



THE COMMUNITY OF DAWN FIGHTERS: DA'WAH, YOUTH AND RURAL MUSLIM SELF-EXISTENCE

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Abstract

This paper tries to analyse the presence of the Community of Dawn Fighters in rural regions, especially in its existence, which is recognised and strongly explores activities and programmers as da'wah activities and the performance of religious theory in rural public spaces. This article will also express the effort and initial exploration of the youth da'wah movement to form a pious and better self. In addition, this article will express the progressivity of young people to be closer to the mosque or mosque, pray at dawn in congregation at the mosque, regularly recite recitations, be persistent in seeking religious knowledge, and preach through the Community of Dawn Fighters. This study also expresses the articulation of the Islamic identity of young people in rural public spaces. Through cognitive observations of participants in the Community of Dawn Keritang Fighters and online interviews (netnography), as well as previous literature sources, this article shows that the form of existence carried out by young people began with: first, these young people carried out early explorations of the socialisation movement and travelled around dawn. Second, young people carry out da'wah activities as a means of existence. Third, these young people publish through attributes and fashion as encouragement in their da'wah. Apart from the progress of existence carried out by young people, what is the strength of this entire movement is the support from various groups and parties, such as the community, ulama, and the local government.

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A. INTRODUCTION

This paper discussed the movement of young people and the community of Dawn fighters in enlivening morning prayers in congregation. This article displays the effects and influence of the existence of the da'wah community among rural communities that need to distribute religious understanding. To see the pattern of the main activities of the preaching of the Community of Dawn Fighters, the researcher tried to conduct a brief interview with Ustadz Toni Sutrisno, the head of the Keritang District Dawn Fighters Community. When I met the chairman of the community of dawn fighters several times ago at night, asking about the existence of this dawn fighter community by the community, the chairman of the dawn fighters replied, "Alhamdulillah, the preaching activities of the dawn fighters are highly appreciated by the village community, and the community enthusiastically supports the activities of this preaching activity, but what we need to focus on is the fighting spirit of young people who will be thirsty for religious knowledge." Hearing his answer made me interested in discussing this topic because, basically, young people are the spearheads of the next da'wah struggle and must be considered by the old and previous generations.

Spreading Da'wah through the activities of the community of dawn fighters has been a lot of fighters and builders of da'wah who unite differences to achieve common goals. The flow that exists in the community is not a barrier to the spirit of da'wah spreading religious knowledge in rural areas. The existence of the dawn fighter community is closely related to adolescents, who experience significant changes in behaviour. The identity of the younger generation is still changing, and their curiosity is very strong, so da'wah plays a role in many changes and activities to devote and provide religious understanding to the younger generation. There is an urgent need to create a young generation that is focused on da'wah and plays an important role in creating a generation that is strongly committed to religion.

The idea that is the focus of the author comes from the study of the development of da'wah, which has a major impact on Islamic civilization in rural areas. So I am very interested in researching this topic because the rural dawn fighter community focuses on inviting and spreading religion, especially among youth and the general public, so that all groups can be part of positive and good things and try to ensure that the dawn fighter community is still very respected and useful for many people. In its implementation, of course, there are terms and contexts that suit the situation.

Previous studies on young people and Muslims, among others, include the first study conducted by Dony Arung Triantoro. In his study, Dony presents an argument by looking at how young Muslims articulate their Islamic identity in the Indonesian public sphere. He also argues that the performance of these young people is different from the Islamic expression of their predecessors (parents). In his article, Dony shows that the young people's da'wah movement is very

influential for the da'wah community and the Islamic revival that is based on young people. The study of his article refers to the da'wah community programme known as the terrace of da'wah, or, in short, which is indeed targeting young Muslims. The relevance to the author's topic is the similarity in recognising the identity and existence of young people who must play a role in community da'wah, and the author also tries to refer to the community's pattern of targeting young people in a smaller realm, namely in rural areas. (Triantoro, 2020).

Second, a study conducted by Alfikri and Imron Rosidi entitled "Da'wah Activities among Young Muslims in Pekanbaru" In their study, these two authors discuss the youth da'wah movement in Pekanbaru, which has recently increased significantly. Especially in the da'wah movement of Fodamara, FSRMM, and Sahabat Hijrah, which focuses on the development of Islamic da'wah among young Muslims in urban areas (Pekanbaru), which is indeed circled and guided by halaqoh and tahsin speakers at FSRMM, which does this grand tabligh programme regularly, namely every last month on Sunday night. Furthermore, the author finds that the halaqoh programme is targeted at teenagers who want to be formed in adab, aqidah, tasawuf science, and fiqh, which aim to build ukhuwah islamiyah and the mentality of young Muslims in Pekanbaru to convey their da'wah in the urban area. (Fikri & Rosidi, 2021).

