

## **The Concept of a Humanistic Da'wah Approach for Young People: A Qualitative Study on Qur'anic Friendly Communication in the City of Bandung**

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### **Abstract**

This study aims to examine the humanistic da'wah approach employed by the Gemar Qur'an Community in the city of Bandung in targeting young people. Humanistic da'wah emphasizes aspects of humanity, empathy, dialogue, and empowerment, which align with the spiritual and psychological needs of today's young generation. Using a qualitative method with a case study approach, this research conducted in-depth interviews, participatory observations, and document analysis to explore the strategies and impacts of humanistic da'wah applied in the Gemar Qur'an Community. The results indicate that the Gemar Qur'an Community has succeeded in creating an inclusive and transformative da'wah space by utilizing social media, Qur'anic mentoring, and a participatory emotional approach. This has positively impacted changes in religious behavior, increased interest in the Qur'an, and the formation of a spiritually strengthening community. This study recommends the replication of the humanistic approach in da'wah targeting young people across various other communities, as well as the need for synergy with educational and religious institutions.

**Keywords:** rhetoric; da'wah; yusuf al-qaradawi; hanan attaki; islamic communication

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### **Introduction**

The rapid development of digital technology and social transformation has significantly reshaped the way young people interact with religious values and spiritual practices (Mukhtar & Ahida, 2025). Conventional da'wah approaches that are rigid, instructive, and normative are increasingly considered less effective for the Millennial and Generation Z groups, who tend to value emotional experiences, participatory communication, and contextual religious understanding (Ramadhani et al., 2025; Wijaya et al., 2025). Recent studies indicate that digital-native youth prefer religious communication that is dialogical, inclusive, and psychologically engaging rather than authoritarian and one-directional (M. Hidayat & Maulana, 2025; Nasrullah, 2024). In this context, the humanistic da'wah approach becomes increasingly relevant because it positions humans as active subjects in the religious process, not merely as passive recipients of moral instruction.

The challenges faced by contemporary youth are becoming increasingly complex, including identity crises, declining spiritual awareness, moral disorientation, mental health issues, and the influence of digital culture that often distances individuals from meaningful religious values (Ali et al., 2023; Dimitrova, 2025; Joniaková & Blštáková, 2015). A report from the Indonesian Internet Service Providers Association revealed that internet penetration among youth reached more than 79% in 2024, significantly influencing patterns of social interaction, learning behavior, and religious expression (APJII, 2024). At the same time, several studies have shown that many young people experience religious alienation due to da'wah models that fail to address their social realities and emotional needs (Rahman, 2023; (Azizah & Fadli, 2025). In Islamic

teachings, however, youth are regarded as a strategic generation possessing great potential for social transformation and spiritual renewal.

One of the youth communities actively implementing a humanistic da'wah approach is the Gemar Qur'an Community in Bandung. Through activities emphasizing togetherness, emotional support, spiritual empowerment, and appreciation of individual religious experiences, this community demonstrates that da'wah can become a meaningful, enjoyable, and transformative social space for young people. Humanistic da'wah prioritizes empathy, humanity, dialogue, and freedom in understanding Islamic teachings, thereby creating a more adaptive and persuasive religious communication model for contemporary youth communities (Wahid, 2010).

Several previous studies have discussed digital da'wah, youth religiosity, and Islamic communication strategies in social media spaces. However, most existing studies still focus on digital platforms, persuasive communication techniques, or the effectiveness of online religious content, while limited attention has been given to the implementation of humanistic da'wah approaches within youth-based religious communities in urban contexts. In addition, studies examining how emotional experience, spiritual empowerment, and participatory interaction shape youth religious engagement remain relatively limited. Therefore, this study fills an important research gap by exploring how the humanistic da'wah approach is implemented within the Gemar Qur'an Community and how it influences the spiritual experiences and religious participation of young people.

This study aims to analyze the implementation of the humanistic da'wah approach within the Gemar Qur'an Community in Bandung and to examine its role in strengthening youth religious engagement in the digital era. The findings of this study are expected to contribute theoretically to the development of Islamic communication and contemporary da'wah studies while practically providing insights for Islamic communities, da'wah institutions, and youth organizations in designing more adaptive, inclusive, and human-centered religious communication strategies for modern society.

