

# **The Da'wah Strategy of the Indonesian Mosque Youth and Adolescent Communication Body Organization in Addressing Inter-Youth Brawls in Tanjung Morawa District**

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## **Abstract**

Youth brawls represent a persistent social problem that reflects broader issues related to unstructured leisure time, weak social supervision, and negative peer influence. This study aims to analyze mentoring strategies implemented to anticipate and reduce youth brawls through a community-based and value-oriented approach. Employing a qualitative field research design, data were collected through in-depth interviews with anonymized informants and supported by documentation. The data were analyzed using an interactive qualitative analysis model involving data reduction, data display, and conclusion drawing, with trustworthiness ensured through source, technique, and time triangulation. The findings reveal that preventive strategies centered on positive collective activities, dialogical counseling, and leadership development play a significant role in redirecting adolescents away from risky nighttime behaviors. Rather than relying on punitive measures, the approach emphasizes behavioral substitution, value internalization, and youth empowerment. Verbatim-based analysis indicates a shift in adolescents' self-perception, sense of purpose, and social belonging, which contributes to a decline in conflict-prone activities. Leadership training further supports the sustainability of behavioral change by positioning adolescents as active agents within their peer groups. This study contributes to the field of community-based mentoring and da'wah management by demonstrating that contextual, participatory strategies can effectively address recurring youth social problems. The findings offer practical implications for stakeholders in designing preventive youth development programs grounded in local social realities.

**Keywords:** Community-Based Mentoring, Leadership Development, Preventive Strategies, Value Internalization, Youth Brawls.

## **Introduction**

The phenomenon of inter-youth brawls represents one form of juvenile delinquency that continues to constitute a serious social problem in various regions of Indonesia. Such brawls not only cause physical and psychological harm to those involved but also create a sense of insecurity within society and disrupt social order. From a socio-religious perspective, this behavior reflects the weak internalization of moral, religious, and social values among adolescents (Hidayati, 2022). Adolescents, who should ideally be in a phase of developing their personal potential, instead become trapped in destructive behaviors that are detrimental to themselves and their social environment.

Adolescents occupy a strategic position as the future generation of the nation and religion. However, contemporary social dynamics such as globalization, the rapid development of digital technology, and changes in patterns of social interaction have presented complex challenges in adolescent moral development. The misuse of technology, online gaming addiction, gambling, and weak social control from families and communities have contributed to the increasing prevalence of deviant behavior

among adolescents (Syahrir, 2022). One prominent indication of this condition is the declining participation of adolescents in mosque-based religious activities, even though mosques have historically and sociologically functioned as centers for moral development, spirituality, and social solidarity within the Muslim community.

In this context, da'wah is viewed as a strategic instrument for fostering adolescents' moral and social development. Da'wah is not merely understood as the verbal transmission of religious teachings, but rather as a systematic process aimed at influencing the attitudes, values, and behaviors of individuals and groups so that they align with Islamic teachings (Mahmud, 2020). Effective da'wah requires well-directed planning, organization, implementation, and supervision in order to address social problems faced by society, including juvenile delinquency and inter-youth brawls.

One organization that plays an active role in mosque-based adolescent development is the Indonesian Mosque Youth and Adolescent Communication Body (BKPRMI). BKPRMI was established as a forum for communication, guidance, and the development of the potential of mosque youth through various programs in the fields of da'wah, education, social affairs, economics, and youth development (Putra & Apsari, 2021). Through its organizational network, which is structured down to the village level, BKPRMI has a strategic opportunity to conduct direct socio-religious interventions within the community, particularly in guiding adolescents to avoid deviant behavior.

Several previous studies indicate that adolescent involvement in da'wah activities and mosque-based youth organizations contributes positively to character formation and the reduction of deviant behavior. Research by Putra and Apsari (2021) demonstrates that structured religious development processes can positively influence adolescents' psychological development. Other studies also affirm that adaptive and contextual da'wah strategies are capable of improving adolescents' moral quality and strengthening social control within the community (Ronaydi, Alia, & Dinil Haq, 2021; Khoirunisaa et al., 2022).

Nevertheless, most existing studies still focus on the general role of BKPRMI or mosque youth in moral development, without examining in depth how da'wah strategies are managed and concretely implemented in responding to the phenomenon of inter-youth brawls within specific local contexts. Furthermore, research that explicitly links da'wah management practices with efforts to prevent youth brawls at the village or sub-district level remains limited. This condition indicates the existence of a research gap that needs to be addressed, particularly with regard to analyzing da'wah strategies implemented by mosque-based youth organizations in dealing with persistent and recurring adolescent social problems.

Tanjung Morawa District, Deli Serdang Regency, is one of the areas facing problems related to youth brawls and juvenile delinquency. Based on the researcher's preliminary findings, particularly in Tanjung Morawa B Village, adolescents frequently engage in nighttime activities that culminate in physical conflicts, the use of sharp weapons, and disturbances of public order. This situation generates public anxiety and highlights the need for structured social intervention. In this context, BKPRMI of Tanjung Morawa District emerges as a da'wah organization that seeks to redirect adolescents' activities toward positive, mosque-based programs through an organized da'wah approach.