Third, a study conducted by Syamsul Rijal entitled "Young Habaib Lovers: Popular Piety and Youth Expression in the Capital City" In his study, Rijal discusses the increasing popularity of preacher of Arabic descent from Hadramaut (Yemen) among young Muslims in Indonesia. Then, in his writing, Rijal's structural and cultural analyses argue that the participation of young people in the Habaib assembly is not only to learn religion and gain spiritual shelter but also to express "youthfulness" with their peers in the midst of life in a city full of problems and life challenges. (Rijal, 2018).

Furthermore, a study conducted by M. Tahir entitled "Islamic Da'wah among Young People in Samarinda City" In his study, M. Tahir discusses the model of the Da'wah Movement involving social groups of young people in Samarinda City. Then, in his writing, he also discusses how social groups view the concept of the da'wah movement. But this study also shows that there are three models of da'wah movements involving young people in Samarinda City. First, a synthetic da'wah movement that combines profane popular culture with popular traditions that are considered Islamic in society. Second, the da'wah movement is oriented towards the internal reform of the da'wah actors in the form of the involvement of young people in Samarinda City. Third, the model of da'wah movement through structural channels emphasizes the concept of 'amar ma'ruf nahi munkar'. (Tahir, 2018).

In addition, the discussion in this article offered different studies on community and youth da'wah, as well as the further question of how to foster

youth fighting spirit in da'wah. The author then tries to present the expression of the dawn fighter community, which is seen as an incentive to participate in da'wah activities. This section also outlines the efforts of the community of dawn fighters in rural communication and its presence in public spaces along the very popular border in the countryside.

C. METHOD

This research then uses a qualitative descriptive method based on fieldwork and online document analysis to find data. The aim is to describe or explain systematically, factually, and precisely the phenomena and functions of da'wah that appear in the research, after which the material is analyzed to obtain results and conclusions. The information contained in this article is obtained from ethnographic and netographic works. Based on ethnography, the author has a keen sensitivity to and observation of the da'wah activities of dawn fighters in the countryside. The author also personally interviewed the administrators of the village's community of dawn fighters about the overall development of da'wah in the community. Then, the author also conducted online interviews to help see community activities regarding the existence of youth and da'wah in rural areas. The interview process begins with asking for the informant's willingness. Then the author conducted an in-depth interview process. The interviews were conducted in two forms: direct interviews and online interviews using WhatsApp social media. In addition, interviews were conducted in a semi-structured manner. The aim is to facilitate researchers in obtaining research data.

The research data was analyzed using several stages, namely: First, data reduction. In the context of this research, the author selects data that is in accordance with the topic of this research. Second, data categorization. The data that has been selected is then classified to facilitate the data description process. Third is the stage of describing the data obtained in narrative form. This process is continued with descriptive data analysis and discussed through various relevant literature sources. Fourth, conclude the research findings.

D. RESULTS AND DISCUSSION

Initial Exploration: Socialization Movement and Study of Surrounding dawn (Subuh Keliling)

Keritang sub-district in Kotabaru Seberida village, the idea of forming the community of "Pejuang Subuh" (dawn fighters) was first raised by several young people, precisely in the Musholla/TPA Al-Hikmah after dawn prayer. They conducted a discussion and initial exploration after a proposal from one of the da'i from the "dawn fighters" Regency community who came to the village. In the discussion, one of the young people, Riko Pirmansah (29), who is a math teacher at SMP N 1 Keritang, said:

"In our area, there really needs to be a forum and encouragement and enthusiasm for young people to prosper in the mosque through

congregational dawn prayer at the mosque, and the district also provides support if in our area, especially the Keritang sub-district, there is a community of Keritang dawn fighters; after all, in our area for preaching, there needs to be a movement." (Riko Pirmansah, personal communication, May 9, 2022)

With this initial exploration, the Community of Dawn Fighters was formed on January 10, 2021, along with structures such as the chairman, vice chairman, secretary, treasurer, and other fields. Beside that, they also think about programs and coaches who can guide young people in all movements later. Finally, at the discussion meeting, the youth took photos as documentation along with an intro and introduction video via their Instagram @PS.keritang.

