



The Challenges of Islamic Communication in Facing the Normalization of Romantic Behavior of Teenagers in Banda Aceh City

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Abstract: *This study aims to analyze the challenges of da'wah communication in responding to the normalization of romantic behavior among adolescents in Banda Aceh. The research focuses on identifying the forms of romantic behavior, the responses of da'wah actors, and the barriers that arise in delivering moral messages within the youth digital culture. This study employs a descriptive qualitative approach, with data collected through in-depth interviews and social observation. The research informants consist of five individuals, including one young da'i and four adolescents from diverse social backgrounds. The findings reveal that romantic behaviors such as riding in pairs, spending time together privately at cafés, and displaying intimacy on social media are increasingly perceived as socially acceptable. This normalization is driven by digital media influence, popular cultural trends, the weakening of parental supervision, and adolescents' psychological need for social recognition. Adolescents do not reject religion itself, but rather resist forms of da'wah that are judgmental, rigid, and lacking communicative sensitivity. Instead, they prefer da'wah that is persuasive, conversational, uses contemporary youth language, and is disseminated through social media and direct engagement in their social environment. The analysis employs the Uses and Gratifications Theory, which explains that adolescents actively select and consume media content based on their psychological and social needs. Consequently, romantic content becomes more attractive than conventional religious communication. The study concludes that the effectiveness of da'wah in the digital era depends on the ability of preachers to adapt their communication strategies, optimize the use of social media, and provide alternative gratifications that align with Islamic values.*



Keyword: *Da'wah Communication, Adolescents, Romantic Behavior, Banda Aceh, Uses and Gratifications Theory.*

Abstrak: Penelitian ini bertujuan menganalisis tantangan komunikasi dakwah dalam menghadapi normalisasi perilaku romantis remaja di Kota Banda Aceh. Fokus penelitian meliputi bentuk fenomena perilaku romantis, respons pelaku dakwah, serta hambatan yang muncul dalam penyampaian pesan moral di tengah budaya digital remaja. Pendekatan yang digunakan adalah kualitatif deskriptif dengan teknik pengumpulan data berupa wawancara mendalam dan observasi sosial. Informan penelitian berjumlah lima orang, terdiri dari seorang dai muda dan empat remaja dengan latar sosial berbeda. Hasil penelitian menunjukkan bahwa perilaku romantis seperti berboncengan, berdua di kafe, hingga menampilkan kemesraan di media sosial semakin dianggap wajar. Normalisasi ini muncul karena pengaruh media digital, tren budaya populer, kurangnya kontrol keluarga, serta kebutuhan remaja akan pengakuan sosial. Remaja tidak menolak agama, tetapi menolak gaya dakwah yang keras, menghakimi, dan tidak komunikatif. Sebaliknya, mereka lebih menerima dakwah yang persuasif, santai, menggunakan bahasa pergaulan, serta hadir melalui media sosial dan interaksi langsung di lingkungan mereka. Temuan ini dianalisis menggunakan teori *Uses and Gratifications*, yang menjelaskan bahwa remaja aktif memilih dan mengonsumsi konten sesuai kebutuhan psikologis dan sosialnya. Oleh karena itu, konten romantis lebih menarik dibanding dakwah formal. Penelitian ini menyimpulkan bahwa keberhasilan dakwah di era digital bergantung pada kemampuan dai menyesuaikan metode komunikasi, memanfaatkan media sosial, serta memberikan alternatif gratifikasi yang sejalan dengan nilai Islam.

Kata Kunci: *Komunikasi Dakwah, Remaja, Perilaku Romantis, Banda Aceh, Uses and Gratifications.*

Introduction

The phenomenon of normalizing romantic behavior among adolescents in Banda Aceh in recent years shows a significant change in the social value order of the society known as religious. Activities such as sitting alone in public spaces, riding together without family companions, and interpersonal interactions that display closeness are now increasingly considered common behaviors. This change marks a shift in social perception of the boundaries of romantic relationships, influenced by popular culture, digital media, and the modernization of adolescent communication patterns ¹.

