

Interpersonal Communication as a Da'wah Strategy for Adolescent Behavioral Change in Urban Indonesia

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Abstract

This study investigates the role of interpersonal communication as a da'wah strategy for promoting positive behavioral change among adolescents in an urban Indonesian community. The study addresses three research questions: how interpersonal communication is implemented in youth mentoring activities, how it contributes to adolescent behavioral change, and what factors influence its effectiveness. A qualitative approach using Participatory Action Research (PAR) was employed in RW 09 Pisangan Baru, East Jakarta, Indonesia. Participants included adolescents, Community Service Program (KKS) students from Al-Aqidah Al-Hasyimiyyah Islamic Institute Jakarta, community leaders, and religious figures. Data were collected through participatory observation, semi-structured interviews, and document analysis, and were analyzed using thematic analysis. The findings revealed that interpersonal communication was implemented through five key forms: face-to-face interaction, verbal and non-verbal communication, sustained interaction, conflict resolution, and feedback processes. These communication practices facilitated trust-building, emotional closeness, adolescent participation, and engagement in community-based activities. The study also identified several supporting factors, including community support and adolescent openness, as well as inhibiting factors such as educational differences, socioeconomic challenges, and negative environmental influences. The findings demonstrate that interpersonal communication functions not merely as a channel for transmitting religious messages but as a relational mechanism that fosters meaningful engagement and positive behavioral development among adolescents. The study contributes to the integration of interpersonal communication and da'wah scholarship while providing practical insights for educators, religious leaders, and community practitioners seeking to address adolescent behavioral challenges through relationship-centered interventions.

Keywords: interpersonal communication; da'wah; adolescent behavioral change; youth mentoring; urban Indonesia

Abstrak

Penelitian ini mengkaji peran komunikasi interpersonal sebagai strategi dakwah dalam mendorong perubahan perilaku positif pada remaja di lingkungan perkotaan Indonesia. Penelitian ini bertujuan untuk menjawab tiga pertanyaan penelitian, yaitu bagaimana komunikasi interpersonal diterapkan dalam kegiatan pendampingan remaja, bagaimana komunikasi tersebut berkontribusi terhadap perubahan perilaku remaja, serta faktor-faktor yang memengaruhi efektivitasnya. Penelitian menggunakan pendekatan kualitatif dengan metode Participatory Action Research (PAR) yang dilaksanakan di RW 09 Pisangan Baru, Jakarta Timur. Partisipan penelitian terdiri atas remaja, mahasiswa Kuliah Kerja Sosial (KKS)

Institut Agama Islam Al-Aqidah Al-Hasyimiyyah Jakarta, tokoh masyarakat, dan tokoh agama. Data dikumpulkan melalui observasi partisipatif, wawancara semi-terstruktur, dan studi dokumentasi, kemudian dianalisis menggunakan analisis tematik. Hasil penelitian menunjukkan bahwa komunikasi interpersonal diterapkan melalui lima bentuk utama, yaitu interaksi tatap muka, komunikasi verbal dan nonverbal, interaksi berkelanjutan, resolusi konflik, dan proses umpan balik. Praktik komunikasi tersebut mendorong terbentuknya kepercayaan, kedekatan emosional, partisipasi remaja, serta keterlibatan dalam berbagai kegiatan kemasyarakatan. Penelitian ini juga menemukan faktor pendukung berupa dukungan masyarakat dan keterbukaan remaja, serta faktor penghambat berupa perbedaan latar belakang pendidikan, tantangan sosial-ekonomi, dan pengaruh lingkungan negatif. Temuan ini menunjukkan bahwa komunikasi interpersonal tidak hanya berfungsi sebagai sarana penyampaian pesan dakwah, tetapi juga sebagai mekanisme relasional yang mampu membangun keterlibatan bermakna dan mendukung perkembangan perilaku positif remaja. Penelitian ini memberikan kontribusi pada pengembangan kajian komunikasi interpersonal dan dakwah serta menawarkan implikasi praktis bagi pendidik, tokoh agama, dan praktisi pemberdayaan masyarakat dalam menangani permasalahan perilaku remaja.

