DA'WAH STRATEGIES IN TRANSFORMING THE PERCEPTION AND LIFESTYLE OF PUNK YOUTH: An Analytical Study Of Surah An-Nahl Verse 125

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ABSTRACT:

The phenomenon of punk youth as an urban subcultural group often marginalized by society presents a unique challenge in the realm of moral and spiritual development. This study aims to explore in depth the da'wah strategies based on the values of Surah An-Nahl verse 125, emphasizing the principles of *ḥikmah* (wisdom), *mauʿiẓah ḥasanah* (good advice), and *mujādalah* (constructive dialogue). Employing a qualitative approach through a case study strategy, data were collected via in-depth interviews, participatory observation, and documentation of da'wah practices targeted at punk communities in urban settings. The findings reveal that an empathetic, inclusive, and contextualized approach to da'wah can foster perceptual shifts regarding religion and behavioral transformation toward positive patterns. Moreover, the integration of Qur'anic values with local cultural expressions proves effective in bridging communication between da'i and *madʿū*. Sustained, community-based mentoring emerges as a key factor in successfully nurturing new religious identities among individuals previously resistant to religious symbols and narratives. This study contributes a conceptual framework for developing transformative da'wah models that are responsive to the needs of marginalized communities and offers practical implications for building more adaptive, participatory, and spiritually authentic da'wah programs.

Keywords: Da'wah strategy, punk youth, Qur'anic communication, Surah An-Nahl, transformative da'wah

Introduction

The phenomenon of punk youth, as an urban subcultural group frequently associated with deviant lifestyles, social conflict, and rejection of dominant norms, has become a pressing issue in various parts of Indonesia. In major cities, this community is often seen occupying public spaces with distinctive cultural expressions, such as extreme appearances, anti-establishment symbols, and street-based living patterns. These challenges are exacerbated by negative

labeling, which further alienates them from mainstream social systems, including access to spiritual guidance. In this context, Islamic da'wah plays a vital role as a tool of social transformation—not only for conveying religious messages but also for empowering marginalized communities and shaping individual character[1].

The urgency of addressing punk youth through da'wah is reinforced by the evident failure of repressive and stigmatizing approaches imposed by authorities and society. Prior studies have indicated that transformative, participatory, and contextualized da'wah strategies can yield significant positive outcomes in reshaping the attitudes and behaviors of marginalized youth[2]. However, there remains a scholarly gap in exploring how specific Qur'anic principles—particularly those emphasizing wisdom and dialogue—can be effectively applied to engage punk youth, a demographic known for high resistance to formal authority.

Surah An-Nahl verse 125 becomes especially relevant as a theological and methodological foundation for formulating da'wah strategies rooted in *ḥikmah* (wisdom), *mauʿiẓah ḥasanah* (kind counsel), and *mujādalah* (constructive debate). This verse offers a flexible and context-sensitive framework for reaching marginalized groups through empathy and strategic communication. Recent studies in contemporary da'wah emphasize the importance of message relevance, cultural adaptability, and appropriate media usage to effectively engage youth and subcultural groups[3].

This study explicitly aims to examine how da'wah strategies inspired by Surah An-Nahl verse 125 can transform the perceptions and lifestyles of punk youth. The research question guiding this inquiry is: How can Qur'an-based da'wah strategies emphasizing wisdom and good counsel be implemented effectively in nurturing punk youth? A qualitative case study approach is adopted to deeply explore the social and psychological contexts of the target group and to interpret the practical application of Qur'anic values in transformative da'wah practices.

The scientific contribution of this study lies in integrating sacred texts with real-world social practices within da'wah to marginalized populations. This research advances the discourse on da'wah by bridging normative Qur'anic interpretation and social-contextual methodology—an intersection rarely explored in Islamic propagation studies[4]. As such, it contributes to the development of Qur'an-based da'wah strategies that are not only spiritually authentic but also socioculturally responsive and suited to the complexities of contemporary marginalized communities.

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[1] Deni Zam Jami And Illa Susanti, "Implementation Of Transformative Da'wah Its Implications On Character Education In Marginal Children," *Jurnal Ilmu Dakwah* (2023).