## **Method**

This research uses a qualitative approach with a case study type. The focus of the research is the Qur'an Loving Community which is active in the city of Bandung. The research location is the place where the Gem4r Qur'an Community routinely activities such as weekly studies, mentoring, and thematic discussions. The research subjects consisted of the administrators of the Qur'an Fan Community.

## **Results and Discussion**

### **Profile of the Gemar Qur'an Community**

The Gemar Qur'an Community was established in 2022 in Bandung City as a youth-based Islamic community committed to bringing young Muslims closer to the Qur'an through creative, contextual, and humanistic da'wah approaches. The community seeks to encourage youth not only to read the Qur'an, but also to understand, implement, and

disseminate Qur'anic values according to their respective interests, professions, and social environments. This orientation reflects the growing demand for adaptive Islamic communication strategies capable of responding to the realities of contemporary Muslim youth in the digital era (M. Hidayat & Maulana, 2025).

The Gemar Qur'an Community carries the vision of becoming a trusted self-development community for Muslim youth in learning, teaching, and preaching the Qur'an creatively and inclusively. To achieve this vision, the community organizes several flagship programs, including *1000 Qur'an Teachers for Indonesia*, *Murotalk*, and *Tabligh Akbar*. These programs function not only as religious learning forums but also as spaces for emotional support, spiritual strengthening, and social interaction among young Muslims. Previous studies emphasized that contemporary da'wah among youth should integrate spiritual guidance with psychological and social empowerment to maintain relevance within modern society (Azizah & Fadli, 2025; Syahril, 2024).

**Table 1.** Profile of the Gemar Qur'an Community

| <b>Aspect</b>     | <b>Description</b>                            |
|-------------------|---|
| Established       | 2022  |
| Location          | Bandung City                                  |
| Community Focus   | Youth-based Islamic community                 |
| Main Vision       | Creative and humanistic Qur'anic da'wah       |
| Main Target       | Muslim youth                                  |
| Flagship Programs | 1000 Qur'an Teachers, Murotalk, Tabligh Akbar |
| Main Approach     | Humanistic and participatory da'wah           |

Source: Research Findings (2026)

### **Humanistic Da'wah Approach in the Gemar Qur'an Community**

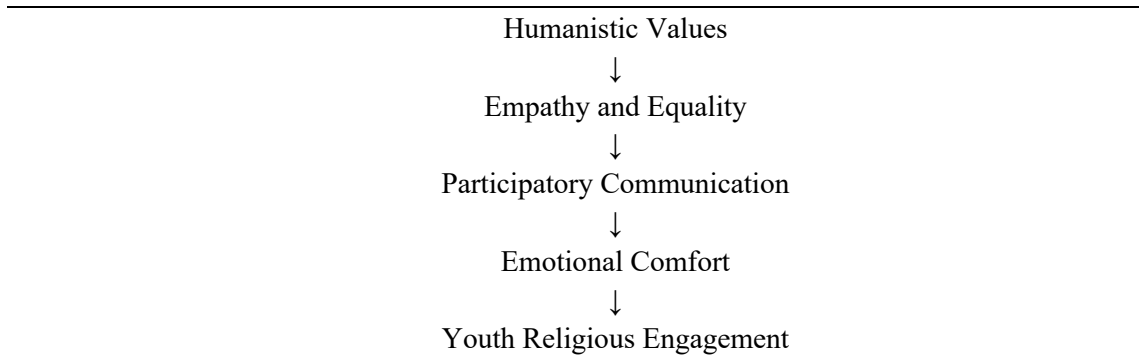
The findings of this study indicate that the humanistic da'wah approach implemented by the Gemar Qur'an Community strongly emphasizes empathy, equality, openness, and emotional closeness in religious communication. Unlike conventional da'wah models that position religious figures as authoritative speakers, the Gemar Qur'an Community adopts a more egalitarian approach by presenting mentors and facilitators as “learning companions” rather than instructors.