¹ Perspectives on Da'wah Communication, "Serial Romantic Relationships Little Mom In" 22 (2022): 131–49, <https://doi.org/10.15575/anida.v22i2.19661>; Wawan Santoso and Fahmi Irfanudin, "Analysis of Da'wah Messages on @bagasmaulanasakti Instagram Account," *KOMUNIDA: Communication and Da'wah Media* 13, no. 1 SE-Articles (June 30, 2023), <https://doi.org/10.35905/komunida.v13i1.3326>.



A number of previous studies on adolescent courtship behavior have shown that the dynamics of young people's romantic relationships have changed significantly over time. Previous studies have revealed that dating in the past tended to be understood as a process of selecting a partner within the framework of social norms and religious values, and directed towards the purpose of marriage. In this context, adolescent romantic relationships are inseparable from family involvement and social supervision so that the expression of relationships has relatively clear boundaries².

Although research on adolescent dating behavior continues to develop, previous studies have focused more on aspects of dating behavior itself and its impact on adolescent social and moral development. Some studies classify dating behaviors into the categories of healthy dating and unhealthy dating, where healthy dating is characterized by the ability to maintain physical, psychological, and social boundaries, while unhealthy dating is characterized by behaviors that go beyond the norm and potentially pose a risk to adolescents³. Other findings also show that religiosity still has an influence on dating behavior, although the power of influence is weakened due to the dominance of digital media and the peer environment⁴. However, these studies generally have not linked changes in adolescent dating patterns to religious communication responses, especially in the context of societies that uphold moral and religious values formally.

Previous research has focused more on aspects of dating behavior itself⁵ or examined moral education from the perspective of family communication and

² Romance et al., "JDPP" 10, no. 1 (2022); Siti Rachmah, Eka Diah Kartiningrum, and Dhonna Anggreni, "Coaching in Adolescents on Dating Behavior" 3, no. 1 (2020): 33–38.

³ Muhamad Faiz Fadillah et al., "Gender Relationships, Dating Experience and Peer Support with Adolescent Self Efficacy to Avoid Risky Sexual Behavior," 2021; Professional Education and University Medika Suherman, "The Relationship of Dating Knowledge and Attitudes to Premarital Sexual Behavior of Adolescents" 6, no. 1 (2022): 28–34

⁴ Siti Rachmah, Eka Diah Kartiningrum, and Dhonna Anggreni, "Coaching in Adolescents on Dating Behavior" 3, no. 1 (2020): 33–38.

⁵ An Idea and Nursing Journal, "Factors Related to Adolescent Courtship Behavior at SMKN 2 Sewon" 1, no. 01 (2022): 51–59.



education⁶, but has not focused on da'wah strategies as a social communication system that is ideally responsive to changes in adolescent culture.

A number of recent da'wah studies show that normative da'wah patterns, one-way lectures, and textual approaches tend to be less effective in reaching generation Z⁷. In Aceh itself, social changes in adolescents and modern lifestyles have influenced the way dai interpret and formulate da'wah approaches⁸. Studies on romantic antibehavioral da'wah methods among adolescents also show that a more adaptive, communicative, and contextual approach is needed in order for moral messages to be received in a relevant⁹ way. However, there has been no in-depth study on how Acehnese dai respond to the normalization of romantic behavior in adolescents' daily lives.

Based on these gaps, this study argues that da'wah communication needs to be understood not only as the delivery of normative messages, but as an adaptive practice that considers the socio-cultural dynamics of contemporary adolescents. By examining how Acehnese da'wah actors modify messages, methods, and communication strategies, this study seeks to make a theoretical contribution to the development of modern da'wah studies and a practical contribution for Acehnese da'wah practitioners in facing the changing social realities of adolescents.

This study aims to: (1) describe the forms of normalization of romantic behavior among adolescents in Banda Aceh; (2) analyze the response of da'wah communication to the phenomenon; and (3) identify the challenges faced by da'wah actors in maintaining the relevance and effectiveness of the delivery of Islamic messages in the midst of the transformation of adolescent social values.

⁶ Perception of O Rang, T U A Against, and Courtship Behavior, "Journal of Islamic Education Al-Affan" 4, no. 1 (2023): 18–26.

