religiosity, and digital technology development. The most prominent issues include the declining involvement of some adolescents in religious activities, excessive use of social media and smartphones, peer influence, and weak family supervision. These findings are in line with (Ramadhani & Baidawi, 2023) A review of 45 studies shows that parental involvement is an important predictor of adolescents' moral stability, while social media can have both positive and negative effects depending on the quality of content and parental guidance. At the same time, religiosity serves as a protective factor that can strengthen adolescents' moral resilience. So, the situation found in Deli Tua indicates that adolescent moral issues can't be seen just as an individual problem, but need to be understood in a social ecological context that includes family, peers, religious environment, and digital spaces. The influence of peers found in this study increasingly shows that teenage behavior is closely related to the social environment where they interact. Informant R mentioned that getting involved in religious activities is easier when teens receive invitations, support, and acceptance from friends. On the other hand, a friend group that mostly leads teens to hang out, play games, or engage in less productive activities can reduce their involvement in religious activities. This situation shows that peers can function as either a reinforcement or a barrier in moral development. In the context of youth guidance in Deli Tua, having a positive peer community

is important because it can provide a social environment that supports the habit of religious behavior. Therefore, the da'wah strategy shouldn't just focus on changing individual behavior, but also needs to build social communities that reinforce religious values. The low involvement of some teenagers in religious activities also shows a change in how young people use their time and social spaces. The mosque, which ideally could serve as a center for religious guidance, isn't always the first choice for some teens because their attention is split between social media, games, and hanging out with friends. In this situation, religious outreach activities need to be developed not just as a way to deliver religious messages, but also as a social space that provides positive religious experiences. This finding aligns with previous research (Ihsan, 2025) Regarding the Khuruj Fi Sabilillah method of the Tabligh Jamaat in shaping the religious character of youth in Padang City. The study showed that khuruj plays a role in forming young people's religious practices, including congregational prayers, reading the Quran, dhikr, and night worship. However, the study also found that inconsistency after participating in khuruj, social stigma, and various modern distractions can reduce the sustainability of the guidance's impact. These findings are relevant to the situation in Deli Tua because the changes in teenagers' religious behavior found in this study have not yet occurred consistently and sustainably.

In this context, the Jamaah Tabligh's strategy through jaulah, ta'lim, personal communication, and role modeling can be understood as a form of preaching focused on close engagement with the audience. Interview results show that teenagers are more receptive to religious messages when delivered in a friendly manner, without pressure, and accompanied by real-life examples. This approach gives teens space to learn about religious values through direct experience, interaction with Jamaah Tabligh members, and involvement in mosque activities. Thus, the strength of the preaching strategy in this study lies not only in the material presented but also in the relational process that allows religious values to be understood, observed, and practiced in daily life. This pattern shows that moral guidance is more easily accepted when preaching comes as a process of mentoring and role modeling, rather than just giving instructions. Findings about social media use need to be seen in the context of contemporary preaching. Digital media can indeed be a source of distraction and expose people to various values that don't always align with religious norms, but at the same time, these media are a communication space that's close to teenagers' lives. (Budiman, Alhasbi, & Widoyo, 2025) emphasizing that the influence of social media on teenagers' morals is ambivalent and highly influenced by the quality of content as well as parental mediation. Meanwhile, (Hamdi, Ramdani, & Juliandri, 2024) It shows that the Tabligh Jamaat in Indonesia is going through a transformation in how they preach in response to the development of digital media. Even though traditional practices like khuruj, jaulah, and bayan remain an important part of the Jamaat's preaching identity, technological advances have created new ways to adapt in communication and spreading their message. These findings imply that responding to digital issues doesn't have to mean keeping young people away from technology, but rather building digital literacy and providing religious guidance so technology can be used more responsibly. Family involvement is also an important element in the sustainability of youth moral development. Interviews with parents show that the presence of Jamaah Tabligh activities and religious activities at Masjid As-Syakirin provides a positive environmental alternative for children. However, parents still face difficulties in monitoring the use of social media and smartphones.

This situation shows that religious outreach cannot run separately from the family. Jamaah Tabligh can provide a religious environment, role modeling, and social mentoring, while the family has a role in supervision, habituation, and reinforcing religious values at home. These findings reinforce (Kurniawan, 2025) which places parental involvement as one of the important factors in maintaining teenagers' moral stability. Therefore, moral guidance requires a mutually supportive relationship between the family, religious community, and the teen's social environment. Overall, the research results show that adolescent moral issues in Deli Tua District are the result of interactions between individual, family, peer, religious environment, and technological development factors. The Jamaah Tabligh's strategies, through persuasive approaches, jaulah, ta'lim, personal communication, and role modeling, are relevant as a form of community-based moral guidance. Experiences like khuruj and religious activities also show the potential for forming religious character through non-formal experiences and habituation, even though sustaining these changes still faces challenges such as digital distractions, social environment influences, and inconsistent behavior after participating in religious activities. Therefore, the moral development of teenagers in Deli Tua ideally shouldn't just focus on delivering religious teachings, but also on creating a positive social environment, strengthening family involvement, forming religious peer communities, providing ongoing guidance, and adapting to the development of digital technology.

