



## **The phenomenon of the Islamic Spiritual Youth Da'wah Movement of Pekanbaru City**

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### **ABSTRACT**

*This article examines the phenomenon of the Islamic spiritual youth da'wah movement in Pekanbaru. Da'wah movement in this context to deepen and strengthen Islamic teachings. The spiritual function of Islam is a forum, teaching, preaching, and sharing Islamic knowledge. This study uses qualitative methods to understand the phenomena of their da'wah movements. The data obtained were analyzed by the phenomenology approach. The study results show that Islamic spiritual youth make the organization a forum for their activities and exercises. The finding indicates that Islamic spiritual organization uses a platform for change movements, Islamic coaching, syiar and da'wah, Islamic activities, strengthening friendship, and social solidarity.*

**Keywords:** *Phenomenon, Da'wah Movement, Youth, Islamic Spiritual.*

### **ABSTRAK**

Artikel ini mengkaji fenomena gerakan dakwah remaja Rohani Islam Kota Pekanbaru. Gerakan dakwah dalam konteks ini untuk memperdalam dan memperkuat ajaran Islam. Fungsi Rohani Islam adalah sebagai forum, pengajaran, dakwah, dan berbagi pengetahuan Islam. Kajian ini menggunakan metode kualitatif untuk memahami fenomena gerakan dakwah mereka. Data yang diperoleh dianalisis dengan pendekatan fenomenologi. Hasil kajian menunjukkan bahwa remaja Rohani Islam menjadikan organisasi sebagai wadah untuk kegiatan dan gerakan dakwah mereka. Fakta ini ditunjukkan dengan temuan bahwa organisasi Rohani Islam dijadikan sebagai wadah gerakan perubahan, wadah pembinaan keislaman, wadah syiar dan dakwah, wadah kegiatan Islam, wadah mempererat silaturahmi, dan wadah solidaritas sosial.

**Kata Kunci:** Fenomena, Gerakan Dakwah, Remaja, Rohani Islam.

## INTRODUCTION

Teenage life is related to their unstable status and being in a world of skepticism. This means that the world of adolescents is more colored by dynamics and a process of searching to find what they think is ideal. The ideal world, in their perspective, is a world in front of their eyes, and they will make various efforts to obtain it based on personal will (Muhtadi, 2012: 159). Significantly few teenagers can consider things logically because they usually consider things emotionally.

In the original language, adolescents are called adolescence or *adolescere*, which means growing to reach maturity (Ali & Asrori, 2006: 9). This term has a broad meaning, including mental, emotional, social, and physical maturity. Therefore, adolescence is defined as an age where individuals become integrated into adult society. Children do not feel that they are below the level of being older but feel the same or at least equal.

Adolescents are at an intermediate stage of life development. Adolescents are a society that has a culture and behavior and actions that have implications for the formation of culture and goals in their lives (Nurdin, 2012: 23). In this context, adolescents are a group that has a different identity from other societies. Adolescence is a transitional period that a person takes from children to adulthood (Drajat, 2005: 82).

The social environment is considered to determine the development of adolescents. The environment includes peers, community, and school. School is the second environment where teenagers carry out various activities and interactions with their communities, friends, and organizations. Schools are required to become institutions that color the lives of adolescents and take them to the next stage. Schools can act as guiding institutions or vice versa. If it does not play a fundamental role, the school seems to function as a prison that can only apply false discipline. Children can be the best human beings in school but become wild animals when they leave the classroom environment free from teacher supervision (Muhtadi, 2012: 170).

In adolescence, social relationships have a significant role. Teenagers began to expand their relationships with peers. Teenagers are often in the environment with their friends, doing activities that encourage creativity and specific interests. They also identify themselves in certain social groups. One such group is Rohani Islam (Rohis) as an extracurricular organization.

