



## **Da'i Da'wah Method in Instilling Moral Values Anti-Promiscuity for Adolescents in Hutarimbaru Village**

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### **ABSTRACT**

Moral is an important position in Islam. A Muslim must be able to understand and apply good moral values in everyday life. Moral values are a form of realization of one's character. The rapid development of the times causes da'wah in adolescents as a challenge and requires systematic methods in instilling moral values. This study aims to examine and find out the da'wah method used by da'i in instilling anti-free promiscuity moral values in teenagers in Hutarimbaru SM Village, Mandailing Natal Regency. The type of research used is a descriptive qualitative approach with data collection techniques through observation, interviews, and documentation. The research subjects consisted of da'i, teenagers, and local community leaders. The results showed that there was a moral decline in teenagers in Hutarimbaru SM village, Mandailing Natal Regency. Some teenagers are affected by promiscuity that causes damage to moral values such as smoking at a young age, drugs, bullying, and early marriage, and there are even teenagers who are imprisoned. Furthermore, don't use da'wah methods of matzah, mujaadalah, and personal approaches in conveying moral messages to instill moral values against promiscuity in teenagers in Hutarimbaru SM village.

**Keywords:** Da'wah Method, Moral, Teenagers

### **ABSTRAK**

*Moral merupakan kedudukan penting dalam agama Islam. Seorang muslim harus mampu memahami dan menerapkan nilai moral yang baik dalam kehidupan sehari-hari. Nilai moral merupakan bentuk realisasi karakter seseorang. Pesatnya perkembangan zaman menyebabkan dakwah pada remaja sebagai tantangan dan memerlukan metode sistematis dalam menanamkan nilai moral. Penelitian ini bertujuan untuk mengkaji dan mengetahui metode dakwah yang digunakan oleh da'i dalam menanamkan nilai-nilai moral anti pergaulan bebas kepada remaja di Desa Hutarimbaru SM, Kabupaen Mandailing Natal. Jenis penelitian yang digunakan adalah pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Subjek penelitian terdiri dari da'i, remaja, dan tokoh masyarakat setempat. Hasil penelitian menunjukkan terjadi kemerosotan moral remaja di desa Hutarimbaru SM, Kabupaten Mandailing Natal. Beberapa remaja terkena dampak pergaulan bebas yang menyebabkan kerusakan nilai moral seperti merokok pada usia remaja, narkoba, perundungan, menikah dini, dan bahkan terdapat remaja yang dipenjara. Selanjutnya da'i menggunakan metode dakwah mau'izah, mujaadalah, dan pendekatan personal dalam menyampaikan pesan moral untuk menanamkan nilai moral anti pergaulan bebas kepada remaja di desa Hutarimbaru SM.*

**Kata Kunci :** Metode Dakwah, Moral, Remaja

## INTRODUCTION

The era of globalization and rapid technological advancement is a big challenge faced by teenagers, especially the phenomenon of promiscuity. Promiscuity is a serious threat to the formation of the character and morals of the younger generation because it can result in the degradation of traditional and human values. This phenomenon can also affect social stability and the sustainability of local culture.

Ali and Asrori explained that morality is a standard of good and bad that is determined for individuals by socio-cultural values where individuals are members of society. In morality, all deeds that are considered good and need to be done are regulated as well as all deeds that are considered bad and need to be avoided. Morality is related to a person's ability to distinguish between right and wrong deeds. Thus, morality also underlies and controls a person's attitude and behavior. Morality is an important part of Islam and plays an important role in demonstrating the individual's self-proof, allowing him to be classified as good or bad.<sup>12</sup>

Moral problems not only affect most teenagers but can cause unrest in various circles of society. Technological advances like today, provide opportunities for teenagers to follow various lifestyles that are even contrary to Islamic teachings. Environmental influences are one of the important factors for the psychological development of adolescents. Both the family environment, school, or community environment. The more factors that affect adolescents in shaping their personality, the more deviations will be caused.<sup>3</sup>