Kata Kunci: komunikasi interpersonal; dakwah; perubahan perilaku remaja; pendampingan remaja; perkotaan Indonesia

Introduction

Adolescence represents a critical developmental stage characterized by rapid physical, psychological, social, and emotional changes. Across the world, adolescents are increasingly exposed to various social risks, including violence, substance abuse, delinquency, cyberbullying, and other forms of deviant behavior^{1 2}. The accelerating influence of globalization, urbanization, and digital technology has transformed the social environment in which young people construct their identities and values. While these developments provide opportunities for learning and social participation, they also increase adolescents' vulnerability to negative peer influences and risky behaviors³. Consequently, promoting positive behavioral development among adolescents has become an important concern for educators, policymakers, community leaders, and religious organizations worldwide.

The issue is particularly relevant in urban Indonesia, where rapid social change has altered traditional patterns of family interaction, community engagement, and youth socialization. Reports from various Indonesian cities indicate growing concerns regarding juvenile delinquency, including street

¹ Faisal, Nurfarah Najwa Mohammad, Puteri Rohani Megat Abdul Rahim, Nor Faizah Kaeni Mokh Hatta, and Addiennur Hamizah Abu Bakar (2023). "Understanding School Dropouts Phenomenon among Youths through Behavioural Trends." *Environment-Behaviour Proceedings Journal* 8 (23): 3–11.

² Turakulova, Nilufar (2026) "Adolescent Psychology: Key Challenges And Solutions." Zenodo (CERN European Organization for Nuclear Research), ahead of print, March 5

³ Stavropoulos, Vasileios, Frosso Motti-Stefanidi, and Mark D. Griffiths (2021). "Risks and Opportunities for Youth in the Digital Era." *European Psychologist* 27(2): 86–101

violence, alcohol consumption, drug abuse, and risky sexual behavior⁴. Such problems not only threaten adolescents' well-being but also undermine social cohesion and community stability. Within this context, religious-based community interventions, particularly da'wah activities, have emerged as an important mechanism for strengthening moral values and encouraging positive behavioral change among young people.

Interpersonal communication refers to the process of exchanging messages, meanings, emotions, and feedback between individuals through direct interaction⁵. Effective interpersonal communication is characterized by openness, empathy, trust, active listening, and reciprocal understanding. Meanwhile, da'wah can be understood as a process of inviting individuals toward positive values and religious teachings through persuasive, educational, and ethical approaches⁶. In practice, interpersonal communication becomes a strategic component of da'wah because religious messages are often more readily accepted when delivered through personal and trusting relationships⁷. For example, a youth mentor who engages adolescents in informal discussions about their daily challenges may be more successful in influencing behavior than a one-way lecture delivered to a large audience. Such interactions allow adolescents to express concerns, receive guidance, and develop trust in the communicator.

Previous studies have demonstrated the importance of communication in shaping adolescent attitudes and behaviors. In one study, researchers examined the relationship between interpersonal communication and adolescent social adjustment using a quantitative survey design⁸. The findings revealed that higher levels of interpersonal communication quality were associated with greater emotional well-being and reduced engagement in

⁴Nurhadiyanto, Lucky, Triny Srihadiati, Muh. Ardila AMRY, and Fajar Jabir (2024). "Socialization About The Implications Of Alcohol Abuse On Juvenile Delinquency At Sman 6, South Tangerang City." *ICCD* 6(1):23-35

⁵ Lange, Michael, Navjot Kukreja, Mathias Louboutin, et al (2016). *Devito: Towards a Generic Finite Difference DSL Using Symbolic Python*. November 1: 67-75.

