



Qur'anic Illiteracy Caused by Internet Addiction: Da'wah Challenges and Local Responses in Matondang Village, North Sumatra

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ABSTRACT

The widespread use of social media in remote Matondang Village has created serious challenges for adolescents. This study aims to explore the challenges faced by Quranic teachers in preventing Qur'anic illiteracy among adolescents caused by internet media exposure in Matondang Village, North Sumatra. This study employed a qualitative research approach. The primary data were obtained from preachers and community leaders of Matondang village. Secondary data were obtained from library sources, including books, journal articles, research reports, government regulations, and newspapers relevant to the impact of social media and the moral crises affecting adolescents. Data collection techniques include observation, interviews and documentation. The results showed that juru dakwah plays an important role in delivering religious *tausiyah* among the younger generation. The *da'wah* movement is carried out in the form of recitation activities, activating the culture of reading the Qur'an and persuasive communication as an effort to foster morals. Recitation activities are carried out every Friday night and are guided by *ustadz* or *ustadzah* alternately as mentors, giving lectures and practicing reading the Qur'an. These activities contribute to strengthening adolescents' moral character and preventing negative behaviour and Qur'anic illiteracy.



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INTRODUCTION

The internet has fundamentally reshaped how adolescents access information, with significant implications for their moral and religious development. In Indonesia, internet users reached 215 million people, or 79.50% of the total population, in 2024 (APJII 2024). While the internet offers access to positive information, it also exposes young users to negative content, contributing to mental health disorders, addiction, and pornography (Wahidi 2023). These conditions have made da'wah challenges increasingly severe, requiring close attention from parents, teachers, and preachers (Rosyidah 2022).

The situation in Matondang Village, North Sumatra, is particularly concerning. In the 1990s, this village was known as a religious community where adolescents diligently recited the Qur'an after maghrib prayers, and religious figures provided their homes as places for teenagers to learn to recite the Qur'an (Baidawi 2022). Some teenagers from this village even excelled by becoming champions of the Musabaqah Tilawatil Qur'an (MTQ) at the sub-district, district, and provincial levels. However, recent data show that 10% of adolescents in the village, or 9 out of 90

teenagers, are unable to read the Qur'an, largely due to intensive internet exposure. They appear 'enslaved' by social media, causing the tradition of Qur'anic recitation to be neglected (Mulyono 2021). In addition to Qur'anic illiteracy, teenagers in Matondang Village drop out of school, engage in promiscuity, experience pregnancy outside marriage, and become involved in gambling and drugs (Karlina 2020).

A substantial body of research has examined the impact of internet media on adolescent behaviour. Wahidi (2023) documented the link between social media exposure and mental health disorders. (Karisma et al. 2021) proposed digital literacy as the key to wise media use. Within the da'wah scholarship, (Rosyidah 2022) explored the strategies of young preachers, while (Baidawi 2022) focused on transformative da'wah through Qur'anic recitation activities. Affective amplification (As'adi 2026) provides a second theoretical lens. As'adi demonstrated that high-arousal emotions (anger, fear, and disgust) intensify the circulation of claims in digital religious discourse, functioning as part of the epistemic infrastructure rather than mere expressive colouring. When applied to the case of Matondang Village, this



concept suggests that internet media not only displace recitation time but also reshape adolescents' emotional dispositions. The fast-paced and emotionally charged nature of social media content may make calm and repetitive activities, such as Qur'anic recitation, appear less rewarding to adolescents. This affective gap helps explain why the post-maghrib recitation tradition has been neglected.

Despite this growing body of research, several gaps remain. First, most studies have focused on urban settings, leaving remote rural villages such as Matondang largely unexplored. Second, existing literature has not specifically addressed Qur'anic illiteracy as an outcome of internet exposure among adolescents. Third, few studies have examined the paradoxical situation of a formerly religious village, where all teenagers were once able to read the Qur'an and some had won MTQ championships, but where Qur'anic illiteracy has recently emerged amid increasing internet media exposure. The intersection between internet addiction, the erosion of the maghrib Qur'anic recitation tradition, and local da'wah responses remains underexplored.

This study draws on four theoretical perspectives. Media exposure theory (Fulford, Meyer-Kalos, and Mueser 2020; Wahidi 2023) explains how prolonged internet use displaces traditional activities. Persuasive communication (Tormala, Briñol, and Petty 2006) informs the analysis of

da'wah strategies. Social control theory (Karlina 2020) highlights the role of family and religious institutions in regulating behaviour. Affective amplification (As'adi 2026) helps explain why emotionally stimulating digital content may render calm religious activities less appealing to adolescents. Additionally, the concept of transformative da'wah (Baidawi 2022) is employed to understand preachers' efforts to effect moral change.

