



Adabiah Da'wah Strategy Of Indonesian Muslim Youth

Abstract

Da'wah now should focus on youth. Teenagers should convey da'wah and use strategies that are suitable for the condition of society, especially teenagers and changing times. The da'wah strategy that is applied in various activities is followed by the latest communication media that is able to provide the overall appeal of mad'u. The development of modern technology and media has an impact on the da'wah strategies carried out by teenagers, which must be recognized in order to get feasibility and recognition in the world of da'wah. Especially in this day and age people are presented with a wide range of life problems. Teenagers can create adabiah da'wah by staying guided by Islamic teachings. The da'wah strategy carried out can attract public attention and reduce the negative side of the current era. Teenagers are required to understand the situation and condition of mad'u both socially and psychologically to find the right strategy in preaching.

Keywords: Strategy of Da'wah, da'wah adabiyyah, modernism

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Introduction

In accordance with the National Policy on National Character Development, it is explained that the current state of community character is worrying, the government then moves steps to prioritize community character nurseries. This is done as a means to be used as a focus path in national reconstruction. This means

that all reconstruction efforts are better aimed at presenting a good impact on character development.¹ With good character, there will also be youth who understand life and are able to respond wisely.

Adolescence is also known as the period of preparation for adulthood. This level of development is commonly known as the growth period from childhood to adulthood. In this case, there are various fields including physical, emotional, intellectual, social and personality development that have experienced rapid development. The term youth is derived from the Latin *adolescere*, which means growing older. The sentence can have a broader meaning, including mental, emotional, social and physical perfection.²

A well-honed mentality is able to form teenagers who have the strength to face problems. The majority of teenagers are those who are still unable to control their emotions, so it takes a qualified condition to train emotions to remain stable at unexpected times and conditions. Today's teenagers have special advantages in adjusting to the environment, having the ability to network socially quite widely.

But in Indonesia, teenagers now seem to be facing moral problems due to the inevitable trends from the West. This deviation is especially dangerous and sensitive for young people as they are still in transition to adulthood. If not handled carefully, this deviation will turn into a horrible spectrum and even cause rebellion.³

¹ Kementerian Kesejahteraan Rakyat, *Kebijakan Nasional Pembangunan Karakter Bangsa*, (2010). Hlm. 1.

² Mohammad Asrori Mohammad Ali, *Psikologi Remaja: Perkembangan Peserta Didik*, Cet.7, Feb. (Jakarta: Bumi Aksara, 2011). Hlm.9.

³ Al-Zuhaili, *Menciptakan Remaja Dambaan Allah: Panduan Bagi Orangtua Muslim*. Hlm.147.

The ability to social network also proves that teenagers are susceptible to being adversely affected by catching trends that are not in line with the morals of life.

There are various characters that must be formed in every teenager from an early age. The most important is religion, because if they are dominated by religion, their morality can be made into religious youth. Therefore, one cannot deny the specialness of religion, because through religion, humans are able to separate good and evil, and with religion are also able to know the appropriate way of life.⁴

Islam attaches great importance to issues related to youth, as youth are the next generation for religion and country. Therefore, it is appropriate for teenagers to be educated and counseled. One method of counseling adolescents is through da'wah. Da'wah is considered capable of the best educational process and must be able to refer to Islamic concepts that are applied to children from an early age. If this process can run smoothly, we will see the formation of young successors with high confidence. They are called teenagers, ready to carry out the mission of humanism towards the people around them, and ready to answer the call issued by the state.⁵

It would be better if the one who preaches is also a teenager, because they understand the situation of their neighbors. Today's era is rarely a teenager who is willing to preach, nor does it rule out the possibility that there are those who have

⁴ Aldiawan, Dakwah Dalam Mengatasi Problematika Remaja, *Jurnal Al-Misbah*, Vol.16 No. 1 Januari – Juni 2020.

⁵ Al-Zuhaili, *Menciptakan Remaja ...*, Hlm. 147.

the ability to preach. So to spread da'wah to teenagers, there needs to be a special approach that makes mad'u comfortable with the da'wah.