Adolescents are in a transition period that is very vulnerable to the influence of the surrounding environment.<sup>4</sup> Promiscuity is no exception which can damage moral and ethical values. The ease of access through digital technology on social media platforms has increasingly provided a wide door for teenagers to see and emulate various lifestyles today.<sup>5</sup> Both a good lifestyle and a bad lifestyle (inappropriate) for the customs and traditions of eastern countries such as Indonesia. The ease of technology today is very rapid and effective in disseminating news or information. Moreover, nowadays teenagers are no strangers to playing social media.<sup>6</sup> So in this context, da'wah is one of the main instruments in spreading Islamic religious teachings which has an important role in shaping the character and morals of adolescents.<sup>7</sup> The problems of adolescents in modern

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<sup>1</sup> Lasmida Listari, "Adolescent Moral Decency (Efforts to Foster Morality by Family and School)," *Journal of Sociology and Humanities Education* 12, no. 1 (2021), <https://doi.org/https://dx.doi.org/10.26418/j-psh.v12i1.46320>.

<sup>2</sup> Ahmad Zuhdi and Ahmad Khairul Nuzuli, "Da'wah Strategy in Fostering Adolescent Morals in Aro Water Wooden Dam Village," *Ushuluddin 4 Science Journal*, no. 1 (2022), <https://jurnalfuad.org/index.php/ishlah/index>.

<sup>3</sup> Nuraeni Dwi Permatasari and Ahmad Junaedi Sitika, "The Role of Da'wah on Adolescent Problems in the Modern Era" 12, no. 1 (n.d.): 2085–8663.

<sup>4</sup> Zuhdi and Khairul Nuzuli, "Strategi Dakwah Dalam Membina Akhlak Remaja Di Desa Bendung Air Kayu Aro."

<sup>5</sup> Mutia Putri Nasution and Umi Musyarrofah, "Metode Dakwah Para Da'i Pada Program 'Cahaya Hati Indonesia' Di INews TV," *INTERAKSI PERADABAN: Jurnal Komunikasi Dan Penyiaran Islam* 1, no. 2 (December 28, 2021), <https://doi.org/10.15408/interaksi.v1i2.23889>.

<sup>6</sup> Risris Hari Nugraha, Muhamad Parhan, and Aghnia Aghnia, "Motivasi Hijrah Milenial Muslim Perkotaan Melalui Dakwah Digital," *MUHARRIK: Jurnal Dakwah Dan Sosial* 3, no. 02 (September 3, 2020): 175–94, <https://doi.org/10.37680/muharrrik.v3i02.398>.

<sup>7</sup> Nuraeni Dwi Permatasari and Ahmad Junaedi Sitika, "Peran Dakwah Terhadap Problematika Remaja Di Era Modern," *Jurnal Hikmah: Jurnal Pendidikan Islam* 12, no. 1 (2023).

times are among the most important problems faced by society, both Muslim and non-Muslim communities. This is because adolescence is a period of physical and mental growth. In this phase, adolescents experience a lot of turmoil in their minds and souls. Therefore, they often experience shocks in life and they try their best to escape from these problems.<sup>8</sup>

Amid the complexity of this challenge, the role of da'wah and da'is is very important in instilling solid moral values in adolescents as the younger generation. The rise of the negative impact of promiscuity in this era has caused a lack of moral values that are embedded in a teenager today.<sup>9</sup> This condition is very worrying for the next generation of young people because teenagers are the successors of the nation in the future.

Islam is a religion that invites and commands its people to always spread and broadcast religious teachings to all Muslims. With da'wah, Islam can spread widely to all corners of the world. The call for da'wah is not only carried out by a kai or ulama. However, da'wah can also be called by every Muslim wherever they are so that the teachings of Islam can be understood and carried out perfectly.

Da'wah has the meaning of calling, calling, inviting, and serving. In addition, it also means to invite, guide, and promote.<sup>10</sup> Both oral and written, behaviors are carried out to influence others individually or in groups so that there is an awareness and appreciation of religious teachings. The content of the invitation or appeal is *amar ma'ruf* and *nahi munkar*. Therefore, conveying the call for da'wah requires the active participation of a da'i or *missionary* to instill religious values. For the goal of da'wah to be achieved, one of the things that needs to be considered is the media used in da'wah broadcasting.<sup>11</sup>

Da'i is a communicator who invites and calls people to the right path, either directly or indirectly. A da'i plays a very important role and must have a good personality to set an example for the community.<sup>12</sup> In preaching, a da'i must have a goal and be able to foster as well as be a role model for others, especially for young people. Youth are the next generation who are the hope to be able to continue activities that have positive values and have a better impact on change for the community and the environment.