The study of youth, especially Rohis youth, has received the attention

of many parties. At least if it is classified, there are several studies according to scientific fields, for example, in the areas of education (Apriliani & Ghazali, 2016; Mufidah, 2017), education, social, and culture (Lesmana et al., 2019), educational ideology (Shodiq, 2015), religion and socio-culture (Hayadin, 2013), as well as the field of da'wah and communication (Muzayanah, 2018). Of course, this scientific field is only a handful of the various developing disciplines. However, at least it can provide an initial picture for further studies. The diversity of this field of research indicates that substantive adolescent problems are still worth discussing, mainly related to the solutions offered by each scientist

Meanwhile, the study of Islamic da'wah can be seen from various perspectives. For example, from the standpoint of mad'u, there is a study of da'wah in the Tarekat Qadiriyah Wa Naqshabandiyah community (Anas & Adinugraha, 2018) and da'wah among Muslim minorities in Ambon (Renel, 2017). The media element is also a study in da'wah, such as da'wah's study through social media (Mutrofin, 2018). Furthermore, from the preacher's side, there is a study of the Da'wah of the Pesisiran Kiai (Farihah & Ismanto, 2018), the Salafi Da'wah Movement (Hidayat, 2012), the Islamic Defenders Front's da'wah movement (Syaeffuddin, 2014), and the Rifa'iyah missionary movement (Khamdi 2009). . Likewise, preaching among adolescents, for example, popular Islamic preaching (Kailani, 2011), the Lingkar Pena da'wah movement (Kailani, 2009), the Indonesian Rohis phenomenon (Kailani, 2011), and the Youth's Teras Dawah movement in Yogyakarta (Triantoro, 2018). These studies are critical to see the dynamics of da'wah in academia comprehensively.

The discourse is an attempt to find the correct pattern or design, both theoretically and practically. The importance of the studies carried out indeed impacts the lives of adolescents, especially about their existence as a community that is concerned with the preaching of Islam. Moreover, the facts show that the moral decadence of adolescents is increasingly worrying due to several factors, such as the influence of internet technology and drug abuse.

This study focuses on the phenomenon of the youth da'wah movement of Rohis Kota Pekanbaru. Rohis Youth was chosen because it is an Islamic organization that is popular among Muslim youth. The Rohis organization is also an institution concerned with preaching activities among adolescents, especially in contextual da'wah activities. This study is essential to do to see how the phenomenon of the youth missionary

movement of Rohani Islam in Pekanbaru, Riau.

This article uses qualitative methods, which are often equated with naturalistic research (Mulyana, 2003: 157-8; Endraswara, 2006: 62-4). Qualitative research uses humans as instruments and is adapted to the situation for data collection. Bogdan and Taylor (in Moleong, 2000: 3) also state that qualitative research is a research procedure that produces descriptive data in written or spoken words from people and observable behavior.

A qualitative approach is used to understand social symptoms and does not require quantification because symptoms do not precisely be measured (Garna, 1991: 32). This qualitative method is carried out using descriptive unstructured interviews / in-depth interviews, participatory observation document analysis, case studies, critical historical studies; interpretation is emphasized rather than objective observation (Mulyana, 2003: 148).

Qualitative methods were used to obtain descriptive data about the da'wah phenomenon of Rohis youth in Pekanbaru City. With qualitative methods, more profound and more thorough observations can be made of dakwah activities so that the data obtained is more accurate. The study of Rohis youth began with an interest in deeply understanding the emergence of certain phenomena and was usually thickly described by relying on a holistic analysis (Bungin, 2004: 56).

This study sees adolescents naturally as humans who construct their social reality. Teenagers are seen as a community that has its reality. Thus, a phenomenological approach is used. In this context, phenomenology is applied to find the meaning of the appearance to obtain the essence (Syam, 2013: 34-5).