[2] Asmaji Muchtar And Ravida Chauria Shavir, "Meeting The Needs Of Youths' Spirituality: A Da'wah Strategy Of Teras Da'wah In Yogyakarta," *Jurnal Komunikasi Islam* (2022).

[3] Bobby Rachman Santoso, "Adabiah Da'wah Strategy Of Indonesian Muslim Youth," *Tasamuh* (2023); Muna Hajar Roslan, Siti Zafrina Mohd Zahari, And Mohamad Zulkifli Abdul Ghani, "Da'wah On The Social Media: The Youth Engagement In Digital Islamic Content," *International Journal Of Research And Innovation In Social Science* (2025).

[4] Y Yanti, "Optimization Of Spirituality And Akhlaq Of Islamic Youth Through Da'wah Billisan Da'i" 5 (2019): 211–222; Saad Jaffar, "Importance Of Da'wah In Islam: A Review Of The Prophet's Da'wah Strategies In State Of Madina," *The Scholar Islamic Academic Research Journal* (2022).

Literature Review

The principal theoretical foundation of this study is the Qur'anic da'wah approach, particularly the values embedded in Surah An-Nahl verse 125, which emphasizes da'wah through *ḥikmah* (wisdom), *mauʿiẓah ḥasanah* (good advice), and *mujādalah* (constructive dialogue). This verse is widely regarded as a normative basis for developing da'wah strategies that are contextual, dialogical, and humanistic in the contemporary era[5]. These principles are operationalized through approaches that integrate intellectual, emotional, and spiritual engagement in addressing *madʿū*, particularly those from marginalized backgrounds. Within the framework of modern da'wah, Qur'anic modes of thinking such as *tadabbur*, *tafakkur*, and *taʿaqqul* have also been adapted to enhance the relevance and impact of religious messages in complex sociocultural contexts[6].

Previous studies have shown that Qur'anic da'wah strategies have been widely employed across various settings, including Islamic boarding schools and urban communities. For instance, the "Kampung Qur'an" initiative in Lumajang successfully enhanced public religious awareness by combining sentimental, rational, and practical spiritual activities inspired by Qur'anic teachings[7]. A similar strategy was used in the character-building of students at IMBS Miftahul Ulum, where Qur'anic values were instilled through structured daily practices such as congregational prayers, Qur'an recitation, and regular charitable acts[8]. Other studies have also highlighted the growing relevance of da'wah among youth in digital spaces, such as the "Teras Da'wah" initiative, which effectively connects with young audiences through community-based engagement and informal communication styles[9].

Despite these advancements, a critical gap persists in the literature regarding the practical implementation of specific Qur'anic verses—such as Surah An-Nahl verse 125—within programs targeting marginalized urban communities like punk youth. Most existing studies have focused on da'wah efforts in formal religious or educational settings, leaving the subcultural street population underexplored[10]. This indicates a need for further inquiry into how sacred texts can be operationalized in dynamic, high-resistance sociocultural environments that require innovative and adaptive religious engagement.

This article addresses the gap by offering a contextual analysis of Surah An-Nahl verse 125 in relation to transformative da'wah practices. Using a case study methodology, it examines how Qur'anic values can be applied effectively to engage punk youth, a demographic often overlooked in mainstream Islamic propagation efforts. The findings are situated within real-life interventions such as the *Bina Insan Kamil* program, which has succeeded in fostering

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[5] A Aliyudin, "Prinsip-Prinsip Metode Dakwah Menurut Al-Qur'an" 5 (2014): 1007–1022.

[6] Khazri Osman, Tengku Nor Husna Tengku Jamil, And Hasanah Abd. Khafidz, "Da'wah Through Thinking Skills According To The Perspective Of The Quran" 24 (2021): 20–28.

[7] Rizkia Widiastutik And Zainil Ghulam, "Strategi Dakwah Kampung Qur'an Dalam Meningkatkan Nilai-Nilai Religius Di Desa Kalidilem Randuagung Lumajang" 6 (2020): 198.

