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İslam Gençliğinin Maneviyatı ve Ahlaki Optimizasyonu Da'wah Bil'lisan Da'i

Yunidar Cut Mutia Yanti*

*Universitas Islam Negeri Raden Intan Lampung, Study Program of Islamic Communication and Broadcasting, Lampung, INDONESIA

Email: yunidarcutmutiayanti25@gmail.com

Öz

Bu makalede, İslami ergenin maneviyat ve ahlak (ahlak) için dawah da 'i anlatılmaktadır. dawwah (davetiye) tüm Müslümanlar için bir görevdir. Da'wah etkinlikleri Rasulullah Muhammed'in p.b.u.h. şimdiye kadar. Da'wah'ın amaçlarından biri, mad'u, özellikle de gençlerde, maneviyat ve Akhlaq'ı geliştirmek. Ergenlerin özellikleri, bu dönemde, bazen maneviyat ve Akhlaq gibi kişisel problemleri ortaya çıkaran öz-kimlik arayışı ile birlikte yetişkinliğe geçiş veya değişim dönemi olarak bilinir. Gençlik maneviyatının ve Akhlaq'ın oluşumu dawah yoluyla optimize edilebilir, bu önceki araştırma ve bilimsel çalışmalarla kanıtlanmıştır. Da'wah bi al-lisan'ın, ergenlerin özelliklerine uyarlanmış yöntemlere dikkat ederek, ruhsal gelişimi, ahlaki, dini değerleri, sosyal davranışı ve diğer ergen sorunlarını en iyi hale getirebileceği kanıtlanmıştır.

Anahtar Kelimeler: Ergen, Davet, Bi al-Lisan



Optimization Of Spirituality And *Akhlaq* Of Islamic Youth Through *Da'wah Bil'lisan Da'i*

Abstract

This article describes da'wah da'i' for islamic adolescent's spirituality and akhlaq (morality). da'wah (invitation) is a duty for all muslims. Da'wah activities have begun since the time of the Rasulullah Muhammad p.b.u.h. until now. One of the aims of da'wah is to improve spirituality and Akhlaq in mad'u especially teenagers. Characteristics of adolescents are known during this period is a period of transition or change towards adulthood along with the search for self-identity which sometimes raises personal problems such as spirituality and Akhlaq. The formation of youth spirituality and Akhlaq can be optimized through da'wah, this is evidenced by previous research and scientific studies. Da'wah bi al-lisan has been proven to be able to optimize spiritual improvement, morality, religious values, social behavior, and other adolescent problems by paying attention to methods adapted to the characteristics of adolescents.

Keywords: Adolescent, Invitation, Bi al-Lisan



1. Introduction

Da'wah is a duty for all Muslims. *Da'wah* activities have begun since the time of the Prophet Muhammad until now. *Da'wah* at the time of the Prophet was delivered in many ways as included in the letter An-Nahl verse 125.

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is the best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is (rightly) guided” (An-Nahl [16]:125).

The verse contains a call for preaching by observing three types of principles of *da'wah* methods that can be chosen according to their goals. The choice and variety of principles of the *da'wah* method shows that there are aspects that should be considered when choosing the *da'wah* method (Tajiri, 2015: 58). *Da'wah* activities need to prepare well by taking into account all aspects and factors that influence the implementation of *da'wah*, given the complexity of the issue of *da'wah*, then the propagation of *da'wah* requires the method of *da'wah* by setting methods, tactics or maneuvers used in *da'wah* activities (Tajiri, 2015: 32).

Therefore a *da'i* (the person who preaches) in achieving the objectives of his *da'wah* must have the right planning and manner in delivering his *da'wah* in accordance with the conditions and characteristics of the people who are the target of his *da'wah*. *Da'i* berdakwah has a purpose and message regarding religious values. The purpose of *da'wah* is to give a religious message to mad'u at various ages, especially teenagers who have problematic complexity.