⁷ Khairul Amal, "Journal of Islamic Studies and Muhammadiyah Communication Strategy of Da'wah Ustadz Salim A . Fillah" 1 (2021): 114–26.

⁸ Social Transformation, Character Building, and Digital Da'wah," Journal of Education and Teaching Review, Volume 8 Number 1, 2025 | 34" 8 (2025): 34–39.

⁹ Dewi Rahmadanti, "Da ' i Da ' wah method in instilling moral values anti-promiscuity for adolescents in Hutarimbaru Village Wasilatuna : Journal of Islamic Communication and Broadcasting" 07, no. 02 (2024): 239–52; Indah Anugrah and Ahmad Sampurna, "Da'wah Strategy of the Salihah Youth Friends Community in Maintaining the Honor of Generation Z Women in Medan Marelan Abstract District" 5, no. 2 (2024): 1704–12.



Based on the overall description, this study views that da'wah communication needs to be seen not only as a process of conveying a message, but as an adaptive practice that requires a deep understanding of contemporary social dynamics. Thus, the results of the research are expected to provide theoretical benefits in the development of modern da'wah studies as well as practical benefits for da'wah actors in Aceh in formulating more relevant communication strategies.

Method

This study uses a descriptive qualitative approach to understand social phenomena in depth, especially the reality of da'wah among Banda Aceh youth. The research data source consists of primary data and secondary data; Primary data was obtained through in-depth interviews with key informants who have relevant knowledge and experience to research phenomena, while secondary data was obtained from literature reviews in the form of books, scientific journals, articles, theses, and official documents related to da'wah communication, adolescent behavior, and the theory of Uses and Gratifications which function to strengthen the theoretical foundation, support analysis, and compare field data. The instrument used is a semi-structured interview guideline so that the researcher still has a question framework but remains flexible following the flow of the conversation to explore the informant's views related to the phenomenon of adolescent romantic behavior, responses to da'wah, methods of delivering da'wah that are considered effective, and allowing informants to explain personal experiences and reflections.

Data analysis is carried out using the content analysis method through three stages, namely data reduction, data presentation, and conclusion drawing and verification. At the data reduction stage, the results of interviews from young dai and adolescent students were selected and grouped into themes such as da'wah strategies, adolescent resistance to religious messages, and the influence of social media; data presentation is carried out by compiling narrative descriptions and informant quotes describing da'wah challenges, then relating them to da'wah communication theory and Uses and Gratifications; The final stage is in the form of interpreting the meaning of data to find the pattern of the relationship between da'wah strategies and changes in adolescent social behavior so that a deep



understanding of the challenges and adaptation efforts of da'wah communication in Banda Aceh is obtained. The validity of the data is ensured through the source triangulation technique by comparing the results of the analysis from various references to ensure the consistency of the findings and prevent interpretive bias. All descriptions of these methods are systematically arranged according to a template that requires explanations of variables, research subjects, instruments, and methods, so that the research can be understood and replicated properly.

Results

The results of this study show that the phenomenon of normalization of romantic behavior among adolescents in Banda Aceh is a complex social dynamic, where behaviors such as hiking, alone, and hugging in public spaces are increasingly seen, especially in urban areas. Based on the results of the interview, these romantic behaviors appeared in the form of riding a motorcycle, hugging in a vehicle, hanging out together at a quiet café, and uploading intimacy on social media. AM considers this phenomenon to be contrary to religious values, stating that "In terms of religion, it is not natural, let alone dating, it is not allowed. Allah says 'wala taqrabuz-zina', so it is not only about adultery, but it is also forbidden to approach it," but he also acknowledged that this phenomenon is increasingly common socially, especially in cities, saying, "From a social point of view, yes, there are already many people doing it. Especially in the city, sometimes people are no longer ashamed."

