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## MUHAMMADIYAH REGIONAL LEADERSHIP DA'WAH MANAGEMENT IN EDUCATING TEENAGERS ABOUT THE DANGERS OF PROMISCUITY

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### Abstrak

*Tujuan penelitian ini adalah untuk mengetahui bagaimana manajemen dakwah Pimpinan Daerah Muhammadiyah dalam mengedukasi remaja tentang bahaya pergaulan bebas di Kota Medan. Penelitian ini menggunakan metode kualitatif dengan jenis deskriptif. Data dikumpulkan melalui wawancara, observasi serta dokumentasi. Teknik analisis data menggunakan reduksi data, display data, penarikan Kesimpulan. Hasil penelitian menunjukkan bahwa Pimpinan Daerah Muhammadiyah Kota Medan menerapkan fungsi-fungsi manajemen dakwah yang mencakup perencanaan program dakwah berbasis kebutuhan remaja, pengorganisasian melalui optimalisasi peran organisasi otonom seperti IPM, IMM, Pemuda Muhammadiyah, dan NA, serta penggerakan melalui pelatihan, kegiatan sosial, dan pemanfaatan media sosial. Pengendalian dilakukan dengan evaluasi menyeluruh terhadap pelaksanaan program, materi, metode, serta perubahan perilaku remaja setelah mengikuti kegiatan dakwah. Dampak dari manajemen dakwah ini menunjukkan efektivitas dalam meningkatkan kesadaran spiritual, memperkuat karakter, dan membentuk ketahanan moral remaja di tengah arus budaya permisif dan digitalisasi. Penelitian ini memberikan kontribusi penting dalam pengembangan model dakwah partisipatif yang dapat diterapkan oleh organisasi keagamaan lain dalam menghadapi tantangan moral remaja masa kini.*

**Kata Kunci:** *Manajemen Dakwah Islam; Pendidikan Moral Remaja; Pergaulan Bebas.*

### Abstract

The purpose of this study is to examine how the Regional Leadership of Muhammadiyah in Medan City manages its da'wah efforts in educating teenagers about the dangers of promiscuous behavior. This research employs a qualitative descriptive method. Data were collected through interviews, observations, and documentation. The data analysis techniques used include data reduction, data display, and conclusion drawing. The findings reveal that the Regional Leadership of Muhammadiyah Medan applies key functions of da'wah management, including planning programs based on youth needs, organizing through the optimization of autonomous organizations such as IPM, IMM, Pemuda Muhammadiyah, and NA, and mobilizing through training, social activities, and the use of social media. Control is implemented through comprehensive evaluations of program execution, materials, methods, and behavioral changes in youth after participating in da'wah activities. The impact of this da'wah management demonstrates its effectiveness in raising spiritual awareness, strengthening character, and fostering the moral resilience of youth amid the flow of permissive culture and digitalization. This research contributes significantly to the development of participatory da'wah models that can be adopted by other religious organizations in addressing contemporary moral challenges faced by youth.

**Keywords:** Islamic Da'wah Management; Moral Education of Youth; Promiscuous Behavior.

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## INTRODUCTION

The phenomenon of adolescent promiscuity has become a global moral issue that raises concerns in various countries (Faturachman et al., 2024). There are approximately 1.3 billion adolescents aged 10–19 years in the world who face major challenges in character formation, moral identity, and healthy decision-making amid the rapid flow of information and digital culture (Dariotis, 2022). WHO, (2024) also noted that adolescents are the most vulnerable group to the risk of deviant behavior, such as premarital sexual relations, drug abuse, and physical and sexual violence, especially due to the lack of reproductive health education and weak social supervision. Data from BKKBN, (2024) shows that around 60% of adolescents aged 16–17 years have had premarital sexual relations, while in the age group of 14–15 years, the figure reaches 20%.

One of the fundamental factors behind the rampant promiscuity phenomenon among adolescents is the weakening of the role of character education, especially characters based on Islamic values (Ibrahim et al., 2024). Spiritual crises occur when the younger generation loses a life orientation that relies on divine values, morality, and personal responsibility for behavior (Ismet et al., 2025). This is exacerbated by the lack of consistent internalization of moral education and exemplary behavior in the family, school, and community environment (Solichin et al., 2022). The character education that is supposed to form a noble personality is often only theoretical, without instilling deep values (Nwafor et al., 2024).

