Meeting the Needs of Youths' Spirituality:
A *Da'wah* Strategy of *Teras Da'wah* in Yogyakarta

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Abstract: This study examines the Islamic proselytising strategy of *Teras Da'wah* in meeting young Muslims' spiritual needs in Yogyakarta. Utilising a descriptive qualitative approach, the results of the study point out that *Teras Da'wah* as a *da'wah* institution wherein a captive targeted audience is younger adult Muslims, has offered the strategy of *da'wah* encompassing *da'wah* messages (themes), methods, environments, and study sessions of Islam suit to the nature of younger people. This *da'wah* institution, for example, is able to package the names of provisions for Islamic learning associated with young nature, such as *ngaji santai* and *ngaji asyik*. It is also possible to design study sessions in a comfortable manner, including using cyber media for communication amongst congregations. Hence, the presence of *Teras Da'wah* community has succeeded in encouraging young people to actively participate in religious and spiritual activities.

Keywords: Muslim youth community, *da'wah* institution, spirituality, *da'wah* strategy.

Abstrak: Penelitian ini mengkaji tentang strategi dakwah yang dilakukan oleh Teras Dakwah dalam meningkatkan spiritualitas pemuda Muslim di Yogyakarta. Dengan menggunakan pendekatan kualitatif deskriptif, hasil penelitian menunjukkan bahwa Teras Dakwah sebagai lembaga dakwah yang memiliki sasaran audien para pemuda, telah mendesain strategi dakwahnya sesuai dengan realitas anak muda, baik dari aspek tema kajian (pesan dakwah), metode, lingkungan, dan aktivitas dakwah. Misalnya, lembaga dakwah ini mampu mengemas nama-nama kajiannya cocok dengan dunia remaja, seperti ngaji santai dan ngaji asyik. Ia juga mampu merancang sesi belajar dengan nyaman, termasuk dengan menggunakan media siber untuk komunikasi antar jemaah. Oleh karena itu, kehadiran komunitas Teras Dakwah telah berhasil mendorong generasi muda untuk berpartisipasi aktif dalam kegiatan keagamaan dan spiritual.

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Introduction

The Islamic youth community today has a much-needed presence in the community. Young people today are expected to be a good generation as main society's agents of change and progress later. In this era of globalisation, there are few young people who are negligent of their obligations as creatures of His Creation. Among of them only focus on worldly affairs and neglect sacred lives. Hence, it seems that a spirituality movement is needed for Muslim youth.

By utilizing advances in information and communication technology, the youth become monitors of the Muslim youth community. The younger generation of Muslims is part of the net generation. Net-generation is the most dynamic and active cyberspace community in building interactions and utilizing networks in cyberspace (Sugiharti, 2014). The Muslim youth community is not only in the real world but also in the virtual world. From Cyberspace, the development of the Islamic community is increasing rapidly by not paying attention to the backgrounds of some Muslim individuals. The Muslim youth community is an education outside the school and should hold activities that have the nuances of Islam and also encourage the spirituality of each individual so as not to be affected by the existing situation of the times (Utami, 2018). Spirituality is actually a measurement of the level of man in having his own meaning in his life. If a desire in each individual achieved, then it is important for himself to instill the values of Islamic spirituality. In everyday life, humans are often faced with a problem, both in their own environments and the environments of other communities which begin with different points of view that are not yet realized (Amin & Harianto, 2005).

The principle of human development focused on the development of his soul, which has passion and confidence in oneself, relationships with others, and His Creator. The real purpose of human life is to achieve a meaningful life and be able to calm the heart. In essence, man needs something that can soothe his heart, calm his soul, and can avoid anxiety. Therefore religious spirituality is an essential human need (Tabataba'i, 2005). Spiritual values are not objects

without a form whose purpose is to fulfill the needs of the soul. The value of spirituality is not only in peace and peace, but needs to be disseminated to the human world. Without the values of spirituality, human life will feel empty and lose meaning. Through the spiritual, he knows how to connect to His Creator in every time, activity, and harmony (Samani & Hariyanto, 2011).