On the contrary, IM views dating as a natural thing as long as it does not cross the line, and for him adolescent intimacy is part of the lifestyle so many of his friends show off their intimacy on social media without worry. The NI revealed that some teenagers choose safe and uncrowded places such as quiet cafes or beaches at night to avoid reprimands, while the DA added that the greatest freedom occurs in teenagers living in boarding houses because family controls are looser than those living with their parents. In contrast to teenagers, Ustaz F considers this phenomenon as a form of declining shyness, saying that "Now it is not just an ordinary hitchhiker. Some even hug on motorcycles. If in the past people might have been embarrassed, now they are horrified by the romantic times," and



according to him, this change is influenced by social media, movies, and the weak assertiveness of parents. He added that some parents are actually proud of their children dating, so this phenomenon is increasingly difficult to contain.

However, research shows that adolescents do not reject religion, but reject the style of da'wah that is judgmental. AM stated that harsh da'wah makes teenagers stay away, while da'wah delivered in soft and relevant language such as Hanan Attaki's style is more acceptable. NI also said that the lecture that began with a ban and verdict made teenagers feel "judged", not invited. This is in line with Ustaz F's da'wah approach which is persuasive by adjusting clothing, language, and communication styles to be closer to teenagers, even using language such as "gue-lo" so as not to create distance. He emphasized that social media is the most effective da'wah space because teenagers spend a lot of time there, so da'wah must be packaged in an attractive and relevant way so that it is not just passed. These findings show that adolescents' resistance is not to Islamic values, but to the way they are conveyed that oppresses or judges, so da'wah requires a friendly, dialogical, and adaptive approach to digital culture.

The response of da'wah communication to the normalization of romantic behavior shows that young preachers in Banda Aceh have formulated a new communication strategy that does not rely on a normative approach in the form of threats or sin pressure, but uses persuasive, accommodating, and dialogical patterns, in accordance with the view ¹⁰ that da'wah will be more effective if it is delivered in polite, communicative, and appropriate language to the character of the adolescent audience. Ustaz F explained that language that is too formal makes teenagers feel distant, so he adjusts his speech style, inserts humor, and uses social language so that da'wah is understood as an invitation, not a threat. This approach is in line with research ¹¹ showing that religious messages are more acceptable if they are delivered in a relaxed and non-judgmental manner. NI emphasized that he is more interested in lectures that do not judge and provide space for dialogue. The

¹⁰ H Abdul Malik and Muhammad Against, "STATE ISLAMIC INSTITUTE (IAIN) PAREPARE," 2024.

¹¹ Zidan Fathi and Al Bukhori, "The Influence of Brainroots on the Acceptance of Da'wah in Society: A Cognitive Psychology Approach in Religious Communication" 03, no. 03 (2025): 1602–13.



dai also use social media as a means of digital da'wah, because this media is an arena of "meaning competition" between Islamic messages and popular romantic content.

Digital da'wah becomes effective if it is packaged short, visual, and light as emphasized by ¹². This strategy is in line with the theory of Uses and Gratifications ¹³ which explains that adolescents actively choose content that provides entertainment, emotional comfort, and recognition. By presenting relevant da'wah content on social media, the dai try to fill a space that was previously dominated by romantic content. Adjustments to the theme of da'wah are also carried out, not only by emphasizing prohibitions, but by discussing love in Islam, relationship boundaries, the concept of haya', iffah, and how to love according to the provisions of Allah, so that da'wah not only removes the space of expression of adolescents but directs them. The DA said that da'wah is easier to accept if it is accompanied by a logical reason, not just a prohibition. The social approach is also carried out through casual hangouts in warkops and communities so that da'wah feels like a daily conversation. All of this suggests that da'wah is moving towards a humanist approach that makes adolescents partners in dialogue, not objects to blame.

Research also found that the da'wah process faces many challenges, especially because social media is filled with romantic content that provides quick psychological gratification in the form of entertainment, a sense of belonging, and social validation. Teenagers prefer this instant sensation to formal lectures that do not provide a similar experience. According to the findings ¹⁴, adolescents use social media for entertainment and self-existence, so da'wah must compete with popular trends that are funny, aesthetic, and entertaining. Another challenge is the style of judging da'wah that makes teenagers feel punished, such as the experience of NI who once left recitation because he was only cheered for mistakes without

¹² M Chanra and Ramsiah Tasruddin, "The Role of Social Media as a Platform for Preaching in the Digital Era: A Case Study on the Millennial Generation" 8, no. 1 (2025): 872–81, <https://doi.org/10.56338/jks.v8i1.6862>.