For this reason, it is necessary to teach about maintaining self-respect (*iffah*), avoiding adultery, and the importance of maintaining association under Sharia as the foundation of adolescent morality (Sukatin et al., 2023). But in reality, these values are often not firmly embedded, thus opening up a gap for an increasingly permissive lifestyle (Atstaniya et al., 2024). Social media plays a major role in accelerating the spread of the values of hedonism, free sexuality, and justification for deviant behavior that is packaged in a normal and attractive way (Bala, 2025). Adolescents who do not have a moral filter and mature spiritual fortitude are easily dragged into popular culture currents that tend to normalize unlimited freedom (Ghafar, 2022). As a result, promiscuity is no longer considered an aberration, but as an expression of freedom and social trends, which further distances adolescents from the values of monotheism and moral purity (Noori et al., 2023). This crisis indicates that, without spiritual strengthening and contextual Islamic character education, adolescents will be increasingly fragile in facing the challenges of an era that is full of moral temptations and liberal ideologies (Lestari, 2023).

Basically, to be able to educate teenagers to avoid promiscuity, we need a mature and planned da'wah approach with structured and effective management (Darnoto, 2020). This is because da'wah is an effective means to overcome problems by providing knowledge about religion, increasing awareness in religion, and

promoting positive values in society (Rahman, 2009). Management is very important, until Allah SWT says in Q.S. As-Sajadah verse 5:

يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يُعْرِجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

Meaning: He arranges all affairs from the heavens to the earth, and then they ascend to Him on the day when the rate is a thousand years according to your calculations.

Religious organizations such as the Muhammadiyah Regional Executive have a strategic role in conducting religious and moral education to the younger generation (Pawestri, 2023). Muhammadiyah, as an Islamic movement that prioritizes da'wah and education, has a strong infrastructure and resources to nurture adolescents through various da'wah programs, both formal and informal (Latifah, 2023). However, the success of da'wah is highly dependent on how the da'wah management is designed and implemented effectively, and is relevant to the conditions of the times (Syamsul, 2019). Effective da'wah management is the key to achieving the desired da'wah goals (Muna et al., 2025).

However, there is still a gap in research related to Muhammadiyah's da'wah to adolescents, especially in terms of da'wah management, which is directed at educating on the dangers of promiscuity. Hawing, (2021) His research highlighted Muhammadiyah's contribution to disaster management. Syahfriani, (2023) focuses on the role of the Muhammadiyah organization in the field of Islamic religious education. Suriyati, (2024) focuses more on Muhammadiyah students in preaching Islam.

From some of these studies, there has been no specific and in-depth research that discusses how the Muhammadiyah Regional Executive manages its da'wah in responding to the phenomenon of promiscuity among teenagers. This is very crucial considering that the Muhammadiyah Regional Executive has great potential through charity, schools, autonomous organizations, and mosque youth, which can be used as a medium for moral development and character development of teenagers. For this reason, the purpose of this study is to find out how the management of da'wah by the Muhammadiyah Regional Executive in educating teenagers about the dangers of promiscuity in the city of Medan.

## METHODS

This research was carried out directly to the location of the research. The location of the research is the Muhammadiyah Regional Executive Office of Medan City, North Sumatra. The method used in this research is the qualitative research method, where the researcher uses research procedures that produce descriptive data, namely written and unwritten information through informants (Manting, 2021). The goal is to know the phenomenon in depth and holistically by focusing on the experience of the research subject, such as behavior, perception, and motivation



in a natural context (Moleong, 2005). For this reason, the researcher chose this research method as the right method for collecting the necessary data.

This study uses observational and interview data collection techniques. The observation in this study was carried out to directly observe the da'wah and youth development activities carried out by Muhammadiyah. The researcher examined the process of interaction between the dai or coaches with the adolescents, the form of da'wah methods used (e.g., lectures, mentoring, group discussions), and the involvement of adolescents in these activities. After making observations, the researcher conducted interviews to get information by asking several questions. The interview was conducted with the Coordinator of the Tabligh Council of the Muhammadiyah Regional Executive by asking about matters related to the da'wah management of the Muhammadiyah Regional Executive of Medan City. Documentation data was also collected by researchers from the documentation of the Muhammadiyah Student Association and the Muhammadiyah Regional Executive on increasing the active involvement of Muhammadiyah cadres in every activity to overcome the dangers of promiscuity.