The Muslim generation, millennials, are young Muslims who are bound by a way of looking at the world that faith and modernity can go hand in hand. (Zahara et al., 2020). The Community of Dawn Fighters is a community that moves to invite young people to do good and da'wah goodness, starting with the congregational morning prayer. Amir (chairman) of Dawn Fighters; Ustadz Toni Sutrisno said that in addition to the da'wah movement through program and religious studies, this community is also engaged in the social field by collaborating with communities in rural Keritang, for example, the Community Care Community (KPM), the Social Care Community (KPS), and others.

In between preparing program and studying their da'wah, dawn fighters youth also reach out to the community through mosques in rural Keritang District. The da'wah must also be communicative in conveying invitations and teachings to others to be more pious to Allah SWT. (Rohimi, 2021). This social movement technique is carried out at dawn, and some are carried out at ba'da maghrib time (if the place is remote and conditions do not allow). This activity is not far from the usual event, which begins with protocol, then the greeting of dawn fighters (socialization), then added religious lessons or tausyiah, then teacher guidance, and finally prayer. And usually after the event, the community of Dawn Fighters conducted a gathering for the community and also sometimes serves offerings by local people who do give a little of their fortune without any coercion. At its base, the socialization and surrounding dawn (read: subuh keliling) movement never expects strings and rewards; da'wah and socialization are carried out sincerely and invite young people to become pious Muslims and pious to Allah SWT. Actually, before carrying out this activity, the Dawn fighters had confirmed their arrival at the mosque or museum and the local community a few days before the activity.

Socialization and surrounding dawn (read: subuh keliling) are routine activities that are carried out once a week on Sunday. Socialization activities are filled by Ustadz who are recommended by muhajid dawn fighters, and subuh

keliling (Suling) activities are usually filled by young people who are also members of pejuang subuh. The younger generation is known as Agents of Change, which means agents of change. This term is used so that young people live in the generation as a collective that is able to make problems run with good solutions. Besides that, youth, commonly known as young people, are a phase that is still followed. Fun, agile, and intelligent—it is certainly done in Islam. (Husna, 2020). In addition to spreading kindness and religious teachings, the Subuh Fighters community provides a forum for young people to dare to appear and learn to train mentally to become preachers. Young people's self-responsiveness towards da'wah began with the exploration of surrounding dawn (read: subuh keliling activity).

Gambar.1 the socialization and surrounding dawn(Subuh keliling)



Sumber. WhatsApp Group of Dawn Fighters in Keritang

Picture 1 shows that the beginning of the establishment of the Subuh Fighters Community was not immediately oriented towards routine programs and studies, but what was done by young people was to socialize the subuh keliling on the basis of the existence of young people as pious Muslims in rural areas. This activity is also interpreted as a community survey of the existence of this Subuh Fighters community. The extent of the socialization of the existence of this community is not always positive; some even feel that this community is a new sect, heresy, bad deeds, and others. The spirit of da'wah exploration can be

broken by combining all elements of society and Islamic religious teachings for unity to raise the spirit of da'wah among young people in the village. The progressivity of this da'wah movement must pay attention to the objective conditions of mad'u segmentation both in personal and communal terms, both by conducting reviews that are both theological, sociological, demographic, and psychological (Rustandi, 2020).

The study of surrounding dawn is not much different from socialization activities; the study of *subuh keliling* only contains studies without any introduction (socialization) of the existence of the activities of *subuh fighters*, but it is more dominant to train the mentality of young people in the countryside and meet the demands of rural communities in the study of "*subuh keliling*". The performance of the itinerant dawn study is identified with the fighting spirit of young people, and of course it is always guided and followed by the coach of the itinerant dawn fighters. Ustadz Ahmadi Syarkawi, the chief coach of the community of dawn fighters, said that we must make this community a forum for young people so that they can express their religious skills and abilities. The emphasis is placed on the shoulders of young people as regeneration and regeneration of da'wah in rural areas. Besides that, the invitation and enthusiasm of previous parents also need to be maximally played.

