Youth Moral Construction Strategy in the Development of Islamic Dakwah Through Religious Activities

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Article Information:	ABSTRACT
	Today, various problems are being faced by the younger generation of Indonesia. The increasingly advanced and modern times have triggered a crisis of Noble Characters. One of the causes of the current Noble Characters crisis is that humans have paid less attention to religious teachings, especially among young people who are synonymous with promiscuity. The currents of globalization have given birth to new patterns of association that tend to undermine the morals of the younger generation. This is marked by the proliferation of western life patterns in Indonesia. As well as triggering selfishness, selfishness, and the fading of the value of manners in humans, and youth, in particular, Da'wah is a forum as well as the most important sector in the formation of Islamic youth as *agents of the change* in the spread of Islam. In proselytizing, there is a process of organizing activities or efforts that are carried out consciously and deliberately in an effort to improve the standard and value system of human life based on the provisions of Allah and Rasulullah *'Sallallahu 'Alaihi Wasallam*. In other words, Islamic proselytizing aims to invite the human ummah with wisdom (wisdom) to follow the instructions of Allah and Rasulullah. This effort can be made by the coach either directly or indirectly directly if the coaching efforts are carried out by the coach to the party fostered in the activity indirectly if the problem-solving efforts are carried out by the coach through other parties. **Keywords**: *Islamic Dakwah, Religious Activities, Youth Moral*

INTRODUCTION

Islam puts morals in a very high position, just as the Messenger of Allaah 'Alaihi Wasallam was sent to cultivate noble morals (Przybylska, 2020). In a hadith the Messenger of Allah 'Sallallahu 'Alaihi Wasallam said:

<div dir="rtl">إنما بعثت لأ تمم مكارم الأخلاق (رواه أحمد والبيهقي)</div>

"I was sent to perfect the noble morals" (HR. Ahmad and Baihaqi).

This hadith begins with the word "Innamaa," which in Arabic grammar is called "adapt hashrin," which is a word to limit understanding. In Indonesian, this word translates to "only" in the sense of nothing else. This hadith has shown how important morals are in the series of teachings of Islam. The moral position in human life occupies a very high position, both as an individual and as a society in the life of the nation and state. The ups and downs, the glory of destruction, the prosperity, and the destruction of a nation depend on how morals themselves are (Dube, 2019). If a person's morals are devoted to good things, then prosperity is born inwardly. But if a person's morals are more concerned with bad things, then it is damaged.

Morals in Islamic teachings have received great attention (Steć, 2021). Talking about morals, morals can be divided into two, namely, good morals and bad morals (Fida, 2018). According to Islamic teachings, the determination of good and bad must be based on the instructions of the Qur'an and hadith. If you pay attention to the Qur'an and hadith, you can find various terms that refer to good, and there are also terms that refer to bad ones (Affandi, 2022). Similarly, in the concept of morals, everything is judged to be good or bad, commendable or despicable, solely because of the syara' which is guided by the Qur'an and hadith (Hasannia, 2021).

When it comes to youth moral coaching, there are several important things that must be considered, namely, whoever is related to him, where he hangs out, and how he gets along. This really needs to be considered because youth are candidates for the successor of the nation who have a very high sensitivity (Gómez-Leal, 2022). Factors that affect youth usually come from the family environment, community environment, society, or external influences that, at first glance, seem unrelated to it (Mazzone, 2019). So, in this case, there need to be efforts that help parents and the community in fostering the moral personality of the youth.

Da'wah plays a very important role in social life (Hew, 2018). The advance or retreat of a society is determined by the cleric and its guide. This is because the development, change, and progress of society is taking place so rapidly and rapidly. The public's response to these advances and developments has made many citizens of the world continue to improve themselves so that they are not left behind in modern civilization, which is characterized by the rapid progress of science and technology (Hwang, 2019).

If the proselytizing is in accordance with what is described above, then the purpose of the proselytizing will be achieved more effectively and efficiently. According to Khatib Pahlawan Kayo, a proselytizing activity can be said to be successful if more and more levels of society are touched and feel the joys of Islam and

faith (Usman, 2020). The material of proselytizing is in accordance with the needs of the community and the behavior of the people's lives, which will be able to change in a positive direction and be more concerned with proselytizing activities and increasingly hate the deeds of maksiat and munkar (Weng, 2018).

RESEARCH METHODOLOGY

This study used qualitative research methods. Qualitative research is a research method that produces findings that cannot be done through qualitative research methods that produce data in the form of verbs, words and something that can be observed in its development or change. This study also uses the method of literature study and literature study by finding the data needed for this research from previous articles. The data is then processed using descriptive analysis.