3.2.2. Contemporary Da'wah Strategies of Jamaah Tabligh

The research shows that the preaching strategy of the Jamaah Tabligh in the Deli Tua sub-district isn't just done through verbal religious messages, but also through persuasive approaches, interpersonal communication, leading by example, jaulah (visiting), ta'lim (teaching), and mosque-based guidance. The interpersonal approach is important because it allows preachers to build closeness with their audience before delivering religious messages. (Nasichah, Nisa, Ramdani, & Sobariah, 2025) explaining that interpersonal

communication in the preaching of the Jamaah Tabligh takes place through direct interaction and everyday conversation, so religious messages can be delivered in a more personal and persuasive way. This finding aligns with what informants S and R explained, that teenagers are approached gradually, kindly, and without coercion. Informants R and D also revealed that the polite and non-judgmental attitude of Jamaah Tabligh members makes them feel more comfortable participating in religious activities. Thus, the success of preaching to teenagers is determined not only by the content of the message delivered but also by the preacher's ability to build trust and interpersonal relationships with the audience. This persuasive approach can be understood as a way of adjusting da'wah strategies to the social and psychological characteristics of teenagers. At this stage of development, teens have a need to gain social acceptance, build their identity, and develop independence in making choices. Therefore, a da'wah approach that is too instructive and judgmental has the potential to create resistance, while open communication that respects the position of teenagers can create a more comfortable space for interaction. In this study, teenagers' involvement in ta'lim activities and congregational prayers is influenced not only by verbal invitations but also by positive experiences while being in a da'wah environment. These findings are in line with (Siregar, 2025) which found that the moral guidance of teenagers by the Tabligh Jamaat is carried out through a number of activities, such as bayan, discussions, ta'lim, adab study sessions, and jaulah. The study also showed that the example set by members is one of the supporting factors for guidance, while the influence of peers can be one of the obstacles. Next, the findings on dakwah bil-hal through example show that the Jamaah Tabligh not only convey religious values through advice but also try to demonstrate them through daily behavior. Observations show attitudes of friendliness, politeness, discipline in worship, concern for the community, and involvement in social activities. Informant R, as a member of the Jamaah Tabligh, explained that teenagers are more likely to accept dakwah messages when they see real examples rather than just hearing advice. Meanwhile, informant D stated that the example set by Jamaah Tabligh members encouraged him to improve his behavior. These findings are in line with (Oktavia, Saparudin, & Ilham, 2025), which shows that the example set by members of the Jamaah Tabligh in the form of disciplined worship, simplicity, and daily religious practice becomes part of the moral development process for youth. Thus, role modeling can be understood as a moral learning strategy that happens through observation, interaction, and habituation, not just by giving verbal instructions.

The jaulah strategy also plays an important role in the preaching activities of the Tabligh Jamaat in the Deli Tua District. Observations show that the jaulah activities are carried out by directly visiting the community, inviting people to perform congregational prayers, introducing mosque activities, and building communication with families that have teenage children. This pattern reflects the Tabligh Jamaat's preaching style, which is based on community and social relationships. (Barsihannor, Tahir, Arbianingsih, & Aksa, 2023) explains that the preaching activities of the Tabligh Jamaat use interpersonal communication in direct interactions with the community, both through individual preaching and public preaching. In the context of Deli Tua, this approach gives preachers the chance to understand the conditions of teenagers more closely, while teens get a space to share their experiences, issues, and religious needs more openly. In this way, jaulah not only serves as a means of delivering religious messages but also as a way to build social relationships between preachers, teenagers, families, and the community. The role of As-Syakirin Mosque as a center for development shows that the Tabligh Jamaat's preaching strategy doesn't just rely on individual preachers, but also on creating a religious environment that supports the moral growth of teenagers. Activities like ta'lim (religious study), discussions, religious studies, and congregational prayers provide a space for teens to gain religious knowledge while also building positive social habits. Informants E and A, as parents, believe that mosque activities offer a more positive environment for children compared to less productive activities. These findings are in line with research (Eramahi, Hasnan, & Ridha, 2025) regarding the management of Jamaah Tabligh's preaching in guiding the morals of teenagers, which shows that organizing preaching activities and maintaining regular religious routines are important parts in supporting the development process. Therefore, Masjid As-Syakirin not only serves as a place of worship but also as an informal educational space, a place for building religious habits, social interaction, and strengthening teenage character.