Masseni (2013: 16) Problems of adolescent mosques are influenced by factors of emotional instability, physical growth, development of intelligence that is near maturity, future problems, social problems, problems with education, *Akhlaq* problems and identity crisis. The more factors that influence adolescents in shaping their personality, the more deviations that will be caused. Especially in Indonesia, teenagers today seem to have experienced a *Akhlaq* crisis due to unstoppable flows coming from the Western World (Yuwono, 2012: 3). Adolescents have the characteristic of being unable to master and function optimally from their physical and psychological functions.

The inability of adolescents triggers problems or better known as juvenile delinquency. Problems with adolescents are a national problem reinforced by Presidential Instruction No. 6 of 1971, "to the Head of the National Intensity Coordinating Board (BAKIN) for overcoming 6 (six) prominent national problems, namely eradicating counterfeit money, overcoming drug abuse, overcoming smuggling, overcoming juvenile delinquency, overcoming subversion, controlling foreigners. One of the purposes of *da'wah* is to improve youth spirituality and *Akhlaq*. In improving adolescent *Akhlaq*, special needs are needed to be achieved. *Da'wah* used must be based on planning needed as problem solving. And that is the responsibility of a *da'i*.

2. Literature Review

2.1. *Da'wah*



Da'wah is a science that contains ways and guidelines to attract other people to adhere to, approve, follow, or carry out an ideology, understanding, religion or opinion. The person who delivers *Da'wah* is called Ustad or *Da'i* and the object is called Mad'u or Jama'ah (Saputra, 2011: 1-2). *Da'wah* means to spread and convey, then *da'wah* becomes a separate word that has (theme), certain characteristics and (goals). *Da'wah* is a communication activity, where the preacher (dai) communicates the message to the person charged (mad'u), individually or in groups, how to express what is hidden behind human behavior, this clearly puts forward a method or method to convey or offer the message correctly (Sukardi, 2014: 134).

Da'wah is an activity to change attitudes, traits, opinions, and behavior of others in accordance with the wishes of the communicator (*da'i*). Whereas to achieve these objectives, a strategy and an operational communication technique are needed that must be carried out, in addition to a road map that shows the direction that must be taken (Mubasyaroh, 2017: 312). From several definitions of *da'wah* above, all meet at one point, namely, *da'wah* is an effort and activity, both in the form of words and deeds, which contain invitations or appeals to others to know, appreciate, and practice the teachings of Islam is life everyday, to gain happiness in the world and in the hereafter. Thus, *da'wah* is not limited to mere explanation and delivery, but touches on aspects of fostering and forming Islamic personal, family and society.

2.2. *Da'wah Bi'l-Lisan (Oral Invitation)*

Tamam (2017: 29) *da'wah billisan (oral invitation)* is a procedure for the presentation and delivery of *da'wah* where preaching is more oriented to lectures, speeches, face-to-face and so on. *Da'wah bi'l-lisan*, namely the delivery of information or message of *da'wah* through oral (lecture or direct communication between the subject and the object of *da'wah* (Saputra, 2011: 117). This lecture method seems to have often been done by the preachers, both lectures in *majlis ta'lim* (parliamentary training), sermons Friday at mosques or lectures on recitations, from the aspect of the number perhaps the *da'wah* through oral (lecture and other) has been done quite a lot by the preachers in the midst of the community.

Da'wah bi'l-lisan has a variety of methods, as follows.

2. 2. 1 *Tabligh (Notification)*

Tabligh is conveying. In tabligh missionary activity means conveying Islamic teachings to others, which are usually more of a basic introduction to Islam. Aziz (2004: 20) defines tabligh as an attempt to deliver and broadcast Islamic messages by individuals or groups verbally or in writing.

2. 2. 2 *Advice (Nasihah)*

Advice is an action which is carried out to desire one's goodness, and it is an obligation for every Muslim to maintain each other's religion with one another. Similarly, if someone makes a mistake, we as *da'i* should tell by advising him.