The emergence of moral deviation among teenagers is inseparable from various factors such as, first, technological advances that are abused, for example by watching pornographic sites, online gambling sites, and so on. Second, lack of parental supervision and moral guidance in the family and community. Third, the lack of religious knowledge of adolescents so that they are easily influenced by outside cultures that are even far contrary to the teachings of Islam.

In this case, the da'is as da'wah agents have a great responsibility to convey Islamic religious teachings that prioritize moral and ethical values. Through an effective da'wah approach, da'is can help adolescents understand the dangers of the impact of promiscuity and encourage them to adopt strong moral values. Da'wah da'i can be a strong

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<sup>8</sup> Nurdin and Abbas, "Pengaruh Dakwah Terhadap Remaja," *Jurnal Al Nashihah* 3, no. 2 (2019).

<sup>9</sup> Suharni and Mohd Haramen, "Dampak Negatif Pergaulan Bebas Terhadap Generasi Muda Menurut Tinjauan Pendidikan Agama Islam," *Madrasatuna: Jurnal Pengajaran Dan Kajian Islam* Vol.1, no. 1 (2021).

<sup>10</sup> Abdullah, *Ilmu Dakwah* (Bandung: Citapustaka Media, 2019).

<sup>11</sup> Nasution and Musyarrafah, "Metode Dakwah Para Da'i Pada Program 'Cahaya Hati Indonesia' Di INews TV."

<sup>12</sup> Yenni Batubara, "Peran Penting Dakwah Dalam Pembentukan Akhlak Remaja (Studi Literatur Review)," *Tadbir: Jurnal Manajemen Dakwah* 5, no. 2 (2023).

communication bridge between adolescents and the moral values that prevail in the community. The da'wah method applied by a da'i will be effective as a means of guiding teenagers so that they can understand moral values through the teachings of religion and local culture by the needs of their men.<sup>13</sup> The da'wah method can be interpreted as a way or way to invite others to believe and practice Islamic aqidah and shari'a to the recipient of da'wah to achieve results by the goals of Islamic dawah.<sup>14</sup> Therefore, preachers are not only enough with fiery rhetorical expertise. However, da'wah must be like guiding, advising, and educating continuously for oneself and others.<sup>15</sup>

The method of conducting da'wah has a very important role because even though the message conveyed is good, if it is not delivered in the right way, then the da'wah may not necessarily be accepted and understood by the community. Allah SWT has explained in the Qur'an surah An-Nahl verse 125 how the da'wah method should be carried out.<sup>16</sup>

Hamka explained that the verse contains teachings to the Prophet PBUH on how to launch da'wah or appeal to humans so that they walk on the path of Allah (*sabadilla*), or *Shiratal Mustaqim*, or *ad-Dinul Haqq*. According to Hamka, in carrying out da'wah, three methods should be used, namely *the hikmah*, *Maurizio*, and *mujlà methods*.<sup>17</sup>

Currently, da'wah activities have been widely supported by various media such as newspapers, magazines, short stories, ceramic, vinyl records, tapes, films, radio, television, stickers, paintings, advertisements, performances in the performance arena, poetry, singing, music, and other art media. However, da'wah activities such as lectures are still needed by humans, especially teenagers. Even though the current era has relied on sophisticated and fast technology, the relationship of friendship or the presence of da'i to gather face-to-face in a place will not be possible through the most sophisticated media.<sup>18</sup>

Adolescents must be fortified from the bad influence of the culture of promiscuity through the cultivation of moral values. Moral values are rules or standards that govern how a person should act or behave in social life. Moral values help a person determine what is right or wrong, good or bad, and appropriate or inappropriate in interaction with others.<sup>19</sup> In instilling moral values, it can be started with the role models of religious leaders in the community such as a da'i. This is not an easy thing to achieve because teenagers have different backgrounds.