[8] Agung Setyo Budi And Novi Andayani Praptiningsih, "Communication Strategy Of Da'wah In Establishing Santri With Qur'anic Character At The International Muhammadiyah Boarding School (Imbs) Miftahul'ulum Pekajangan-Pekalongan," *Journal Of Scientific Communication (Jsc)* (2023).

[9] Muchtar And Shavir, "Meeting The Needs Of Youths' Spirituality: A Da'wah Strategy Of Teras Da'wah In Yogyakarta."

[10] Jaffar, "Importance Of Da'wah In Islam: A Review Of The Prophet's Da'wah Strategies In State Of Madina."

personal transformation through sustained spiritual guidance and structured social empowerment[11].

Methodologically, recent literature indicates a shift from one-way, top-down da'wah models to participatory, community-based strategies. These approaches increasingly rely on digital content, creative media, and cultural adaptation to reach young and marginalized audiences. Roslan et al. (2025) demonstrate that digital da'wah success is largely dependent on tailored messaging, visual creativity, and culturally resonant communication[12]. Accordingly, da'wah strategies aimed at punk youth must leverage communicative, multisensory tools to convey Qur'anic values in ways that align with the subcultural identities of their target audience.

The conceptual synthesis offered in this article is grounded in an integrative model that combines the Qur'anic da'wah principles of Surah An-Nahl verse 125 with the lived realities of punk communities. This dual-framework enables the formulation of a da'wah methodology that is both theologically grounded and empirically informed, making it possible to design practical interventions capable of reshaping the perceptions and behaviors of socially marginalized youth. Such a model reinforces the role of da'wah not only as a religious obligation but also as a transformative and inclusive social practice[13].

Research Method

This study employs a qualitative approach with a case study strategy, aiming to deeply examine the da'wah strategies used to transform the perceptions and lifestyles of punk youth based on the values embedded in Surah An-Nahl verse 125. The case study design is chosen to allow for contextual exploration of complex social phenomena, particularly the interaction between Islamic values and the behavioral transformation of marginalized urban groups.

The research utilizes both primary and secondary data. Primary data are gathered through in-depth interviews and participatory observations of da'wah activities targeting punk communities in urban areas. Key informants include *dai* (Islamic preachers), community-based da'wah activists, and punk youth who have undergone or are undergoing behavioral transformation. Secondary data consist of documentation such as da'wah activity reports, recorded sermons, and relevant organizational materials. The combination of both data sources is intended to produce a comprehensive understanding of the dynamics and effectiveness of the implemented da'wah strategies[14].

Data collection techniques include semi-structured interviews guided by open-ended prompts to explore narratives from multiple perspectives. Field observations are also conducted to document real-time da'wah practices and social interactions between preachers and punk communities. Supporting documents—such as posters, teaching materials, and community activity notes—are used for triangulation. Instruments include interview guidelines, field notes,

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[11] Jami And Susanti, "Implementation Of Transformative Da'wah Its Implications On Character Education In Marginal Children."

[12] Roslan, Zahari, And Ghani, "Da'wah On The Social Media: The Youth Engagement In Digital Islamic Content."

[13] Yayah Maemunah And Ahmad Junaedi Sitika, "Kewajiban Dan Tujuan Da'wah Dalam Perspektif Al-Qur'an Dan Hadits," *Tsaqofah* (2023).

[14] Susana Verdinelli And Norma I. Scagnoli, "Data Display In Qualitative Research," *International Journal Of Qualitative Methods* 12, No. 1 (2013): 359–381.

and audio recorders. All procedures follow ethical research standards, with informed consent obtained from each participant.

Inclusion criteria for this study are: (1) da'wah programs that explicitly apply Qur'anic-based approaches; (2) punk communities that have been engaged in structured mentoring for a minimum of three months; and (3) informants who are actively involved as either facilitators or recipients of the da'wah process. Exclusion criteria include: (1) short-term or one-time public da'wah events; (2) individuals unwilling to provide in-depth information; and (3) data sources unrelated to the interpretation and application of Surah An-Nahl verse 125.