2. 2. 3 *Khutbah (Sermon)*



The origin of the sermon is to talk about important issues. Aziz (2004: 28) explains that the sermon was a speech delivered to address *mad'u* about the importance of a (religious) discussion.

2. 2. 4 Lecture

The lecture method is carried out to convey information, instructions, understanding, and an explanation of something to *mad'u* verbally. In this method the information conveyed is usually packaged in a light, informative, and does not invite debate.

2. 2. 5 Discussion (Muzakere)

Da'wah discussion using this discussion method can provide an opportunity for discussion participants or *mad'u* to contribute ideas to a problem or *da'wah* material that is presented, which will then give rise to several possible answers that can be used as alternative answers to a more diverse range.

2. 2. 6 Rhetoric (Belâġa)

Rhetoric is art in speaking to influence others through *da'wah* messages. Which is where this rhetoric is a special skill that a *da'i* must have in beretoric can be seen during his oral preaching through the characteristics of language, the choice of words, and the beauty of the word he used to attract *mad'u*'s attention.

2. 2. 7 Propaganda (Di'ayah)

The method of propaganda (*di'ayah*) is an attempt to broadcast Islam by influencing and persuading the masses massively and persuasively (Amin, 2009: 101). *Da'wah* with this propaganda method can be done through various kinds of media, both auditive, visual and audio-visual, which can be channeled through grand recitation activities, entertainment art performances, and so on.

2. 2. 8 Question and answer

In the question and answer method, it is usually delivered along with other methods such as lecture and discussion methods. The question and answer method is a method that is done by using question and answer to find out the extent of one's thoughts in this case, namely *mad'u* (the object of *da'wah*) in understanding or mastering *da'wah* material, and can stimulate attention from *mad'u*.

2.3. Da'i (Inviter)

Dai is a Muslim who takes special expertise in the field of Islamic religion (Ilaihi, 2010: 78). The word *Da'i* comes from the Arabic form *mudzakar* (male) which means the person who invites. Whereas if *muanats* (female) is called *Da'iah*. *Da'i* is a Muslim who in the Shari'ah gets the burden of preaching invites to the religion of Allah. There is no doubt that this definition includes all layers of apostles, ulama, rulers and every Muslim, both male and female. So what is meant by *Da'i* is someone who invites other people, either directly or indirectly, through oral, written or deed to practice Islamic teachings or disseminate Islamic teachings, make efforts to change towards better conditions according to Islam.

The existence of dai in the wider community has a quite decisive function, according to Amin (2009: 71-75), among others, straightening the faith, motivating the people to



worship properly and correctly, enforcing the amar makruf nahi munkar, rejecting the destructive culture. The success of *da'wah* lies with the preacher or dai interpreter. Rasulullah *p.b.u.h.*, in this case has exemplified the success of his *da'wah* in developing Islamic teachings which should be a role model for the dai.

Considering the importance of the tasks carried out, a qualified dai is needed so that it can easily communicate material material to mad'u. Criteria for quality data include competency which includes communication skills, self-mastery ability, psychological knowledge skills, educational knowledge skills, knowledge skills in the field of general knowledge, ability in the field of the Qur'an, knowledge ability in the field of hadith, and abilities in the field of religious science is integral (Amin, 2009: 79-85).

Dai as a person who communicates *da'wah* messages must have a good communicator ethos for the effectiveness of the *da'wah* process. Ethos is the value of a person who is a mixture of cognition, affection, and konasi. Cognition is a process of understanding that is related to thinking. Affection is related to feelings, whereas konasi is a psychological aspect related to effort. The third ethos is owned by a dai when the dai has readiness, sincerity, sincerity, calmness, friendliness, and simplicity (Ilaihi, 2010: 77-80).

To make a *da'wah* process as expected, a *Da'i* must have personality criteria that are considered positive by Islamic teachings and society. The characteristics of a *da'i* are indeed very many and varied and it is very difficult to formulate them. But at least the Al-Qur'an and the Sunnah of the Prophet and the behavior of the friends and scholars can be used as a rule (Effendi & Faizah, 2006: 90).