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<sup>13</sup> Hamdan Daulay and Evi Septiani, "Peluang Dan Tantangan Dakwah Dalam Pembinaan Akhlak Pemuda (Kajian Pengembangan Dakwah Haji Sonhaji Di Yogyakarta)," *Tadbir: Jurnal Manajemen Dakwah* Vol. 2, no. 2 (2020).

<sup>14</sup> Nur Safitri, "Metode Dakwah Bagi Masyarakat Pedesaan," *Jurnal Bimbingan Penyuluhan Islam* Vol.05, no. 01 (2023).

<sup>15</sup> Yuda Sastra Janata, Fauzi Fauzi, and Ivan Sunata, "Metode Dakwah Guru Tahfidz Dalam Membina Akhlak Santri Di Rumah Tahfidz Al-Qur'an Habibah Tapan," *Journal of Da'wah* 1, no. 1 (July 8, 2022): 42–53, <https://doi.org/10.32939/jd.v1i1.1291>.

<sup>16</sup> Soiman, *Metode Dakwah* (Medan: Perdana Publishing, 2019).

<sup>17</sup> Agusman and Muhammad Hanif, "Konsep Pengembangan Metode Dakwah Di Era Globalisasi," *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan* Vol. 4, no. 2 (2021), <https://doi.org/https://doi.org/10.38214/jurnaldawahstidnatsir.v4i2.119>.

<sup>18</sup> Sitti Mutia Faradillah, "Tantangan Dakwah: Tinjauan Faktual Kekosongan Dai Pada Bulan Suci Ramadhan Di Masjid Darussalam Kampung Pisang Kota Sorong," *JASNA : Journal For Aswaja Studies* 2, no. 1 (January 1, 2022): 39–56, <https://doi.org/10.34001/jasna.v2i1.1975>.

<sup>19</sup> Takdir Yakindo et al., "Moralitas Dan Hukum Dalam Pandangan Immanuel Kant," *Praxis: Jurnal Filsafat Terapan* Vol.1, no. 1 (2023).

Promiscuity among adolescents has become a worrying social issue in various regions, including in Hutarimbaru SM village, and Mandailing Natal Regency. Based on observations, many teenagers in the village are carried away by the flow of promiscuity and the lack of religious knowledge that is embedded in the soul of teenagers. This can be seen through the many complaints from the surrounding community about teenagers who fall into promiscuity. Not a few teenagers in the village are carried away by the flow of promiscuity such as using drugs, and drunken liquor to victims of online gambling sites. This condition is evident from the arrest of 4 teenagers in 2021 due to cases of marijuana use and drug trafficking. Then in 2023, the case will be repeated even with the same suspect. Until 2024, a teenager is still serving a prison sentence. In addition, there was a case of 2 teenage girls who were rumored to be married early because they were pregnant out of wedlock. This condition makes the people of Hutarimbaru village worried and furious with such social behavior of teenagers.

Furthermore, the phenomenon of rampant online gambling by teenagers in coffee shops is also a topic of discussion in the village community today. The entry of technology in the village in the form of *smartphones* that are misused, the lack of parental supervision and guidance, the lack of knowledge and understanding of adolescents regarding the negative impact of promiscuity, and also the lack of understanding of religious values are suspected to be the cause of the rise of online gambling by teenagers. Therefore, da'wah will face increasingly complex problems along with the development of civilization, resulting in the increasingly complicated work of da'wah. The role of the da'wah leader will greatly determine the color of the activities to be carried out because a da'wah leader must be able to motivate to achieve the desired goals.<sup>20</sup>

This condition certainly has a bad influence on the morale of adolescents in Hutarimbaru SM village, Mandailing Natal Regency. For example, the lack of awareness of teenagers in performing compulsory worship, poor socialization with the community, lack of manners, and so on. To change the condition of adolescents like this, religious leaders such as da'i are needed who can invite, foster, and instill religious values, especially moral values, to achieve better changes for adolescents and the next generation. However, this work is certainly not easy, so da'i must use the right da'wah method for teenagers.

The difference between this study and previous research includes the location of the research and the focus of the discussion of problems in the da'wah method applied by da'i in instilling anti-promiscuity moral values in adolescents. Meanwhile, previous research emphasized more on the role of da'i, the efforts made, and the concept of da'wah development in the era of globalization.