In line with the above argument, Bagas Susilo (20), who is familiarly called Bagas, is one of the young people who is currently a student and also a cadre of da'wah "*Pejuang Subuh*," who plays an active role in the socialization of *subuh keliling*. He said that the initial experience of spreading da'wah surrounding dawn this had challenges and obstacles, and he also acknowledged the many responses of the village community who were enthusiastic about the existence of a da'wah community that supported rural youth.

"As long as I participated in the socialization activities of dawn surrounding, I met great people who understood religion: Ustadz ustadz, Ulama, and community leaders. There is a lot of diversity and multiculturalism that exists in the community about religion; some are different sects, some have different habits (cultures) of worship and understanding of religion, and some are still naive and unfamiliar with da'wah. The obstacles that occur, according to my cognition, are the distance and difficulty of da'wah transformation in the interior of the village because round socialization is carried out at *maghrib* and dawn. Challenges for our da'wah community, which is also an early movement in rural communities where the prospect of traditional Islamic civilization is still strong, Behind the many obstacles and challenges, the inclination of the community provides a supportive effect that gives meaning to the existence of young people in the da'wah movement in rural areas." (Bagas Susilo, personal communication, May 9, 2022).

Picture.2 The Study of Dawn Mobile



Source: Grup Whatshapp Pejuang Subuh Keritang

Picture 2 describes the series of activities of the morning study around the mosque or mosque in rural areas, starting with the morning prayer together, remarks from the morning fighters and the community, religious tausyiah, direction from the coach, and ending with a prayer together. As a proof of existence, the youth do documentation, as in the picture above, and show the identity of Muslim identity in rural social media.

The target of da'wah mapping carried out by the community of dawn fighters is young people in rural area. Related to the study of subuh keliling (suling), this community organizes this activity based on the need for young people to come to perform morning prayer in congregation. The awareness movement uses da'wah channels to bring people closer to the teaching of Islam, one of which is the movement to enliven the mosque. By inviting people to pray in congregation at the mosque, they believe that Islam will rise through the mosque, and one of the signs of revival is if the number of dawn prayer congregations is salam with the Friday prayer congregation. (S. Saputra et al., 2020). Ustadz Egi Sastrawan (26), a young man who works as a chemistry teacher at SMA N 1 Keritang and is also the secretary of the Community of Dawn

Fighters, gave his argument about the reason for the formation of the mobile subuh study program in mosques in rural area. He said:

"We made a mobile dawn study program in an effort to present youth organizations engaged in religion; this is useful for preparing future generations to replace the elderly generation as well as presenting positive activities. The kindness that we are trying to show begins with the morning study. We both see and care about the condition of the mosques in our villages when praying at dawn; indeed, the average attendance for morning prayers in congregation at the mosque is mostly the elderly. With this, we try to present the goodness of kindness that begins with the mobile dawn study program. The purpose of the mobile dawn study is to enliven the morning prayers as busy as Friday prayers; therefore, we must encourage and invite young people in rural areas to take part in all the activities that we program later. The very first reason is to instill good habits and culture, namely waking up at dawn and praying at dawn in the mosque, to prosper the mosque. There are many ways and steps taken by the Subuh Fighters Community, one of which is the GERTAKAN system (Gerakan Telpon Kawan)". (Egi Sastrawan, personal communication, May 9, 2022)

In the study of dawn surrounding, usually studies and da'wah messages delivered are aimed at the community in the mosque or mosque and young cadres of dawn fighters. The hope of all the material that is done is a form of effort by the Commutation of dawn Fighters to form cadres and Islamic generations, strengthen faith, and be strong in morals and sharia. In addition to understanding and listening to da'wah material, young people are also required to practice the da'wah message delivered by the da'i. Over time, this activity was committed to being carried out once a week on Sunday. The reason for Sunday is that many young people and the community are off from their activities, and this is the momentum to hold the mobile dawn study activities.

The analysis found in the mobile morning study program is that there are many members who arise and sink, or can be said to not be fully consistent (istiqamah). However, the name is da'wah, and all method and strategies are carried out to remain crowded and enthusiastic about participating in the mobile dawn study at the mosque or mosque.