RESULT AND DISCUSSION

A.   Noble Characters Coaching

Coaching is an activity to maintain that human resources and organizations obey the principles and consistently carry out a series of activities in accordance with the established plan. Coaching includes three sub-functions, namely supervision (controlling), supervision (supervision), and monitoring (monitoring). Supervision is generally carried out by program-organizing institutions. Supervision is carried out on the implementation of activities, and monitoring of the process of implementing activities (McKiernan, 2018).

Thus coaching aims to maintain by means of guidance, direction, and assistance to the object so that the desired is achieved. Coaching puts consistency on every activity carried out. That is the function of coaching.

Coaching is a period of learning process until it reaches independent status. The coaching process contains several stages, which include:

1. The stage of awareness and formation of behavior towards conscious and caring behavior so that it feels the need for an increase in self-capacity.
2. The stage of transforming abilities is in the form of insight into knowledge, skills, and skills to open insights and basic skills so that they can take a role.
3. The stage of increasing intellectual abilities skills, skills so that innovative initiatives and abilities are formed to lead to independence (Alders, 2020).

According to H. D Sudjana, there are two shorthanded that can be used in coaching, namely using a direct approach (direct contact) and an indirect approach (indirect contact). The first approach occurs when the supervisor (leaders, managers, supervisors, supervisors, and others) carries out coaching face-to-face with the foster or with the program implementer. A direct approach can be made with discussion activities, meetings, questions and answers, field trips, home visits, and so on. Meanwhile, an indirect approach occurs if the fostering party makes efforts to foster the party being fostered through mass media, such as through written instructions, correspondence, dissemination of bulletins, and electronic media (Karimi, 2018).

Furthermore, the effective coaching procedure can be described through five consecutive main steps. The five steps are as follows:

1. Collecting information.
2. Identify the problem.
3. Analyze the problem.
4. Find and establish alternative solutions to the problem.
5. Carry out troubleshooting efforts.

Coaching to the community has a special meaning, namely the effort or activity of providing guidance, direction, strengthening, and increasing direction towards the mindset, mental attitude, as well as behaviors, interests, and talents in supporting extracurricular programs for the success of curricular programs (Schwamberger, 2019). While the objectives of community development include:

1. Strive for the community to grow and develop in accordance with the goals of national education.
2. Increase the participation and initiatives of the community to maintain and foster the community environment as wiyatamandala so as to avoid efforts and influences that are contrary to national culture.
3. Fostering resilience in the community against negative influences that come from outside and from within the community environment.
4. Strengthening extracurricular activities in supporting curriculum achievement.
5. Increase appreciation and self-passion.
6. Cultivate an attitude of nation and state.
7. Continuing and developing the spirit of spirit and values
8. Increase physical and spiritual freshness.

Islamic teachings have three main foundations, namely akidah, shari'ah, and morals. Akidah is concerned with faith. Shari'a is concerned with the rules that man must implement in order to devote himself to God. Meanwhile, morals are behaviors that a person displays in their daily lives related to relationships with God, humans, or other beings (Baker, 2020).

The word akhlak (akhlaq) is the plural form of khuluq. The word khuluq means ethics, temperament, behavior, or character. Abdul Hamid Yunus argued in the Tarbawi Hadith by Bukhari Umar that morals are the qualities of an educated human being. Moral education is the process of fostering children's ethics so that it becomes noble ethics (akhlak karimah). The process is inseparable from the development of a total community religious life (Moulin-Stożek, 2020).

Al-Ghazali, as ordered by Abidin Ibn Rusn, defines morals as follows: "Morals is an attitude rooted in the soul from which are born various easy and easy deeds, without the need for thought and consideration. If that attitude from him is born a good and commendable deed, both in terms of reason and syara', then he is called a good moral. If it is born from it a despicable deed, then the attitude is called bad morals" (Begum, 2021).

Al-Ghazali, Ibn Sina, and John Dewey share similar views. They argue that habituation, deeds (practices), and perseverance in doing have a great influence on the formation of morals. In their thinking, there is a theory of the development of morality (morals). Thus it can be argued that good morals cannot be formed except by accustoming a person to do work in accordance with that morals. If he repeats it, it is effective that his influence on behavior also becomes his moral habit and disposition.

عن ابي هريرة قال سئل رسول الله صلى الله عليه وسلم عن اكثرما يدخل الناس الجنة فقال تقوى الله وحسن الخلق وسئل عن اكثرما يدخل الناس النار فقال الفم والفرج

"Abu Hurairah narrated that the Prophet PBUH was asked about the main cause of inserting (someone) into heaven. He replied, "Fear Allah and be of good character." He was asked about the main causes that bring people to hell. He replied, "Mouth and genitals." (HR. At-Tirmidzi).

From the hadith above, an understanding of the importance of a moral for humans can be taken. Morals are the basic foundation for humans in controlling daily actions.