This strategy creates a comfortable and non-judgmental atmosphere that allows participants to express their concerns, anxieties, and spiritual struggles openly. Such findings support previous studies explaining that dialogical and human-centered da'wah approaches are more effective in building youth religious engagement because they address emotional and psychological needs simultaneously (Nasrullah, 2024; Putra & Nisa, 2025).

The humanistic orientation implemented by the community reflects a transformation in contemporary Islamic communication. Da'wah is no longer positioned merely as a process of normative religious transmission, but also as a form of emotional accompaniment and social empowerment. This approach becomes particularly relevant

in the context of modern youth who tend to reject rigid, judgmental, and authoritarian religious communication patterns.

**Table 2.** Humanistic Da'wah Communication Pattern



Source: Research Analysis (2026)

## **Implementation of Humanistic Da'wah Programs**

### **Thematic Qur'anic Studies**

The Gemar Qur'an Community conducts thematic Qur'anic studies discussing issues closely related to youth life, including career anxiety, mental health, friendship, romantic relationships, spiritual crises, and self-development. These themes make Qur'anic teachings more contextual and relatable to everyday youth experiences.

As a result, religion is no longer perceived as a source of pressure or moral judgment, but rather as a source of emotional support and personal guidance. This finding confirms previous studies stating that contextual da'wah materials significantly influence the attractiveness and effectiveness of religious communication among Generation Z Muslims (Rahman, 2023; Syahril, 2024).

### **Qur'anic Mentoring Programs**

The community also implements Qur'anic mentoring programs emphasizing intensive interpersonal relationships between mentors and mentees. The mentoring process is conducted through persuasive and non-dogmatic approaches, allowing participants to understand Islamic teachings gradually according to their emotional readiness and life experiences (Susanto, 2018).

The study found that emotional attachment and interpersonal closeness substantially influence youth participation in religious activities. Several participants stated that they felt more accepted, respected, and motivated to improve their relationship with the Qur'an because the learning process was conducted without intimidation or excessive judgment. These findings reinforce the argument that humanistic da'wah approaches can reduce feelings of religious alienation among urban Muslim youth (Azizah & Fadli, 2025).

### Digital-Based Da'wah Strategy

The Gemar Qur'an Community actively utilizes social media platforms such as Instagram, TikTok, and YouTube to disseminate Islamic messages creatively and interactively. Through short videos, motivational content, Qur'anic reflections, and digital discussions, the community successfully adapts Islamic communication into forms more accessible to Millennials and Generation Z audiences.

The use of simple language, visual storytelling, and emotionally engaging narratives enables da'wah messages to become more relatable and persuasive. This finding supports recent studies arguing that digital da'wah effectiveness among youth depends not only on technological utilization but also on communication styles capable of creating emotional connection and participatory interaction (M. Hidayat & Maulana, 2025; Nasrullah, 2024).

**Table 3.** Forms of Humanistic Da'wah Programs

| <b>Program</b>          | <b>Main Activities</b>             | <b>Humanistic Values</b>  |
|-------------------------|------------------------------------|---------------------------|
| Thematic Qur'anic Study | Youth-related discussions          | Contextual understanding  |
| Qur'anic Mentoring      | Mentor–mentee guidance             | Emotional closeness       |
| Digital Da'wah          | TikTok, Instagram, YouTube content | Interactive communication |
| Tabligh Akbar           | Large-scale Islamic gathering      | Collective spirituality   |
| Murotalk                | Discussion and sharing sessions    | Participatory dialogue    |

Source: Research Findings (2026)

### Collaborative and Community-Based Learning

Another important finding of this study is the implementation of collaborative and community-based learning within the Gemar Qur'an Community. The learning process emphasizes collective participation, peer support, and shared spiritual experiences among members.

This approach creates emotional solidarity that strengthens participants' motivation to remain actively involved in religious activities. Youth members are encouraged to discuss, reflect, and solve personal or spiritual problems together in a supportive environment. Such participatory models reflect the growing trend of contemporary Islamic communities prioritizing horizontal communication and collective empowerment rather than hierarchical religious authority (Fauzan, 2024; Rahman & Salsabila, 2025).