## **RESULTS AND DISCUSSION**

### **Pekanbaru Rohis Organization**

Rohis comes from the word Rohani and Islam. Rohani Islam (from now on abbreviated as Rohis) is an extracurricular organization in schools created by the school and / or students themselves who are the initiators (Juproni, 2016). Rohis is an Islamic organization for youth from junior high school to university level. Rohis is an organization to deepen and strengthen Islamic teachings. Rohis is often referred to as the Family Council of the Mosque. The function of Rohis is a forum, teaching, preaching, and sharing Islamic knowledge. Rohis is able to help develop

the knowledge of Islam taught in schools (Wikipedia, 2016).

Rohis was founded in late 1980. It is starting from an effort and desire to provide solutions to Muslim students and broaden Islamic insights. This is because school hours are minimal, so Rohis is used as a forum for deepening Islam (Wikipedia, 2016). Since the Rohis organization was founded and spread the virus to various schools, it has had a significant impact on school students' progress.

As an extracurricular activity, Rohis is used as a vehicle for the personal development of students through various activities both directly related to curriculum materials and as an integral part of school institutions. Rohis extracurricular is a group of people to achieve the same goals or ideas in spirituality. So that adolescents who are members of it can develop themselves based on Islamic values (Firmansyah, 2010).

Rohis who grew up and was born in the school, continued to be developed. In 2013 in Pekanbaru, it was agreed to make a joint forum to make a total contribution. So in the same year, some alumni from the school established the Pekanbaru Rohis Youth Association, known as Birru (an abbreviation of the Pekanbaru Rohis Youth Association). Birru is a youth organization engaged in the Islamic field, consisting of Rohis students from high schools in Pekanbaru City. There are approximately 14 secondary schools that are members of this organization, ranging from madrasah aliyah, high schools, vocational high schools, both public and private (Hafidz, 2016).

Birru is a forum that houses Rohis activities of schools and organizations that care about the future of youth. On one of the website pages (Generasielok.com, 2016), Rohis as a youth organization reflects on the name "Generasi Elok." This page teaches the importance of building an Islamic generation as a strong, suitable, spiritual, dignified, and qualified successor through Islamic organizations. This page is intended for youth, youth, and students to motto "Future Changing Generations." The vision that was lifted was "To Become Today's Youth News Portal." One of the goals of realizing the "Elok Generation" web page is to motivate the younger generation, students, youth, and youth to continue working and achieving, to become a changing generation, as in its motto.

Rohis has a severe task, namely as a da'wah institution. This can be seen from the activities that are followed by members and all levels in the school. The institutional propaganda carried out by Rohis is actual da'wah, namely the direct involvement of Rohis with the object of da'wah through

socio-religious activities (Open & Karcher, 1987: 92). According to Koesmarwanti and Nugroho Widiyantoro (2000: 124), Rohis means a large container owned by students to carry out da'wah activities at school. By de-jure, Islamic spirituality learning is based on Government Regulations as presented at the beginning. This concept is a fundamental basis for the birth of an Islamic-based extracurricular education, namely the Rohis organization.

### **A platform for the Change Movement**

As stated at the beginning of this paper, Rohis is a youth organization formed based on the awareness of the values of the Islamic struggle. As an Islamic da'wah organization, adolescents have a strong desire and determination to carry out da'wah activities as a movement for change when their current condition is appalling. Moral decency, juvenile delinquency, student brawls, drugs, promiscuity, and several other deviant behaviors have made local and national media coverage. This is a fact that cannot be denied.

This fact is a "whip" and the basis for teenagers to join Rohis as an effort to fortify Islamic values from the threat of deradicalization of creed and faith. Rohis is a da'wah movement to prepare the da'wah generation to change the life of the Muslim community. As a Muslim, da'wah activities must be carried out both as individuals and in groups. Therefore, Rohis youth are the next generation in the Islamic da'wah movement.

Movement of change is any activity or activity carried out for improvement. Repair is the meaning of change itself. In this context, Rohis bases every activity and activity on Islamic values believed to be accurate. This foundation becomes the strength for Rohis youth to become agents of change. Da'wah movement is a movement made for future change. This means that the da'wah movement is a movement for change itself.