B.   Youth in Islam

Youth is the level of human development that has led to self-absorption. At this level, the needs of youth are already quite complex. The horizons and social interactions have been quite wide. In adjusting to the environment, the youth has begun to show and recognize various social norms, which are different from the norms that prevailed previously in his family. Youth have faced various environments that trigger associations with different age groups (Causadias, 2018).

In Islamic psychology, youth are categorized as being in adolescence. This period is known as the amrad period, which is a period of preparation for humans to perform the role of God's caliph on earth. This role will later bring awareness and responsibility to fellow creatures and affirm devotion to God through the activities of Amar ma'ruf nahi munkar. Meanwhile, in the Law of the Republic of Indonesia Number 40 of 2009 concerning Youth, Article 1 explains that "Youth are Indonesian citizens who enter an important period of growth and development aged 16 to 30 years".

Based on the definition above, it can be outlined that young people are humans aged 16 to 30 years as well as having the role of caliph on God's earth and also having responsibility for the development and process of nation-building because the process of nation-building cannot be separated from the participation of youth because youth is a moral force, social control, and agent of change as the embodiment of strategic functions, roles, characteristics, and positions in national development (Stjernholm, 2020).

According to Sari Yunita, youth is a critical period for a person because this period is classified as a search for identity (McGee, 2019). One of the factors that interfere with the development of youth is the absence of proper use of free time. So it can be concluded that the period that a young man goes through is a time that is difficult to control and manage by anyone, including parents, so there must be a place to fill the youth's free time. Because youth is a person who is excess energy, if not channeled properly, this will be harmful to himself as well as to society (Hillewaert, 2019).

C.   Overview of Religious Activities

Activities in the Big Dictionary of Indonesian have the meaning of activity or work. While religion comes from the word "religion." Religion can be defined as a belief in God with the teaching of devotion to him and the obligations associated with that belief. Moderate religion can be interpreted as things related to religion.

So, it can be taken the understanding that religious activities are an activity that are closely related to religious matters. These activities are carried out to add insight into religion and silaturahim events. In the world of education, religious activities mean all activities related to religion that aims to guide, educate, and direct the community towards a better religious insight (Langner, 2022).

Talking about religious activities is certainly inseparable from the purpose of Islamic education itself because religious activities are very closely related to the purpose of Islamic education. The importance of education, according to Muhammad Thalhah Hasan states that "religious counseling in children is an absolute thing since they recognize what they can recognize, those who are still holy must be equipped with schemes and sharp lines with Islamic colors, so that they will further color all parts of the painting of their souls" (Rahman, 2020).

There are two goals that play a major role in Islamic education, namely long-term goals and short-term goals. The long-term goal, according to al Ghazali, is the self-approach to Allah. So in a long process, the goal of Islamic education will lead man to a self-approach to Allah. Thus man will feel calm and be able to control himself well.

Then the short-term goal of Islamic education is the achievement of the human profession according to his talents and abilities. Because in the sense of education is to develop the potential possessed by humans, therefore it is hoped that this potential can develop and make a profession that can be mastered well. As explained in the hadith that if a matter or work is handed over to a non-expert, then wait for its destruction

Ahklah development through religious activities in the community can be carried out, for example, congregational prayer activities in mosques or community environmental prayer rooms, filling in activities for the holy month of Ramadan, participating in coordinating Eid al-Adha prayer activities and slaughtering sacrificial animals, Islamic breathing competition activities in the sector, building mosque libraries, Islamic boarding schools, and others.

In addition, the ecological environment of the community is created to be conducive to the growth of faith and devotion of the community. This includes providing facilities of worship and other activities that support the cultivation of the faith and piety of the community. In addition, other ways that can be used are Friday prayers together, providing Qur'anic books in the mosque, organizing lightning boarding schools, and protecting the community environment from bad influences from outside in accordance with Wiyatamandala Insights.

D. Fostering Noble Characters Youth Through Religious Activities

The development of Noble Characters youth has strategic value. In addition to being one of the determining factors for the success of future human resources, the target is children of the community environment aged around 6-18 years, a level of development of the child's age where psychically and physically the child is experiencing growth, a growth period characterized by unstable psychiatric conditions, high aggressiveness and easily influenced by the environment (Lerner, 2005). So at this time, children still need guidance and direction in order to find their identity to be more well-directed and have controlled behavior. At this time, it is also necessary to explore the child's potential as a provision that he can perform well with the potential he has (Taja, 2021).

Meanwhile, eight materials of coaching wisdom, including faith and devotion to God Almighty, national and state life based on Pancasila, preliminary education for State Defense, ethics education, organization, political and leadership education, skills and entrepreneurship, physical freshness, and creative power, perception, appreciation and artistic creation. Of the eight subject matter, it is described into various types of activities, the implementation of which in the community environment can be developed again in accordance with the situation and environmental needs of the community (Gini, 2014).