This study aims to reveal the challenges faced by Qur'anic teachers in preventing Qur'anic illiteracy among adolescents due to internet media exposure in Matondang Village, North Sumatra. By focusing on a remote rural context and the specific issue of Qur'anic illiteracy, this article offers a novel contribution to the literature on da'wah, digital media, and adolescent moral development in contemporary Indonesia.

METHODOLOGY

This study employed a qualitative approach (Moleong and Surjaman 1989; Sugiyono 2018). Primary data were obtained from the village head, preachers, community leaders, and adolescents in Matondang Village. The sampling technique was nonrandom sampling (Creswell 1994; Creswell and Creswell 2018), assuming that the adolescent population of Matondang Village is relatively homogeneous in social media activities and in reasons for neglecting Qur'anic recitation.



The research was conducted in Matondang Village, Padang Lawas Regency, North Sumatra, from 4 to 12 April 2024. Observations were conducted at the mosque, preachers' homes, Qur'anic recitation venues, and local coffee shops (lopo). A total of 37 informants participated in this study, consisting of: the Village Head (1 person), preachers (15 persons: 7 with pesantren background, 8 with university degrees; aged 40-85 years), community leaders (5 persons), adolescents (10 persons: 5 males, 5 females; aged 13-18 years), and parents of adolescents (6 persons).

Data were collected through observation, interviews, and documentation (Manziliati 2017). Observation was participatory. The researcher observed adolescent activities and recitation sessions at the mosque, preachers' homes, and coffee shops, while also participating in drinking coffee and playing chess to build rapport and collect data naturally. In-depth interviews were semi-structured and conducted informally, often while drinking coffee at the coffee shop or chatting at the mosque after maghrib prayers. Documentation was obtained from the Village Office and local religious records, including geographical and demographic data, lists of preachers, data on Qur'anic illiteracy, and negative impacts of internet media. The data referred to as 'Matondang village religious affairs documentation in 2024' were compiled by the researcher during

the fieldwork (4-12 April 2024) from multiple sources, including village head records, KUA archives, preachers' personal records, and the researcher's own observations and interview findings.

Data were analysed systematically through six stages (Creswell and Creswell 2018; Moleong and Surjaman 1989; Sugiyono 2018): (1) data collection and organisation, (2) data reduction, (3) coding based on themes emerging from the field (e.g., internet addiction, neglect of recitation), (4) grouping codes into broader themes (e.g., negative impacts of internet, da'wah strategies), (5) interpretation using inductive and deductive approaches, linking findings to media exposure theory, persuasive communication (As'adi 2026; Daulay and As'adi 2021; Tormala et al. 2006), and social control theory (As'adi 2021; Karlina 2020), and (6) concluding.

RESULT AND DISCUSSION

Da'wah Challenges in Matondang Village

As community culture has developed, Matondang Village has also experienced cultural changes that pose new challenges for da'wah. The culture of the Matondang village community, which has been known to be religious, along with the entry of the internet into this village, everything has changed drastically. The habit of teenagers in this village who diligently recite the Koran (learn to read the Qur'an) after maghrib,



became neglected with the presence of the internet. Teenagers seemed to be 'enslaved' by the internet, so they neglected and neglected to carry out good activities during this time with the tradition of reciting the Koran after maghrib. The emergence of new internet-based habits and the abandonment of Qur'anic recitation after maghrib prayers can be attributed to several factors. Among them is the limited supervision (control) of parents on their children in using social media (internet) (Fahy et al. 2021; Irwan Abdullah 2017; Song 2025). For example, parents can provide effective supervision by establishing rules that prohibit internet use during Qur'anic recitation sessions.

Children must go to the recitation place after maghrib, of course, it will make the existing tradition of reciting the Koran continue to run well. The preachers in Matondang village, in fact, continue to optimally try to convey the message of preaching so that teenagers in this village do not get trapped and even enslaved by the internet (social media) which makes them neglect the Koran (learning to read the Qur'an) (Azizah et al. 2023). The more alarming impact of this social media exposure makes teenagers in Matondang village increasingly illiterate in the Qur'an. Various da'wah messages were delivered to teenagers and also to parents in this village, to jointly control their children in the use of internet media (social media). Directly to teenagers on various

occasions, for example in village youth meetings, da'wah messages are delivered so that they are wise in using the media (As'adi 2020; Bustomi et al. 2025). Do not let the busyness of the media make good habits so far in the tradition of reciting the Koran neglected.