Activities: A Means of Existence for Muslim Youth in Rural Area

The Way and Method are something that is indispensable for the dynamics of the da'wah community for the sustainability and progressivity of the da'wah movement. Packaging da'wah in various form is very necessary (Irawan & Suriadi, 2020). The method of da'wah according to the Qur'an QS. An-Nahl 16 [125], the method of wisdom, mau'idzah hasanah, and mujadalah billati hiya ahsan, with all the strategies carried out by da'i figures as a development of the three methods of

da'wah, these da'wah Method are applied to various activities, including daily recitation, dhikr sholawat, tabligh, sports and discussion forums. (Usman & Lusiawati, 2020). Da'wah is an activity carried out by the informant (da'i) to convey information to the listener (mad'u) about the good and prevent the bad. (Hayati, 2017). Da'wah is an invitation to go down the path that Allah Ta'ala

is pleased with, whether carried out personally or in an organization, with the object of da'wah in the form of fardhiyah or jama'ah. (Said & Pratama, 2020). Da'wah activities become easier to carry out by forming a community and working together to invite goodness and prevent evil (Nurjanah & Fatoni, 2019). Therefore, The community of dawn fighters carried out da'wah activities in the form of;

Tabligh Akbar

In addition to conducting socialization and mobile dawn studies, Tabligh Akbar is also an annual program that is always scheduled at a certain momentum. The Tabligh Akbar of the Community of Dawn Fighters were scheduled for last year, while the speaker of the Tabligh Akbar lecture was a da'i the outside area, Ustadz H. Ruhayat S.Ag., M.Pd, from the regency. The theme of the Tabligh Akbar is "Welcoming the Ramadan Holy Month, not just words but action." According to the author's interview with Ustadz Toni Sutrisno,

"Talk less, do more; a little talk, a lot of work. From that theme, we try to give enthusiasm. In da'wah that we as young people must do a lot of action rather than talk a lot without doing because doing a lot is better than talking a lot. Therefore, we choose the title Not Just Words But Actions at the Tabligh Akbar event this time" (Toni Sutrisno, personal communication, 8 May 2022)

The Tabligh Akbar was massively promoted and disseminated through social media. Such as WhatsApp Story, Instagram, and Facebook, these promotional activities were responded well to the social media community and received appreciation and support by the community. The selection of theme for these activities is indeed juxtaposed with the arrival of the month of Ramadan, and in the round, the event is also interspersed with zikr of together, and Istigosah. The place used during the Tabligh Akbar activity was the courtyard. of the sub-district office in Kotabaru Reteh village, and the activity schedule is on Sunday, 11 April 2021 at 8:00 a.m. Da'wah activities are carried out through the process of After planning and mapping the da'wah field, implementation is carried out so that da'wah Activities take place systematically, are measurable and can be evaluated. (Rustandi & Hanifah, 2020). As well as stated by Zulhazmi in his article, namely, compiling an activity The plan also includes prioritizing activities. (Zulhazmi & Priyanti, 2020). In this implementation, it is organized by the Community of Dawn Fighters and collaborates with all communities, clubs,

foundations, and other associations in rural areas to determine the ustadz as a speaker at this grand tabligh activity and everything needed. This argument was emphasized by Zulhazmi that da'wah planning in a community also includes planning and selecting the ustadz who is in charge of community activities. (Zulhazmi & Priyanti, 2020). It can be seen from this poster that there are logos that sponsor and support this activity. From the government, which has a hand in seeing this positive pattern of activity.

Picture 3. Tabligh Akbar poster on Dawn Fighters on Instagram Account.



Source: Instagram Posts of Dawn Fighters

Picture 3 shows that social media also plays a role in providing a citizen's perspective in terms of the good things done by young people who fight for dawn and associations in rural areas. The target of da'wah in this Tabligh Akbar is the entire congregation comprehensively, and the da'wah material is very relevant to the character of rural communities. The participation and support of the Head of Sub-District and officials in rural area make it easy for the community to gain its existence.

The perfection of the component carried out by fulfilling the elements of da'i (da'wah actors), mad'u (worshippers), da'wah material, da'wah method, and da'wah media, and the influence and effects of da'wah messages after Tabligh Akbar activities Ustadz Agus Purnomo, a teacher at SMA 1 N Keritang, is one of the coaches of the dawn fighters and serves as the secretary of the subuh fighters coaches forum. He gave a response after this activity. The running of this activity is the first experience, and we have to make this a reference for others. This is the first step, so we have to fix where the mistakes are and evaluate all da'wah movements that are more patterned to attract and increase the enthusiasm of young people and the community towards this subuh fighter community.