¹³ Elihu Katz, Jay G Blumler, and Michael Gurevitch, "Uses and Gratifications Research," *The Public Opinion Quarterly* 37, no. 4 (1973): 509–23, <http://www.jstor.org/stable/2747854>.

¹⁴ Lidyamega Handari Putri et al., "[VOLUME 8 NUMBER 1, APRIL] (2021) Narcissistic and Self-Esteem Behaviors Towards Tiktok Social Media Use in High School Students" 8 (2021): 49–73.



solutions. This requires students to study communication, adolescent psychology, and emotion management so that da'wah is more empathetic, as emphasized¹⁵. The DA added that family supervision is very influential: teenagers living with their parents are more restricted, while boarding school children are freer, so da'wah is ineffective without social environmental control. The dai also face the risk of da'wah messages being cut or misinterpreted on social media, so they must be very careful. Another challenge is the lack of creative Islamic expression space, which makes teenagers look for alternatives in the form of dating as a social activity. Therefore, da'wah requires community support, Islamic creative workshops, mentoring, social activities, and safe spaces for adolescents.¹⁶

Based on interviews and observations, this study found that the normalization of adolescent romantic behavior is a multidimensional phenomenon influenced by the interaction of adolescents' psychosocial needs and the availability of digital media. First, romantic behavior is increasingly considered commonplace, especially among adolescents who are far from family supervision, in line with the UGT theory of the search for affective and social gratification. Second, adolescents tend to accept persuasive, contextual, and empathetic da'wah, and reject judgmental da'wah. Third, social media is the main arena for the competition of meaning between romantic content and da'wah. Fourth, synergy between families, dai, and educational institutions is needed to provide social control and halal gratuity alternatives such as communities, Islamic workshops, and social activities. These findings confirm that the normalization of romantic behavior is not an individual phenomenon, but the result of interactions between media, the social environment, and the psychosocial dynamics of adolescents.

Discussion

The results of the research obtained through in-depth interviews and social observations in Banda Aceh show that the phenomenon of normalization of

¹⁵ M Fahmi Ashari, Muhammad Khalil Dova, and Canra Krisna Jaya, "Journal of Da ' Wah" 3 (2024): 137–61.

¹⁶ Andik Khoirul Iman and Abdul Muhid, "Community-Based Da'wah: Optimizing" 6, no. 1 (2025): 235–52, <https://doi.org/10.54396/qlb.v6i1.1999>.



romantic behavior in adolescents takes place in real life in public spaces and social media, and these findings can be critically analyzed through the perspective of Uses and Gratifications Theory (UGT). Adolescents play the role of active media users who seek content according to their emotional, social, and self-identity needs, in line with previous findings that affirm that digital media allows adolescents to meet affective and social needs that they cannot obtain in a strict normative environment. These findings reinforce studies from the past decade that suggest that social media contributes to changes in adolescents' interpersonal expression and the formation of romantic identities, but in contrast to previous research that emphasized the factors of popular culture globalization. This study actually shows that the normalization of romantic behavior in Banda Aceh is not just the influence of global culture, but the result of a complex interaction between adolescents' psychosocial motivations, gratification needs, and local public spaces that are experiencing widening social boundaries.

The phenomenon of hitchhiking, alone in cafes, and displaying intimacy on social media as a form of fulfilling affective needs and social recognition strengthens the UGT theory which states that individuals use media to get certain gratuities. This study also expands on the findings of previous research by showing that the gratuity is not only entertainment, but also serves as compensation for the limitations of expression in a religious social environment. Thus, the contribution of this research can be seen in enriching the understanding of how media gratification works in the context of a society that has strong formal religious norms, a context that has not been explored much in the global literature.