Da'wah activities can run effectively if all the goals of da'wah itself can be achieved. A strategic approach supported by good methods and accurate implementation of activities can make a clear and mature orientation where clear and realistic goals will encourage da'wah to follow the planned direction.

## RESEARCH METHODS

This study uses a descriptive qualitative approach, which is a method with a research process based on the perception of a phenomenon with an approach in the form of data that produces a descriptive analysis in the form of oral sentences from the research

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<sup>20</sup> M. Loksa Nuril Waton, "Metode Dakwah Jamaah Tabligh Di Kota Mataram," *Mudabbir: Jurnal Manajemen Dakwah* 4, no. 1 (June 28, 2023): 434–48, <https://doi.org/10.20414/mudabbir.v4i1.7777>.

object. The data collection technique is carried out in a natural setting to interpret the phenomenon that occurs where the researcher is the key instrument. Sampling as a data source was carried out with purposive and snowball. Data collection uses field observation techniques by observing various existing conditions, direct interviews with resource persons, and documentation. The research location is in Hutarimbaru SM village, Mandailing Natal Regency, North Sumatra. Interviews were conducted with 4 informants, namely Informant 1 Ustad Fahri who is also the village head, Informant 2 Ustad Parlindungan as a religious leader (da'i), Informant 3 Emir Hasan representing teenagers (Chairman of the Youth Association in 2024), and Informant 4 Mrs. Rosni representing community leaders.

Data analysis is inductive-qualitative and the results of the study emphasize meaning rather than generalization.<sup>21</sup> The data analysis technique uses the Miles and Huberman method which is outlined in the form of a descriptive discussion to describe what it is to answer the research problem.

## RESULTS AND DISCUSSION

### Moral Condition of Adolescents in Hutarimbaru Village BC

Based on the results of observations, the moral condition of adolescents in Hutarimbaru SM village, Mandailing Natal Regency is currently quite worrying. The facts in the field provide a real picture because researchers have been included in this scope since adolescence. Researchers saw firsthand how teenagers of peers who were once innocent then turned uncontrollable after getting to know technology such as smartphones today. This happens in both adolescent girls and boys. In adolescent boys, it was found that adolescents who have smoked since the age of elementary school (SD) grade 6 and there are even teenagers of junior high school (SMP) and high school (SMA) age who dare to use marijuana and drugs. This was also confirmed by the resource persons, namely Da'i and the Head of Hutarimbaru Village BC.

In adolescent girls, the worrisome moral condition is more about the use of social media which often leads to dating young people from other regions. There are even some teenagers who end up getting married early through elopement. The ease of introduction on social media platforms gives space for teenage girls to date without their parents knowing. This condition is experienced by researchers themselves in cousins and peers who decide to elope during school and college.

The opinion of Informant 1, Mr. Fahrizal, the Head of Hutarimbaru SM Village (also working as a da'i) explained:

*Menurut saya moral dan adab itu kan sangat penting, jadi ya melihat kondisi remaja yang bisa dibilang banyaklah yang terpengaruh dengan arus perkembangan zaman yang membuat remaja itu sendiri dapat terjerumus kesana, ya saya sendiri sebagai Kepala Desa pastinya tidak menginginkan hal itu terjadi, kan. Maka dari itu ya, kami sebagai perangkat desa, tokoh agama, masyarakat serta para orang tua bekerjasama untuk tetap menjaga dan menanamkan nilai moral yang baik pada remaja. Karena pada dasarnya juga remaja itu yang akan menjadi generasi penerus di desa ini. (Interview Informant 1, Village Head, March 3, 2024).*

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<sup>21</sup> Albi Anggito and Johan Setiawan, *Metodologi Penelitian Kualitatif* (Kab. Sukabumi: CV Jejak, 2018).

The condition of the moral decline of adolescents in Hutarimbaru village is inseparable from the positive and negative influences of the current development of science and technology. The moral condition of adolescents is worrisome can be seen from internal and external factors.