The development of technology now has good and bad aspects for preachers. On the positive side, the da'wah message given by missionaries can be quickly and widely spread in people's lives. The negative side is that missionaries who use the old way of preaching will be buried by the development of increasingly advanced technology. In addition, people today face life problems that must be solved in the form of activities. The adverse effects of technological development require further reflection by missionaries so that Islamic da'wah can answer the problems of society.⁶

Unlike the problems of young people that we often encounter today, da'wah is a supporting tool to find solutions and solve these problems. For this reason, it is necessary to develop an effective da'wah strategy for the younger generation so that it can be understood and applied properly, in line with the guidance of Islamic teachings in everyday life. Therefore, this research needs to be created to get results that can be well understood by readers.

To find the focus of the problems discussed in this journal, there are several main issues to be discussed. First, Why is there a da'wah strategy of Indonesian Muslim teenagers? Second, How is the da'wah strategy of Muslim teenagers in the da'wah movement in Indonesia?

⁶ Bobby Rachman Santoso, *Revitalisasi Metode Dakwah Anakronistis Dai Generasi Milenial*, *Jurnal Tasamuh*, Volume 17, No. 1, Desember 2019.

Methods

This research uses qualitative methods, so descriptive analysis must be carried out, which is a method designed to express regularly, honestly and accurately the issues contained in this research. In this regard, it is able to help to obtain the basic concept of youth problems and solutions through forms of da'wah programs. The method used by this research is the theoretical method, including da'wah theory and psychological theory. By using these methods, this research will conduct qualitative analysis through literature studies.

The writing in this journal uses the method of reviewing previous research and analyzing the phenomenon of da'wah. The data in this journal is obtained through related documents, case studies of the application of methods by da'wah experts, and theoretical reference materials related to research questions. In addition, previous da'wah scholars' research has also been converted into supporting data to help complete this journal. Then conduct descriptive and analytical analysis of the collected data. The purpose of the analytical technique is to reveal facts about the da'wah strategies used by teenagers. When going into the analysis process, some opinions from da'wah scholars relating to the issue of discussion. The author will obtain these arguments through interviews with psychological and social issues in society.

Result And Discussion

1. Millennial Muslims and Youth Da'wah Theory

According to the Quran, da'wah is taken from the word da'a yad'u da'watan, which according to lughawi etymology has the same meaning as the word al-nida which means calling or summoning. The word comes from the message of Muhammad Fuad Abd, a famous Quran researcher, Al-Baqiy repeated a total of fifteen times. In interpreting this word, the linguist Ibn Manzur mentions the following implications: First, seeking help, such as one's speech when alone with the enemy, fad'u almuslimin, according to Ibn Manzur can be equated with istaghitsu almuslimin (Seeking help from Muslims). Second, devoting oneself to Allah SWT, as Allah says in QS. Al-A`raf verse 194. Third, ask Allah (prayer), as He said in QS Al-Baqarah verse 186. Fourth, testimony or what is commonly called shahada in Islam. As an example of the Prophet Muhammad's letter addressed to Heraclius, "I call you with my testimony about Islam." Fifth, the call or invitation (Al-Nida), as found in the word of Allah QS Al-Ahzab verse 46.⁷

In developing da'wah, we must seriously consider the levels and conditions in the mind of the mad'u, contained in the level of civilization, including the rules, cultural sequence, and social society. Whether one is facing or is facing.⁸ Dai

⁷ Maman Usman, Susi Lusiawati, Metode Dakwah Remaja Di Pedesaan, *Jurnal Iktisyaf*, Volume 2, Nomor 1, 2020 Halaman 54 – 65.

⁸ A. Wahab Suneth dan Syafruddin Djohan, *Problematika Dakwah dalam Era Indonesia Baru*. Cet. I; Jakarta: Bina Rena Pariwara, 2000.

must know wisely, the conditions that occur in mad'u, so that there will be no communication failure when delivering messages or da'wah material.

