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Implementation of the Khitabah Technique in IRMA Ar-Rahman Religious Studies in Fostering Youth Morality

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Abstract

The Mosque Youth Association (IRMA) is a youth organization that plays a significant role in moral development and strengthening religious values among adolescents. IRMA Ar-Rahman in RW 08, Bojong Village, is a forum for da'wah aimed at fostering adolescents and addressing various social problems, including moral decadence among adolescents. This study aims to analyze the implementation of da'wah activities carried out by IRMA Ar-Rahman and their influence on adolescent morality in the community. This study uses a descriptive approach with qualitative descriptive methods. Data collection was carried out through observation, interviews, and documentation, then analyzed inductively through the processes of data reduction, classification, and interpretation. The results of the study indicate that da'wah activities carried out through regular religious study groups have become a means of religious development for adolescents. However, the effectiveness of these activities is still limited because the material, delivery methods, and da'wah techniques used are less attractive to adolescents, so that their participation tends to decrease. Therefore, innovation in da'wah methods that are more communicative and relevant to the needs of adolescents is needed so that moral development can be more effective.

Abstrak.

Ikatan Remaja Masjid (IRMA) merupakan organisasi kepemudaan yang memiliki peran penting dalam pembinaan moral dan penguatan nilai-nilai keagamaan di kalangan remaja. IRMA Ar-Rahman di RW 08 Desa Bojong menjadi salah satu wadah dakwah yang bertujuan membina remaja serta menanggulangi berbagai permasalahan sosial yang terjadi, termasuk dekadensi moral di kalangan remaja. Penelitian ini bertujuan untuk menganalisis pelaksanaan kegiatan dakwah yang dilakukan oleh IRMA Ar-Rahman serta pengaruhnya terhadap moralitas remaja di lingkungan masyarakat. Penelitian ini menggunakan pendekatan deskriptif dengan metode deskriptif kualitatif. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis secara induktif melalui proses reduksi, klasifikasi, dan interpretasi data. Hasil penelitian menunjukkan bahwa kegiatan dakwah yang dilaksanakan melalui pengajian rutin telah menjadi sarana pembinaan keagamaan bagi remaja. Namun, efektivitas kegiatan tersebut masih terbatas karena materi, metode penyampaian, dan teknik dakwah yang digunakan kurang menarik bagi kalangan remaja, sehingga partisipasi mereka cenderung menurun. Oleh karena itu, diperlukan inovasi metode dakwah yang lebih komunikatif dan relevan dengan kebutuhan remaja agar pembinaan moral dapat berjalan lebih efektif.

Kata kunci: *Dakwah Remaja, IRMA, Moralitas Remaja, Teknik Khitabah, Pembinaan Keagamaan*

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INTRODUCTION

Adolescence is an age group at a developmental stage that is vulnerable to various social and cultural influences. During this phase, adolescents are searching for their identity, making them easily influenced by their surroundings (Rais, M. R.,2022). If not balanced with strong moral and religious guidance, this condition can trigger various forms of deviant behavior, such as juvenile delinquency, drug abuse, and a lack of concern for social and religious values. This phenomenon demonstrates the importance of moral development efforts for adolescents through ongoing educational and preaching approaches. (Rais, M. R.,2022).

In the context of Muslim communities, mosques serve not only as places of worship but also as centers for community development, including the development of the younger generation. One forum that plays a crucial role in youth development activities within the mosque environment is the Mosque Youth Association (IRMA). This organization serves as a vehicle for character building, increasing religious awareness, and developing youth potential through various religious activities such as religious study groups, Islamic discussions, and community outreach. (Rahman, A., 2022).

Da'wah is a very important aspect of the lives of religious people. In Islamic teachings, da'wah is seen as an obligation that must be carried out by every follower (Husna, N.,2021). The command to invite goodness (amar ma'ruf) and prevent evil (nahi munkar) as stated in the Al-Qur'an and Hadith is the main basis for implementing da'wah. This obligation can be fardhu 'ain if carried out individually, or fardhu kifayah if carried out collectively by a group of people.

As stated in the Qur'an Surah An-Nahl 125:

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُۗ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿١٢٥﴾

> Call (humans) to the path of your Lord with wisdom and good teaching and debate them in a better way. Indeed, your Lord is He who knows best who has gone astray from His path and He (also) knows best who has been guided.

A verse in Surah An-Nahl 125 of the Quran explains the essential principles for conveying Islamic teachings, namely through wise, kind communication and polite dialogue. The word "hikmah" (wisdom) in this verse indicates the importance of tact in conveying messages according to the circumstances and level of understanding of the person being communicated with. In the context of education, this means educators must be able to choose appropriate methods, language, and approaches so that learning material is easily understood by students.