This study therefore focuses on analyzing the da'wah strategies implemented by BKPRMI in anticipating and addressing inter-youth brawls in Tanjung Morawa B

Village, Tanjung Morawa District, Deli Serdang Regency. This research is expected to contribute theoretically to the development of da'wah management studies and practically to mosque-based youth organizations and stakeholders in designing more effective and contextually grounded strategies for adolescent development.

## **Method**

This study employs a qualitative approach using a field research design. The qualitative approach was selected because the study aims to gain an in-depth understanding of social phenomena, particularly the da'wah strategies implemented by BKPRMI in anticipating and addressing inter-youth brawls within a specific local context. Field research enables researchers to obtain contextual and naturalistic data, allowing social realities to be understood comprehensively as they occur in the field (Bahiyah & Gumindari, 2024).

The study was conducted at BKPRMI in Tanjung Morawa B Village, Tanjung Morawa District, Deli Serdang Regency. This location was purposively selected based on the consideration that the area frequently experiences issues related to juvenile delinquency, particularly brawls among youth groups, and also serves as an active site for the implementation of BKPRMI's da'wah programs oriented toward adolescent development.

### **Data Sources and Research Informants**

The data sources in this study consist of primary and secondary data. Primary data were obtained through in-depth interviews with key informants selected purposively, namely individuals who possess relevant knowledge, experience, and direct involvement in the implementation of BKPRMI's da'wah strategies. The research informants included:

1. The General Chairperson of BKPRMI, Tanjung Morawa District;
2. The Advisor of BKPRMI, Tanjung Morawa District, who also serves as the Vice Chairperson of BKPRMI, Deli Serdang Regency; and
3. A local youth actively involved in adolescent development activities.

The selection of these informants was based on role representativeness, encompassing decision-makers, mentors, and the targets of da'wah activities. This approach ensures that the data obtained reflect BKPRMI's da'wah strategies comprehensively from multiple perspectives. Secondary data were collected through documentation in the form of activity archives, organizational records, program reports, and other supporting documents relevant to BKPRMI's da'wah activities and adolescent development programs.

### **Data Collection Techniques**

The data collection techniques employed in this study include in-depth interviews and documentation. Interviews were conducted using a semi-structured format to allow informants the flexibility to articulate their views, experiences, and assessments regarding BKPRMI's da'wah strategies and their impact on adolescent behavior. Documentation was utilized to corroborate the interview data and to provide contextual support for understanding the organization's programs and da'wah activities.

### **Data Analysis Techniques**

Data analysis in this qualitative study was conducted in a staged manner following the interactive analysis model, which consists of data reduction, data display, and conclusion drawing (Sugiyono, 2023).

1. Data reduction involved selecting, focusing, and simplifying raw data obtained from interviews and documentation, ensuring that only data relevant to the research focus were subjected to further analysis.
2. Data display was carried out by systematically organizing the data into descriptive-analytical narratives, enabling clear understanding of relationships among categories and themes.
3. Conclusion drawing was performed through interpretative processes aimed at identifying patterns, meanings, and interconnections among the data in order to achieve a deep understanding of BKPRMI's da'wah strategies in anticipating inter-youth brawls.

**Table 1. Data Trustworthiness through Triangulation (Qualitative Approach)**

Trustworthiness Aspect	Type of Triangulation	Procedures Implemented	Indicators of Qualitative Validity/Reliability	Status
Credibility (Validity)	Source triangulation	Comparing data from the General Consistency of Chairperson of BKPRMI, BKPRMI Advisor, and local youth	of meaning across roles (policy maker, mentor, da'wah target and a group)	Valid
Credibility (Validity)	Technique triangulation	Cross-checking interview data with organizational documents and activity records	No substantial contradictions between verbal data and documentation	Valid
Dependability (Reliability)	Time triangulation	Data collected at different times and analyzed iteratively	Stability of findings and consistency of da'wah strategy patterns	Reliable
Confirmability (Objectivity)	Audit trail	Conclusions derived from interview and documentation data rather than researcher assumptions	Traceability from raw data to themes and conclusions	Objective
Transferability (Applicability)	Thick description	Detailed presentation of research context, actors, and da'wah processes	Findings applicable to similar socio-religious and contexts	Contextual

Table 1. Data trustworthiness in this study was ensured through source, technique, and time triangulation, fulfilling the criteria of credibility, dependability, confirmability, and contextual transferability in qualitative research. The data analysis

process was conducted iteratively and simultaneously from the data collection stage through the completion of the study, ensuring that the conclusions drawn are reflective, contextual, and grounded in the empirical data.

## Results and Discussion

### 1. Informants' Perceptions of the Causes of Youth Brawls

Interview findings indicate that youth brawls are perceived as a social phenomenon influenced by environmental factors, particularly the absence of positive activities, weak social supervision, and strong peer-group influence. Brawls are not understood as spontaneous acts, but rather as consequences of inadequately managed social conditions.