In terms of evolution, the object of da'wah has developed to a greater extent, with a certain level of development and intelligence. actually must be adjusted to the level of technological development. This development is so that the doctrine of Islam enters people's lives to the maximum, so that they can solve all the problems in their lives, fulfill their needs in accordance with the pleasure of Allah. Therefore, da'wah as the course of a personal and community education, as well as the course of reconstruction of the society.⁹

Da'wah is considered to be a good path of knowledge, which should be truly directed towards the concept of Islam and implemented in children as soon as possible. If things go according to plan, we can be sure that there will be some committed young people who are always ready to carry out humanitarian missions for those around them, and always ready to fulfill the call of the country.¹⁰

However, these factors are not that easy to achieve. For, there are many external factors that influence young people, weakening their character development, and there are some internal factors in themselves that have a great impact on their character. Factors that affect youth include condescension and

⁹ M. Arfah Shiddiq, *Pembangunan Dakwah dalam Perspektif Peningkatan Kualitas Sumber Daya Manusia, Makalah*, 1996.

¹⁰ Muhammad Al-Zuhaili, *Al-Islam wa al-Syabab* diterjemahkan oleh Akmal Burhanuddin, dengan judul *Menciptakan Remaja Dambaan Allah Panduan Bagi Orang Tua Muslim*, Cet. I; Bandung: al-Bayan, 2004. Hlm. 146.

neglect of the course of education.¹¹ With adolescents being influenced by these factors, they are easily swayed by problems.

In order for information in da'wah to be transmitted, understood, and lived by the recipient, the preacher fulfills the requirements regarding knowledge of religion, social knowledge, and actual general information. Not only that, but it also requires lofty qualities, noble morals, and practical proof of action.¹²

Among people who consider puberty as the next generation from various countries, some expectations have emerged. Therefore, the younger generation is the milestone of everyone's hope to reconstruct a better future. Indonesia's Second President Suharto once argued that everyone realizes the future belongs to the nation's successors, but also realizes that the future is not created out of thin air but a continuation of the present. The present is the acquisition of the past. Therefore, the participation of young people in thinking and responding to the challenges facing the country should not be delayed. Young people are the pillars and pride of the nation. However, when witnessing the current situation, this expectation becomes a deep concern. Juvenile delinquency has come to the forefront, reaching a very diverse number and increasing in intensity due to advances in science and technology.¹³

¹¹ *Ibid.*,

¹² Anwar, Masy'ari, H. 1993. *Butir-Butir Problematika Dakwah Islamiah*, Surabaya: Bina Ilmu. Hlm. 174.

¹³ Akhmad Sukardi, Metode Dakwah Dalam Mengatasi Problematika Remaja, *Jurnal Al-Munzir*, Vol. 9, No. 1, Mei 2016.

In fact, scientists have so far not reached a consensus on the age limit of adolescence, as it depends on the social conditions of adolescents and also depends on where the adolescents are surveyed. For example, from the perspective of society, the more developed the period, the longer the adolescence period, because to be accepted as a responsible member of society, it requires interesting social skills and intelligence. In rural communities where there is simplicity, living through farming, fishing or hunting, adolescence is quite short and may be lost, or less obvious, because the child is able to move as soon as his body matures, and people can immediately. Valued and able to assume social responsibility.¹⁴

According to psychology, the age limit of adolescence mostly depends on the social conditions of adolescents. What is certain is the beginning, which is the first year of puberty or the physical change from boy to adult, which is around the end of twelve years of age or the beginning of thirteen years of age. But the end of adolescence is different. In rural communities, every child has participated in work with their parents. The child can quickly participate in and actively seek sustenance. skill knowledge makes dislike achieve this goal. So, as long as the physical development looks very good, then they can be trusted and responsible as adults and can get married, so puberty may end when they are sixteen or seventeen years old. In slightly more advanced societies, there is almost no need

¹⁴ Soleh, A. (2012). *Metode Dakwah di Kalangan Remaja Perkotaan (Studi Kasus Aktifitas Dakwah Forum Komunikasi Remaja "Romansa" di Kel. Tambakaji Ngaliyan Semarang)* (Doctoral dissertation, IAIN Walisongo).

for formal school knowledge and certain social skills, and the age has been extended from to eighteen years old.¹⁵