The challenges of da'wah in Matondang village in the last five years have become more complex and varied. Not only related to the issue of social media which has an impact on many teenagers who are illiterate in the Qur'an. But also da'wah challenges concerning various aspects at all levels of society, including online gambling, drugs, alcohol, and promiscuity (Brown 2019; Ni'amah and Putri 2019). All da'wah challenges that arise in Matondang village are a tough task for da'wahists, so that the community is spared from various evils (negative actions) which are part of the disease of society (social pathology). The following is data on the da'wah challenges faced by preachers in Matondang village: This part presents results or findings in Tabel 1.

The data above reflects that the challenges of da'wah in Matondang village are quite large along with the many types of crimes that befall the community. The emergence of various types of crimes makes the da'wah have to work extra so that the people in this village are not trapped in negative deeds (Baidawi and Bin Ismail 2023). The magnitude of the crime flow that befalls the community has to do with the flow of social media that is so easily accessed



and also the influence of outside cultures that are so easily spread to various layers of society in various regions. The Matondang village community is easily influenced by various negative actions because the community's education factor is relatively low. The low level of education makes people unable to think clearly to consider the positive and negative aspects of an activity carried out. For example, people are easily trapped by online gambling because they imagine that they want to get rich quickly with the victory of playing gambling. In reality, however, individuals involved in online gambling often do not become wealthy; instead, they may fall into poverty and debt (Hidayat 2024).

Data obtained in Matondang village related to residents who are trapped by online gambling reaches various groups, including teenagers, youth and parents. Likewise, from the aspect of work, there are farmers, labourers, traders, and employees. The reality in the field is that those involved in online gambling have not become prosperous, instead their economy is getting messy. Some are in debt, families fall apart and sell inherited property. With conditions like this, it shows that those who are trapped in online gambling have a more difficult life (Jadidah et al. 2023). Facing so many da'wah challenges in Matondang village, making da'wah workers must continue to work hard and improve the readiness of da'i workers both in quantity and quality

(Baidawi, Rozak, and Mujahidah 2023). If all this time the preachers in this village were only about 7 people with a pesantren education background, now it has increased to 15 people, as more and more Matondang village sons and daughters graduate from Islamic campuses and return to their hometowns to serve the community. In addition, the village has been used several times as a KKN location from the Islamic campus, making the strengthening of da'wah even better.

The promiscuity of teenagers that occurs in Matondang village is also a challenge for da'wah. The development of culture in general at various levels of society and a number of regions has also penetrated into this village. One of the things that is concerning is the emergence of promiscuity which has an impact on the erosion of religious values that have been so strongly maintained by the community. This promiscuity has eroded the morals of teenagers and even further the impact of this promiscuity has led to cases of pregnancy outside of marriage. This alarming condition is relevant to the impact of the internet which is misused by accessing negative things such as pornographic sites (Anggraini and Maulidya 2020) Juru dakwah in Matondang village does not remain silent with the increasingly severe conditions of promiscuity that befall teenagers. Juru dakwah in Matondang village tries to stem the promiscuity that afflicts teenagers by forming a recitation of teenagers/youth



of Matondang village which is held every Friday night. In these sessions, ustadz take turns serving as mentors, delivering religious lectures, and guiding Qur'an-reading practice (Ramadoni et al. 2024). Although only a few adolescents were initially interested in participating, attendance gradually increased over time. This means that it is a very positive activity in stemming the negative actions of teenagers and youth in Matondang village.

In reality, although the number of preachers in this village has increased and Matondang Village has served as a KKN location for an Islamic campus on several occasions, these efforts have not significantly enhanced the community's religiosity. The challenges arising from internet exposure, including online gambling, risky sexual behaviour, drug use, and alcohol consumption, remain difficult to address, particularly among adolescents.