⁶ Abdulsalam, Daud Olalekan (2025). "Revisiting Islamic Da'wah: Principles and the Prophetic Approach to Religious Communication." *Suhuf* 37 (2): 394-405.

⁷ Lekatompessy, Frederika Proli, and Jon Predi Tambunan (2025). "Interpersonal Da'wah Communication: The Role of Empathy and Exemplary in Shaping Congregational Perceptions." *International Journal of Innovation and Sustainability* 1 (1): 13-22.

⁸ Achankeng, Nkemanjen Donatus, and Wirngo Beckline Lola (2024). "Interpersonal Skills And Adolescents' Social Adjustment: The Implication Of The Teaching Learning Process In The University Of Buea, Cameroon." *The American Journal of Social Science and Education Innovations* 6 (12): 28-40.

risky behavior. These findings imply that communication serves as a protective factor in adolescent development.

Similarly, another study investigated the effectiveness of youth mentoring programs in reducing behavioral problems among adolescents through a mixed-methods approach⁹. The results indicated that mentoring relationships characterized by trust, empathy, and continuous interaction significantly improved participants' self-control and social responsibility. The study suggested that sustained interpersonal engagement is crucial for fostering positive behavioral outcomes.

Research on religious communication has also highlighted the role of da'wah in social transformation. For example, a qualitative study explored how religious leaders communicated moral values to urban youth through community-based programs¹⁰. The researchers found that interactive communication strategies increased adolescents' willingness to participate in religious activities and adopt positive behaviors. The findings implied that da'wah is most effective when it addresses the real-life experiences and concerns of young people.

Likewise, another investigation analyzed the influence of faith-based interventions on youth character development using a case study approach¹¹. The study concluded that adolescents were more receptive to religious messages when communicators established emotional closeness and mutual trust. This suggests that relational aspects of communication are as important as the content of the message itself.

In contrast, some studies have reported limitations in traditional religious outreach programs. For instance, research examining conventional preaching methods found that one-way communication often failed to engage adolescents effectively because it did not provide opportunities for dialogue and feedback¹². The findings indicate that communication strategies must

⁹ Sanchez, James F., Jade Maiden, Elsa Barton, et al (2023). Review of Factors That Sustain Indigenous Youth Mentoring Programs: *A Qualitative Systematic Review*. *BMC Public Health* 23 (1).

¹⁰ Karimullah, Suud Sarim, Nurhidayat Muhammad Said, St. Rahmah, Wasalmi Wasalmi, and Achmad Syafii (2023). "Da'wah for Social Justice: Creating Awareness of Social Issues Through a Religious Approach." *Jurnal Dakwah Risalah* 34 (2): 110-121.

¹¹ Capah, Muhammad Yarham Syahputra, and Elfi Yanti Ritonga (2024). "Religious Leaders' Interpersonal Communication in Enhancing Teenagers' Religious Awareness: Case Study at Telaga Zam Zam Mosque, Sidikalang." *Al-Izzah Jurnal Hasil-Hasil Penelitian* : 114-124

¹² Nuriana, Zulfa Ilma, and Nisrina Salwa. 2024. "Digital Da'wah in the Age of Algorithm: A Narrative Review of Communication, Moderation, and Inclusion." *Sinergi International Journal of Islamic Studies* 2 (4): 242-256.

evolve to accommodate adolescents' needs for participation, expression, and personal connection.

Collectively, these studies demonstrate that interpersonal communication contributes significantly to adolescent development, while da'wah can serve as an important vehicle for promoting moral values and positive behavior. Existing research consistently emphasizes the importance of trust, empathy, dialogue, and sustained interaction in influencing young people's attitudes and actions. Furthermore, studies suggest that community-based and relationship-oriented approaches tend to be more effective than purely instructional or authoritative methods. Therefore, the literature provides strong evidence that communication plays a central role in shaping adolescent behavioral outcomes.