The main characteristics of spiritual experience are: (1) a distinct event and a cognitive appraisal of the event resulting in a personal conviction of God's existence, (2) the perception of a highly internalised relationship between God and the person (i.e. God dwells within and a corresponding feeling of unity or closeness to God) (C.Hill & W.Hood, 1997). Kierkagard explains that there are at least three stages in a person's life: the aesthetic stage, the ethical stage, and the religious stage. The aesthetic stage emphasises that the person can live one or two lower stages then at a certain time can move at a higher stage in his life. The ethical stage is to turn his life into aesthetic to ethical. Avoiding the principle of pleasure (hedonism) in a person so as not to become the main goal in his life to understand more universal human traits. The religious stage is to choose faith solely towards God's path to obtain forgiveness rather than aesthetic pleasure (Sobur, 2013). In the beginning, spirituality was not a religious problem but a worldly problem. These worldly problems arise due to social changes. In this social change, a social and psychological tension is born. From that rancidity gave birth to a number uncertainties of life, an anomia in individuals and groups. This is because the old values are displaced and do not yet have a new handle for the peace of life that determines a person's nature.

In fact, for Muslims, spirituality is a human need that determines the direction and purpose of life. As for sociologically, the spiritual regulates human relations and interacts with each other such as political, economic, social, and so on. Thus, spiritual can be interpreted by operation functional (Ismail, 1997). Spirituality also judges a person in the extent to which he views his life as coherent and purposeful but also gains personal experience through the forces he

possesses that encompass, underlie and transcend life (Mascaro, N., & Rosen, 2006). The spirituality aspect refers more to the personal,

> "Spirituality refers to the personal, thoughtful, and affective aspects of beliefs and is becoming more popular than religion because this term indicates a freedom of individual expression and an ability to achieve our full potential,"(Pargament, 1999).

Durkheim (1993) has the view that religion is the most basic and fundamental in a culture. Durkheim establishes the fact that religion is not divinely or super-naturally inspired and is in fact the result of society (Zahri et al., 2019). In relation to religious facts, spirituality has a role that shapes the consciousness of human spirit to relate to great power, discover the values of immortality, the meaning of life and beauty, establish harmony, and harmony with nature. The message behind the facts as a whole there are several aspects: 1) Prayer fulfillment that is as a feeling of joy and pleasure caused by self-involvement in a transcendent. 2) Universality is a belief in the unity of the life of the universe with itself. 3) Connectedness is a belief that a person is part of a larger human reality and can transcend certain generations and groups (Hardjana, 2009). Spirituality is also a necessary foundation for functioning IQ and EQ effectively. Danah Zohar and Ian Marsal said,

> "What is meant by SQ is intelligence which can direct and solve the problem of meaning and value, namely intelligence with it in placing behavior and living in a broader and richer context of meaning, intelligence to judge life that a person's life is more meaningful when compared to others" (Hasan, 2006).

In anthropology, the Islamic spiritual takes into account four aspects in the human being: 1) Attempts at psycho-spiritual struggle for self-recognition and discipline, 2) the universal need of man in guiding its various forms, 3) The relationship of the individual to God, 4) The relationship of the individual social dimensions of man (Shafwan, 2000). Personal spirituality assesses how religion operates on a person's life, gives meaning, builds awareness, gives direction when acting, makes a person feel guilty or feels free or clarifies his beliefs to

be trusted (Fridayanti, 2015). Spirituality also affects a person's experience of being born and his life. The change in the way of the field or mindset is at its core is to feel the values of religious spirituality itself. The modern era can awaken the spirit of life and fulfill the satisfaction of the heart and curiosity and at this time also spirituality is no longer related to God (Naim, 2013). According to Khalil Khavari, if man fails in achieving the meaning of his life, he will suffer from the dryness of the soul and this occurs due to an orientation error in living life when humans think that the meaning of life can be passed by matter, but in fact fails to find the true meaning of life (Agustian, 2001).