The analysis of the response to da'wah communication also shows important dynamics that are in line with the theory of persuasive communication and cultural da'wah. Previous research has often emphasized that normative and regulatory approaches are the main strategies in the context of religious communities, but the findings of this study differ and show that adolescents tend to reject judgmental lectures and are more receptive to da'wah messages that are relevant to their experiences, packaged through storytelling, casual communication, and social media. This approach is in accordance with the principles of UGT because adaptive



digital da'wah is able to provide alternative gratification such as a sense of security following religious norms, affective needs, and social recognition. These results make a scientific contribution because they offer a da'wah model that is not only reactive to adolescents' behavior, but also proactive in meeting their psychosocial needs through digital mediums, a gap that has not been touched by much in previous research.

The challenge of da'wah in facing message competition on social media also showed significant differences compared to previous research that emphasized audience resistance to religious content as a matter of morality. This research shows that resistance is not just a matter of values, but is related to the power of digital distractions that offer instant gratification through romantic content. Other challenges such as the risk of misinterpretation of digital da'wah content, low synergy between family, school, and da'i, and the limitations of interactive strategies in da'wah enrich understanding of the obstacles to da'wah in the digital era. By identifying the need for adaptation through cultural-contextual strategies, interactive da'wah, and the provision of alternative halal gratification, this research contributes to the development of a more relevant contemporary da'wah model for adolescents.

Overall, this discussion shows that the normalization of romantic behavior in Banda Aceh is not the result of the weakening of religious values, but the impact of the complex interaction between adolescent psychology, social media, popular culture, and local social structures. This research not only answers the three problem formulations in its entirety, but also makes a theoretical contribution by linking UGT, adolescent social dynamics, and digital da'wah strategies in a more integrative manner than previous studies in the last ten years. These findings enrich the literature by emphasizing the importance of adaptive, contextual, and gratification-based da'wah as the most effective strategy in dealing with adolescent behavioral changes in the digital era.



Conclusion

Based on the research objectives to understand how the normalization of romantic behavior occurs among adolescents in Banda Aceh and how da'wah communication patterns interact with this phenomenon, this study concludes that normalization is not merely the result of social habits or peer interactions. Rather, it emerges from a complex interplay between the social environment, digital media exposure, and da'wah approaches that have not yet fully aligned with the communicative characteristics of contemporary youth. Adolescents tend to perceive public expressions of romantic behavior as part of a modern lifestyle shaped by digital culture, particularly as social media provides emotional gratification, entertainment, and social recognition.

Within the framework of Uses and Gratifications Theory, adolescents actively select media content that fulfills their psychological and social needs. Consequently, romantic content circulating on digital platforms becomes more appealing and easily accepted than religious messages that are often conveyed through formal, rigid, and less interactive approaches. Importantly, the findings indicate that the core issue does not lie in adolescents' resistance to religious values, but rather in the mismatch between da'wah communication styles and the communicative needs of young audiences.

Effective da'wah in this context requires a persuasive, humanistic, empathetic, and dialogical approach that employs language and narratives closely connected to adolescents' lived experiences. While young preachers have begun adapting through digital da'wah, short-form content, and culturally sensitive approaches, they continue to face challenges such as competition with popular entertainment content and the potential distortion of religious messages in digital spaces. These dynamics underscore that the success of da'wah in the digital era is highly dependent on strategic communication that resonates with youth culture while maintaining theological integrity.

Furthermore, the responsibility of addressing the normalization of romantic behavior does not rest solely on da'wah actors. Families play a strategic role in shaping adolescents' moral and religious orientations through open, empathetic,



and dialogical communication, particularly for youths living away from their families. Educational institutions, including schools and universities, are also expected to provide positive and Islamic-oriented spaces for youth expression, such as creative communities, thematic discussions, mentoring programs, and counseling services that address issues of social interaction and digital media use in a contextual manner.

In conclusion, this study contributes to the fields of da'wah studies and communication by emphasizing that the effectiveness of religious messages in the digital age depends on innovation in communication strategies, cultural sensitivity, and a deep understanding of digital media dynamics that shape adolescents' mindsets and behaviors. While acknowledging its limitations, this research opens avenues for future studies, including comparative analyses between urban and rural adolescents, quantitative approaches to measure the influence of social media, and further exploration of the roles of family, educational institutions, and da'wah organizations in fostering a more supportive social ecosystem for adolescent development in the digital era.



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