Despite these advances, several important gaps remain. First, much of the existing literature examines interpersonal communication and adolescent development separately from the context of da'wah. Second, studies focusing on religious communication often emphasize message delivery rather than the interpersonal processes through which trust and behavioral change are developed. Third, relatively few studies have investigated how interpersonal communication functions as a specific da'wah strategy for addressing juvenile delinquency in urban Indonesian communities. Consequently, limited empirical evidence exists regarding the mechanisms through which interpersonal communication facilitates behavioral change among adolescents within faith-based community interventions. Addressing this gap is important because understanding these mechanisms can inform the design of more effective youth development and religious outreach programs.

Accordingly, the present study aims to examine interpersonal communication as a da'wah strategy for adolescent behavioral change in an urban Indonesian setting. Specifically, the study seeks to answer the following research questions: (1) How is interpersonal communication implemented as a da'wah strategy in adolescent mentoring activities? (2) How does interpersonal communication contribute to behavioral change among adolescents? (3) What factors support and hinder the effectiveness of interpersonal communication in the da'wah process? Given the exploratory nature of the study, no formal statistical hypotheses are proposed. Instead, the study seeks to develop a contextual understanding of the communication processes that facilitate positive behavioral transformation.

To address these questions, this study employs a qualitative approach using participatory action research. This design is appropriate because it enables researchers and participants to collaborate in identifying social problems, implementing interventions, and reflecting on outcomes within real

community settings¹³. Through observations, interviews, and documentation, the study explores how interpersonal communication is practiced during youth mentoring activities and how adolescents respond to these interactions. It is anticipated that interpersonal communication characterized by openness, empathy, feedback, and sustained engagement will contribute to stronger trust, greater participation, and positive behavioral changes among adolescents.

This study offers several contributions. Theoretically, it extends the literature by integrating interpersonal communication theory with da'wah studies and adolescent behavioral development. Conceptually, it provides a framework for understanding how communication processes facilitate behavioral transformation within religious community settings. Practically, the findings may assist educators, youth workers, religious leaders, and policymakers in developing more effective strategies for engaging adolescents and preventing delinquent behavior. By examining interpersonal communication as a da'wah strategy in urban Indonesia, this study contributes new empirical insights into the role of relationship-based religious communication in fostering positive youth development.

Methods

This study employed a qualitative approach using Participatory Action Research (PAR) to examine how interpersonal communication functions as a da'wah strategy for adolescent behavioral change in an urban Indonesian community. PAR was selected because it enables researchers and participants to collaboratively identify social issues, implement interventions, and reflect on outcomes within a real-life setting. The study was conducted in RW 09 Pisangan Baru, East Jakarta, an area where concerns regarding juvenile delinquency, including street fighting, alcohol consumption, and other risk behaviors, had been identified by community leaders. Participants were selected through purposive sampling and included adolescents involved in mentoring activities, students from the Community Service Program (KKS) of Al-Aqidah Al-Hasyimiyyah Islamic Institute Jakarta, community leaders, and religious figures who were directly engaged in youth development initiatives.

Data were collected between March and April 2024 through participatory observation, semi-structured interviews, and document analysis. During the intervention period, KKS students implemented various

¹³ Mabade, Avhurengwi Samson (2024). *"Self-Transformation through Attitude and Mind-Set Change in a Democratic Culture: A Participatory Action Research Approach."* In IntechOpen eBooks.

youth mentoring activities, including community service, sports programs, educational seminars, and religious events, while applying interpersonal communication approaches such as dialogue, active listening, trust-building, feedback, and conflict resolution. Observations focused on communication patterns and adolescent participation, whereas interviews explored participants' experiences, perceptions of behavioral change, and factors influencing the effectiveness of the mentoring process. Supporting documents, including activity reports and program records, were used to enrich and triangulate the data.

The data were analyzed using thematic analysis following the stages of data familiarization, coding, theme development, and interpretation. To enhance trustworthiness, data triangulation, source triangulation, member checking, and peer debriefing were employed throughout the study. Ethical principles were maintained by obtaining informed consent from all participants and parental consent for minors, ensuring voluntary participation, anonymity, and confidentiality. All personal identifiers were removed from transcripts and reports to protect participants' privacy.