In relation to religious activities in the process of fostering community morals in the community, of course, these activities are to strengthen faith and devotion to God.
1. Carrying out worship in accordance with the provisions of religion.
2. Commemorating religious holidays
3. Carrying out amaliyah deeds in accordance with religious norms.
4. Fostering tolerance of life among religious people.
5. Holding competition activities that are noble in nature.
6. Organizing artistic activities that breathe religion (Mansur, 2018).

The expected result is the fostering of the quality of faith, awareness, and devotion to God, and the quality of harmony between religious people in an effort to strengthen the unity and unity of the nation, as well as increase charity to jointly build society. The balance between worship and moral action cannot be ignored because worship will guarantee and enrich the firmness of faith, while morals will train the body and soul to do good, which is increasingly imbued. Such behavior certainly leads to perfection, which is a dynamic and orderly realization through three stages:
1. The placement of character (personality) to achieve a tendency to reduce dependence on the world towards a better one (afterlife).
2. Strengthening the ability to think and behave towards God's happiness
3. Strengthening the glory of ethics and inner constancy in the social life of society (Han, 2019).

The various religious activities carried out certainly have positive values that can be taken, both divine and humanitarian. These values should be used as motivation to

carry out worship properly and diligently. The following are some religious activities that have good moral values:

1. Pilgrims' Prayers With Morals

    Pilgrim prayers are strongly encouraged by the Islamic religion (Kolb, 2021). The reward obtained was twenty-seven degrees from praying alone. Therefore Allah strongly encourages the people of Isalm to do it as in a hadith, which means "has preached to us Malik of Nafi" of Ibn Umar radiyallahu, that the Messenger of Allah saw said, "congregational prayer is more important than prayer alone, twenty times"

2. Duha Prayer With Morals

    All Muslims know that prayer is the fardu of its law for every Muslim. Whoever does not do the prayer will get a very great sin, and whoever does it will get a great reward. Prayer is the number two pillar of Islam. There is no more offer for people who want to leave prayers intentionally unless there is a certain dzorurot that is indeed in accordance with the recommendations of Islam. Greater rewards will also be given to Muslims who perform prayers with congregations.

3. Kultum With Morals

    Kultum is the excitement of a lecture, with one as a speaker and another as an audience. In kultum activities, lectures or indictments, of course, there are messages conveyed that usually contain invitations to others to do a good deed in accordance with religious norms. In general, proselytizing aims at the happiness of the world and the hereafter. With this process, proselytizing aims directly to know God and believe and, at the same time, follow His path of instruction (the ultimate purpose). Proselytizing also aims to call on people to heed the call of Allah and His Messenger. In the world and the hereafter (general purpose). In addition, proselytizing wants and seeks how to form a complete Islamic social order is silmi kaffah (special purpose).

CONCLUSION

Youth delinquency is an issue that has received a lot of attention from law enforcement, educators, and parents themselves. The delinquency can be in the form of drug abuse, involvement in crimes, deviant sexual behavior, brawls between groups, violations of social norms in the form of speeding on the road, extortion, and so on. Looking at the problems above, it can be seen that the morals of the younger generation are getting weaker day by day. Let alone in terms of fighting for the ideals of the nation and the state to form Noble Characters. Even the youth are still very minimal. Islam itself is a religion that contains instructions so that individual humans become good, civilized, and qualified human beings and always do good so as to be able to build an advanced civilization, just order of life, free from various threats, oppressions, and various worries. To achieve this desire, a proselytizing movement is needed.

There are two dominant factors that determine the success of coaching, namely: a path or container as a vehicle for carrying out coaching and the substance or material that is used as coaching material that is really useful (Wahjosumijdjo, 2003: 244). The path or container includes facilities used as a container or tool in coaching, while the material includes activities carried out that can cover all youth in the context of youth coaching efforts.

So that proselytizing activities are able to carry out their role effectively and efficiently, and their goals can be achieved optimally. So in practice, it must do the following: 1). Planning on the object of proselytizing (proselytizing material), 2). Developing a proselytizing strategy, 3). Preparing the subject of proselytizing, and 4). Preparing the medium of proselytizing

Related to community morals in the community, education or moral development can be done through formal and non-formal education (Daulay, 2001: 57). If in formal education, most people usually only get material about charitable morals listed in the subject of moral akhlak, then it is necessary to add more community moral development through non-formal education. So non-formal education is not only carried out outside the community environment but can also be carried out in the community environment, for example, through skill activities or religious activities listed in the scope of extracurricular activities.

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