The collaborative learning atmosphere also enables participants to develop self-confidence and social awareness alongside spiritual growth. Several participants explained that the community environment helped them overcome loneliness, anxiety, and insecurity commonly experienced in urban youth life. These findings indicate that community-based da'wah activities function not only as religious education spaces but also as psychosocial support systems for Muslim youth in the digital era (Azizah & Fadli, 2025; Hidayat, 2023).

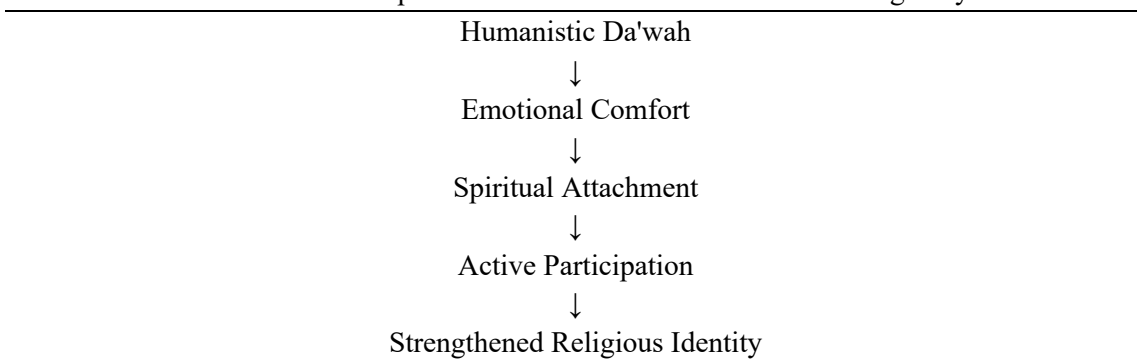
## The Role of Humanistic Da'wah in Strengthening Youth Religious Identity

The study also found that the humanistic da'wah approach significantly contributes to strengthening youth religious identity amid rapid social and cultural changes. Contemporary Muslim youth often experience identity confusion caused by globalization, digital culture, and exposure to diverse value systems.

In this context, the Gemar Qur'an Community provides a religious space that allows young people to rediscover Islamic values without experiencing pressure, fear, or exclusion. Through empathetic communication and contextual religious discussions, participants gradually develop stronger emotional attachment toward Islamic teachings and religious practices (Fadhilah, 2022; Putra & Nisa, 2025).

Furthermore, the humanistic approach implemented by the community encourages participants to perceive religiosity as a personal journey rather than merely a formal obligation. This finding aligns with recent studies emphasizing that emotional engagement and meaningful religious experiences are crucial factors in shaping sustainable youth religiosity in modern society (Nasrullah, 2024; Putra & Nisa, 2025).

**Table 4.** Impact of Humanistic Da'wah on Youth Religiosity



Source: Research Analysis (2026)

## Conclusion

The humanistic da'wah approach applied by the Gemar Qur'an Community has successfully presented a relevant, inclusive, and grounded da'wah model for contemporary young people in Bandung. This study finds that values such as empathy, egalitarian relationships, participatory dialogue, and self-actualization serve as effective bridges in conveying Qur'anic messages to Millennial and Generation Z Muslims. Unlike conventional instructive da'wah models, the humanistic approach fosters a non-judgmental and emotionally supportive environment, which significantly reduces feelings of religious alienation and increases youth motivation to engage with the Qur'an. The integration of thematic studies, Qur'anic mentoring, and adaptive social media strategies (Instagram, TikTok, and YouTube) further strengthens the accessibility and attractiveness of da'wah for digital-native youth.

The primary contribution of this study lies in its empirical evidence that humanistic da'wah, implemented through community-based and emotionally engaging strategies, can simultaneously address youth spiritual needs and psychosocial challenges

such as identity crisis, moral disorientation, and mental health concerns. The findings imply that da'wah institutions, Islamic communities, and educational organizations should consider adopting humanistic principles empathy, dialogue, and empowerment when designing religious programs for young people. Future replication of this approach across various communities, along with strategic synergy with formal educational and religious institutions, is recommended to maximize the impact of youth da'wah in the digital era.

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