In qualitative research, data analysis is one of the important aspects that researchers use. Qualitative data analysis in this study uses 1) Data reduction by selecting, focusing, simplifying, and processing raw data obtained by researchers from the field. 2) Display data with a structured and concise presentation of information to allow conclusions to be drawn and take action. Paying attention to the presentation of data will help the researcher to know the development and experience of further analysis or action based on that understanding. 3) Conclusion: Drawing or verification involves trying to understand the meaning of the data by looking for patterns, cause-and-effect relationships, and assumptions. In this process, researchers must still be open to various possibilities and remain critical of the conclusions drawn (Umar, 2011).

## **RESULTS AND DISCUSSION**

### **Da'wah Planning of Muhammadiyah Regional Leaders in Educating Adolescents about the Dangers of Promiscuity**

Planning is the initial stage in the management process that is systematic and dynamic. In the context of da'wah, planning has a strategic role to ensure that da'wah activities run with a clear direction and measurable results. One of the Muhammadiyah figures also emphasized the importance of da'wah planning as an effort to change values. In his interview, he said that

"No matter how good an activity is, it must go through the planning stage to get maximum results. Because the substance of da'wah itself is to provide change, from conditions that were previously less good to better, from injustice to justice, and from oppression to freedom."

The Regional Executive of Muhammadiyah Medan City has also prepared a da'wah program plan to respond to the phenomenon of promiscuity that is increasingly worrying among teenagers. In an interview with the Chairman of the *Tabligh* Division of the Muhammadiyah Regional Executive of Medan City, it was explained that

"We have developed a da'wah program that is targeted at adolescents, because they are the most vulnerable group to the influence of promiscuity, especially through social media and a friendly environment."

This is supported by the results of observations made by the researcher showing that the planning carried out by the leadership of Muhammadiyah Medan begins with determining the goals first. Furthermore, the leadership of Muhammadiyah Medan City created and developed da'wah materials that were relevant, interesting, and easy for teenagers to understand about the dangers of promiscuity. Third, regulating the delivery method used. In this case, the leadership of Muhammadiyah Medan, especially in the field of *tabligh* and *tarjih* assemblies, uses their da'wah delivery methods such as lectures, studies, discussions, and also through social activities. These delivery methods will be carried out every week under the name of Muhammadiyah Day in Medan City. In addition, the leadership of Muhammadiyah Medan will also involve social media in the success of its da'wah program. Muhammadiyah Medan leaders also develop cooperation with schools, mosques, and mass organizations to increase the success of da'wah programs. Finally, gather competent and experienced da'wah workers to guide the youth. These da'wah personnel come from cadres in every organization in Muhammadiyah.

Realizing a superior young generation is the dream of Muhammad. Therefore, the Muhammadiyah Regional Executive of Medan City has its planning structure for the implementation of da'wah. Each Muhammadiyah Regional Executive has a leadership assistant council, such as a cadre council, education, *tarjih*, *tabligh*, and so on, to realize da'wah activities for teenagers.

### **Organizing Da'wah of Muhammadiyah Regional Leaders in Educating Adolescents about the Dangers of Promiscuity**

The process of creating an effective organizational structure by grouping human resources, tasks, and authorities to achieve predetermined goals. Structurally, Muhammadiyah in the city of Medan has autonomous organizations such as: (1) IPM (Muhammadiyah Student Association), where all administrators and members are students (elementary to high school). This organization recruits children and adolescents who are still in school. (2) IMM (Muhammadiyah Student Association), where all its administrators and members are students, and female students. (3) Muhammadiyah Youth, where the management can be up to the age of 40 years and above. (4) NA (*Nasyiatul Aisyiyah*), where the management is exclusively for daughters, and there is no age limit in this organization.



These organizations are in principle to support da'wah programs, especially Muhammadiyah, in the context of the cadres. The cadre itself is the process of developing and forming young leaders in these organizations. In the organization of da'wah carried out by the Muhammadiyah Regional Executive Medan City as conveyed by the Vice Chairman of the Muhammadiyah Regional Executive Medan City said that

"To educate the youth, these organizations will gather them to develop their abilities, knowledge, skills, and also shape their character through da'wah activities. With this organization, it will help the Muhammadiyah Regional Executive Medan City in educating and guiding teenagers from negative environmental influences such as juvenile delinquency, fights, free sex, drugs, or what is commonly called promiscuity."