Furthermore, this verse emphasizes the use of mau'izhah hasanah (good advice or teaching delivered in a kind and gentle manner that touches the hearts and motivates students.

Islam also teaches that differences of opinion can be conveyed through dialogue or discussion conducted in the best manner, namely with mutual respect and using sound argumentation.

One form of da'wah implementation frequently carried out in the community is regular religious study activities held by mosque youth. In these activities, the success of the da'wah message is greatly influenced by the communication techniques used by the preacher. In the Islamic da'wah tradition, the technique of delivering the message orally is known as khitabah. Khitabah is a method of da'wah communication used to convey religious messages persuasively with the aim of influencing the understanding, attitudes and behavior of the audience (Nasrullah, M., 2020) .

The effectiveness of the kitabah technique is crucial for the success of da'wah (Islamic outreach), especially when targeting adolescents. Communicative, engaging, and youth-appropriate delivery techniques can increase their participation in religious activities and foster more positive behaviors. Conversely, monotonous delivery methods that lack relevance to adolescents' lives can lead to a lack of interest in participating in religious study activities (Suryani, L., & Latifah, N. (2023).

Several studies show that an innovative and communicative approach to preaching can increase adolescent involvement in religious activities and have a positive impact on the formation of their morals (Fauzi, A., & Rahmat, M.,2021). However, other research also shows that youth religious study activities are often less popular because the material presented is less contextual and the delivery techniques are less interactive (Putri, D., & Kurniawan, R., 2024).

This phenomenon can also be seen in religious study activities held by the Ar-Rahman Mosque Youth Association (IRMA) in Bojong Village, Majalaya District, Bandung Regency. These regular study sessions aim to increase religious understanding and improve the morals of youth in the community. Although approximately 95% of the population in the area is Muslim, rapid developments have influenced adolescent behavior patterns, leading some to deviate from Islamic values and norms. This situation demonstrates the continued need for da'wah activities to foster the morals of the younger generation.

A character education approach based on Islamic values plays a crucial role in shaping individual social behavior. This is because Islam views humans as holistic beings encompassing physical, psychological, social, and spiritual dimensions. Therefore, character development based on Islamic values focuses not only on knowledge but also on developing attitudes and behaviors consistent with religious teachings. In the context of adolescent development, this approach is highly relevant, as adolescence is a crucial phase in the formation of morality. Through internalizing religious values, adolescents are expected to develop morality, reflected in their

attitudes, behavior, and the ability to distinguish between good and bad actions, in accordance with religious and social norms.

To address this issue, IRMA Ar-Rahman organizes religious study groups (Koran) using a da'wah strategy using the "khitabah" technique. However, in practice, these activities have not been able to fully attract adolescents. This is evident in the declining level of adolescent participation in religious study groups and the persistence of behaviors indicative of moral decadence among adolescents. This situation suggests that the effectiveness of the "khitabah" technique in religious study groups requires further in-depth study.

Several previous studies have shown that appropriate da'wah communication techniques can increase the participation and religious awareness of adolescents in participating in religious activities (Fauzi, A., & Rahmat, M.,2021). However, most of these studies focus on general da'wah strategies and have not specifically examined the influence of the khitaba technique on improving adolescent morality in the context of religious study activities conducted by mosque youth organizations at the local community level. Therefore, there remains a research gap that requires further study, particularly regarding the influence of the khitaba technique in religious study activities on improving adolescent morality.

Based on this description, this study was conducted to analyze the influence of the khitaba technique in religious study activities organized by IRMA Ar-Rahman on improving adolescent morality in Bojong Village, Majalaya District, Bandung Regency. This research is expected to contribute to the development of more effective and relevant da'wah methods for fostering adolescent morality in the community..

METHOD

This research uses a qualitative approach with descriptive methods. The qualitative approach was chosen to gain a deeper understanding of the implementation of the kitabah technique in youth religious study activities and its role in fostering youth morality in the community. According to Sugiyono (Febrianthy, C., et al., (2025). Qualitative research is used to examine the conditions of natural objects, with the researcher acting as the primary instrument in the data collection process.

In this study, data were collected through observation and documentation techniques to obtain information related to the implementation of religious study activities and the implementation of the kitabah technique by the administrators of the Mosque Youth Association (IRMA). The data analysis process was conducted interactively and continuously until the data obtained was deemed sufficient and reached a point of saturation. Data analysis in this study adhered to the stages proposed by Miles and Huberman: data reduction, data display, and

conclusion drawing/verification. These three stages were carried out continuously throughout the research process.