2.4. Spirituality

Spirituality is a necessity in life and now the search for spirituality continues to thrive in society. The search for spirituality is one of the greatest tendencies of mankind today. Millions of people have invited the spirit into their lives, through personal development, religion, meditation, prayer and yoga. The search for spirituality changes the shape of various activities, priorities, search for pleasure and patterns of community spending (Aburdene & Achyar, 2006: 21). In general it can be said that spirituality in human life functions as a value system that contains certain norms. The value system becomes a frame of reference in behaving and behaving so that it is in line with the teachings of the religion it adheres to. Besides that spirituality will be able to fortify the emergence of cultural tendencies that begin to strip away and expose *Akhlaq* values (Mukhibat, 2014: 24).

Poerwadarminta (2002: 963) explains that spiritual comes from the word spirit which has many meanings, both in the form of nouns and verbs. Some spiritual meanings in the form of nouns, namely; soul, soul, spirit, spirit. Insights about human spirituality actually portray the existence of God. However, spirituality plays an important role in human education, so to know the existence of spirituality in relation to education, it is necessary to recognize various spiritual potentials in education. This indicates that the meaning of 'spirituality' (spiritual potential) in this sense does not always mean religion or godliness (Mujib & Mudzakir, 2001: 324-325). Thus, spirituality is a psychological condition that has undergone a spirit generation process, so that one really pays attention to the soul in his life which in turn can be independent, proactive, principled, behave according to values and can build good relations and respect for others.



2.5. Akhlaq (Morality)

Akhlaq is a term introduced by Muslims sourced from the Koran and al-Sunnah. Ayat al-Qur'an (68: 4), among others, affirms: "Surely you (Muhammad) have great *Akhlaq*ity (khuluq)." When the Prophet Muhammad also explained in several hadiths and among those often picked, it means: "Surely I was raised to feel good *Akhlaq*; and other traditions also mean: "Religion is *Akhlaq* (noble)." In terms of etymology, the word *akhlaq* is the plural word for the Arabic words khuluq. *Akhlaq* refer to the 'original character', customs, temperament, *Akhlaq*ity, habits, habits or lifestyle of individuals or groups of individuals. Arifiyani (2015: 75), praiseworthy character is an important element in human life because through good character someone will be respected by society.

Akhlaq in Islam cover various aspects, starting from *Akhlaq*ity to God to fellow beings. *Akhlaq* contained in the Qur'an include *akhlaq* towards Allah SWT, *Akhlaq* to oneself, *akhlaq* towards the family, *akhlaq* in leadership, and *akhlaq* towards the Environment.

2. 5. 1 *Akhlaq* towards Allah SWT

Muslims who have the right and strong aqeedah, have an obligation to be kind to Allah SWT. *Akhlaq* to Allah SWT including:

Table 1. *Akhlaq* towards Allah SWT

No	<i>Akhlaq</i> towards Allah SWT	QS. Write this
1.	Maintain willpower by straightening worshiping on the basis of monotheism	Al-Ikhlash [112] :1-4 & Al-Dzariyat [51]: 56
2.	Obeys the commands of Allah SWT	Ali 'Imran [3]: 132
3.	Sincerity in all charity	Al-Bayyinah [98]: 5
4.	Tadlarru 'and special' worship.	Al-Fatihah [1]: 6
5.	Pray and be full of hope for Allah SWT	Al-Zumar [39]: 53
6.	Be kind to every provision of God	Ali 'Imran [3]: 154
7.	Trust after having the will and determination	Ali 'Imran [3]: 159
8.	Grateful	Ibrahim [14]: 7
9.	Repent and istighfar when making mistakes	At-Tahrim [66]: 8

2. 5. 2 *Akhlaq* (morality) to oneself

Humans who have been created in the heart of Allah SWT in fitriah potential, is obliged to guard it.