The spiritual crisis of this age is due to his man who no longer knows how to recognize himself and live the life of the world correctly and meaningfully. Without a life of meaning, life will experience spiritual anxiety, spiritual problems, crises and disconnected forms of itself as well as others even with its own God. To strengthen Islamic spirituality in youth, it is necessary to have an Islamic youth community that is a forum for adding knowledge and inseparable from the Islamic religious approach. One of the famous Islamic youth communities in Yogyakarta is Teras Da'wah. The name Teras Da'wah upholds the simplicity that is the attraction of the community, that proselytizing or making a study does not have to be in a mosque, from the terrace of the house can also be done. The proselytizing terrace is a flexible and open place for Islamic youths who want to learn *Islam Kaffah*. In this place, people can also study Islamic science not rigidly and feel inferior because one of the goals of teras Da'wah is as a unifying forum for Muslims across *Harokah*, namely by inviting The Preachers from various organizations throughout Indonesia (Uloom, 2020). The *da'wah* terrace movement hopes that the people of Yogyakarta will be able to specialize in Nitikan and be able to provide solution through the Qur'an and *al-Sunnah*. Teras *da'wah* also develops its activities through online media as Islamic *shi'ar* (promoting Islam) including Youtube, Twitter, Facebook, Instagram, and other applications.

The spread of proselytizing on social media can make it easier for young people to be diligent in accessing religious information. Social media is not only needed in general requirements, considering that young people seem to be easy to change patterns and behaviors which are also very vulnerable and easily influenced by what is seen. The presence of the da'wah terrace is not only a monotonous salary, but the da'wah terrace makes an interesting pattern in its distribution such as *Yuk Ngaji* it to seem friendly and fun in the eyes of the youth.

Teras da'wah activities are also not monotonous in preaching alone, but also carry out socialization and humanitarian activities such as the distribution of infaq, zakat, alms giving, training and skill development, and there is archery training. This is what characterizes the proselytizing terrace and attracts the attention of many people to join this community. The hope with the establishment of this community that it can be an inspiration for the proselytizing movement. With that, this research examines the phenomenon of the Islamic Youth community in Yogyakarta and the spirituality of its members. This study examines the role of the younger generation of Muslims to strengthen spirituality through the Muslim youth community. The purpose of this study is to determine the role of the younger generation of Muslims in their spiritual movement by inviting the local community.

Review of Literature

Some authors conducted research in Muslim youth issues. Hefner (2019) states that new varieties of Muslim youth affiliated with the trend of increasing interest in religious piety and juxtapose with the desire for self-actualization in various non-religious fields. These trends shaped the tendency of piety and obedience in Islamic traditions but also continue to associate with contemporary culture and create another new generation of young Muslims. The author also states that Muslim youth concerns modern sociality with universally

inherent characteristics, styles and self-expressions that are part of contemporary culture, as well as associations based on *shari'a* law and other Islamic values. Muslim youth trend to be socialized in modern culture-oriented with Islamic principles. Some authors conducted research in Muslim youth objects. Smith-Hefner (2019) states that new varieties of Muslim youth are associated with the trend of increasing interest in religious piety, and are juxtaposed with the desire for self-actualization in various non-religious fields. These trends shaped the tendency of piety and obedience in Islamic traditions but also continued to associate with contemporary culture and create another new generation of young Muslims. The author also states that Muslim youth concerns modern sociality with universally inherent characteristics, styles and self-expressions that are part of contemporary culture, as well as associations based on *shari'a* law and other Islamic values. Muslim youth tend to be socialized in modern culture-oriented with Islamic principles.