According to the Kamus Besar Bahasa Indonesia (KBBI), to be young is to begin to mature, and at the age of marriage readiness, they are no longer children. The word puberty arises from *adolescere* (noun *teenia* which means teenager). The word "adolescence" as used today has a fairly broad meaning, encompassing psychological, emotional, social and physical accuracy, Piaget argued on this matter. Santrock argues that adolescence is defined as a period of transition from childhood and adulthood, including biological, cognitive, and social-emotional changes. Pradede argues that adolescence means a dynamic development in a person's life.¹⁶

The view provides assertion that adolescents are those who have self-maturity, to be able to deal with the situation well. This is justified by some of the experts above, that adolescents have been able to control themselves both in terms of psychology and socially. So that adolescence needs to be supported by the existing environment, so that adolescent development can grow well and be integrated.

Other words commonly used to define puberty such as: *puberteit*, *adolescencia*, and *youth*. In Indonesia, this situation is not uncommonly called adolescence. according to various literature documents, this term is not

¹⁵ Daradjat, Zakiah, 1976. *Pembinaan Remaja*, Jakarta, Bulan Bintang. Hlm. 108-109.

¹⁶ Maman Usman, Susi Lusiawati, Metode Dakwah Remaja Di Pedesaan, *Jurnal Iktisyaf*, Volume 2, Nomor 1, 2020 Halaman 54 – 65.

necessarily the same description. Puberty (English) or puberteit (Dutch). Both arise from Latin, i.e. adolescence. Adolescence is a symbol of manhood, based on signs of natural maturity and virility. Adolescentia, from Latin adulescentia. Adolescence refers to the period of youth, between the ages of seventeen and thirty.¹⁷

In Indonesia, the two terms puberty and adolescence are used in a general sense based on experience in the field. In this review, the term adolescence will be used. Adolescence is more commonly defined as the transition from childhood to adulthood, encompassing all the growth experienced in preparation for adulthood. There is some difficulty in determining the age of adolescence in Indonesia. This is due to the difficulty of determining the age of onset of adulthood or early adulthood.

To get a good millennial Muslim, it is necessary to build the right adolescent character. Da'wah to teenagers needs to pay attention to how the conditions and situations of teenagers are faced. So that da'wah can be done optimally, and get the desired success target. Millennial Muslims are positioned as teenagers who are able to convey da'wah messages in accordance with the current conditions of adolescents.

An E. Spranger believes that adolescence is a state that people really need to understand. Only a deep understanding can help young people. Based on the knowledge of these experts, it can be concluded that the adolescent period

¹⁷ *Ibid.*,

is between childhood and adulthood, with various significant physical, mental and psychological characteristics.¹⁸

The da'wah activities delivered by the Prophet Muhammad as the bearer of the prophetic mandate in community development are divided into two periods, namely Mecca and Medina. Each period of da'wah delivered by the Prophet Muhammad has characteristics that are in accordance with the various social conditions of the community.¹⁹

Abdul Basit argues that Islamic da'wah should be developed in line with what the community needs. If da'wah cannot keep up with the developing era, then it can be left behind. Two preachers who are present in the millennium must recognize the way their preaching is recognized by the community. If the form of da'wah carried out by preachers does not meet the needs of mankind and does not adapt to current technological advances, then Islam will experience a major setback.²⁰

Karl Mannheim was the first person to study the differences between generations. Through his book "Collection of Essays on the Sociology of Knowledge", he made a survey entitled "The Problem of Generations". He assumed that generations involve a group of peers in social relations. He said

¹⁸ *Ibid.*,

¹⁹ Ahmad Anas dan Hendri Hermawan Adinugraha, Dakwah Nabi Muhammad terhadap Masyarakat Madinah Perspektif Komunikasi Antarbudaya, Ilmu Dakwah: Academic Journal for Homiletic Studies Volume 11 Nomor 1 (2017) 53-72.