The unit of analysis in this study is the Qur'an-based da'wah strategy applied to the transformation of punk youth. The subjects of analysis include the narratives and behaviors of individuals within these communities before and after undergoing da'wah-based mentoring, as well as the communication approaches used by the preachers. This design allows for detailed insights into the dimensions of perceptual and behavioral change from a qualitative and contextual perspective.

Data analysis follows a thematic approach involving interview transcription, open coding, identification of core themes, and the construction of interpretive narratives. NVivo 12 software is used to manage qualitative data systematically and reduce interpretation bias. Validity is maintained through source triangulation, member checking, and audit trails. This approach is appropriate for uncovering the complexity of da'wah values and their impact on the social transformation of marginalized groups.

Research Results

This study identified three key themes derived from field data analysis regarding the application of da'wah strategies in transforming the perceptions and lifestyles of punk youth based on the values of Surah An-Nahl verse 125. These themes include: (1) the practical implementation of Qur'an-based da'wah approaches, (2) the process of perceptual and religious identity transformation among punk youth, and (3) the supporting and inhibiting factors in the da'wah implementation process.

The first theme shows that the da'wah approach used by *dai* and community mentors is integrative and personalized. The most prominent strategy involves empathetic communication grounded in *ḥikmah*, which is manifested through non-judgmental dialogue and persuasive, context-sensitive language. Preachers avoid authoritarian and doctrinal preaching in favor of participatory engagement, such as collaborative community service, casual religious discussions, and creative group activities. The principle of *mauʿiẓah ḥasanah* is embodied in situationally relevant advice and exemplary behavior (*uswah ḥasanah*) consistently demonstrated by the mentors in their everyday conduct[15].

The second theme reveals a gradual transformation in the subjects' perceptions of religion and self-identity. Prior to the da'wah engagement, most respondents associated religion

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[15] Malki Ahmad Nasir, Dede Faisal Faisal, And Nia Kurniati, "Strategi Komunikasi Dakwah Syaikh Khanova Maulana Dalam Pembinaan Al-Qur'an Di Indonesian Al-Qur'an Center," *Bandung Conference Series: Islamic Broadcast Communication* (2023); Mochamad Aris Yusuf Et Al., "Revitalization Of Da'wah In Overcoming Of Missunderstanding Al-Quran In Early Children," *Qaulan: Journal Of Islamic Communication* (2023).

with social pressure and authoritarian control. However, after sustained exposure to da'wah, they began to view Islam as a relevant spiritual and existential path aligned with their lived struggles. Their religious identification strengthened once they felt unconditionally accepted and willingly explored the Qur'an on their own. Several respondents reported behavioral changes such as abstaining from alcohol, improving personal hygiene, and progressively participating in religious practices. These changes were also observed over three months of participatory observation, during which respondents gradually shifted from anarchistic lifestyles to more goal-oriented and disciplined living[16].

The third theme addresses both enabling and inhibiting factors affecting the effectiveness of the da'wah strategies. Key enablers include the emphasis on equality, trust-building, and consistent social engagement between preachers and the punk community. Respondents expressed that informal and dialogical approaches fostered a sense of being respected and valued. Moreover, community-based da'wah programs that minimize formal structures proved more inclusive and participatory. On the other hand, several obstacles were also identified: initial resistance to religious symbols, past trauma from spiritual abuse, and a lack of preachers familiar with street culture and subcultural language. Inconsistent program implementation and limited engagement duration were also cited as reasons some individuals reverted to previous behaviors[17].

Furthermore, documentation of the da'wah activities revealed that cultural expressions typical of punk identity—such as torn clothing, mohawks, and tattoos—were not treated as obstacles. In fact, a culturally sensitive approach that accepted these symbols without judgment helped establish more effective communication. Several preachers even adapted their language and appearance to reflect elements of punk aesthetics in delivering Islamic messages. This suggests that the integration of Islamic values with local cultural expression is not only possible but may enhance the reach and impact of da'wah among marginalized groups[18].

In practice, consistent engagement proved more impactful than one-off da'wah events. Weekly mentoring sessions—including thematic Qur'an study circles, film discussions, and skills workshops—were effective in maintaining behavioral improvements. These activities not only instilled religious values but also built new, healthier social networks in which participants felt supported and empowered to grow spiritually and socially[19].