Wani (2019) has different perspective in this issue, she points out that Muslim youth today are starting to lose the spirit of struggle and the spirit in learning also many who the moral and their behavior violates the rules of the Islamic religion. Moreover, the emergence of globalisation with technological sophistication that can plunge into the abyss of disgrace. The intensive thing to note in Muslim youth is the danger of infiltration of western culture that can damage the moral of Muslim youth. Developments in the era of globalization now actually give rise to a positive influence on Islamic youth, namely the advancement of thinking, association, and perspective in the social life system. The negative impact is that Muslim youths begin to equate themselves with modern cultural life and even western culture in everyday life. This is the cause of the problem which is the loss of identity in Muslim youth in their spirituality.

Dilawati (2020) in her research on diversity in *hijra* youth in a community covers 5 dimensions, namely knowledge, beliefs, rituals, experiences, and religious commitments. The development of youth is characterized by physical and spiritual changes such as the growth of thoughts, mental, feelings, social considerations, moral development,

attitudes, virtues, and worship. With a portrait of diversity that behavior is born from understanding and the results of thinking that are realized by the formation of community movements. In a community, it is certainly scaled from different backgrounds. From different backgrounds, then it will give rise to an innovation with an approach to Islamic knowledge that uses a contemporary model through which young people are interested in participating religious activities. Islamic teachings are simple and intelligible. Studying Islam is also fun and not rigid.

According to Thomas Carlyle diversity is a very personal and meaningful experience (Darmawan, D. M., Waluyajati, R. S., & Isnaeniah, 2020). A diversity in the community certainly has a purpose that has implications for the community. Community development in a goal of the Islamic community is a system of proselytizing in the form of *Islamic Tathwir*, with efforts to empower the Islamic community to realize *Khoirul Ummah* with the basis of qualified Muslim individuals who have been promised by Allah Swt., to achieve His blessing. This goal is realised when faith, Islam, and piety can be transformed into an individual, group, or community institutional order and thus humans are positioned in their humanitarian positions (Enjang, 2011).

The emergence of many speculations on various problems, so community development is needed, especially for young people. One of the communities that must be followed by young people is a community engaged in diversity. Religious community movements can anticipate delinquency and other negative things in young people. The Islamic youth movement is a group of millennial children who change their lives to leave bad things behind and become more obedient to Allah Ssw (Irmansyah, 2020). The development of the Islamic youth community movement gave birth to a positive relationship with a strong attachment between self-control, *muru'ah* and became an appropriate similarity (Qodariah, S., Anggari, L. L., Islamiah, N. N., & Widhy, 2017). According to the study of Yuanda et al (2021) the formation of Islamic youth communities is useful for awakening religious characters who love their religion and can apply in everyday

life. The Islamic youth community is also an out-of-school education that has Islamic nuanced activities with the aim of having a balance of spiritual and intellectual mental potential in facing the changing times that are increasingly advanced. In encouraging the spirituality of the members, it is certainly not easy because there are many factors that support and hinder including: 1) Adequate infrastructure is available 2) good management 3) There is a self-spirit of the pilgrims 4) There is a commitment of the chairman, *Jama'ah* and members 5) As well as the existence of responsibility. The inhibiting factors are: 1) Inadequate facilities 2) In the management of the event tends to be less coordinated 3) Participants are less responsive in participating in the event 4) There is no good cooperation between the chairman and the members 5) Lack of responsibility (Utami, 2018).

Sari's research result (2020) has stated that the religious aspect is something that a person gets from the process throughout life and not innate. The religious aspect also influences individuals to behave according to considerations of religious teachings. Religious feelings are formed from the direct experience of an individual's interaction with the surrounding environment. Religious attitudes in individuals have three components, namely cognitive, affective, and psychomotor components. The characteristics and stages of development of each individual are the absorption of Islamic values in their daily lives, and forming an atmosphere of religiosity in the family environment, schools and in the community environment. Spirituality has a personal connection with a higher power.

The scope of spirituality according to Markow and Kienka includes: 1) connectedness or relationship, 2) processes contributing to a higher level of connectedness, 3) reactions to sacred or secular things, 4) beliefs or thoughts, 5) traditional institutional structures, 6) pleasurable existence, 7) beliefs in the sacred or higher being, 8) personal transcendence, and 9) existential issues and concerns (Shek, 2012). Based on this, spirituality is needed by young people in the realm of self-control and individual health. Through strong control, all events experienced by him can be interpreted and accepted sincerely. In addition, spirituality is also useful in creating a strong mentality.