Results and Discussion

Adolescent Social Issues in RW 09 Pisangan Baru

Before examining the forms of adolescent behavioral problems, demographic information regarding adolescents residing in RW 09 Pisangan Baru was collected. Table 1 presents the distribution of adolescents by age group and gender.

Table 1. *Data on adolescents in RW 09, Pisangan Baru, Jakarta*

No.	Gender	Age 10–19 years	Age 20–29 years
1	Male	199	186
2	Female	202	202
	TOTAL	401	388

Source: http://kependudukancapil.jakarta.go.id/produk_rw/2025

As shown in Table 1, the adolescent population in RW 09 consisted of both male and female residents across the 10–19 and 20–29 age categories. The largest group was adolescents aged 10–19 years.

The study identified several forms of adolescent behavioral problems in RW 09 Pisangan Baru, East Jakarta. Based on interviews and field observations, the most frequently reported issues included street fighting, alcohol consumption, free sexual behavior, and drug use. Participants reported that these behaviors were associated with multiple factors, including peer

influence, family-related stress, social media exposure, interpersonal conflicts, and curiosity toward risky behaviors.

Interview data indicated that street fighting involved the largest number of adolescents compared to other forms of misconduct. Informants reported that conflicts between peer groups, disputes related to romantic relationships, and invitations through social media platforms were among the commonly reported triggers. Alcohol consumption was described as a coping mechanism for personal and family-related pressures, whereas drug use and risky sexual behavior were associated with peer influence and limited parental supervision. The types of behavioral problems reported by participants and their perceived causes are summarized in Table 2.

Table 2. Types of Juvenile Delinquency in RW.09 Pisangan Baru, Jakarta

Teenager's Name	Types of Misconduct	Cause	Number of Teenagers Involved
R.N (21 years)	Street Fighting	- Sports fields being used as car parks and for drying clothes. - Conflicts over romantic partners. - Invitations from friends via social media (Instagram)	11 people
D.L (15 years)	Drinking Alcohol	- An escape from family stress. - Boosts self confidence when socialising.	5-7 people
A.C (18 years)	Freeseex	- the influence of social media. - a lack of attention from family. - the influence of peers	4-6 people
R. C (16 years)	Drugs	- Peer pressure. - Curiosity about the effects of drugs.	5-10 people

The findings indicate that juvenile delinquency in RW 09 cannot be understood as an individual problem alone but rather as a social phenomenon shaped by interactions between personal, family, and environmental factors. Street fighting, for example, was frequently associated with peer-group dynamics and social media interactions. This finding is consistent with previous studies showing that adolescents are particularly vulnerable to peer

influence during the process of identity formation¹⁴. Social Learning Theory suggests that young people tend to adopt behaviors observed within their social environment, especially when such behaviors are reinforced by peer acceptance and group belonging¹⁵.

The findings also support previous research demonstrating that family conditions and community environments significantly influence adolescent behavior. Adolescents experiencing limited parental attention or family stress often seek emotional support and social recognition from peer groups, which may increase exposure to risky behaviors¹⁶. Thus, the social context of RW 09 provides an important backdrop for understanding the relevance of interpersonal communication-based mentoring interventions.

Implementation of Interpersonal Communication as a Da'wah Strategy

Interpersonal communication was implemented through mentoring activities conducted by students participating in the Community Service Program (KKS) of Al-Aqidah Al-Hasyimiyyah Islamic Institute Jakarta. The activities included community service programs, sports activities, educational seminars, and religious events conducted between March and April 2024.

Observations showed that communication between KKS students and adolescents occurred during both formal and informal activities. Students engaged adolescents through direct conversations, small-group discussions, counseling sessions, and collaborative community activities. These interactions provided opportunities for continuous communication throughout the mentoring period.