## 1. Internal Factors That Affect Adolescents' Morals

### 1. Lack of Parental Supervision and Guidance

Many parents are too busy with their work so they lack attention and moral guidance for their children, which results in a child being more likely to be outside the home and do as he pleases which causes him to fall into promiscuity such as committing criminal acts, using drugs, drinking alcoholic beverages and so on. In Hutarimbaru SM village, community work is generally farming with working hours in the range of 8:00 am to 4:00 pm. Parents certainly spend more time in rice fields or gardens or other places of business. So that time with children is only available at night. At this time, it is also not effective to guide children because of their tired body condition so parents prefer to rest. Even the male side (male parents) spend more time at coffee shops.

### 2. Identity Crisis

In the growth of a teenager, a period of self-discovery is very necessary. In the period of self-discovery, adolescents often experience confusion or internal conflicts about who they are and what they want. Adolescents who experience an identity crisis will be more likely to make an immoral decision as their way of seeking attention or trying various roles.

This condition occurred in several teenagers in the village of Hutarimbaru BC. Based on the observations of researchers during adolescence, many adolescent boys at the XII junior high school grade level have tried smoking. According to an interview with the chairman of the Naposo Nauli Bulung (NNB) association of Hutarimbaru SM village, this condition occurred because the transition from elementary school to junior high school youth gave rise to a desire to be recognized among his friends. So the new teenage boy thinks smoking is a cool form of adult man. Of course, this view is followed by the example of adult men who generally smoke in this village. This is as explained by Informant 4, Mrs. Rosni as a community leader.

*Desa ini kan penduduknya mayoritas muslim, dulu banyak remaja yang terpengaruh pergaulan bebas, seperti anak-anak yang masih SMP sudah merokok, terus juga sering mabuk-mabuk apalagi kalo ada pesta di desa ini (Interview with Informant 4, Community Leader, March 5, 2024).*

### 1. Peer Pressure

A teenager is very easily influenced by his peer group. They often follow the behavior of their friends to feel accepted in their social group. It is not uncommon for the principle of participation to result in involvement in promiscuity because they want to be considered cool or do not want to be ostracized by their friends.

This happened to adolescent boys and girls in the village of Hutarimbaru BC. Generally, it occurs more among adolescent boys at the junior high school level such as trying to smoke, drinking liquor, and even more severely smoking marijuana. Meanwhile, in adolescent girls, it is more of an act of bullying where they form groups that satirize each other. Sometimes there are fights between groups that result

in them not talking to each other. Researchers' observations often see some girls who are afraid of losing their group prefer to follow the demands of the more powerful adolescent girls in that group.



## 1. The Influence of Social Media

Advances in information technology such as the emergence of social media also affect the moral decline of adolescents in Hutarimbaru village BC. The sophistication of technology like today has a lot of exposure to negative and immoral content that can be easily accessed and viewed on social media. Many teens abuse the use of social media such as by constantly viewing violent content, bullying, online gambling sites, and watching pornographic sites. Often seeing such spectacles eventually makes them accustomed to it, thus having an impact on changing the behavior of more aggressive teenagers, who lack good manners, and even imitate the acts of promiscuity that they watch on social media.

## 1. External Factors That Affect Adolescents' Morals

### 1. Unconducive Family Environment

Disharmony in the family environment such as violence in the family to divorce where makes a teenager seek escape outside the home and then be affected by promiscuity to avoid family problems.

In the village of Hutarimbaru BC, divorce conditions are rare. However, some teenagers experience fathers who have two wives. It is often found that adolescents with this condition are easily affected by promiscuity. Some teenage girls with a family environment like this have dared to date and even dare to skip school just to go out on a date with their partner.

In addition, some teenagers live with the condition of parents who often quarrel. Even in advising their children, parents in Hutarimbaru SM village often choose to be angry, punish, and even commit minor acts of violence. This kind of family environment makes teenagers who are labile and intimidate their group. Usually, this teenager often acts commanding, and powerful, and even bullies other teenagers who he considers weak.

### 1. Poverty and Social Injustice

Difficult economic conditions make teenagers vulnerable to promiscuity as their way to earn money such as stealing or even just looking for entertainment. This resulted in some teenagers dropping out of school because of their background conditions.