With that, the formation Islamic youth communities such as the Teras Da'wah Community has the aim of creating a person who is broad-minded and easy to interact socially by living in the religious realm.

Methodology

This research used a qualitative descriptive approach. Qualitative research is a researcher to understand the phenomena experienced by the research subject and describe them in the form of words and language, as well as utilize natural methods (Moleong, 2006). In line with this view, this study that attempts to describe the phenomenon of younger Muslim generation activism is relevant to use qualitative descriptive approach. Researchers used observational records, interviews with informants, and other sources to gain the data. The collected data from the field were analysed with sociolinguistic and pragmatic theory. Sociolinguistic theory is a theory that exposes the characteristics and various variations of language and their relationships exist in a society (Chaer, 2010). Meanwhile, pragmatic theory is related to linguistic theory that studies the use of language associated with the context of its use (Parera, 2001). Further, the results of the study were presented in the form of a description of the choice of the speakers on the cultivation of spirituality personally.

Findings and Discussion

Teras Da'wah at Glance

Teras Da'wah is one of the proselytizing movements in Yogyakarta that uses the role of youth in their mobility. Teras Da'wah was founded by Kang Akhid Subiyanto who is a militant proselytising activist with high mobility in the interests of religion and society. Starting from an activist who likes to create events, starting in 2005, Kang Akhid Subiyanto started his work in the proselytizing movement. Until the end of 2010, it has always been successful in organizing important events in Yogyakarta. In 2010, due to the consideration and advice of the preachers in *masjid* (mosque), at which time Kang Akhid

Subiyanto was active in the management of the mosque, he chose to resign. After his resignation from the mosque board, Kang Akhid Subiyanto had a desire for religion and the people continued while conducting a study that at the same time became a baton of proselytizing. On the progress of Kang Akhid Subiyanto's idea, he founded a proselytizing movement officially called the social institution of da'wah terrace on March 2, 2014. *Teras Da'wah* is located in Nitikan UH VI / 413 Yogyakarta and car access to the place is quite difficult because the road can only be passed by one car and is really in the middle of the village. Currently, the *Teras Da'wah* foundation is pioneering the construction of the Qur'an Memorisation Hut & Content Creator.

The designation Teras Da'wah was chosen because it sounds more flexible and open and looks simple and non-binding. The name of Teras Da'wah is also related to the spread of proselytizing which is not always identical to attending studies in mosques but can be done anywhere at once on the terrace of the house. The first resource person I interviewed was one of the administrators of Teras Da'wah, saying:

> "This Teras Da'wah Community was founded on its name, which is synonymous with being relaxed, comfortable, and not rigid. It started from a piece of land that could only accommodate 4-7 pilgrims every day. For the study itself was carried out on the terrace of Mr. Akhid's house, whose house is now granted for the benefit of Teras Da'wah. The main targets of the proselytising terrace are young people. As for once a month, the proselytizing terrace holds a grand Tabligh of the famous of preachers. Participants were followed from all walks of life, not only from Jogja people but also people domiciled outside Jogja who are enthusiastic in gaining religious knowledge."

Initially, only three people came from Nitikan, namely the concept, publication and event sections. After utilising social media in its promotion, in 2013, many have joined *Teras Da'wah,* only residents of Yogyakarta but also people from other cities. The current participants are around 100-300 people, whereas in the grand preaching (*tabligh akbar)* there are approximately 1,500 adherents have

come to joint the program as many viral *ulama'* came such as <u>Ustadz</u> Abdul Shomad, Handy Bonny, Salim A. Fillah and others. Additionally, Teras Da;wah also has assisted village in Juwono Muntilan, Central Java and Nanggulan, Kulon Progo.