Interview data from adolescents, KKS students, and community leaders consistently described interpersonal communication as a central component of the mentoring process. Communication activities focused on listening, dialogue, personal interaction, and the exchange of experiences related to adolescents' daily lives. Table 3 summarizes the mentoring activities implemented during the community service program.

¹⁴ Carroll, Annemaree, Julie Bower, Jenny Povey, Sandy Muspratt, and Holly Chen (2023). "Validation of the Adolescent Social Identity Measure: Adolescents' Perception of Themselves in a Social Context." *International Journal of Educational Methodology* 9 (3): 551–65.

¹⁵ Telzer, Eva H., Jorien van Hoorn, Christy R. Rogers, and T. Kathy (2017). Review of Social Influence on Positive Youth Development: *A Developmental Neuroscience Perspective. Advances in Child Development and Behavior*: 215–58

¹⁶ Villarejo, Sonia, Óscar F. García, Marta Alcaide, Maria E. Villarreal, and José Fernando García Pérez (2023). "Early Family Experiences, Drug Use, and Psychosocial Adjustment across the Life Span: Is Parental Strictness Always a Protective Factor?" *Psychosocial Intervention* 33 (1): 15-27.

Table 3. Student KKS Programme Activities Al-Aqidah Al-Hasyimiyyah Islamic Institute, Jakarta.

No.	Activity name	Day/Date/Time	Organizer	Total
1	Community Service	Sunday, 3 March 2024, 08.00 WIB	Students KKS	15
2	Sports	Friday,, 8 March 2024, 19.00 WIB	Students KKS	3
3	Seminar	Monday, 4 March 2024, 10.00	Students KKS	15
4	Prophet's Birthday Celebration	Saturday, 9 March 2024, 19.00	Students KKS	3

The findings demonstrate that da'wah was not limited to the transmission of religious messages through lectures or sermons. Instead, da'wah was embedded within daily interactions, collaborative activities, and personal conversations. This finding expands traditional understandings of da'wah by emphasizing relational engagement rather than message delivery alone. Effective communication emerged through active listening, empathy, participation, and mutual interaction.

This result aligns with contemporary perspectives on religious communication, which argue that young people are more receptive to religious messages when they are delivered through participatory and relationship-based approaches¹⁷. In urban contexts where adolescents are exposed to diverse social influences, communication strategies emphasizing trust and dialogue may be more effective than one-way communication approaches.

Forms of Interpersonal Communication Observed During Mentoring Activities

Five forms of interpersonal communication were identified during the mentoring process. First, *face-to-face two-way* communication was observed in individual and group interactions between KKS students and adolescents. Communication involved both message delivery and active responses from participants. The communication process observed during mentoring activities is illustrated in Figure 3

¹⁷ Sbalchiero, Stefano, and Giuseppe Giordan (2024). "Youth, Spirituality, Religion, and the Categories in Between." *Religions* 15 (8): 923-935.

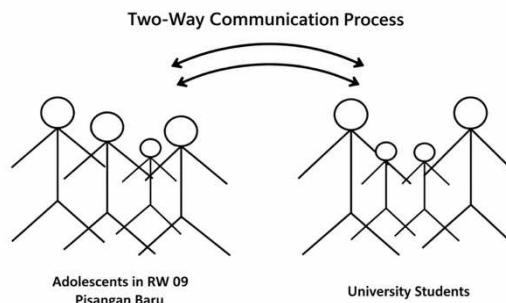


Figure 1. Illustration of the Two-Way Communication Process

Second, *verbal and non-verbal* communication were used simultaneously during interactions. Field observations documented the use of verbal explanations, conversational language, facial expressions, gestures, and other non-verbal cues during mentoring activities. Third, *cumulative and sustained communication* was observed throughout the mentoring period. Repeated interactions occurred during community service activities, sports programs, seminars, and religious events, allowing regular contact between KKS students and adolescents. Fourth, *interpersonal communication* was utilized during conflict-related situations. Interview data indicated that KKS students facilitated discussions regarding disagreements among adolescents and community-related disputes. Fifth, *feedback processes* were consistently observed during mentoring activities. Adolescents responded to messages through verbal comments, participation in activities, and behavioral reactions. KKS students also adjusted communication approaches based on participant responses during ongoing interactions.