RESULT AND DISCUSSION

RESULT

Khitabah

The term khitobah comes from the Arabic word khataba–yakhtubu–khutbatan/khitbatan, which means to preach, give a speech, propose, propose, have a conversation, or convey a message through writing. Etymologically, khitobah can be interpreted as the activity of giving a lecture or conveying a message to others. In a religious context, khitobah is a form of invitation or conveying advice containing good values in accordance with Islamic teachings. The word khitobah itself comes from three basic Arabic letters, namely *kha', tha',* and *ba'*, which generally mean speaking, giving a speech, or conveying something important to others, especially in religious or social activities (Amirudin, Noor, 2018).

Khitabah is a method of communication in Islamic da'wah (Islamic outreach) that involves delivering messages verbally to an audience. In practice, khitabah is often used in lectures, sermons, and religious speeches to convey Islamic teachings to the community. Khitabah is the act of conveying religious messages verbally to the community with the aim of fostering understanding and encouraging them to practice Islamic teachings in their daily lives.

Meanwhile, khitabah is a form of da'wah communication conducted through lectures or speeches that aims to influence the audience's attitudes, thoughts, and behavior to align with Islamic values (Aziz, M. A.,2019). Another opinion was put forward by Didin Hafidhuddin who stated that khitabah is a method of preaching that is delivered directly to the congregation through systematic verbal communication, with the aim of instilling Islamic values and guiding society towards better behavior (Hafidhuddin, D.,2021).

Based on these opinions, it can be concluded that khitabah is a method of da'wah communication carried out verbally through lectures or speeches to convey religious messages with the aim of influencing the understanding, attitudes and behavior of society to be in accordance with Islamic teachings.

وعَنْ ابن مَسْعُوْدٍ رضي الله عنه قَالَ :قَالَ رَسُوْلُ اللَّهِ صلى الله عليه و سلم " :مَنْ دَلَّ عَلَى خَيْرٍ، فَلَهُ مِثْلُ أَجْرِ فاَعِلِهِ. "أَخْرَجَهُ مُسْلِمٌ

From the shahābat Ibn *Mas'ūd radhiyallāhu Ta'āla* anhu, he said: *Rasūlullāh shallallāhu 'alayhi wasall*am said:

> "Whoever shows goodness, then to him is the reward of the person who does that goodness." (HR Muslim)

In the context of khitabah techniques at IRMA (Mosque Youth Association) recitations, this hadith is the basis that lecturing or delivering da'wah to teenagers is a form of invitation to goodness. Through sermons, lecturers convey Islamic messages, provide advice, and guide teenagers to understand and practice the values of Islamic teachings in everyday life in order to instill better moral values for teenagers around them.

Adolescent Morality

Etymologically, the term "moral" comes from the Latin "mos" (plural: mores), meaning custom or tradition. The Latin word "mos" has a similar meaning to the Greek word "ethos," which also refers to habits or character traits in human life. Generally speaking, morals can be defined as rules or behavioral guidelines that govern an individual's actions in interacting with others in a social environment, thus fostering mutual respect and appreciation (Putra, A. W. dkk.,2020).

Accordings to Purwati and Japar, (2022). Adolescent morality relates to the ability of adolescents to understand moral values and use them as a basis for determining right and wrong actions before engaging in behavior. This ability develops through logical thinking and consideration of prevailing societal norms. Another opinion states that adolescent morality is an important part of shaping an individual's character and personality. Morality develops through the influence of the family environment, education, and social interactions, which shape how adolescents evaluate good and bad behavior in everyday life.

Besides that, Hidaya & Yandi, (2025). explains that adolescent morality is formed through the internalization of character values such as honesty, responsibility, discipline, tolerance, and cooperation. These values serve as the foundation for adolescents in developing moral behavior and being able to face various social challenges in the modern era. Putri & Wiranata, (2025).

Elizabeth B. Hurlock in her book entitled Child Development states

"True morality is behavior wich Conforms to social standards and wich is also carried out poluntarily by the individual. It comes with the transition from external to internal authority and consiste of conduct regulated from within. It is accompanied by a feeling of personal responsibility for the act. Added to this it involves giving primary consideration to the walfare of the group, while personal desires or gains are relegated to aposition of secondary importance"

The concept of true morality explains that true morality is behavior that conforms to social standards and is carried out voluntarily by individuals. Morality is not simply following rules due to external pressure, but rather arises from personal awareness after moral values are

internalized within an individual. This indicates a shift from external authority to internal authority, where individuals are able to control their behavior based on deeply held moral principles. Furthermore, morality is accompanied by a sense of personal responsibility for every action and the ability to prioritize the interests of the group or community over personal interests. In the context of adolescents, the development of this morality is important because it helps them develop responsible behavior that aligns with social norms.