Figure 1. 'Organisational Structure of *Teras Da'wah'*
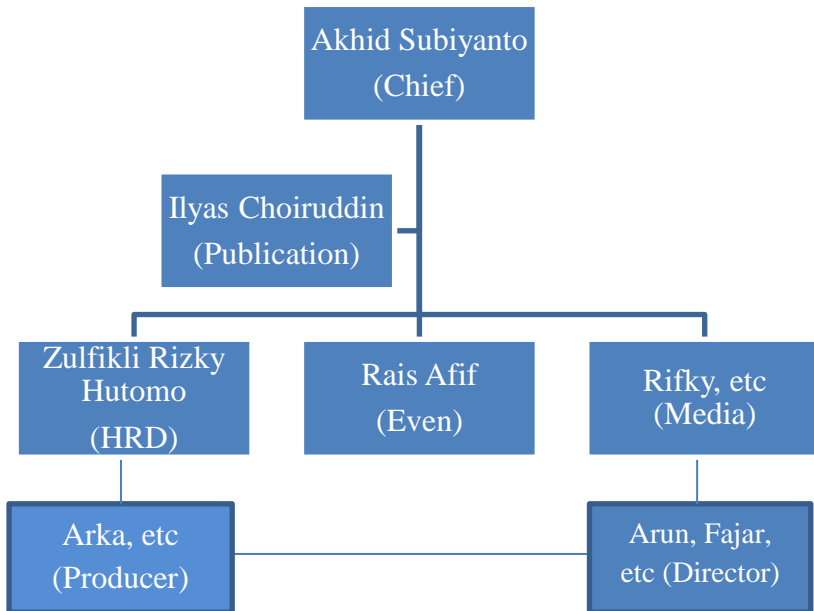
Meeting Spiritual Needs of Youth: *Da'wah* **Activities and Methods**

Based on the collected data through interview, many participants (interviewees) consider *Teras Da'wah* has succeeded designing the place to make more attractive and comfortable for study session, that is, like a café. Further, *Teras Da'wah* also is able to encourage young people to be active in spiritual activities, including learning about Islamic teachings by inviting the Islamic preachers who have gone viral currently. Additionally, it has successful to package the themes of Islamic teachings that suits the youth, especially students who are studying in Yogyakarta and surroundings.

> "I like Teras Da'wah because the place is relatively close to the boarding house and the design of the place, like a café, makes me feel at home, but still has an Islamic feel. I am not sure about participating in the study because of the time that collides with college assignments. In regard to the theme, I like the themes regarding current millennial issues," (Interview with RF, April 20, 2022).

There are three study sessions per week in *Teras Da'wah*, namely: *Ngaji Santai* which is held every Friday night taught by *Ustadz* Anton Ismunanto. In this session is usually discussed about history of Islam and the committee of *Teras Da'wah* often provides a free one-cart *angkringan menu* for the participants as well; 2) *Ngaji Asyik*. It is conducted every Wednesday night to discuss the viral themes. It is usually *attended* by participants from various occupations. In This session participants can eat a tiger rice *(sego macan)* provided by Teras Da'wah, 3) *Amida Stud.* This study session is created for young Muslim girls and young mother in Friday afternoon which usually discuss about women in Islam. Additionally, Every Tuesday night there is a study session about *Birrul Walidain* (filial piety to parents) taught by Ustadz Feri Septianto.

> "The reason I like *Teras Da'wah* is purely for studying Islam, especially to deepen my Islamic insight, to get brothers and sisters, who are knowledgeable. *Teras Da'wah* can also be used as a place to exchange opinions, especially for people who have consensual in the Islamic field. *Teras Da'wah* can also be a place to exchange experiences. Of course, it is the embodiment of adding relationships. I usually take part in studies in *Teras Da'wah every* Wednesday and Friday. Wednesday's study session usually discusses general themes, while Fridays usually pay for books, and I like themes that discuss the history of Islam," (Interview with RD, April 19, 2022).