In the author's online interview with Ustadz Agus Purnomo as the Secretary of the subuh fighter coaching forum he gave answers to the author's questions, there were several points conveyed about the effect of this Tabligh Akbar activity, Ustadz Agus Purnomo said: "There are so many influences that we can explore from after this activity, there are several points, the first is to increase the participation of human resources based on the da'wah community, the second is to make the Community of Dawn Fighters more widely known by the wider community, the third Community of Dawn Fighters can ward off negative influences for the younger generation, especially drugs, the last is to make the Community of Dawn Fighters can motivate the younger generation to preach". (Agus Purnomo, personal communication, May 9, 2022) Agus Purnomo, personal communication, May 9, 2022.... then discussed the development of the Community of Dawn Fighters, especially in rural area. He continued his words, "The development of this community must be guarded because, basically, it is the youth group that brings the Subuh Fighters Community into rural areas; this community also increases the participation of youth-based da'wah as a forum for positive activities for the younger generation and participates in building rural human resources".

Regular Study and Da'wah Program

In addition to providing a forum for preaching, this community also tries to prepare young people to be able to do preaching bil-oral from pulpit to pulpit and preaching through bil-hal (read: by action), providing good examples to the community as a form of effect and influence on the existence of the preaching activities of the community of dawn fighters.

Muhadharah, a study that is routinely conducted once a week, is also attended by Ustadz Ahmadi Syarkawi, who is indeed the head of the fostering community of dawn fighters. He intervenes directly to ensure the continuity of the process of youth exploration. He also always says that muhadharah training is very necessary for young people and members of the dawn fighters; dare to appear and speak on the podium is the prospect of the purpose of this exercise. In accordance with the cognitive result of the author's participant observation, the enthusiasm of the friends of the dawn fighters was indeed very burning. The activity of the muhadharah exercise study was carried out at the An-Nur Parit Tambrak Mosque, precisely in Kotabaru Reth Village. The mosque management is also very supportive of this activity carried out in their mosque, and they even give offerings every week as a form of gratitude for the activities carried out by their mosque. Followed by cognitive participant observation by the author, the effect and influence of this muhadharah exercise really make an impression on young people. It can be seen from last year's Ramadan tausyiah that filling in mosques are indeed prioritized by young people; this is also inseparable from recommendations from coaches to the community and mosque and musholla

administrators; even there are also mosques that ask the community of dawn fighters to fill the Ramadan spiritual food. This effect is sustainable until this year, and not just Ramadhan taushiyah only Islamic holiday; most of the preaching cadres of dawn fighters are asked to fill recitations and lectures such as the Islamic holidays of Isra' Mi'raj, one Muharram, Maulid Prophet Muhammad SAW, and so on. This is the result of the author's analysis of the function and influence of Muhadharah training carried out by the community of dawn fighters. Hijrah was understood by young people as a change from bad behavior to better behavior. In this context, the presence of da'wah communities facilitated the practice of hijrah for young people. (Hidayatullah & Ardiansyah, 2022). According to Sufyan, the process of self-transformation took place in several stages; the underlying thing was the desire to change and the search for a comprehensive Islamic meaning. (Abdurrahman, 2020).

Khataman Al-Qur'an, this program is scheduled once a month, precisely on every 17th of the Hijri year. Ustadz Aditiyawarman (39) is the administrator of the Community of Dawn Fighters, and he works as a self-employed as well as the administrator of the At-Taqwa Mosque in Duku Hamlet. He is a very active administrator in the Dawn Fighters movement; he is the originator of the Qur'an recitation program, which began with a small meeting and was explored by forming a WhatsApp group called "Ngaji Bareng Yuk." There are reasons associated with this program, one of which is to make the Qur'an a favorite thing. In line with the author's online interview, he said: "Indeed, young people now need to be encouraged to love the Qur'an so that they always glorify the Qur'an and learn and practice improving their reading of the Qur'an. Besides that, this program is also used for people in need and to invite Khataman Al-Qur'an into their homes. However, we are consistent in reciting the Qur'an once a month." (Aditiyawarman, personal communication, May 9, 2022). This means that the Community of Dawn Fighters is not just about attending recitations but also teaches that consistency (keistiqamahan) in da'wah and love of the Qur'an must be instilled. In the author's view, this program is very interesting because it is very familiar with the habit that exist in rural area and where this community tries to adopt young people and embrace getting used to reading and loving the Qur'an. The stages of this program are indeed analyzed by the author as a systematic program in the movement, building relationship, creating method, and utilizing social media as power in existence.