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[16] Santoso, "Adabiah Da'wah Strategy Of Indonesian Muslim Youth"; Aan Handriyani, "Living Al-Qur`An : Surah Yusuf Ayat 108 Dalam Pemaknaan Da'wah Oleh Mahasiswa Peserta Kafilah Da'wah 2024," *Jurnal Bina Ummat: Membina Dan Membentengi Ummat* (2024).

[17] Roslan, Zahari, And Ghani, "Da'wah On The Social Media: The Youth Engagement In Digital Islamic Content"; Muchtar And Shavir, "Meeting The Needs Of Youths' Spirituality: A Da'wah Strategy Of Teras Da'wah In Yogyakarta."

[18] Pipir Romadi, Muhammad Irham, And Eko Saputra, "Marketing Of Religious Product Teras Dakwah: Youth People And The Popular Dakwah Movement," *Sangkép: Jurnal Kajian Sosial Keagamaan* (State Islamic University (Uin) Mataram, 2022); Maemunah And Sitika, "Kewajiban Dan Tujuan Da'wah Dalam Perspektif Al-Qur'an Dan Hadits."

[19] Jaffar, "Importance Of Da'wah In Islam: A Review Of The Prophet's Da'wah Strategies In State Of Madina"; Budi And Praptiningsih, "Communication Strategy Of Da'wah In Establishing Santri With Qur'anic Character At The International Muhammadiyah Boarding School (Imbs) Miftahul'ulum Pekajangan-Pekalongan."

Results and Discussion

The findings of this study affirm that da'wah strategies grounded in the values of Surah An-Nahl verse 125—namely *ḥikmah* (wisdom), *mauʿiẓah ḥasanah* (good counsel), and *mujādalah* (constructive dialogue)—have significant potential to reshape the perceptions and lifestyles of punk youth. These results directly respond to the core research question on how Qur'an-based values can be operationalized as transformative da'wah strategies for marginalized communities. The da'wah approaches used in the field, characterized by empathy, inclusiveness, and contextual sensitivity, proved effective in nurturing spiritual awareness and facilitating behavioral change among individuals previously resistant to religious messaging.

These findings align with the theoretical framework of humanistic and transformative da'wah. The concept of *ḥikmah* in this context goes beyond rhetorical wisdom to include sociocultural sensitivity to the lived experiences of *madʿū*. The principle of *mauʿiẓah ḥasanah* materializes through situationally appropriate advice and sustained role modeling. Prior research by Jamil et al. (2021) reinforces this, showing how Qur'anic thinking skills such as *tadabbur* and *tafakkur* support personal spiritual transformation when integrated into pedagogical and communicative practices[20].

Compared to previous studies, this research expands the domain of da'wah by focusing on an often-overlooked demographic. While Budi & Praptiningsih (2023) examined Qur'an-based character education in pesantren, and Romadi et al. (2022) analyzed youth engagement through the "Teras Da'wah" movement, neither directly addressed da'wah strategies for subcultural urban groups like punk youth[21]. This study thus fills a critical gap in the literature by demonstrating that Qur'anic-based da'wah is both feasible and impactful in non-institutionalized, informal social contexts.

The scholarly contribution of this study lies in reinforcing the paradigm of inclusive and contextual da'wah grounded in Qur'anic principles. It repositions da'wah not merely as a normative religious act but as a socially transformative process rooted in mutual understanding and cultural responsiveness. Handriyani (2024) supports this view by highlighting the role of *bashīrah* (insight) and context-awareness in da'wah practices, particularly for emerging *da'i* trained through modern platforms[22]. By applying this to punk youth, the present study expands the scope of Qur'an-centered da'wah into a more inclusive, dynamic practice.

Nonetheless, several limitations must be acknowledged. Geographically, this research focuses on a single urban location, which limits generalizability to other punk communities. Temporally, the relatively short engagement period of three months may not capture long-term behavioral or spiritual shifts. Additionally, while triangulation and member checking were employed, the data remain highly narrative and may reflect subjective interpretations. Such

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[20] Osman, Jamil, And Khafidz, "Da'wah Through Thinking Skills According To The Perspective Of The Quran."