The people of Hutarimbaru SM village are generally classified as poor people. The community's source of income relies more on agriculture, plantations, craftsmen, and farm laborers. The average income of teenage parents is in the range of IDR 500,000 – IDR 1,500,000 per month. Meanwhile, each household bears an average of 4 to 5 children. With this income, of course, it is very difficult for parents to provide for their children. So it is not uncommon for some teenagers to choose not to continue school but to look for odd jobs. However, what is more tragic is that some teenage boys are affected to become marijuana and drug couriers. A total of 4 teenagers have even been arrested by the police in 2021 for this case. 2 teenage girls chose to get married early.

Beliefs in religion greatly affect human behavior not only individually, but also socially. The seriousness of adolescents towards religious teachings and religious actions that appear to be the behavior of adolescents has a lot to do with the developmental factors of adolescents themselves. The community environment, family, and religious environment be it from religious educational

institutions, places of worship and religious activities are very important in the formation of a good soul and morals for teenagers.

### **Da'i Da'wah Method in Instilling Anti-Promiscuity Moral Values for Adolescents in Hutarimbaru BC Village, Mandailing Natal Regency**

In the implementation of da'wah, it is necessary to pay attention to the format and method of delivery so that the da'wah can be accepted by the community. The format requires a strategy to achieve the desired smooth da'wah activities. That is what ultimately produces a method. Inappropriate da'wah methods often cause the failure of a da'wah activity. The goal is for the da'i to be able to formulate a method that will be used in delivering their da'wah. This is because the condition of the character and moral development of the community is not determined by the number of people in the mosque, but must also be seen in terms of their social, educational, and economic life.<sup>22</sup>

This thought is as the opinion of Informant 2, Ustad Parlindungan (da'i) in Hutarimbaru BC village, explained:

In my opinion, adolescents play a very important role in the community environment, especially in rural areas like this. In addition to the parents, we as religious leaders also participate in fostering and instilling moral values in teenagers in this village. We conduct a study every Monday night of bad margins at the mosque. The study was in the form of giving lectures and conducting discussions with the pilgrims. Now this study is open to the public, meaning not only for teenagers but also for the community in this village. However, so far I have noticed that there are still many teenagers who attend it as well (Interview with Informant 2, A Da'i, March 3, 2024).

The above statement shows that there are two da'wah methods used by da'i to instill anti-promiscuity moral values in teenagers in Hutarimbaru SM village, Mandailing Natal Regency.

#### 1. Lecture Method (*Mau'izhah Hasanah*)

As explained by Informant 1, Informant 2, and Informant 3, generally da'i in Hutarimbaru BC village carry out da'wah both to the community and especially teenagers using the lecture model. As explained earlier, every Monday night after Maghrib there will be lectures from local da'i as well as da'i invited from other villages.

The lectures used by da'i contain worship recommendations, religious prohibitions, and no exception to the promiscuous behaviors that are currently plaguing teenagers. The lecture is accompanied by a relaxed, flowing style, and with interludes of jokes so that teenagers do not get bored and do not become monotonous. However, data still slipped the message of da'wah that he wanted to achieve. Dai' from another invited village, Ustad Yusup, even used a sluggish delivery with a distinctive Mandailing dialect intonation. This method is quite effective in making listeners, especially teenagers, continue to follow the recitation until the end.

Dalam pengajian ini terdapat dua ustad yang biasanya mengisi ceramah yaitu ustad Parlindungan yang berasal dari desa Hutarimbaru SM dan ustad Yusup yang deliberately imported from Maga village. These two da'i explain the topic or study

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<sup>22</sup> Farida, S. Ni'mah, & Kusandi, "Mitod dakwah dalam al-kur'an," *al-Mubarak: General Kazian al-Kur'anna dan tafsir* vol. 6 No. 2 (2021), [HTTPS://doi.org/https://doi.org/10.47435/al-mubarak.v6i2](https://doi.org/https://doi.org/10.47435/al-mubarak.v6i2).

delivered by the lecture method. Straightforward delivery with material accompanied by stories of the previous people sourced from the Qur'an is the most often used method by Ustad Parlindungan and Ustad Yusup. Ustad Yusup even used a relaxed lecture method by inserting funny deliveries so that it was not boring. This is in line with the opinion of Informant 3, namely the youth representative, Emir Hasan who serves as the Chairman of the NNB Association, Hutarimbaru SM village.