Tabel 1. Da'wah Challenges in Matondang Village 2024

No	Da'wah Challenge	Description	Solution
1	Internet exposure	Large	Youth recitation
2	Promiscuity	Large	Youth recitation
3	Online gambling	Large	Youth recitation
4	Drugs	Medium	Youth recitation
5	Booze	Medium	Persuasive communication
6	Theft	Medium	Persuasive communication
7	Fraud	Small	Persuasive communication
8	Fights	Small	Persuasive communication

Source: religious documentation of Matondang village in 2024

As a result, teenagers are far from religious values. Problems like this are certainly very common in society, that the challenges of da'wah in various forms are getting bigger, even though da'wah activities to prevent them continue to be carried out (Zuhdi, Khairul Nuzuli, and Febrianto 2022). Carrying out the task of da'wah certainly should not be tired and stop in the midst

of the increasing challenges of da'wah that are present in the community.

Similarly, the reality that occurs in Matondang village, the da'i juru with the maximum and full of patience continue to guide the community to avoid the onslaught of evil (kemungkaran). When preachers maximally strive to guide the people, it will make the community in a good



condition or a society that obeys religious values (Baidawi, Daulay, and Khamis 2024). The following is data on preachers in Matondang village, who continuously deliver preaching messages in an effort to guide the community to a good path (obeying Islamic values).

Table 2. List of Matondang Village Dakwah Advisors 2024

No	Name/Age (Year)	Gender	Education
1	Hj. Siti Rajana Hasibuan (85)	F	Boarding school
2	Ali Dahrun (70)	M	Boarding school
3	Ratna Wani (64)	F	Boarding school
4	H.Damanhuri Rangkuti (74)	M	Sarjana
5	Ahmad Piringong (58)	M	Boarding school
6	Ramadhan Daulay (46)	M	Boarding school
7	Tayaman (58)	M	Boarding school
8	Hj. Nuraini (68)	F	Boarding school
9	Hoiruddin Daulay (48)	M	Sarjana
10	Hj. Rohima (58)	F	Sarjana
11	Siti Aminah (55)	F	Sarjana
12	Alamsyah (40)	M	Boarding school
13	M. Hubban (46)	M	Sarjana
14	H. Ruslan Daulay (72)	M	Sarjana

15	Kari Sutan Hasibuan (44)	M	Sarjana
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Source: Matondang village religious affairs 2024

The data on preachers in Matondang Village indicate that their number is sufficient to guide approximately 800 residents. When viewed from the main occupation of the juru dakwah also varies greatly, there are those who work as farmers, teachers and traders. The various da'wah activities they carry out in this village, ranging from leading congregational prayer activities in the mosque, guiding the recitation of fathers, recitation of mothers, recitation of youth and recitation of children/adolescents in learning to read the Qur'an which is held regularly after maghrib prayer.

The following table presents data on adolescents in Matondang Village who were unable to read the Qur'an in 2024:

Table 3. Data On Al Qur'an Illiteracy Among Teenagers In Matondang Village In 2024

NO	NAME	DESCRIPTION
1	Bunjel	Mobile phone/internet addiction
2	Dirhan	Mobile phone/internet addiction
3	Syahrudin	Mobile phone/internet addiction
4	Milhan	Mobile phone/internet addiction
5	Siti Yusra	Mobile phone/internet addiction



6	Syukron	Mobile phone/internet addiction
7	Perwira	Mobile phone/internet addiction
8	Risnawati	Mobile phone/internet addiction
9	Ramluddin	Mobile phone/internet addiction

Source: religious documentation of Matondang village in 2024

The data reveal that Qur'anic illiteracy among adolescents in Matondang Village has reached 10 per cent, equivalent to 9 individuals out of a total adolescent population of 90. This figure is particularly alarming given the village's historical reputation as a religious community. Prior to the widespread availability of internet access, all adolescents (100 per cent) were capable of reading the Qur'an, and some even achieved recognition as MTQ champions at the sub-district, district, and provincial levels. This decline represents a significant and concerning transformation.

The primary factor contributing to Qur'anic illiteracy is media invasion, specifically addiction to mobile phones and the internet. Adolescents with excessive internet use frequently access games and social media platforms, which may impair their ability to manage time effectively. Consequently, the period between maghrib and isya prayers, traditionally dedicated to Qur'anic recitation, is systematically neglected. As this pattern persists, adolescents become increasingly

dependent on their mobile devices, with the consequence that they rarely read the Qur'an. This dynamic contributes to the observed phenomenon of Qur'anic illiteracy.

It is important to emphasise that the internet is not inherently harmful. When used wisely, it offers positive benefits, including access to scientific information. However, when adolescents access negative content, such as entertainment and pornography, the consequences damage their moral development. This reality demands serious intervention from all stakeholders. Adolescents, as future leaders of the nation, must be equipped with noble morals and Qur'anic insight (Samsudin and Putri 2023).