Table 2. *Akhlaq* (morality) to oneself

No	<i>Akhlaq</i> to oneself	QS. Write this
1.	Maintain inner and outer purity	At-Taubah [9]: 108
2.	Maintain neatness	Al-A'raf [7]: 31
3.	Walk and say calmly	Al-Furqan [25]: 63
4.	Increase knowledge as charitable capital	Al-Zumar [39]: 9
5.	Foster self discipline	Al-Takatsur [102]: 1-3



2. 5. 3 Akhlaq towards the family

Akhlaq towards the family also explained by Allah SWT in the Qur'an

Table 3. *akhlaq* towards the family

No	<i>akhlaq</i> towards the family	QS. Write this
1.	Devote to both parents	Al Isra' [17]: 23
2.	Associate with the way of the courtesy (<i>ma'ruf</i>)	An-Nisa' [4]: 19
3.	Provide the best possible income	Al-Thalaq [65]: 7
4.	Pray for one another	Al-Baqarah [2]: 187
5.	Speak softly	Al-Isra' [17]: 23

2. 5. 4 Akhlaq in leadership

Every leader in principle needs to adorn themselves with *Akhlaq* character. So the leader should have characteristics such as faith and piety, knowledge so that affairs are handled professionally not wrong in leading, serving, and protecting the lead.

Table 4. *Akhlaq* in leadership

No	<i>Akhlaq</i> in leadership	QS. Write this
1.	Have courage and honesty, spacious, and polite	Ali 'Imran [3]: 159
2.	Diligent and patient	Ali 'Imran [3]: 17 & QS. Al-Baqarah [2]: 153
3.	Trustful and fair	An-Nisa' [4]:58

2. 5. 5 Akhlaq towards the Environment

The environment in question is everything that is around humans (animals, plants, and inanimate objects). *Akhlaq* developed is a reflection of the task of the Caliphate on earth, namely to maintain that every process of natural growth continues to run in accordance with the functions of his creation.

Table 5. *Akhlaq* towards the Environment

No	<i>Akhlaq</i> towards the Environment	QS Write this
1.	Reptiles and birds are like humans who must not be persecuted.	Al-An'am [6]: 38
2.	There is no attempt to damage the ecosystem of animals and plants unless forced and in accordance with <i>sunnatullah</i> so that it does not go out of the purpose and function of creation	Al-Hasyr [59]: 5

Akhlaq are not difficult to discuss, but are very difficult to implement. This adagium should be the trigger for the formation of noble people or who are now called human beings with character. To be noble, a person does not have to start from understanding what *akhlaq* is and what noble values are in *akhlaq*, but the most important thing is that he can realize *akhlaq* values in daily life.



Even so, a correct understanding of *Akhlaq* is also the initial basis for someone to have a strong motivation to be *Akhlaq* or noble character. To be able to realize *akhlaq* values in real life many things are needed, starting from the correct understanding of *akhlaq* along with the values in them, adequate facilitation, strict rules (law enforcement), and role models. All these supporting components need to be considered and strived for the realization of *akhlaq* values in the community.

2.6. Adolescent

Etymologically, the word "teenager" in the Large Dictionary of Indonesian Language means to grow up, to the age of marriage (Ministry of National Education, 2002: 944). From the literature study it was found that early adolescents between 12 and 16 years were identified with puberty.

The definition of puberty includes physical and psychological changes, such as the release of oneself from emotional bonds with parents and the formation of their own life plans and value systems. Changes at this time became the object of highlighting especially changes in the immediate environment, namely in family relations. Adoloescentia is late adolescence (after puberty), which is between 17 and 22 years. At this time change was prioritized in relation to the wider environment, namely the community in which he lived. Psychological reviews are conducted on adolescents in finding and obtaining a place in society with the right role (Monks, et. Al., 2004: 261-262).