Based on the opinions of these experts, adolescent morality can be defined as the ability of adolescents to understand, assess, and apply good and bad values in everyday behavior in accordance with prevailing religious, social, and cultural norms in society.

Types of Juvenile Delinquency

According to Wahidin in Aryani (Siregar, et al.,2024). There are several examples of juvenile delinquency currently occurring, which are classified into four categories:

1. Juvenile delinquency that results in physical harm to others, such as fighting, rape, and murder.
2. Juvenile delinquency that causes material harm, such as vandalism, theft, pickpocketing, and mugging.
3. Social delinquency that does not result in physical harm to others, such as prostitution, drug abuse, cohabitation, and so on.
4. Delinquency that involves resistance to status, such as truancy as a form of resistance to student status, or violating parental status by leaving home or rebelling against parents.

Results of questionnaire distribution

Table 1. Questionnaire Pre-test Results

No	Question No	Ovten		Ever		Never	
		F	%	F	%	F	%
1	Fighting between teenagers	5	10	18	36	27	54
2	Having casual sex, dating, living together	12	24	16	32	22	44
3	Drinking liquor	15	30	13	26	22	44
4	Committing theft, vandalism, mugging	0	0	29	58	21	42
5	Skipping class, rebelling against parents	15	30	30	60	5	10

Based on the results of a pre-test conducted through questionnaires distributed to adolescent respondents, we obtained an overview of several forms of behavior related to adolescent morality in the study environment. These results can be seen in Table 1.

Regarding the indicator of fights between adolescents, 5 respondents (10%) stated they frequently engage in fights, 18 respondents (36%) stated they have engaged in them, and 27 respondents (54%) stated they have never engaged in a fight. This data indicates that although the majority of adolescents have never been involved in fights, a number of adolescents have engaged in such acts.

For the indicators of casual sex, dating, and cohabitation, 12 respondents (24%) stated they frequently engaged in these activities, 16 respondents (32%) stated they had, and 22 respondents (44%) stated they had never. This indicates that promiscuity-related behaviors are still found among adolescents, although they are not the majority. For the indicator of alcohol consumption, 15 respondents (30%) stated they frequently engaged in it, 13 respondents (26%) stated they had, and 22 respondents (44%) stated they had never. This data indicates that alcohol consumption remains a form of deviant behavior that is quite common among adolescents.

Furthermore, for the indicators of theft, vandalism, or mugging, no respondents reported frequently engaging in these acts (0%). However, 29 respondents (58%) stated they had, while 21 respondents (42%) stated they had never. Regarding truancy and rebellion against parents, 15 respondents (30%) stated they frequently did so, 30 respondents (60%) stated they had done so before, and 5 respondents (10%) stated they had never done so. These results indicate that truancy and rebellion against parents are quite common behaviors among adolescents.

In general, the pre-test results indicated that several forms of behavior associated with declining adolescent morality were still found in the research environment. This situation highlights the importance of moral development efforts through religious activities, such as religious studies conducted by the Mosque Youth Association (IRMA), to help increase moral awareness and positive behavior among adolescents.

After the IRMA religious studies conducted using the Khitabah method, the researchers administered a short questionnaire to the adolescents who attended the study, as outlined in the following table:

Table 2. Table After Performing the Khitabah Technique

No	Pertanyaan	Answer					
		F	%	F	%	F	%
1	Knowledge increases after participating in	**Increase**		**Just**		**Doesn't**	

	studies using the Khitabah technique			**normal**		**Increase**	
		35	70	15	30	0	0
2	Khitabah material affects your morals	**Strongly Influential**		**Influential**		**Not Influential**	
		37	74	13	26	0	0
3	Motivated and will be active in recitation using the sermon technique	**Yes**		**Maybe**		**No**	
		35	70	15	30	0	0

Based on the questionnaire results obtained after implementing the Khitabah technique in IRMA Ar-Rahman's religious study activities, positive changes were observed in adolescents' understanding and attitudes toward religious activities and moral development. These results can be seen in Table 2. Regarding the indicator of increased knowledge after participating in the study using the khitabah technique, 35 respondents (70%) stated that their knowledge increased after attending the study. Meanwhile, 15 respondents (30%) stated that their knowledge only increased moderately, and no respondents (0%) stated that their knowledge did not increase. This indicates that the khitabah technique used in study activities can contribute to improving adolescents' religious understanding.