Barzanji, This routine study is carried out every Thursday night precisely at the At-Taqwa Mosque, and the guide is Ustadz Hayat, who is also the Chairman of the At-Taqwa Mosque and collaborates with the Community of Dawn Fighters in programming Barzanji training, which beginning with reading practice and later promises to learn the rhythm. Ustadz Hayat also admitted that he learned Barzanji from teenagers, and it is indeed necessary, he said, for young people to learn and

understand about this Barzanji, because this is an activity to worship and glorify His Majesty the Prophet SAW, which is juxtaposed with event related to Islam.

The study of hadith, seeing the pattern of development, is indeed a little easier to understand and understand by the community. The study, which is routinely carried out every Wednesday night after Isha prayer at the secretariat, namely Musholla/TPA Al-Hikmah, is also enthusiastically followed by the community and congregation, as well as members of the dawn fighters, to improve the quality and quantity of practices recommended by the Prophet Muhammad SAW. The speaker of the study is indeed an expert teacher. Ustadz Jabar Lilkhair is one of the caregivers of the Al-Fatah Islamic Boarding School in Pasar Kembang Village, which has hundreds of students. This study was directly initiated by the Chairman of the Dawn Fighters, who recognized that we and our friends also need hadith studies as a form of practice that we can apply to help expand and improve the positive image of this da'wah movement. groups of young people who already understand religious knowledge well but have not practiced it consistently (Triantoro 2019). Keistiqamah in consistent practice must be familiarized early, and on the sidelines of the study, Ustadz Jabar Lil khair also gave full support and encouragement to young people. He said that the activities of this subuh warrior must be compacted because, if not us, who else moves this da'wah and who else fills the recitation of goodness like this? Do not let people with heretical views and ambiguous understanding enter and control the mosque in our place.

Tahsin dan tajwid, Tahsin and tajwid: this study is also a reference to the Qur'an recitation activities, but the difference is that the routine study, which is held on Monday nights at the At-Taqwa Mosque, is hosted by a Qori Al Ustadz. Fadly is a district-level qori; last year, he was trusted as a jury in the field of tilawah at the district level. In my experience, he is very adept at reading and adorning his recitation of the Qur'an. In routine studies, he teaches how to bring out the nature of letters and how to call them up, as well as tips on prolonging the breath. The art of rhythm can be mastered if the congregation and friends can istiqomah follow and really study this field. At the same time, he also provides an understanding of the laws of tajweed and how to read them.

Friday Subuh Study, This study is scheduled once a week and is differentiated as a free study without any special material that must be delivered by a preacher to the congregation and is also usually filled by cadres of Da'wah fighters. This activity is carried out at the Seretariat of the Community of Dawn Fighters, which is located at Musholla/TPA Al-Hikmah in Kotabaru Seberida Village. The enthusiasm of the congregation in the secretariat of the dawn fighters also still needs to be built gradually, because the secretariat of the dawn fighters is located in the Kotabaru Seberid gradually section, where the activity of the morning prayer is a little concerning. Based on a brief analysis of why the market

area lacks Fajr worshipers, this is because traders sell until night and every morning have to get up at dawn to prepare their merchandise as a source of their livelihood. Therefore, the Community of Dawn Fighters is here to play an active role in solving problems that exist in the community.

Challenge 40: Dawn congregation without breaking. This is a motivational program for members of the Community of Dawn Fighters to enliven the Fajr congregation at the mosque or mosque. The system used is through reporting in the WhatsApp group, and there are information and condition for becoming a Dawn Fighters muhajid.

Picture 4 Screenshot of the Challenge 40 Unbroken Subuh programme report system



Source: Whatsapp, Dawn Fighters Community Group

Picture 4 describes and shows the description of the existing system described in the format of a report that is shared with the group every day. Ustadz Eka Matra (29) is a security in Sharia banking, namely the Bank Riau Kepri unit as well as the person in charge of recapitulating the reports of fellow members of the dawn fighters every day. To add to the keistiqomahan and even

more burning enthusiasm, anyone who manages to carry out morning prayers in congregation at the mosque or mosque 40 times in a row without breaking up will be titled mujahid and given a reward from the pajuang subuh management. Some time ago, members who earned the title of mujahid were given a reward in the form of a parcel containing Shall. The prize given is not very luxurious, but this can strengthen the keistiqomahan of members in congregational morning prayers, for friends who have not been able to become mujahid will be motivated and compete in goodness.