These findings strongly support interpersonal communication theory, which emphasizes openness, empathy, supportiveness, and equality as essential elements of effective interaction¹⁸. Rather than functioning solely as a means of information exchange, communication served as a mechanism for developing meaningful relationships. The presence of repeated interactions and mutual feedback suggests that communication effectiveness was closely linked to relationship quality rather than message content alone.

The findings are also consistent with previous mentoring studies that highlight sustained interpersonal interaction as a key factor in promoting youth engagement and behavioral development. Repeated communication opportunities appear to strengthen trust and increase adolescents' willingness to participate in positive activities.

¹⁸ Samad, M. Yusuf A., Fauzi Fauzi, Marhamah Marhamah, and Shafira Ulfa Rahmani (2023). "Interpersonal Communication and Situational Leadership on Teacher Performance." *Jurnal Ilmu Komunikasi* 21 (1): 132-132

Adolescent Responses to Interpersonal Communication-Based Mentoring

Interview and observation data documented several responses from adolescents during the mentoring process. Adolescents participated in community service programs, sports activities, seminars, and religious events organized by KKS students.

Several participants reported increased interaction with mentors and greater involvement in community-based activities during the program period. Community leaders and KKS students also reported higher attendance at youth activities compared to previous periods.

Field observations recorded instances in which adolescents voluntarily initiated conversations with mentors outside scheduled activities. Adolescents also participated in discussions concerning personal, family, and peer-related issues. These interactions occurred throughout the implementation period.

In addition to expected responses such as participation in mentoring activities, an unexpected finding emerged regarding the willingness of several adolescents to disclose personal problems to KKS students. Such disclosures included family-related concerns, peer conflicts, and experiences associated with previous behavioral problems.

The findings revealed that adolescents actively participated in community service programs, sports activities, seminars, and religious events organized by KKS students. Observations indicated increased interaction between adolescents and mentors throughout the mentoring period. Several adolescents voluntarily engaged in discussions concerning personal challenges, family issues, and peer-related conflicts.

One particularly notable finding was the willingness of adolescents to disclose sensitive personal experiences to mentors. This finding suggests that communication relationships had progressed beyond formal mentoring interactions and developed into trusted interpersonal relationships. Such openness did not emerge immediately but developed through sustained communication and repeated interaction.

From the perspective of Relational Communication Theory, these findings indicate that communication effectiveness depends heavily on the quality of interpersonal relationships established between communicators¹⁹. Adolescents appeared more receptive to guidance when mentors were perceived as approachable, supportive, and non-judgmental. Similarly, Social

¹⁹ Riau, Dwi Putranto, Yonarisman Muhammad Akbar, Tora Akadira, Muhtarom, and Bambang Agus Diana (2024). "Communication and Coordination Innovations in Improving the Performance of Permits for Suitability for Spatial Use Activities." *International Journal of Sustainable Development and Planning* 19 (7): 2719–2730

Learning Theory helps explain how mentoring interactions may facilitate behavioral change by exposing adolescents to positive role models and alternative behavioral patterns²⁰.

The findings are consistent with previous studies demonstrating that youth mentoring programs contribute to improved social engagement, emotional support, and positive behavioral outcomes²¹. However, the present study extends this literature by highlighting the role of interpersonal communication as a central mechanism through which these outcomes are achieved within a da'wah context.

Supporting and Hindering Factors in the Communication Process

Several supporting factors were identified during the implementation of interpersonal communication-based mentoring. Interview data highlighted support from community leaders, local religious figures, and residents. Community support facilitated the organization of activities and encouraged adolescent participation.