²⁰ Bobby Rachman Santoso, Revitalisasi Metode Dakwah Anakronistis Dai Generasi Milenial, *Jurnal Tasamuh*, Volume 17, No. 1, Desember 2019.

of human beings who live at the same time, that is, human beings who are born in the same history in twenty years.²¹

Technology has a huge impact on teenagers. Rapidly increasing technological advancements allow the nation's successors to grow. In other words, young people are a generation that grows up with increasingly easy information. From the perspective of the Central Bureau of Statistics, the results of the Boston Consulting Group (BCG) and Barkley University research in 2011 show that millennials have the following characteristics:²²

1. Millennials prefer smartphones as a way of reading, rather than reading directly from old customs.
2. Social media feather must be held by millennials as a means of information.
3. TV is a means of information that is more neglected by millennials. Because gadgets have more advantages than watching TV broadcasts.
4. Family is a decision-making tool for teenagers.

Young people have a personality that contrasts with previous generations. The main characteristic of millennials is that the number of users of digital tools and technology is increasing rapidly. They are also creative, information-rich, and productive. Technology plays an important part in the intricacies of life.²³

²¹ Karl Mannheim, *Essays on The Sociology of Knowledge* (London: Routledge and Kegan Paul Ltd, 1952), 276.

²² Badan Pusat Statistik, *Profil Generasi Milenial Indonesia* (Jakarta: Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2018), 19.

²³ *Ibid.*, 18.

Therefore, meileial Muslims take an important role in the development of da'wah in Indonesia. As the holders of the nation's successor, teenagers should be able to bring things towards goodness in social society. The da'wah will be successful, if there is hard work intervention from millennial Muslim teenagers can spread da'wah.

2. Strategy on Da'wah Studies

The da'wah strategy is a plan that contains a sequence of activities aimed at obtaining certain targets in da'wah. Therefore, two things are important to remember, First, strategy is a plan of action (structure in da'wah), as well as the use of methods and the use of various resources or abilities. Therefore, strategy is the way used to assemble work plans and nothing has been done yet. Second, this strategy is assembled to achieve certain goals. In other words, the direction of all strategic planning decisions is the realization of goals. Therefore, before determining the strategy, it is important to clearly set goals and measure the success of the strategy.²⁴

Al-Bayanuni explains da'wah strategies such as da'wah arrangements and plans in the implementation of da'wah. And also Al-Bayununi sorted the da'wah strategy into three ways, including:²⁵ First, the sentimental strategy which is vocalization, focuses on all things related to the heart and affects the mind of

²⁴ Wina Sanjaya dalam Moch Ali Aziz, 2009, *Ilmu Dakwah*, Jakarta: Kencana Prenada Media Group, Hlm. 350.

²⁵ Al-Bayanuni dalam Moch Ali Aziz, 2009, *Ilmu Dakwah*, Jakarta: Kencana Prenada Media Group, Hlm. 351.

the object of da'wah. Giving admirable advice, friendly calls or presenting good services to da'wah members are methods realized in this strategy.

These methods are suitable for da'wah objects that are called marginal as well as weak, such as women, children, lay believers, apostates (weak faith), the poor, orphans, and others. The Prophet SAW applied a sentimental strategy when facing the polytheists in Mecca. Many Makkiyah scriptures (scriptures revealed when Prophet Muhammad was in Mecca) emphasize humanism, such as unity, concern for the poor, sympathy for orphans, and others. Obviously, the followers of the Prophet Muhammad were generally from the weak. Because through this strategy, the weak feel glorified, while the noble feel respected.²⁶

Rational strategy is a way to focus on all things related to the mind. Rational strategies provide encouragement to the object of da'wah to think, reflect, and gain education. The application of the laws of logic, discussion or the emergence of historical evidence is one of the rational strategies.²⁷

The Quran encourages rational strategies using various words, such as: tafakkur, tadzakkur, nazhar, taammul, i`tibar, tadabbur, and istibhar. Meditation is the use of the mind to realize and examine; tadzakkur is presenting knowledge that needs to be retained after it has been previously forgotten; nazhar guides the heart to focus on the object being observed; taammul means repeating thoughts until it finds congruence in the heart; I`Tibar means

²⁶ Halimatus Sakdiah, Komunikasi Interpersonal sebagai Strategi Dakwah Rasulullah (Perspektif Psikologi), *Jurnal Ilmu Dakwah*, Vol. 15 No. 30, Juli-Desember 2016, 39-51