A key informant (I<sub>1</sub>) stated:

*"The main problem behind brawls is that young people do not have positive activities. At night they gather without any purpose, and conflicts are easily triggered."*

This statement suggests that unstructured leisure time becomes fertile ground for deviant behavior, as highlighted in studies on juvenile delinquency that emphasize the role of social environments as triggering factors (Hidayati, 2022).

### 2. Positive Activities as a Strategy for Behavioral Substitution

The findings show that adolescents' involvement in collective activities—social, educational, and recreational in nature functions as a behavioral substitution strategy, shifting youths away from nighttime activities that carry a high risk of conflict toward more structured engagements.

A mentoring informant (I<sub>2</sub>) explained:

*"When adolescents actively participate in group activities, they no longer roam around late at night. The intensity of conflicts also decreases."*

These data indicate a shift in adolescents' activity patterns from uncontrolled social interactions to organized communal involvement. This finding aligns with prior research demonstrating that participation in community-based activities strengthens social control and reduces deviant behavior (Putra & Apsari, 2021).

### 3. Dialogical Counseling and the Internalization of Values

The results further reveal that the mentoring process is not limited to delivering advice but is conducted through dialogical counseling that encourages reflection and self-awareness among adolescents. This approach enables the gradual internalization of values.

A local youth (I<sub>3</sub>) reported:

*"I used to spend nights wandering around with friends. Now I prefer joining activities because I feel calmer and more purposeful."*

This verbatim reflects a shift in behavioral orientation grounded in positive social experiences. Such a process indicates that communicative mentoring is more effective in fostering awareness than purely normative approaches (Mahmud, 2020).

### 4. Leadership Training as a Regenerative Strategy

Another key finding indicates that leadership training is viewed as an essential component of adolescent development. These activities aim not only to enhance individual skills but also to prepare adolescents as future initiators of social activities.

A key informant (I<sub>1</sub>) noted:

*"We encourage adolescents to be confident, to speak up, and to convey positive messages using language that resonates with their peers."*

This demonstrates that mentoring is directed toward youth empowerment rather than mere behavioral control. The finding is consistent with studies emphasizing the importance of cadre development and strengthening youth roles for the sustainability of community-based mentoring (Khoirunisaa et al., 2022).

#### 5. Perceived Impact on Youth Brawls

All informants indicated that, following the routine and sustained implementation of activities, there was a decline in risky nighttime activities and physical conflicts in the surrounding environment.

A mentoring informant (I2) stated:

*“Now we hardly see groups of adolescents gathering at night for brawls.”*

This finding is qualitative and context-specific, the consistency of statements across informants strengthens the credibility of the data. This result aligns with previous studies showing that community-based youth mentoring contributes to reductions in deviant behavior (Ronaydi, Alia, & Dinil Haq, 2021).



**Figure 1.** Word Cloud Based on Verbatim Data from Qualitative Interviews

Figure 1 this word cloud reflects the core of informants' experiences, emphasizing the redirection of nighttime activities, collective engagement, and sustained mentoring. The findings demonstrate that contextually grounded mentoring through a da'wah-oriented approach functions as a social preventive mechanism against youth brawls. By providing structured and meaningful activities, social conditions that often trigger conflict such as unregulated leisure time and negative peer influence can be minimized. This underscores that effective da'wah is not merely normative, but must be systematically managed and responsive to adolescents' social needs (Mahmud, 2020).

Dialogical counseling processes were shown to facilitate deeper value internalization, as reflected in adolescents' changing behavioral orientations. These findings support the view that adolescents' active participation in mentoring processes enhances the effectiveness of moral and social development (Putra & Apsari, 2021). Moreover, leadership training highlights that successful mentoring extends beyond short-term conflict reduction to the sustainability of adolescents' roles as agents of change. This regenerative strategy strengthens the legitimacy of moral messages among peers and expands the broader community impact of mentoring efforts (Khoirunisaa et al., 2022).

Nevertheless, the findings also indicate that adolescent participation has not been evenly distributed. Therefore, strengthening outreach strategies and cross-sector collaboration is necessary to engage adolescents who remain outside structured activities, as recommended by studies on community-based youth mentoring (Ronaydi, Alia, & Dinil Haq, 2021).

## **Conclusion**

This study concludes that youth brawls are not merely individual acts of misconduct, but rather social phenomena shaped by unstructured leisure time, weak social supervision, and negative peer influence. The findings demonstrate that a contextually grounded da'wah-based mentoring approach functions effectively as a preventive social mechanism by redirecting adolescents toward structured, meaningful, and collective activities. Through positive engagements, dialogical counseling, and leadership development, adolescents gradually internalize moral and social values, leading to changes in behavioral orientation and reduced involvement in risky nighttime activities. The use of verbatim-based analysis and triangulated qualitative data strengthens the credibility of these findings. Leadership training further ensures the sustainability of behavioral change by positioning adolescents as active agents rather than passive recipients. However, uneven youth participation indicates the need for broader outreach strategies and cross-sector collaboration. Overall, the study contributes to the development of da'wah management literature by demonstrating how community-based, participatory strategies can effectively address recurring youth social problems in localized contexts.

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