Alqurán explains this conception clearly in Surah Al-Nisa verse 9. This verse illustrates that believers do not leave a weak generation physically, mentally, or intellectually. Preparing the da'wah generation is the duty of every believer—generational continuity in preaching means that between parents and their offspring becomes a vessel to prepare this generation. Therefore, the offspring must be nurtured in the solidity of faith, knowledge, and physicality to become a capable da'wah generation. One of the efforts to make this happen is through Islamic education (I'dad, 1999: 15) for adolescents, such as Rohis organizations.

For example, for Bella Natasya (2016), Rohis is a forum for students to learn more about religious knowledge, as we know that many teenagers don't know about religion and existing rules. Therefore Rohis provides little knowledge even more to students about Islam. The goal is that students and students will be more assertive in faith. For some students, Rohis is also one of the best organizations that have been seen and heard of, so that some youth have joined Rohis members.

This is recognized by Robi Prabowo (2016), that adolescents are more dominant in understanding less about Islam than other people. So, if there is no movement towards change, what will happen to Islam itself? According to him, that is why I, as the leader of Rohis, really do my best to help colleagues outside the Rohis organization to better understand and deepen what Islam is. It is through this Rohis organization that they know more about Islam itself.

The movement for change can be interpreted in a variety of ways by young Rohis. Ukhti Maisyarah (2016) stated that before joining Rohis there was a habit of rarely wearing a headscarf, but now everywhere are wearing a headscarf and closed clothes. So that the people around him interpret it that Rohis brings good changes to the members of the people around him. That there will be a revolution or change in the individual in the Rohis.

As a Muslim teenager, Maisyarah tried to make a difference in society through Islamic clothing, namely wearing the syarí hijab. According to him, wearing the hijab by syarí and dress that covers the genitals is essential in life as an obligation that must be accustomed to. This habit becomes a movement of change for members and other communities. So that it can be an example in the use of Islamic symbols on the broader community, consistency in wearing the hijab according to syarí and clothing that covers the genitals can change a person's religious behavior. This is a demand from religion that morals are the fruit of human belief in their faith.

Ukhti Maisyarah (2016) also explained that her habit of reading the Alqurán every day is a movement of change emulated by mosque youth in her neighborhood. The campaign for change is intended to improve from the previous situation, not by Islamic values. According to Maisyarah, the role of Rohis youth is to run this organization well to become an example for others. The responsibility borne by adolescents is to invite other students to improve behavior and increase student faith.

In addition, the movement for change that adolescents undergo is consistent in carrying out their worship routines. For example, in praying

the five daily prayers when the call to prayer is pronounced, Rohis youth are always the earliest to carry out this routine. This fact becomes a movement for change for other students and society. According to Putra (2016), there is a tendency for them to present themselves as a person who brings transformation to their friends; for example, when the call to prayer echoes, he aggressively invites his friends to pray in the congregation at the prayer room. And most of the Rohis members that were met during the observation spoke good words compared to the other students.

### **Islamic Development Forum**

Coaching is a conscious, systematic, and continuous effort through planned and periodic programs to create a prominent personality in the science and technology and Imtak fields. Coaching requires a forum, mentor or mentor, materials, media, methods, objects, and others to achieve that goal. Like coaching in schools, Rohis fosters Islamic student values, which are packaged in extracurricular activities. The coaching component mentioned earlier is an integral part for Rohis in realizing an Islamic person.

In this section, it is stated that Rohis is a forum for Islamic formation for adolescents. Several indicators that lead to the concept of coaching are the objectives of coaching. Among the coaching goals conveyed by adolescents in this article are to improve morals, become intellectual and intelligent Muslims, be honest, become better, and increase Islamic knowledge. A series of formation goals are found in the Rohis organization. Therefore, Rohis is an Islamic formation organization for youth.