²⁷ *Ibid.*,

transferring the knowledge you are thinking about to another type of knowledge; tadabbur means trying to think about the impact of all problems; istibhar means revealing something and showing it in front of the eyes.²⁸

The da'wah strategy is carried out in order to find the purpose of da'wah. The purpose of da'wah can be divided into two types, namely general and specific goals. The overall goal becomes the main thread of everything in da'wah, which is to provide changes in the behavior of da'wah targets to be in line with Islamic guidance. The overall goal cannot be done at once, because improving people's attitudes and behavior is not an easy task. Thus, stages of achievement are needed. The purpose of stage by stage is called a specific goal. The main objective is to formulate the basis of the da'wah strategy by considering each specific objective. The da'wah strategy pursued by the prophet can be witnessed in the context of the history of da'wah during the prophet's time.

3. Da'wah Strategy as a Solution to Teen Problems

Da'wah faces the growth of information technology and increasingly sophisticated media. Technology has caused many people to ignore Islamic guidance. Wisril an Abdul Mugni Salih brings up examples that are easy to understand from the phenomena that occur such as: sitting too long in front of the television, using the internet, stalling prayer time, until there are young people who stop praying. This is an incident in the religious problems of society,

²⁸ Muhammad Yusuf Al-Qardlawi dalam Moch. Ali Aziz, 2009, *Ilmu Dakwah*, Jakarta: Kencana Prenada Media Group, Hlm. 352-353.

which requires a new breakthrough on the implementation in terms of da'wah. Da'wah itself is a must that Muslims do and will be considered committing a crime if they stay. Therefore, the da'wah of the current era needs to be done professionally, and still rests on the core of Islamic teachings.²⁹

Nawawi argues that in this sophisticated era, people's daily problems are very diverse. This is a problem that dai must also face. The problem of da'wah in human life mainly includes two things, namely:³⁰

- a. Changes in the value of Islamic teachings are the impact of capitalism, materialism, rationalism, vitalism, separatism, behavioral impacts and individualism.
- b. Emerging problems of poverty, ignorance, social violence, backwardness, social decline and other social problems.

Dai today must be able to know the condition of mad'u well, especially in adolescents. The implementation of da'wah by preachers must use strategies and media that are in accordance with the conditions. In this flow, da'wah by adjusting the existing culture, especially being able to distinguish the culture of da'wah of the delu era and today. These two problems will be evaluated by preachers so that da'wah can be carried out optimally. Today's youth will not

²⁹ Wisri1 dan Abdul Mugni Shaleh, "Pengembangan Dakwah dalam Menjawab Tuntutan Masyarakat Kontemporer", *al-'Adalah: Jurnal Hukum dan Politik Islam*, Volume 18, Nomor 1 (Mei 2015), 52.

³⁰ Nawawi, "Strategi Dakwah: Studi Pemecahan Masalah", *Jurnal Komunika Jurusan Dakwah STAIN Purwokerto*, Volume2 Nomor 2(Juli-Desember 2008), 1-2.

stop at the same da'wah strategy and is less suitable for strategies in today's times. In this discussion, the term used is da'wah adabiah.

A sermon must have five elements, including: not despairing intending to make yourself better, working hard to fulfill obligations, recognizing the love of Allah, and believing that Allah always takes care of you be careful in your behavior.³¹ The problems faced by Muslims must be very diverse and must be resolved, starting from moral-spiritual, social, intellectual, to environmental problems in life. The problems faced by Muslims are important to cooperate when doing objective and organized da'wah. Such challenges are very influential on da'wah activities. Of course there are still many other problems for Muslims and they absolutely must be resolved, ranging from moral, social, intellectual, and even environmental problems. All Muslim problem solving requires cooperation to promote more objective and organized da'wah, such challenges greatly affect da'wah activities.³²

4. Implementation of Adabiah Da'wah Strategy for Millennial Muslim Teenagers

The Quran elaborates, Allah confirms that Prophet Muhammad was a Messenger of Allah. And as a Messenger, he is responsible for explaining the revelation he received to mankind. From the perspective of cross-cultural communication, the prophet succeeded in presenting the message of Islam to

³¹ Istina Rakhmawati, "Paradigma Dakwah Upaya Merespon Problematika Umat Islam di Era Modern", *At-Tabayir: Jurnal Komunikasi Penyiaran Islam*, Vol. 3, No. 2 (Desember 2015), 410-411.