[21] Budi And Praptiningsih, "Communication Strategy Of Da'wah In Establishing Santri With Qur'anic Character At The International Muhammadiyah Boarding School (Imbs) Miftahul'ulum Pekajangan-Pekalongan"; Romadi, Irham, And Saputra, "Marketing Of Religious Product Teras Dakwah: Youth People And The Popular Dakwah Movement."

[22] Handriyani, "Living Al-Qur`An : Surah Yusuf Ayat 108 Dalam Pemaknaan Da'wah Oleh Mahasiswa Peserta Kafilah Da'wah 2024."

constraints echo caution regarding the interpretive nature of qualitative case studies and the importance of analytic rigor[23].

The findings open opportunities for further longitudinal studies that examine the sustained impact of Qur'anic da'wah strategies over extended timeframes. Comparative studies across regions and cultural contexts could also enhance the external validity of this approach. For practitioners, the study recommends formal training for *da'i* in subcultural communication and empathetic engagement techniques. For policymakers, these findings offer a foundation to develop inclusive, community-based religious programs that integrate Qur'anic ethics with the lived realities of youth in informal social environments. As highlighted by Roslan et al. (2025), successful da'wah in the digital era depends not only on theological accuracy but also on message design, cultural adaptability, and strategic content delivery[24]. Thus, this study enriches the discourse on Islamic propagation by advancing a model that is spiritually rooted, socially relevant, and culturally responsive.

Conclusion

This study demonstrates that da'wah strategies grounded in the values of Surah An-Nahl verse 125 are significantly effective in reshaping the perceptions and lifestyles of punk youth. The application of *ḥikmah* (wisdom), *mauʿiẓah ḥasanah* (good advice), and *mujādalah* (constructive dialogue) has proven impactful when implemented contextually through empathetic communication, egalitarian relationships, and community-based mentoring. The transformation observed did not occur instantly, but gradually unfolded through sustained emotional, spiritual, and social engagement between preachers and members of the punk community. These changes were reflected in increased spiritual awareness, reduction in deviant behavior, and the formation of a renewed religious identity among individuals who had previously exhibited resistance to religious narratives.

The primary contribution of this study lies in reaffirming the significance of da'wah as a transformative social process rooted in Qur'anic values and realized through inclusive and culturally adaptive methods. This article expands the theoretical scope of da'wah from traditional institutional domains to community-based outreach among marginalized urban groups, which have been largely neglected in mainstream propagation discourse. The findings also offer a conceptual model for integrating sacred texts and social engagement as a unified framework in developing adaptive and participatory da'wah strategies.

Future research is encouraged to pursue longitudinal studies that examine the long-term impact of Qur'an-based da'wah interventions within subcultural communities. Comparative studies across regions and cultures may further validate the transferability of the model. On a practical level, this study underscores the importance of training *da'i* in culturally responsive communication and empathetic pedagogical skills, particularly when working with youth groups navigating complex urban realities.

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[23] Rebecca Mott And Becky Haddad, "A Call To Better Qual: A Philosophical And Methodological Examination To Advance Case Study Research," *Journal Of Agricultural Education* 66, No. 1 (2025): 41.

[24] Roslan, Zahari, And Ghani, "Da'wah On The Social Media: The Youth Engagement In Digital Islamic Content."

Ethics Statement

Ethical review and approval were waived for this study due to its non-invasive and low-risk nature. The research involved digital ethnographic observation and voluntary in-depth interviews with adult participants discussing public religious activities. All participants provided informed consent, and their identities were anonymized to ensure confidentiality.

Informed Consent Statement

Informed consent was obtained from all subjects involved in the study. Participation was voluntary, and all participants were informed about the purpose of the research, their right to withdraw at any time, and the measures taken to ensure confidentiality and anonymity.

Data Availability Statement

The data supporting the findings of this study are available from the corresponding author upon reasonable request. Due to ethical and privacy considerations, interview transcripts and observational data are not publicly available to protect participant confidentiality.

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Declaration of Competing Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

AI Usage Statement

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