For youth, this conscious effort starts with education and formation in Rohis organizations. Rohis is a forum to forge and nurture Muslim youth to become tough, strong, faithful, cautious, creative, caring, and humanist. As Natasya (2016) expressed, "Rohis is a place to build Muslim personality by improving morals, we must know what our future goals should be, emphasizing the motto to become intellectual and intelligent Muslims."

Therefore, the Rohis organization is the only forum for extracurricular activities for schools that explore Islam. At the same time, other organizations are more mundane. Melani Yulia Putri (2016) also expressed her opinion that "because it is the Rohis organization that is more concerned with how Islam itself, and other organizations are less or not too steeped in Islam in an activity. Melani admits that there are many extracurricular activities at school, but they are not like Rohis organizations. Rohis is the only place for Islamic guidance for teenagers through



extracurricular activities. The following interview reveals that fact, that "... what distinguishes Rohis from other organizations, is its Islam because Islam is more emphasized in this organization."

In Islam, the basics of Islamic formation are not determined by a person's age. Islam requires every Muslim to study in his life. From the age of a person from the cradle to the human being enters the grave, he should always learn for the good of life in this world and the hereafter. For this reason, age does not become a barrier for someone to study religion. As Bella Natasya's statement (2016) follows: "even though they are still in high school, their Islamic values are strong enough and have been more nurtured since they joined the Rohis organization."

Islamic values are the most dominant material in Rohis activities. For example, the development of Islamic values through mentoring, *liquor* ', *riyadhoh*, and *rich*. Not only that, every action carried out by Rohis usually breathes Islam, such as one day one Juz, *Mabit* (Night of Bina Iman and Takwa), *muhasabah*, this *Alqurán*, and others.

For the coaching activities carried out by Rohis, youth involved many parties, such as schools, tutors, mentors (Rohis alumni from their original school), and others. This is an essential element for guidance to be more focused on the expected goals and aspirations. The school is an Islamic coach in the school, especially in the student sector. Still, at home, parents are the primary and foremost coaches for youth in the Rohis organization, then senior mentors and fellow Rohit friends. All of these coaches are people who have the capacity and competence to develop Islamic values.

Parents are the prominent coaches who teach many things about Islam. Parents educate students from birth, grow and develop in their world. Therefore, the role of parents is foremost in fostering the Islamic field for their children, including adolescents. Jeri Habibi Pradana (2016) revealed, "... parents are the first because he is the closest person to us and he is the one who taught and educated us from childhood until now, then he is the one who supports me to join the existing organizations. in schools, especially in Rohis organizations. Then the second is the Rohis coach himself because the coach is a teacher who always directs us as Rohis members to become Muslim and Muslim women who are Rabbani who always worship and fear Allah Almighty and do good with others. Then from the teacher council who always support the activities that we organize.

The coach's job is to convey the truth to Rohis youth in various activities, such as mentoring and *liquor* '. "Usually, my coach is provided

with me so that I become someone who knows. They coach the organization to be more focused and me. Muslims must be honest, responsible for what they say, not hypocritical, what is done is not pretense, but genuine, and those who can always fix themselves (Natasya, 2016). This is an integral part of the goals of the formation carried out in the Rohis organization. According to him, the responsibility of a Muslim is highly demanded in every word and deed. Everything that is done will definitely be held accountable in the hereafter.

Another goal that is desired for training in the Rohis organization is academic intelligence. The deepening of knowledge is an essential part of realizing a full adolescent. Therefore, Rohis activities that prioritize the development of the Islamic field do not leave the academic field. This fact follows the following statement, that "... education, we are often advised that if we join the Rohis organization not to leave the academic field or be disturbed and also many of the Rohis members themselves often win class and have other encouraging achievements (Saputri, 2016). ). The academic field is essential for Rohis youth to increase their potential.