From the perspective of contemporary da'wah, research shows that the da'wah strategy of the Jamaah Tabligh in Deli Tua District also faces changes in the communication environment due to the development of digital technology. Although the da'wah strategy found is still mainly through face-to-face interaction, the development of digital media creates a new space for spreading religious messages and communicating with the younger generation. The research (Fauzi, 2025) It shows that the development of internet-based Islamic learning has created a new pattern in how young people acquire religious knowledge and experience. This situation suggests that contemporary preaching doesn't have to replace face-to-face interaction, which is characteristic of the Tabligh Jamaat, but can complement it by selectively using digital media. In this way, khuruj, jaulah, bayan, and ta'lim can still be maintained as the main identity, while digital media can be used as a means of communication, strengthening religious material, and supporting youth outside face-to-face activities. Thus, the Jamaah Tabligh's preaching strategy in Deli Tua District can be understood as a preaching strategy based on social relationships and the creation of a religious environment. The main strength of this

strategy lies in interpersonal communication, persuasive approaches, role modeling, jaulah (mission trips), ta'lim (religious teaching), and involving youth in mosque activities. Interview findings show that this strategy is relatively easy to accept because young people not only receive religious advice but also gain direct religious experiences and examples of behavior. However, sustaining changes in youth behavior still requires support from family, the social environment, and communication patterns that can adapt to technological developments. Therefore, contextualizing the preaching of the Tabligh Jamaat in Deli Tua shouldn't be seen as replacing traditional methods, but rather as an effort to strengthen them through persuasive communication, close interpersonal relationships, leading by example, mosque-based guidance, and adapting to social and technological changes.

3.2.3. Supporting and Inhibiting Factors of the Da'wah Strategy

Research results show that the success of the Jamaah Tabligh's preaching strategy in shaping the morals of teenagers in Deli Tua District is influenced by the interaction between family, religious environment, the role model of preachers, peers, and digital technology development. Family support is a key factor because parents have a strategic position in providing guidance, supervision, and religious habits to teenagers. These findings are in line with previous studies (Valcarcel, 2022) which shows that parental interaction, religiosity, social media, and peer relationships are interconnected elements in the development of adolescent behavior. The study also shows that parental interaction and religious beliefs play an important role in shaping adolescents' behavioral orientation, while social media and peer environments can be strong sources of influence. This is in line with the statements from informants E and A that parental support and supervision encourage teens to participate in religious activities, whereas weak supervision of smartphone use becomes one of the obstacles in guidance. Thus, the preaching strategy of Jamaah Tabligh cannot be separated from the role of the family as the first educational environment that provides the basis for shaping adolescents' morals and religiosity. The next supporting factor is the presence of Masjid As-Syakirin as a conducive religious environment. Observations and interviews show that religious study sessions, discussions, deliberations, and congregational prayers provide a space for teenagers to gain religious knowledge while also building positive habits. These findings align with previous research (Mujiburrohman & Mabrurroh, 2025) about the preaching methods of the Tabligh Jamaat in shaping the morals of teenagers. The study found that activities like bayan, musyawarah, ta'lim, mudzakaroh adab, and jaulah are part of the programs for developing teenagers' character. In addition, parental involvement, the discipline of Tabligh Jamaat members, leading by example in daily life, and religious activities are supportive factors, while negative peer influence is one of the obstacles. So, the presence of Masjid As-Syakirin functions not only as a place of worship but also as a space for informal religious education and social interaction, providing positive activity alternatives for teenagers.

The exemplary behavior of Jamaah Tabligh members and the quality of their social relationships with the community are also important factors in the success of guidance. Research shows that being friendly, patient, polite, and consistent in carrying out religious activities helps build teenagers' trust in the preachers. This finding is in line with research (Jaafar, Langputeh, Zemoura, Taufan, & Kamaruzaman, 2025) which explains that the preaching of the Tabligh Jamaat uses a personal-persuasive approach through interpersonal communication. In individual preaching (infradhi), communication takes place in everyday conversations, allowing a closer and more personal relationship between the preacher and the audience. Therefore, the success of the preaching is not only determined by the content of the religious message delivered, but also by the preacher's ability to build interpersonal relationships, set an example, and convey messages persuasively. In the context of Deli Tua, the friendly and non-coercive approach makes some teenagers more open to participating in Tabligh Jamaat activities, as indicated by the statements of informants R and D. On the other hand, peer influence is one of the strong factors that can hinder the moral development of teenagers. Informants R and D explained that friends' invitations can determine the level of a teenager's involvement in religious activities. Friends who are active in positive activities can encourage teenagers to participate in religious events, while a friend group more focused on gaming, hanging out without any productive purpose, or other less supportive activities can reduce participation in dakwah activities. This finding is supported by research (Yusuf & Putri, 2025) Among 289 high school students, there was a link between peer conformity, smartphone addiction, and religiosity. The study showed that peers and smartphone use are factors that need attention in fostering teens' religiosity. Therefore, moral guidance through religious outreach should consider teenagers' social circles while also building peer communities that can support positive and religious behavior.