Regarding the indicator of how the khitabah material influences respondents' morality, 37 respondents (74%) stated that the material presented significantly influenced their morality, while 13 respondents (26%) stated that the material influenced their morality. No respondents stated that the khitabah material had no impact on their morality. These results indicate that delivering material through the khitabah technique plays a significant role in fostering adolescent morality.

Furthermore, regarding the indicator of motivation to actively participate in study activities, 35 respondents (70%) stated that they were motivated and would actively participate in study activities after implementing the khitabah technique. Meanwhile, 15 respondents (30%) stated they would likely become more active in participating in religious studies, and none stated they were unmotivated. This indicates that the kitabah technique not only improves understanding but also increases adolescents' motivation to participate in religious activities.

Overall, the results of this study indicate that the implementation of the kitabah technique in IRMA Ar-Rahman's religious studies has a positive impact on increasing knowledge, developing morals, and motivating adolescents to be more active in religious activities.

DISCUSSIONS

Based on research results obtained through questionnaires before and after the implementation of the kitabah technique in IRMA Ar-Rahman religious study activities, changes were observed in adolescents' knowledge, attitudes, and motivation towards religious activities and moral development. Based on the author's field observations, 68% of adolescents listened attentively to the presentations during religious study sessions using the kitabah technique. Pre-test results indicated that some adolescents still exhibited behaviors associated with moral decline, such as fighting between adolescents, alcohol consumption, promiscuity, truancy, and rebellious behavior toward parents. This phenomenon indicates that adolescents are at a developmental stage that is vulnerable to social influences and requires ongoing moral development.

According to Elizabeth B. Hurlock, adolescence is a period of development characterized by the search for self-identity and a tendency to explore new experiences, making them more susceptible to the influence of their social environment. If adolescents do not receive adequate guidance in moral and religious values during this phase, they are at risk of exhibiting deviant behavior that conflicts with social and religious norms.

After the implementation of the kitabah technique in religious study activities, the research results showed significant changes in adolescent responses. The majority of respondents stated that their knowledge of religious values increased after participating in studies using the khitabah technique. Furthermore, the majority of respondents also stated that the khitabah material presented influenced their moral development and increased their motivation to be more active in religious study activities.

These results indicate that the khitabah technique plays a crucial role in the process of communicating Islamic propagation to adolescents. In the context of Islamic propagation, khitabah is a method of conveying religious messages orally that aims to provide understanding, shape attitudes, and encourage behavioral change in the audience. According to Moh. Ali Aziz, khitabah is a form of dakwah communication conducted through lectures or speeches with the aim of influencing the community's thinking, attitudes, and behavior to align with Islamic values. (Aziz, 2019).

The success of the kitabah technique in improving adolescents' understanding and morality is also related to the process of internalizing moral values. In Lawrence Kohlberg's theory of moral development, individual moral development occurs through a process of understanding values, which are then internalized as guidelines for action. When individuals begin to

understand the moral reasons behind an action, they are more likely to act based on personal awareness, rather than simply due to external pressure (Kohlberg, L.,1984).

Furthermore, effective moral education must also involve a character-building process encompassing moral knowledge, moral feelings, and moral actions. This aligns with Thomas Lickona's view that morality is not only concerned with knowledge of good and bad values, but also involves concrete attitudes and actions that reflect those values in everyday life (Lickona, T., 2019).

Thus, religious study activities delivered through the kitabah technique can be an effective means of fostering adolescent morality. Through communicative and persuasive delivery of religious material, adolescents not only gain knowledge of religious teachings but are also encouraged to apply these values in their daily lives. Therefore, the Islamic outreach activities carried out by the Mosque Youth Association (IRMA) play a strategic role in shaping the character and morality of adolescents in the community.

CONCLUSION

Based on the results of research conducted on IRMA Ar-Rahman teenagers through the distribution of questionnaires before and after the implementation of the khitabah technique, it can be concluded that the condition of adolescent morality before participating in the study activities showed that there were still behaviors that were not in accordance with social and religious values, such as fights between teenagers, alcohol consumption, promiscuity, and truancy and rebellious behavior towards parents. This indicates that teenagers need more intensive moral and religious guidance. After the implementation of the khitabah technique in religious study activities, the results of the study showed positive changes in respondents. Most teenagers stated that their knowledge of religious values increased, the material delivered through khitabah had an influence on moral formation, and increased their motivation to be more active in participating in religious study activities. Thus, the khitabah technique can be said to be effective as a method of delivering da'wah in increasing knowledge, moral awareness, and motivation of teenagers in participating in religious activities. Therefore, the application of the khitabah technique in youth development activities, especially in the mosque environment, can be a strategic effort in shaping the character and morality of teenagers to be more in line with religious values and prevailing social norms.

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