Collaboration between KKS students and adolescents was also observed throughout program implementation. Adolescents participated in planning and implementing several activities, including religious and community events. Openness during communication sessions was reported by both adolescents and mentors.

The study also identified several hindering factors. Differences in educational backgrounds among adolescents influenced communication dynamics during mentoring sessions. Variations in communication responsiveness and participation levels were observed across participants.

Economic conditions were also reported as a challenge. Informants described limited family resources and reduced parental supervision due to work-related responsibilities. In addition, external influences from adolescents outside RW 09 were reported as contributing factors to interpersonal conflicts and recurring behavioral issues within the community.

These findings suggest that interpersonal communication does not operate independently of broader social conditions. Rather, its effectiveness is shaped by community support, family circumstances, and environmental influences. This observation aligns with ecological perspectives on adolescent development, which emphasize that behavioral outcomes result from

²⁰ Ponsford, Ruth, Sara Bragg, Elizabeth Allen, et al. (2021). "A School-Based Social-Marketing Intervention to Promote Sexual Health in English Secondary Schools: The Positive Choices Pilot Cluster RCT." *Public Health Research* 9 (1): 1–190

²¹ Kusmiati, Y. and Pratiwi, N.H. (2023) "Interpersonal Communication of Da'i in Raising the Religious Awareness of Children in Conflict with the Law (ABH)," *Jurnal Ilmu Dakwah*, 17(1): 135–154.

interactions between individual, interpersonal, and community-level factors²².

Overall, the findings demonstrate that interpersonal communication functioned as a central component of the da'wah strategy implemented in RW 09 Pisangan Baru. Through trust-building, dialogue, feedback, and sustained engagement, communication facilitated meaningful relationships between mentors and adolescents and supported participation in positive community activities. The findings contribute to growing evidence that relationship-centered approaches constitute an important pathway for addressing adolescent behavioral challenges within urban community settings.

Conclusion

This study examined the role of interpersonal communication as a da'wah strategy for promoting positive behavioral change among adolescents in an urban Indonesian community. Specifically, it explored how interpersonal communication was implemented in youth mentoring activities, how it contributed to behavioral development, and which factors influenced its effectiveness.

The findings revealed several key points. First, interpersonal communication was integrated into mentoring activities through face-to-face interaction, verbal and non-verbal communication, sustained engagement, conflict resolution, and feedback processes. Second, adolescents actively participated in mentoring programs and demonstrated greater openness in communicating with mentors. Third, interpersonal communication facilitated the development of trust, emotional closeness, and meaningful relationships between mentors and adolescents. Fourth, community support, collaboration among stakeholders, and adolescent willingness to engage contributed to the effectiveness of the communication process. Finally, educational differences, socioeconomic challenges, and external environmental influences emerged as barriers to communication and youth development efforts.

This study contributes to the literature by demonstrating that interpersonal communication functions not only as a communication channel but also as a relational mechanism through which da'wah can influence adolescent behavior. The findings extend existing knowledge by integrating perspectives from interpersonal communication, youth development, and da'wah studies within a community-based context. Practically, the results

²² Brown, Seth, Peter Kelly, and Scott K. Phillips (2020). *Belonging, Identity, Time and Young People's Engagement in the Middle Years of School*. In Springer eBooks. Springer Nature.

suggest that educators, religious leaders, youth workers, and policymakers should prioritize relationship-centered approaches that emphasize dialogue, empathy, trust-building, and sustained mentoring when addressing adolescent behavioral issues.

Future research should examine the effectiveness of interpersonal communication-based da'wah strategies across diverse social and cultural settings, employ longitudinal designs to assess long-term behavioral outcomes, and explore the role of digital communication platforms in supporting youth engagement and religious outreach. Such efforts would provide a broader understanding of how communication-based interventions can contribute to sustainable adolescent development.

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