The excessive use of social media and digital devices was also found to be one of the obstacles in this study. According to interviews with informants E and D, using smartphones causes some of the teenagers' time to be absorbed in digital activities, reducing their chances of participating in religious activities and interacting directly with family and the community. These findings are relevant to research (Ju'subaidi, Mujahidin, Abdullah, & Rofiq, 2025) which shows the connection between smartphone addiction, peer conformity, and adolescent religiosity. The research (Ismail, Baharudin, & Nasir, 2024) also shows that social media is a space that is very easily accessible to teenagers and can influence their behavior. However, social media should not be seen solely as a threat. Technological developments also open up new spaces for Islamic preaching,

including delivering religious material through digital media. Research (Agustina, Sentosa, & Wijayanti, 2024), It shows that internet-based Islamic learning has become one of the spaces for shaping the understanding and religious practices of young Muslims. Therefore, the challenge for the Tabligh community is not just to reduce excessive use of social media, but also to improve digital literacy and consider using digital media as a means of preaching that suits the characteristics of the younger generation. Another inhibiting factor is the low participation of some teenagers and the negative views towards the Tabligh Jamaat. Research shows that not all teenagers have the same interest in ta'lim activities, congregational prayers, or other religious guidance activities. Some teenagers are still more interested in entertainment and socializing with friends than in religious activities. This situation shows that preaching strategies need to be adaptive and take into account the characteristics and needs of teenagers. Research (Mutaqin, 2023) also shows that a peer environment that doesn't support positive activities can be a barrier in shaping teenagers' morals. Meanwhile, research (Busral, et al., 2025) emphasizing that family, school, peers, and the community are social environments that play a role in shaping teenagers' morality. Therefore, negative views or stigma towards the religious group need to be addressed through open social communication, interpersonal approaches, and involvement in community activities so that trust is built between the Tabligh Jamaat, teenagers, families, and the surrounding community.

Further research findings show that these supporting and inhibiting factors do not stand alone, but rather interact with each other in shaping the moral environment of teenagers. Family support and the mosque environment can strengthen teenagers' involvement in religious activities, but peer influence and uncontrolled use of digital media can weaken that consistency. Conversely, a positive peer environment can become an additional strength if directed to support religious activities. This perspective aligns with (Göktaş, Hasan, Chowdury, & İsmailoğlu, 2022) which places the social environment as an important element in shaping teenagers' morality through interactions with family, peers, school, and the community. Therefore, moral guidance through the preaching of the Tabligh Jamaat should not only be done through an individual approach, but also needs to be directed towards creating a social ecosystem that supports the development of religiosity and positive behavior in teenagers. Overall, the research results show that family support, the presence of Masjid As-Syakirin, the exemplary behavior of Tabligh members, a personal-persuasive approach, and harmonious social relationships are the main strengths in carrying out the preaching strategy in Deli Tua Subdistrict. On the other hand, negative peer influence, excessive use of social media and smartphones, low participation from some teenagers, weak family supervision, and the stigma against the Tabligh group are obstacles that need attention. These findings suggest that the preaching strategy would be more effective if carried out collaboratively between the Tabligh members, families, mosque administrators, community leaders, and peer groups. The strategy needs to be developed in a persuasive, sustainable, community-based way and adaptable to technological developments. Thus, preaching not only serves as a way to deliver religious messages, but also as a process of shaping a social environment that supports the internalization of religious values, character building, and the moral development of teenagers.

4. CONCLUSION

Overall, this study shows that the preaching strategies of the Jamaah Tabligh in Deli Tua District, through persuasive approaches, interpersonal communication, leading by example (dakwah bil-hal), jaulah, ta'lim, and mosque-based guidance, can serve as one way to help shape youth morality. These strategies provide space for young people to gain religious understanding, build positive habits, and interact in a more religious social environment. However, changes in youth behavior happen gradually and are not yet fully sustainable, as they are still influenced by peer interactions, social media use, low participation from some youths, and family supervision conditions. Therefore, practically, there needs to be synergy between the Jamaah Tabligh, families, mosques, schools, and the community to create a guidance environment that is consistent and adaptive to technological developments. This study has limitations in terms of the relatively small number and characteristics of the informants, and it hasn't measured changes in teenagers' morals quantitatively or over the long term. Future research is recommended to involve a more diverse group of informants, use mixed methods or longitudinal approaches, and examine the use of digital media in preaching so that it can be understood how the Jamaah Tabligh's strategies can reach more teenagers and sustain changes in moral behavior.

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