The choice of Friday night youth recitation as the main da'wah strategy can be explained through three reasons: cultural, practical, and theological. Culturally, this strategy revives a tradition that had been effective since the 1990s, when religious figures provided their homes as Qur'anic learning centres (Baidawi 2022). The post-maghrib recitation tradition was already embedded in village life. Practically, Friday night was chosen because it does not interfere with school schedules. The two-hour window between maghrib and isya provides structured time when adolescents are typically at home. Theologically, local preachers believe that face-to-face instruction is superior to digital alternatives. As one senior preacher stated, reading the Qur'an



requires *tuma'ninah* (calmness and focused attention), a quality they argue is undermined by the fast-paced, distraction-rich nature of social media. This finding aligns with (Rosyidah 2022), who noted that effective da'wah for youth requires alignment with their daily routines.

Based on the findings above, the effectiveness of the youth recitation strategy is partial. The strategy successfully maintains Qur'anic literacy for 81 out of 90 adolescents (90 per cent). However, it fails to reach the 9 adolescents (10 per cent) who are already severely addicted to the internet. Several factors influence this effectiveness. First, parental supervision plays a critical role. Adolescents whose parents limit internet spending and enforce recitation attendance are more likely to participate consistently. This supports (Karlina 2020) that family involvement is essential. Second, the strategy is less effective for adolescents who spend more than six hours daily on internet-enabled devices. For this group, the affective pull of digital content has reshaped their emotional dispositions, making calm activities like Qur'anic recitation feel unrewarding. Third, the absence of formal sanctions for non-attendance weakens compliance. This finding extends (Baidawi 2022) work by showing that transformative da'wah through recitation requires complementary interventions, including parental training and digital literacy education.

The use of persuasive communication for issues such as online gambling, alcohol consumption, and theft reflects strategic differentiation based on problem type. These issues are not skill deficits but compliance problems: adolescents already know that gambling and alcohol are *haram*, yet they choose to engage. Persuasive communication, emphasising dialogue, empathy, and gradual attitude change, is more suitable here because it respects adolescent autonomy while guiding them towards better choices (Ellgring 1986; Febrieta, Rohmawati, and Aulia 2023). In contrast, Qur'anic illiteracy can be understood as a competence-related problem rather than merely a motivational issue. This requires structured, repetitive, teacher-guided instruction not persuasion. Previous studies (Ramadoni et al. 2024; Rosyidah 2022) have discussed general da'wah strategies but have not differentiated approaches by problem type. This study offers a more nuanced framework: persuasion for compliance, structured instruction for competence.

Gender plays a significant role in adolescent moral formation in Matondang Village. The findings reveal different vulnerabilities: male adolescents are more susceptible to online gambling and drugs, while female adolescents are more vulnerable to promiscuity and pregnancy outside marriage. This pattern is consistent with national trends (Karlina, 2020). However, the da'wah strategies



employed do not systematically differentiate participants based on gender-specific needs. Although male and female adolescents attend separate recitation sessions, reflecting local norms of gender segregation, the curriculum, teaching methods, and discussion topics are largely identical. Research on identity-protective cognition (As'adi et al. 2025; Kahan 2021) suggests that moral messages are more effective when framed in ways that resonate with the specific vulnerabilities of each gender. Some implicit gender differentiation exists. Female preachers lead sessions for female adolescents, while male preachers lead sessions for males. However, the absence of gender-specific content limits the potential impact. This finding suggests that future da'wah programming should develop gender-sensitive curricula.

The local da'wah in Matondang Village is undergoing gradual, uneven change. Three patterns of adaptation emerge from the findings. First, generational differences. Younger preachers (under 50) are more likely to use WhatsApp and YouTube for da'wah purposes. Senior preachers (over 60) remain committed to face-to-face methods, viewing digital media as a distraction. Second, content adaptation. New topics have been added to recitation sessions: the dangers of internet addiction, how to identify harmful online content, and strategies for balanced media use. Before 2020, these topics were absent. This reflects preachers'

recognition that digital literacy is now a religious necessity (Karisma et al. 2021). Third, the limits of change. Despite these adaptations, the core format of da'wah remains face-to-face and mosque-centred. Unlike the ideological contestation documented by (As'adi 2026) in national digital discourse where various ideological groups compete to shape religious narratives on social media, da'wah in Matondang Village remains locally bounded. This difference is not a shortcoming but a reflection of different contexts. As'adi examined discourse construction in a national digital public sphere, whereas this study examines a local community's response to internet exposure. Together, these studies offer complementary perspectives on Indonesia's digital Islamic landscape.