The results of the study show that the organization of da'wah carried out by the Muhammadiyah Regional Executive of Medan City through autonomous organizations such as IPM, IMM, Muhammadiyah Youth, and NA runs in a structured and directed manner. Each organization has a strategic role in touching the age segmentation of adolescents and youth with an approach that suits the characteristics of each group. The programs carried out not only focus on the delivery of religious materials formally, but are also packaged in the form of educational and creative activities such as seminars, leadership training, routine studies, mentoring, and social community activities.

This approach has proven effective in building adolescents' awareness of the importance of protecting themselves from the dangers of promiscuity. In addition, the active involvement of cadres in the organization provides space for them to develop their potential, expand their horizons, and instill strong moral and spiritual values. Thus, the organization of da'wah carried out by the Muhammadiyah Regional Executive of Medan City becomes a model for youth development that is adaptive and relevant to the challenges of the times, and makes a real contribution to forming a young generation with noble character and high competitiveness.

#### **Da'wah Mobilization of Muhammadiyah Regional Leaders in Educating Adolescents about the Dangers of Promiscuity**

At this stage, the movement of da'wah is the most basic thing of the concept of da'wah management. In moving da'wah, all activities are carried out by optimizing all their abilities. In the movement of da'wah, leaders need to make decisions through the deliberation process, because this will affect the success of their da'wah program. If you look at the condition of teenagers in the city of Medan today, it is quite complex and challenging.

There are also the main factors that cause this to happen, which are the influence of social media, lack of religious understanding, and lack of supervision from parents who are supposed to educate and guide their children. To overcome

this, the Regional Executive of Muhammadiyah Medan City continues to move forward to guide, educate, and educate teenagers to avoid the bad influence of promiscuity. The Vice Chairman of the Muhammadiyah Regional Executive Medan City has taken steps in mobilizing his da'wah: (1) Conducting cadre training. Some of their da'wah activities are carried out regularly by cadres such as worship, recitation, interfaith discussions, and social and cultural services. (2) Providing education starting from kindergarten, elementary, junior high, Tsanawiyah, Aliyah, Islamic boarding schools, and even to universities. Muhammadiyah teaches children and adolescents in every school in the city of Medan about the values of Islamic da'wah, the importance of maintaining morals and morals, and organizing a strong learning community that can drive adolescents away from the bad influences of promiscuity. (3) Using social media in preaching. Using social media as a forum for the spread of da'wah makes it easier for Muhammadiyah to educate teenagers with the display of photos and educational videos about the dangers of promiscuity. (4) Invite and bring adolescents to carry out positive social activities such as participating as volunteers to help victims of natural disasters, maintaining good social relationships, and avoiding promiscuity that comes from the effects of a bad social environment. Muhammadiyah also teaches the youth to be able to maintain the local culture and traditions. This can be done by knowing, understanding, respecting, and preserving every culture and tradition in the areas in Medan City.

In the implementation of da'wah, several teenagers have diverse views on the effectiveness of da'wah activities carried out by Muhammadiyah. A student of the University of Muhammadiyah North Sumatra, revealed that the education provided had a great influence on their awareness of the dangers of promiscuity. He stated:

"I feel that the education that Muhammadiyah has provided is very useful and helps us to be more aware of the dangers of promiscuity. Da'wah programs also keep us busy with positive activities so that we forget about deviant deeds."

A similar view was also conveyed by students at the same campus, who considered that Muhammadiyah's da'wah approach has strengthened the spiritual aspect of the youth. He says:

"The education provided by Muhammadiyah has helped us to increase our faith and piety, so that we are stronger in facing temptations and challenges in daily life."

Meanwhile, one of the students also highlighted the social side of the da'wah activity. He said that social activities promoted by Muhammadiyah have had a positive impact in shaping the social consciousness of adolescents. He explains:



"The social activities that Muhammadiyah mobilizes have made us more open and aware of how important it is to care for the surrounding environment. With these social activities, we managed to gradually avoid promiscuity that we easily fell into."