Now many efforts are being made to inculcate morals among teenagers in this village. We also carried out many activities related to religion, such as participating in lecture studies on Monday nights, special recitation for teenage boys on Wednesday nights to learn to read the Qur'an, and the one who taught it himself, namely the ustad from this village. Then there was also a special recitation for girls on Friday nights reading Yaasin. This is indeed a tradition that has existed for a long time and is still active today. There were two Ustad who filled the lecture alternately every Sunday. But sometimes there are also other ustad, only the most often Ustad Parlindungan is the same as Ustad Yusup because Ustad Parlindungan is not very old. He also lives in this village and he is also closer to the teenagers in this village, so it is easier to invite the teenagers in this village to attend the study. If Ustad Yusup can be said to be quite old. But he said that the lecture was not boring, so many liked the way he carried it was relaxed, not too monotonous, and laughed a lot too, so yes we as worshippers also liked it (Interview Informant 3, Chairman of the Youth Association, March 5, 2024).

#### 1. Discussion Methods (*Mujadalah*)

This method is used by da'i after finishing delivering da'wah material in weekly recitations. In this discussion, an opportunity was given to several worshippers who wanted to ask directly about the lecture material that had been delivered by the da'i which was still not understood, and exchanged ideas or shared directly with the da'i concerned or with fellow worshippers who attended.

The Monday night recitation that was carried out was indeed more diverse in audience. After the da'i gives a lecture, there will usually be a discussion session in the form of a question and answer. In the Monday night study, the more prominent ones to ask questions and discuss were the parents. The topics that often arise are about worship and behavior as well as children's manners. Thus, even though they are not teenagers who actively ask questions, at least teenagers as listeners get understanding as well.

Informant 4, Mrs. Rosni explained:

This village has a predominantly Muslim population, in the past many teenagers were affected by promiscuity, such as children who were still in junior high school who smoked, and often got drunk, especially if there was a party in this village. But now it's much better, there are many changes because we as a society are also worried about seeing the condition of the children. So we parents when we hear the recitation will ask the ustad about it. Then the ustad will explain. So children can also get a religious understanding of such behaviors (Interview with Informant 4, Community Leader, March 5, 2024).

In addition to da'i da'wah, in this village, teenagers also hold gotong-royong every Friday. Activities such as cleaning mosques, village environments, and roads have a positive impact on Hutarimbaru village youth to instill good moral values. However,

overall this da'wah method is still felt to be less effective in instilling moral values in adolescents. The da'wah method should not only be carried out conventionally. Da'is must also package da'wah in such a way that they can answer the challenges of da'wah in the millennial era.<sup>23</sup>

## CONCLUSION

There is a moral deterioration of adolescents in Hutarimbaru SM village, Mandailing Natal Regency. Some adolescents experience moral damage characteristic of promiscuity such as smoking in adolescence, using drugs, getting drunk, online gambling, bullying, and even getting married early.

The da'i da'wah method used in instilling moral values in Hutarimbaru BC village, Mandailing Natal Regency is the lecture method (*mau'izhah Hashanah*) and discussion (*mujadalah*). In the local da'i lecture method the invited da'i gives a lecture every Monday night, then continues with the discussion method (*mujadalah*) where the da'i provides space for listeners, especially teenagers, to ask questions. In addition to the da'wah method, moral development for teenagers in Hutarimbaru SM village is also carried out by involving teenagers in active activities such as cooperation, deliberation, and participating in commemorating Islamic holidays. These two methods have not been effective enough in instilling anti-promiscuity moral values for adolescents in Hutarimbaru village, BC. There are still teenagers who smoke in their teens, date, gamble online, and use narcotics. However, based on the informant's explanation, the moral condition of adolescents has changed from the previous one, especially after the da'i recitation and discussion approach with adolescents.

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<sup>23</sup> Muhammad Parhan, Prihatini Riezky, and Sarah Alifa, "Analisis Metode Baru Dakwah Hanan Attaki Di Era Konvergensi Media (Studi Deskriptif Pada Akun Instagram @hanan\_attaki)," *Jurnal Komunida: Media Komunikasi Dakwah* 10, no. 02 (2020).

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