During Ramadan there are many additional activities, namely 1) Feel Together (sharing *iftar* meals) namely sharing *ta'jil* with the people of Yogyakarta and this activity is also collab with the Futsal community of the Yogyakarta Assembly and others 2) *Sahur* on the

road, which is around distributing sahur to the people of Yogyakarta and this activity is also in collaboration with other Masjid Nur Rahmadan teenagers 3) *Ngabuburit* Space 4) Happy Basic Necessities as Friday alms aimed at widows, elderly, underprivileged in the form of rice, seasonings, dates, and so on 5) Free movement to share rice provided for 5000 widows of Dhuafa Elderly in Yogyakarta and its surroundings 6) Free hunger, namely the receipt of *zakat fitrah* (the alms of human nature) in the form of 3 kg of rice or money in the amount of IDR. 33,000 / person 7) Gifts for *akhwat*, namely the distribution of *hijab syar'i* packages, socks, personal hygiene packages and so on for students who have not been dressed properly.

In the month of *Shawal*, Teras Da'wah has *Syawalan Akbar* activities with teachers and The Preachers is a silaturrahim activity of community organizations across the *da'wah* community. This activity lasts for 3 days. In the grand syawalan activity, *Teras Da'wah* opened volunteers under the name of sholih volunteers requiring 30 men and 30 women domiciled in Jogja and wanted to participate in the *Syawalan Akbar Solih* event. The three-day event was Muslimah Preneur (Specifically for Muslimah), a general study filled with famous The Preachers such as Ustadz Handy Bonny, Ustadz Rifqy Ja'far Tholib, and so on, and ended with a healthy walk with 1000 free bowls of soto, *Tausiyah Pagi* Ustadz Fahrudin and Story with Kak Bimo with a coloring and drawing competition. In this Syawalan Akbar event, the surrounding residents were very supportive and even they helped the event for three days sincerely and sincerely, namely the mothers of local residents from dawn had prepared for the foods. Although this event invites cross-community organizations, at the time of the event they do not discriminate and unite the real goals.

The study activities at *Teras Da'wah* are published on social media, such as *Instagram, Facebook,* and *YouTube*. Teras Da'wah uses the android application to list those who join the study session via barcode, to update the latest Teras Da'wah study information and to remind congregations of morning *dhikr* and evening *dhikr*. Teras Da'wah page not only contains crater studies, but there are also Islamic-based funny short videos, quizzes regarding religion and daily

quotes. The use of social media for religious study in Teras *Da'wah* aimed to make it accessible from anywhere, especially for for participants with time constraints or busy schedules.

In addition, there are other activities of *da'wah* conducted by *Teras Da'wah* community such as managing and distributing *zakat, infaq* and *waqf;* providing a *da'wah* car for those who needs help; *tahfidz* (memorization of al-Qur'an) for children and *akhwat* called *Teras Tahfidz; Teras Ta'aruf*; Teras Camp; Futsal fun of Teras Da'wah; Fun Kurban, a free tattoo removal program, and so forth.

Conclusion

The existence of an Islamic youth community like *Teras Da'wah* is very important nowadays. Indeed, in today's digital era where the spread of religious knowledge is not only carried out in mosques but can be widespread through social media, such Islamic youth community may be useful for young people to provide a positive environment and repel the negative effects of poor circumstances. In addition, in this era, religious knowledge is not only studied monotonously through textual books, but it is likely to be obtained from experiences within social circumstances. The development of the Islamic youth community like *Teras Da'wah* has given birth to a positive relationship and a strong attachment between self-control and *muru'ah*. Sociologically speaking, the spirituality regulates human relations and interacts with each other, such as political, economic, social, and so on.

In short, the provided *da'wah* programs, activities, and facilities have been designed by *Teras Da'wah* to invite and provide valuable assistance and community for the young generation around Yogyakarta to learn Islam and to participate in Islamic proselytising in a comfortable manner to get positive values as well as to counter poor circumstances and environments.

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