Table 4. The Adverse Impact Of Internet Media On Teenagers In Matondang Village In 2024

No	BAD IMPACT	DESCRIPT ION
1	Ineffective time management	User more 6 hours
2	Neglect of Quranic activities	User more 6 hours
3	Less than optimal learning	User more 6 hours
4	Easy to get angry	User more 6 hours
5	Less communicative with the environment	User more 6 hours
6	Enslaved by internet media	User more 6 hours



7	Wasteful of internet costs	User more 6 hours
8	Lazy to help parents at home	User more 6 hours

Source: religious documentation of Matondang village in 2024

It is worth elaborating here that what is known today as the internet, was actually a replacement for the Arpanet, a communications network project sponsored by The Advanced Research Project Agency (Arpa), US Department of Defence. The Internet was first developed not as a public network, but as a computer-based data communication system to support the US national security information system. In the mid-1960s, during the cold war era, the need arose for a communication system that was not vulnerable to nuclear attack. With a simple concept, it was planned to connect all computers across the state. In theory, the system that was developed presupposed that even if most of the country was bombed, in an emergency situation, the government could still send messages to the public. Based on that description, the purpose of developing the Arpanet was, at first, nothing more than an interest in assisting the military emergency communications system (As'adi et al. 2025)).

Later, internet technology continued to be developed by scientists through the expansion of infrastructure development by connecting all computers around the world, then unknown applications continued to be developed and the results could be

applied to improve existing communication network systems. All involved, whether they are designers, users, or operators, have a strong ambition to continue to create the ideal electronic communication system, where everyone can communicate anytime, anywhere at a low cost. Thus, it is clear that the Internet is, in essence, projected as a low-cost, ubiquitous communication technology. In addition, another major ambition is to conquer space barriers, so as to effectively unite everyone in a virtual room, where everyone communicates with each other, in a soundproof room with a locked door (Savolainen 2025).

Internet technology, developed as a new means of communication and information, cannot be completely separated from communication technologies, such as the telephone or other previously developed technologies, which were designed to send messages from the centre to the periphery (Monga et al. 2024). However, the internet differs in that it is rooted in computer technology while simultaneously extending beyond computer-based communication. The result of this combination proves to be a very extraordinary combination, so it is very suitable for the needs of the military, as the first institution to order such technology. Initially, the internet was only connected to government think-tanks based at a few universities, but over time it was also installed at every university in the United States



under certain conditions. Gradually, the internet shifted from a military communication channel to a communication tool for scientists (Chatterje-Doody and Crilley 2019).

Several religious texts are currently in a variety of literature on publications in the media, gaining a strategic position in society. The phenomenon of moral degradation experienced by teenagers requires religious texts or da'wah to provide enlightenment (Daulay 2013; Daulay and As'adi 2021). Effective da'wah messages to teenagers are not only from teachers at school or preachers in the community. In fact, in fostering the morals of teenagers, it is more effective to be instilled by parents to their children. Mums and dads should be at home, so that religious knowledge for children becomes an important part of family resilience (Yilmaz 2026).

CONCLUSION

The challenges faced by da'i are very complex among teenagers against the onslaught of social media so that it requires efforts to prevent teenagers from illiteracy of the Qur'an. Cooperation between da'wah practitioners, parents, teachers is compactly carried out in order to strengthen the morals and morals of teenagers in the midst of access to information openness. This moral development is consistently carried out also with religious activities both in mosques, prayer rooms or schools. In addition, religious activities are carried

out istiqomah every day guided by ustadz and ustadzah. In turn, the behaviour of young people in Matondang village gradually improved. The ability of juru da'i through a touch of religious values is expected to change the habits of teenagers who are addicted to social media and restore Matondang village as a religious village.

CREDIT AUTHORSHIP

CONTRIBUTION STATEMENT

Hamdan Daulay Writing-Conceptual Draft, Methodology, Data curation.

Evi Septiani TH: Writing, Data curation, Draft Compilation, Investigation, Methodology, Mohamad Hasan As'adi: Data curation, Reviewing and Editing.

DECLARATION OF COMPETING INTEREST

We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organizations related to the material discussed in the manuscript.

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