³² Asep Muhyidin (Ed.), *Kajian Dakwah Multiperspektif: Teori, Metodologi, Problem, dan Aplikasi*.

the citizens of Medina with diverse backgrounds including race, ethnicity, religion and customs no more than his ability to explain the message. And inviting others to receive the message of da'wah in an interesting and effective way.³³

Successful communication requires not only oral information, but also non-oral information in the form of attitudes and behaviors, especially when the da'wah deliverer and the object of da'wah have different cultural backgrounds. Therefore, when communicating with someone with cultural differences, it is most important to use non-spoken information in addition to spoken information. In general, humans often need role models and role models who can lead them to the right path, be able to motivate a person's soul, and improve character well. So, preachers should look at the principle of example when promoting their desired effect. The prophet's preaching always prioritized friendship and showed an understanding attitude, especially for non-Muslim communities. Prophet Muhammad invited them with the cordiality of friendship.³⁴

Prophet Muhammad's preaching in Medina had a cultural edge and shunned the natural ethnocentrism that leads to division. Instead, the Prophet graciously interacted and exchanged ideas with the people of Medina. Always

³³ A. Anas dan H. H. Adinugraha, *Dakwah Nabi Muhammad terhadap Masyarakat Madinah Perspektif Komunikasi Antarbudaya*, Ilmu Dakwah: Academic Journal for Homiletic Studies 11 (1) (2017) 53-72

³⁴ *Ibid.*,

using polite phrases in all words and containing wisdom. did not discriminate where they were present. According to the word of Allah in QS Ash-Shu`ara verse 215 which means: "And humble yourselves to those who follow you, the believers." From some of the tactics described, it can be seen that the Prophet Muhammad tried to find similarities between Muslims and non-Muslims rather than differences.³⁵

Efforts to create equality can be found in the strategies used by the prophet. When preaching, the path of brotherhood created by the prophet had nothing to do with equality of lineage or descent, but with a unity of faith. The prophet attempted to solve external problems by signing an agreement that linked the citizens of Medina. The agreement is called the Letter of Medina. In the article of the treaty, the Prophet Muhammad SAW gave bonds and guaranteed the safety of the lives, property, and religion of non-Muslims. The Prophet gave equal treatment to them, there was no barrier between tribes with other tribes. And in the letter, the Prophet gave rights and obligations to each tribe, as well as freedom of belief, and emphasized that each tribe must help each other.

From the research that has been done by the author, the results show that the adabiah da'wah strategy prioritizes the similarity of faith rather than cultural differences, so that the da'wah message can be delivered comfortably, without the need for direct or indirect discrimination. This journal proves that da'wah adabiah has more influence on mad'u than da'wah in general. Mad'u better

³⁵ *Ibid.,*

understand the message given with the results of goodness that can be done sincerely, without any coercion from any party.

Conclusion

The da'wah strategy is a plan that contains a sequence of activities that aim to fulfill the objectives in da'wah. Dai today must be able to know the condition of mad'u well, especially in adolescents. The implementation of da'wah by preachers must use strategies and media that are in accordance with the conditions. In this flow, da'wah by adjusting the existing culture, especially being able to distinguish the culture of da'wah of the delu era and today. These two problems will be evaluated by preachers so that da'wah can be carried out optimally. Today's youth will not stop at the same da'wah strategy and is less suitable for strategies in today's times. In this discussion, the term used is da'wah adabiah.

The adabiah da'wah strategy prioritizes the similarity of faith rather than cultural differences, so that the da'wah message can be delivered comfortably, without the need for direct or indirect discrimination. This journal proves that da'wah adabiah has more influence on mad'u than da'wah in general. Mad'u more easily accept the message conveyed with the results of goodness that can be done sincerely, without any coercion from any party.

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