The Regional Executive of Muhammadiyah Medan City not only carried out da'wah to teenagers, but also actively invited teenagers to become da'wah actors. This is done through various forms of regeneration programs and the direct involvement of adolescents in da'wah activities. Some of the important findings during the observation include (1) Training and coaching of youth dai is held regularly through the Muhammadiyah Student Association and youth studies in Muhammadiyah mosques. (2) Adolescents are trained to become Master of Ceremonies, cult bearers, and even resource persons in peer recitation. (3) The Muhammadiyah Regional Executive facilitates the management of da'wah social media, such as Instagram and TikTok, for Muhammadiyah youth da'wah, which is fully managed by the creative team of the Muhammadiyah Student Association. (4) In major activities such as *tabligh akbar* or the commemoration of Islamic holidays, teenagers are given the responsibility of being the core committee, even becoming short *tausiyah* fillers.

This shows that the Muhammadiyah Regional Executive not only educates, but also empowers adolescents as the spearhead of da'wah in their peers, which is in line with the spirit of *da'wah bil hikmah* and participation. There has been a significant increase in the number and quality of adolescent participation in da'wah activities. Based on data from the Muhammadiyah Student Association and the Muhammadiyah Regional Executive, data was obtained that the number of participants in routine activities such as the Sunday Youth Study increased from an average of 30 people to 70 people in the last semester. The number of teenagers who are cult fillers or moderators in recitation increased by 50% compared to the previous year. This active participation is proof that the da'wah approach of the Muhammadiyah Regional Executive is not only top-down, but also provides room for the creativity of adolescents as da'wah communicators.

#### **Da'wah Control of Muhammadiyah Regional Leaders in Educating Adolescents about the Dangers of Promiscuity**

The control or evaluation carried out by the Muhammadiyah Regional Executive of Medan City is inseparable from the da'wah program that has been carried out. Muhammadiyah has ensured that every da'wah program that has been implemented or mobilized runs well. The Muhammadiyah Regional Executive has many assemblies, and each assembly has its leader, as well as its organization. The leaders will later monitor each program and also the members in the da'wah activities they carry out.

In this regard, the following are several aspects of the implementation of controlling that the Muhammadiyah Regional Executive conducts for da'wah



programs in educating adolescents about the dangers of promiscuity: (1) Evaluating the da'wah activities carried out by Muhammadiyah, whether they have succeeded or not in achieving their goal of educating adolescents about the dangers of promiscuity. (2) Recap or record the number of teenagers who participate in da'wah activities and monitor their development, motivated by da'wah activities carried out by Muhammadiyah. (3) Evaluate the da'wah material that has been delivered, whether the material is relevant or not in educating adolescents. (4) Evaluate the methods used in da'wah activities, and how effective the methods used are in educating adolescents to avoid promiscuity. (5) Collecting data on da'wah programs in educating adolescents that have been implemented. (6) Observing changes in attitudes and behaviors in adolescents. Here, Muhammadiyah will see the extent to which adolescents can change their behavior in dealing with the effects of promiscuity after they participate in da'wah activities that have been carried out previously. (7) Identify the data or information that has been collected to determine the success of the program carried out. (8) Assess and review the quality of the program carried out. If the program implemented has not succeeded in changing the behavior of adolescents in dealing with promiscuity, Muhammadiyah will improve the quality and performance of its da'wah program, both in terms of leadership, da'i, cadres, and da'wah materials.

By doing good control, the Regional Executive of Muhammadiyah Medan City can improve the quality of its da'wah program in educating teenagers in Medan City and also increase their awareness of the dangers of promiscuity that is currently rampant. Muhammadiyah wants the youth to grow up with morals, morals, religion, and also a good education. In this day and age, it is very easy for teenagers to get involved in things that are detrimental and ruin their future. Therefore, the Regional Executive of Muhammadiyah Medan City has created many assemblies and organizations in its da'wah activities with the aim that the youth can increase their self-awareness of the dangers of promiscuity in today's time.