### **Syiár and Da'wah**

The Rohis organization is a forum for teenagers to carry out Islamic da'wah and syiár activities. As a place for da'wah and syiár Islam, adolescents are required to be strong physically, mentally, and in faith. As the next generation of da'wah, teenagers should not be weak or left weak by their parents. Therefore, adolescents need to be nurtured periodically, systematically, and continuously. One of the Islamic formation institutions for youth is Rohis. The school's extracurricular activities offer many Islamic activities for adolescents due to the lack of teaching hours for Islamic religious education in schools. Among the da'wah activities at Rohis are mentoring and liquor '.

Through this program, youth are formed and nurtured to do da'wah through small groups with intense meetings. These activities are called mentoring and liquor ', which are the hallmarks of this organization. As a da'wah organization for teenagers through school extracurricular activities, Rohis establishes a syiár and dakwah program carried out on certain days on a scheduled basis. They invite Rohis members to perform worship activities such as the Koran and giving donations.

Robi Prabowo (2016) also said that da'wah activities can broadcast Islam to ordinary people who do not know about Islam. For example, what

Islam is, how Islam is, and the importance of worshipping in Islam. This material is an integral part of the preaching of Islam by Rohis youth. His speech follows, ... *and also we can broadcast it to those who do not understand Islam itself. We preach, tell them about how Islam is, the importance of worship in religion, especially Islam itself* (Prabowo, 2016).

According to the accounts of several informants, Rohis is a forum for preaching Islam to anyone, not only to teenagers but also to the broader community. The importance of da'wah for all circles should be a concern for teenagers. Therefore, Rohis youth take advantage of this important platform to advise each other on truth and Islam. Islam is a religion of advice. Islam teaches its ummah to inform each other on goodness and the path of truth. Through the Rohis organization, Islamic values can be conveyed to the broader community as da'wah so that the ummah can feel the truth of Islam. According to Rohit youth informants, advising others is a da'wah activity that must always be done. Informing each other in truth and patience are the important values of da'wah.

Advising is preaching which is done verbally. In communication, this context can be referred to as persuasive interpersonal communication. Adolescents communicate verbally to other adolescents politely in accordance with Islamic values. The approach taken is the approach of fellow Muslims and friendship and ultimately makes the da'wah that is carried out not coercive. So that it is easily accepted by other teenagers. For example, what was done by Bella Natasya. In between other activities, he made a da'wah approach through interpersonal communication. "One of the ways that Bella did to preach or give advice to her colleagues was through approaches. One example that Bella gave was when she and her partner were eating in the canteen, or after the dzuhur prayer together (Natasya, 2016)."

Behave well, speak politely and be diligent in carrying out prayers (Saputri, 2016), are da'wah activities carried out by adolescents. Good behavior is preaching through nonverbal communication. Because adolescent behavior will be interpreted by others. If we want to be treated well, then treat others well, and always pray to Allah (Natasya, 2016). Speaking politely and politely is verbal communication in the form of advice which is part of da'wah. In this way, we tell the community that what we are doing is for the right and right thing in Islam (Saputri, 2016).

All the goodness displayed by adolescents, whether in behavior, speech, Islamic symbols or others, is interpreted as da'wah. Because da'wah

can be in the form of oral, written, or deed. The da'wah activity starts from the existence of a mushalla in the school environment. As done by Dicky Arandi (2016), that "Rohis is a complement to this school, without Rohis there might not be activities in the mushalla (naudzubillah). But that does not mean that without Rohis no students will go to mushalla, but Rohis can lead them to a better path. "

The orientation of the da'wah activities carried out by teenagers is a reward from Allah SWT. This is the value of social action according to Weber as value-oriented social action. Adolescents do da'wah based on the highest values, orientation on a relationship with God Almighty. Da'wah is Allah's command for every Muslim. This commandment is a virtue that every Muslim must always do.