Sarwono (2010: 12) explains that adolescence is a period: (1) individuals develop from the first time the individual shows secondary sexual signs until reaching sexual maturity. (2) individuals experience psychological development and patterns of identification from the childhood phase to adulthood. (3) the transition from full dependence from socio-economic to more independent conditions.

Expert opinions above, it can be concluded that adolescence is a period of growth and development towards adults ranging from 12 to 22 years, where 1) Individual physical growth towards sexual maturity; 2) Psychological development that has not been stable so that it raises the problem of social behavior before heading towards adult psychological maturity; 3) The transition period towards more independent socio-economic dependence.

2.7. Optimization of *Da'wah bi'l-lisan Da'i* for Islamic Youth Spirituality and *Akhlaq*

Characteristics of adolescents, as has been explained that the period is a period of transition or change towards adulthood along the search for self-identity which sometimes causes self-problems such as spirituality and *Akhlaq*. These problems can be optimized through *da'wah* propaganda by *da'i*. The formation of spiritual and *Akhlaq* character can be optimized through *da'wah*, this is evidenced by research and scientific studies as follows.

- (i) Sham and Nazim (2015: 71) concluded that through *da'wah* can deal with problems of social deviation, behavioral irregularities, weaknesses of faith, *akhlaq* weakness, and adolescent spiritual problems.



- (ii) Aliyudin (2010: 1020), the method of *bi'l-lisân da'wah* is one of the effective and efficient methods for the formation of spirituality including through: lectures (muhadarah), discussion (muzakarah), debate (mujadalah), dialogue, advice, and warnings.
- (iii) Asmaya (2013: 6) explains preaching to adolescents for religious cultivation can be effective by paying attention to the social situation of adolescents. Characteristics of a distinctive and relevant approach for adolescents, first have to invite the teenager to learn religion (learning to know) as an opening in studying religion.
- (iv) Saleh (2012: 233), *muballigh* or *da'i* has the role of doing guidance (preaching) in adolescents towards the safety of adolescents from social and *akhlaq* problems.
- (v) Sukardi (2014: 134), *da'wah bi'l-lisân* can be effective to improve spirituality by paying attention to the characteristics of the audience including adolescents.
- (vi) Tahir (2017: 278), Islamic preaching in adolescents is aimed at improving personal piety, improving spiritual and social, religious, and socio-religious qualities.
- (vii) Amelia (2017: 127) *bi'l-lisân* preaching with certain communication styles has an effective effect on mad'u's comfort so that it motivates to carry out God's commands and behaves and behaves well.
- (viii) Arifiyani (2015: 7) *da'wah* for teenagers with certain methods has the advantage of practicing good behavior, religion (spiritualism), minimizing negative behavior, and improving soft skills.
- (ix) Faijin (2013: 1) explains his research findings that there is a positive influence on the method of preaching biology towards adolescents who is 40% of adolescents changing their *Akhlaq* to be positive because of participating in the recitation activity and 60% of Dukuhjati village teens agree to the weekly recitation.
- (x) Yuwono (2012: 2) concludes that the adolescent's response to oral bil preaching using the lecture and question and answer method shows that 60% of adolescents agree that *da'wah* is very positive, effective, and plays a role in the quality of worship, faith, *akhlaqul karimah*.

Masseni (2013: 16) gives the conclusion that the oral *bi'd-da'wah* method applied in the formation of adolescent mosques, namely lectures, question and answer, hospitality and discussion methods because they are younger to understand the message of preaching so that they are able to effectively deal with teenagers' problems.

3. Conclusion

Da'i is a means of forming spirituality and *Akhlaq* (morality) in mad'u. Teenagers are one of the objects of *da'wah* that have complex problems that need religious guidance by *da'i*. The formation of spiritual and *Akhlaq* character can be optimized through *da'wah*, this is evidenced by previous research and scientific studies. *Da'wah bi'l-lisan* is proven to be able to optimize the improvement of spiritual, *Akhlaq*, religious values, social behavior, and other adolescent problems by paying attention to methods adapted to the characteristics of adolescents.



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