### **Discussion**

The results of this study confirm that the organization of da'wah by the Muhammadiyah Regional Executive of Medan City is one of the effective strategies in educating adolescents about the dangers of promiscuity. The organizational structure consisting of IPM, IMM, Muhammadiyah Youth, and NA is not only administrative, but also functions as a space for regeneration, spiritual development, and character strengthening of adolescents. This is in line with the opinion of Katni, (2021) that religious organizations play an important role as a medium for internalizing Islamic values to the younger generation in a dynamic social context. Programs such as leadership training, religious discussions, peer mentoring, and involvement in social activities have been proven to build adolescents' sense of social responsibility and concern (Surwandono, 2021). Collaborative and community-based da'wah strategies are more effective in shaping



adolescents' moral awareness than the single lecture method that tends to be passive (Jalil, 2025).

The phenomenon of promiscuity is a direct result of the value crisis and social permissiveness that develops among adolescents (Muslihah, 2025). The age group of 10–19 years is the most vulnerable to deviant behavior due to weak value filters, lack of religious education, and the negative influence of social media (Rofiq, 2023). This is where the importance of organizing da'wah by the Muhammadiyah Regional Executive of Medan City lies. Through consistent, structured, and directly supervised activities by the Tabligh assembly, Muhammadiyah equips adolescents with the values of *iffah* (maintaining self-respect), *morality*, and self-control (Suriyati *et al.*, 2024).

Effective moral education must depart from example, habituation, and strengthening of conscience (*qalb*) (Pakpahan, 2025). IPM and IMM activities that actively involve adolescents in da'wah not only increase religious insight but also form a strong self-identity so that adolescents are able to resist negative influences from outside. The youth involvement program, as young dai, even shapes their awareness as agents of change amid a moral crisis (Ridwan, 2022). One of the important innovations in the management of Muhammadiyah da'wah in Medan is the integration of social media as a means of education. The use of platforms such as Instagram and TikTok by the Muhammadiyah Student Association (IPM) is a progressive step to reach teenagers in the digital space, which has been a space for the spread of hedonistic and permissive values (Islahi, 2024). This is in line with the idea of Nwafor *et al.*, (2024) where adolescents today build their social and moral identities through interaction in digital media.

By placing teenagers as managers of da'wah content, Muhammadiyah not only spreads moral messages, but also gives a sense of ownership to the younger generation over the process of change (Alfarizi, 2024). Within the framework of contemporary da'wah communication theory, this approach is referred to as participatory da'wah, where *mad'u* (the object of da'wah) turns into the subject of da'wah itself (Pratama, 2025). From a sociological perspective, da'wah activities initiated by Muhammadiyah in the city of Medan contribute directly to strengthening the social resilience of adolescents. Social resilience refers to the ability of an individual or group to cope with social pressures and maintain moral integrity in crises. As stated by Rahmawati *et al.*, (2025), adolescent moral resilience cannot be built only through the formal education system, but requires value-based social intervention. In this case, Muhammadiyah has played the role of an agent of social change through da'wah that fosters, educates, and empowers. With the active involvement of the youth in the da'wah process, they become not only objects but also subjects of independent and proactive coaching.

## CONCLUSIONS AND SUGGESTIONS

Based on the results of the research, it can be concluded that the da'wah management of the Muhammadiyah Regional Executive of Medan City in educating adolescents about the dangers of promiscuity is carried out through the implementation of da'wah management functions, which include planning, organizing, mobilizing, and controlling systematically. Da'wah planning is specifically designed to answer the needs of adolescents through educational, spiritual, and social approaches. The organization is carried out by involving autonomous organizations such as IPM, IMM, Muhammadiyah Youth, and NA as a forum for multi-level coaching according to the age and development needs of adolescents. The da'wah movement is carried out actively through training, recitation, social media, and community social activities that directly touch the lives of adolescents. Meanwhile, control is carried out through periodic evaluation of the effectiveness of da'wah activities, adolescent involvement, behavior change, and the relevance of da'wah materials. This managerial approach has been proven to be able to form the character of teenagers who are more morally and spiritually resilient in facing the challenges of promiscuity in the digital era.

This research still has room for development for further study. It is suggested that future research can expand the object of study by comparing the management strategies of Muhammadiyah da'wah in other regions or with other religious organizations, in order to get a more comprehensive picture of the effectiveness of da'wah in dealing with adolescent problems. In addition, follow-up studies can also examine more deeply the long-term impact of da'wah programs on changes in attitudes, behaviors, and moral resilience of adolescents in the face of the influence of a permissive social environment, including a quantitative approach to measure program achievements more measurably.

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