### **Islamic Activity Forum**

As previously discussed, Islamic activities are characteristic of Rohis organizations when compared to other organizations in schools. These Islamic activities differentiate it from other extracurricular organizations, such as scouts, mapala, student council, and others. This fact proves that Rohis became an Islamic organization that was born due to various factors including, the phenomenon of teenage behavior that is not in accordance with Islamic values, the still low understanding of adolescents about Islam, the absence of a forum for Islamic development for adolescents, there are still many brothers who do not wear Muslim clothes. at school and outside of school, juvenile delinquency is a growing concern, and many other factors. This series of factors is an important reason for realizing a forum whose program is consistent, continuous, systematic, and periodic in carrying out religious activities, that is Rohis.

For youth, Rohis is expected to be the answer to various problems of youth today. For this reason, activities are needed that can provide Islamic knowledge to adolescents so as not to fall into promiscuity, negative and un-Islamic. The activities carried out are contained in the daily, weekly, monthly, semester, and yearly routine work programs. Every activity that is carried out is an important part that cannot be separated from one another.

One of the Islamic activities in the Rohis organization is an activity that takes advantage of certain momentum. For example the event when Israk Mi'raj and the Prophet's birthday. Quiz activities with Islamic material, MTQ, Prophet prayers, reading Aqurán, prayer competitions and others are a series of routine activities every time there is a Commemoration

of Islamic Holidays.

The substance of the Rohis activities serves to teach each youth to adopt good behavior in their lives in the world. The activities in Rohis familiarize teenagers with contact with Islamic values, so that they become Islamic teenagers. One of the routine activities is holding joint activities on Friday after the Friday prayer, and these activities are usually filled with reading the Qur'an together, or sharing with fellow Rohis members.

Like Rohis activities at MAN 1 Pekanbaru, it is a liqo activity with Rohis alumni mentors. Teens do it on a scheduled and continuous basis. The goal is to develop the Islamic field. This is very important for realizing an Islamic generation. This activity is carried out every Thursday, Friday and Saturday. On Friday, they conduct liqo'dengan mentors from MAN 1 alumni. There is also an activity called Perjusami (Camp Friday, Saturday, Sunday). Activities carried out to invite people to pray and organize activities at the mosque.

In the Rohis organization, activities can be classified into four times, namely daily, weekly, monthly, and annual. For example, for daily activities there are themes about 1) BBM (Cleaning the Mosque); 2) ODOL (One Day One Sheet); 3) ODOJ (One Day One Juz); and 4) Daily picket. Meanwhile, Ryadhah and Ngaos (N Saw On the Street) conducted weekly activities. Meanwhile, monthly activities such as rihlah inside and outside the city and mentor jama'i invite Rohis from other schools to hold mentoring together. Rohis milad is held for the annual event.

Meanwhile, for other activities there is THR (No day without Alqurán) which reads at least one sheet one day. This program is a program devoted to reading the Alqurán every day. THR (there is no day without Alqurán) is one of the flagship activities of the Rohis organization. So, every Rohis member is given the mandate to read the Alqurán, then for other realities by even inviting class friends or family to spare time to recite the Koran.

Other important activities are Mabit (Night of Bina Iman and Takwa), monthly wazifa, and visits to social institutions. Mabit is an agenda that is held once a month which aims to strengthen the brotherhood of Muslim youths. The mabit that is done is like for ikhwan there is mabit akbar, all Rohis members take part in mabit, jogging, sports, imtak, boarding schools, muharram fair, and others, there are also da'wah activities or lectures. This mabit is an overnight activity in a prayer room or at school for 1 night and is filled with religious activities, such as reading yasin and

religious lectures. For Rohis, Islamic activities are a characteristic that differentiates them from other organizations. So that this activity is able to have a positive influence on adolescents to develop Islamic da'wah.

### **Strengthen Friendship**

Silaturrahim is a word that is often synonymous with brotherly relations among Muslims. In the context of communication, friendship can be carried out by humans through interpersonal communication. Or in simple language it can be said, that silaturrahim is connecting Muslim brotherhood with Islamic communication. Communication is an important part of human relations, because communication is an instrument that is always there in life.