Attribute and fashion as an activity energiser for young people's existence

Identity brings a performance in the results that tends to encourage the popularity of the da'wah movement that gives an Islamic appearance. The popular da'wah movement has expressed its form of piety through an Islamic and modern style of dress. (Triantoro, 2018). Being a slang and religious young person is very important for young people. Muslim today want to show who they are. (E. Saputra, 2020). In line with the income of Ustadz Mursyid, who said that attributes and fashion are part of our social presence to do good and create nuances that provide positive things, especially for young people whose identity likes style and fashion,

Picture 5 Vest as an Attribute of the dawn warrior preaching movement



Source: Whattshapp, Dawn Fighters Community Group

Picture 5 shows the enthusiasm of young people and subuh fighters in carrying out activities and running their programs in villages; all challenges are faced together. The reason that refers to the making of this vest attribute is considering the weather and the atmosphere at dawn, which are very cold and need a body warmer, namely the vest, and acknowledging that this vest adds to the dance power of the community through the existence of a community of dawn fighters who are increasingly familiar with rural communities. The

modernity of this vest does make young people compete to participate in the good done by the community of dawn fighters, because these young people assume that by using this vest, the connection with religion is getting closer, and thanks to this, the closeness to the ulama is also getting closer.

Next is my fashion, which is an interesting thing from the preaching of this subuh warrior. Fashion is considered a strategy, contrary to Pawestri's opinion that the strategy of wearing aat da'wah seems to be a representative of meaning, that through the similarity of appearance styles, we allow ourselves to be in the same group and thoughts. However, what is interesting about these subuh fighters is that with the existence of fashion, they can provide meaning and harmonize different group thoughts accompanied by da'wah values with the identity performance of young people.

Picture.6 *Fabsion* encouraging the dawn warrior preaching movement



Source: Whatshapp, Dawn Fighters Community Group

Picture 6 shows several young people who use fashion as an expression of carrying out their da'wah. Followed by the results of online interviews with Ustadz Toni Sutrisno, he said that this formation is an identity when there is an assembly conducted by the dawn fighter community. Along with the development of this dakwaah, now appearance or fashion is the basis for the community to recognize the existence of the community of dawn fighters, as well as being the pride of various parties who are relevant to the community of dawn fighters, such as rural communities in villages, village and sub-district governments in Keritang, as well as scholars in rural villages.

Several times ago, the community of dawn fighters was given the mandate and trust by the Kotabaru Seberida Village Government to become the core committee in the takbiran parade and gema takbir activities. According to the participant observation of researchers and the data obtained, this activity was followed by 13 mosques, prayer rooms, and agencies in the village of Kotabaru Seberida. The excitement created by this activity gives strength to the community

of subuh fighters to further expand the identity and existence of young Muslims in rural areas.

E. CONCLUSION

The preaching movement of the Community of Dawn Fighters was identified in the initial exploration expressed by young people to be recognized in various rural circles. This article had shown that young people in rural areas try to initiate the Muslim generation to be close to Allah, the Qur'an, pray in congregation at the mosque or mosque (especially morning prayers), diligently seek religious knowledge, dare to appear, and spread Islamic religious propaganda.

Furthermore, this article shows the identity of young people in recognizing their Muslim identity in rural areas and socializing the existence of the community of dawn Fighters. They have also massively created interesting and popular activities and programs that accommodate Islamic identity within themselves. In addition, the community of Dawn Fighters is inclined to prosper the mosque by praying in congregation at the mosque or mosque, especially the morning prayer. In addition, this movement dreams of leading the younger generation in learning, training, and practice, as well as solidarity with religion. The article goes on to feature the enthusiastic and instrumental performances of the youth against the prevailing religious fervour in the Rural Area. The activities and da'wah program of the Community of Dawn Fighters. are all the more powerful because they have been recognised by the community, the scholars and the government. With this strength, the existence of the Community of Dawn Fighters was widely known, all that remains is to articulate and package the da'wah activities and programmes appropriately. Inviting the younger generation to the countryside is seen as the main task of this community and vying for pious deeds. The emergence of young people with Islamic values as supporters and activists of the da'wah movement is also a reason for the rejection of this form of religion.

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