To strengthen the affectionate relationship between fellow Muslims, teenagers communicate directly or indirectly through the Rohis organization. For teenagers, Rohis is a forum that can foster and cultivate brotherhood among Muslims. In the Rohis organization, youth are taught how to communicate and interact with fellow members, other students, and the wider community. The motive of the action itself is to teach Rohis colleagues that every person's treatment must be properly acknowledged not only for the knowledge gained but also for the friendship with others.

In the Rohis organization, youth are required to be good communicators. Of course, polite and Islamic communication. With Islamic communication, adolescents can connect with each other. In addition to verbal communication, adolescent behavior is also an example for other students.

Rohis has always taught the principles of brotherhood and equality. In the Rohis organization, there are no differences in ethnicity, nationality and language. Rohis always spreads beauty to others by looking at the equality between them with the principle of kinship. So that no one feels differentiated.

With ukhuwah Islamiyah built through the Rohis organization, youth can apply it to the wider community. Talking politely, behaving well, respecting elders, respecting each other, and cherishing each other are habits practiced by adolescents. For adolescents, life in this world cannot be alone, they definitely need other people. For that, it is necessary to strengthen and forge brotherhood among Muslims. Rohis is a forum that can answer that problem. Rohis teaches about how fellow Muslims build good relationships by staying in touch and competing with each other for

goodness. The brotherly relationship by saying greetings when meeting. In fact, this is the teachings and recommendations of Islam. Salam means spreading safety to all Muslims.

### **Social Solidarity**

The Rohis organization is also a forum for social solidarity. Rohis is not only a preaching institution for teenagers in schools but also as a forum for social activities as a form of caring for others. Rohis youth are taught to care for fellow Muslims through social activities. For example, helping fellow Muslims who are hit by disaster, helping poor people, nursing homes, and others. This social concern is part of Islamic teachings that must always be worked out in life in the world. Apart from these activities, Rohis youth also visited an orphanage in Pekanbaru City to provide assistance. This assistance shows the side of togetherness among fellow Muslims.

Through various activities in Rohis organizations, youth become meaningful to other Muslims. Because in Islam, the best human being is the one who benefits other Muslims. This concept becomes *azam* for adolescents so that they do a lot of good things for other Muslims. Doing good with fellow Muslims is an effort to create a good Muslim personality. For that, it is important for adolescents to socialize through good behavior in front of others. So that people understand that Rohis never teaches something that is not good.

To create social solidarity for all Muslim communities, adolescents need to interact intensively with their environment. Not only that, helping fellow Muslims, having high concern for the conditions of others being faced, and being able to instill Islamic values in every teenager are the foundations that must always be strong. So that the goals and ideals as an Islamic organization can be realized through various activities.

The importance of Islamic values in carrying out every action for adolescents can be a solid foundation. Every youth in Rohis activities is able to instill Islamic values in them. These values are the most important basis and principles of every activity carried out, including social solidarity activities with fellow Muslims.

### **CLOSING**

The da'wah phenomenon of Rohis youth in Pekanbaru City is a da'wah movement through Rohis organizations. Rohis organizations are very

important for youth in their da'wah movement. The existence of their da'wah movement is determined by the use of this organization and interpreted as something very complex. The complexity of the Rohis youth da'wah movement can be seen and marked by several facts in this organization, namely; as a vehicle for change movement. This organization "forces" every teenager to become an actor to change circumstances and situations to become more Islamic.

In this organization, teenagers are formed with Islamic values from various activities so that they have Islamic character and behavior. This organization becomes a tangible form for adolescents in developing the syiar and da'wah of Islam, especially through liqo 'and mentoring programs. Rohis youth carry out religious activities consistently and periodically, starting from daily, weekly, monthly, semester and yearly activities through certain events.

As a place to strengthen friendship. This organization becomes a forum for connecting communication and social interaction between them in an Islamic way using symbols, and as a forum for social solidarity. Rohis youth become benefits for the community through social activities that depict actual da'wah.

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