



# Syarafal Anam Group's Integrative Da'wah Strategy in Optimizing the Prosocial Behavior of Adolescents

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## Abstract

The rise of individualism, limited moral and empathy education, negative media influence, social pressure, and the lack of prosocial role models have contributed to declining social behavior among adolescents. In contrast, young people involved in the Islamic cultural art of Syarafal Anam in Bengkulu demonstrate stronger prosocial attitudes and social engagement. This study aims to explore the dynamics of adolescents' prosocial behavior and the role of local cultural values embedded in the integrative Da'wah practices of Syarafal Anam. Using a qualitative approach with an interpretive paradigm, data were collected through literature review, observation, surveys, and in-depth interviews. The findings reveal that Syarafal Anam revitalizes the principle of dakwah bil hal, emphasizing preaching through exemplary actions that strengthen ukhuwah (brotherhood), cooperation, and social solidarity. Participation in this cultural-religious activity positively influences adolescents' prosocial behavior while reinforcing community social and religious life. Furthermore, Syarafal Anam serves as a social learning medium that promotes mutual responsibility, character development, and collective values. Therefore, the integrative Da'wah strategy practiced through Syarafal Anam plays a significant role in fostering prosocial behavior among adolescents in Bengkulu.

**Keywords:** Integrative Da'wah; Psychosocial; Syarafal Anam

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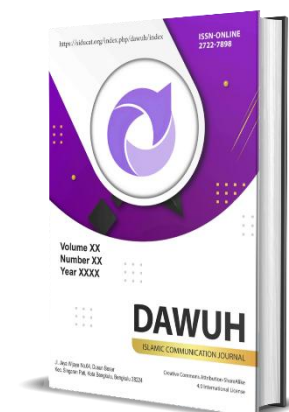
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## INTRODUCTION

Prosocial behavior is the foundation of a humane society. Although previous studies have shown that parenting styles are an important factor contributing to prosocial behavior, the psychological mechanisms underlying this relationship in specific cultural contexts remain unclear (Y. Liu et al., 2024). Prosocial behavior enables individuals to exhibit more positive behavior (González Moreno & Molero Jurado, 2024). A holistic approach is needed in social systems that prioritize psychosocial well-being to create a healthy environment (Fadly, 2024). Moderational analysis shows that the positive impact of self-compassion on prosocial behavior depends on the cultural context, type of prosocial behavior, and sub-components of self-compassion (X. Liu et al., 2025). Previous research shows that individuals with high levels of power distance tend to exhibit more self-centered behavior, making them less likely to act generously. Conversely, individuals with lower levels of power distance are more likely to engage in prosocial actions (Scaffidi Abbate et al., 2025). Personality traits collectively shape prosocial intentions that can potentially inform strategies for fostering a supportive and collaborative environment. Empirical literature shows that religion-based environments are often perceived as trustworthy and more likely to receive assistance and cooperation (Northover et al., 2024).

Previous studies have demonstrated that integrative Da'wah strategies are effective in encouraging communities to adhere to Islamic teachings. Consequently, this approach remains relevant for application within culturally diverse societies (Riyadi & Hakiki, 2021). Conceptually, integrative Da'wah emphasizes the harmonization of Islamic values with the socio-cultural characteristics of the target community. This approach allows Da'wah messages to be delivered in ways that are culturally acceptable and socially meaningful. Hamdi (2018) illustrates that the integration of cultural, artistic, and political elements into Da'wah activities contributed significantly to the Islamization process in Lombok. Likewise, Ihsani et al. (2021) argue that integrative Da'wah requires wisdom and contextual understanding to ensure that religious messages remain relevant to contemporary society. Such an approach facilitates effective interaction between Da'wah practitioners and community members by incorporating social realities into the communication process.

Furthermore, Hasanah (2020) highlights that the strength of integrative Da'wah lies in collective participation and the positive influence of religious communities. Recent studies also indicate that the integration of Islamic preaching with digital media has expanded the scope and effectiveness of Da'wah practices in modern society (Istianah & Fitriani, 2022). Similarly, the combination of Da'wah programs with local cultural traditions in Madura has been shown to strengthen Islamic values while preserving cultural heritage (Achmad et al., 2021). These findings suggest that integrative Da'wah extends beyond verbal communication by incorporating practical, cultural, and social dimensions, thereby enhancing community engagement and the internalization of Islamic values (Ma'arif et al., 2019).

Based on several previous studies, it has been revealed that Da'wah strategies are very diverse, not only using Da'wah in lectures at mosques and majelis taklim. Added to this is the era of digitalization with the availability of features or platforms that can be accessed regarding Islamic values. An eclectic approach seems to be applicable in the current situation, namely combining various approaches (Boominathan et al., 2021). In essence, Da'i do not rely on just one strategy, but can optimize flexible strategies based on culture, technology, and what is considered effective. Integrative therapy involves synthesizing various methods and models to increase success. Integrative therapy takes a different route, namely theoretical integration, technical eclecticism, common factors, and assimilative integration (Norcross & Carachilo, 2022). A study explains that the vision of peace across traditions does not only see the limitations/weaknesses of a culture, but



strives to uphold figures, stories, ritual practices, and ideas that maintain peace (Lyck-Bowen, 2022). It is clear that religion and cultural practices have the same goal of maintaining attitudes and upholding the values of sustainability and peace.

This research is important to answer based on the fact that a culture-based approach to preaching has proven effective in overcoming social problems in the community. Many other studies have examined the art of syarafal anam culture, but they have focused more on the history and meanings contained in the poems. In addition, the focus of previous studies has been limited to one group, whereas this study has a more comprehensive sample. This study enriches the literature on Indonesian Islamic da'wah by examining the unique Syarafal Anam tradition of the Lembak community in Bengkulu, an underrepresented cultural context in international scholarship.

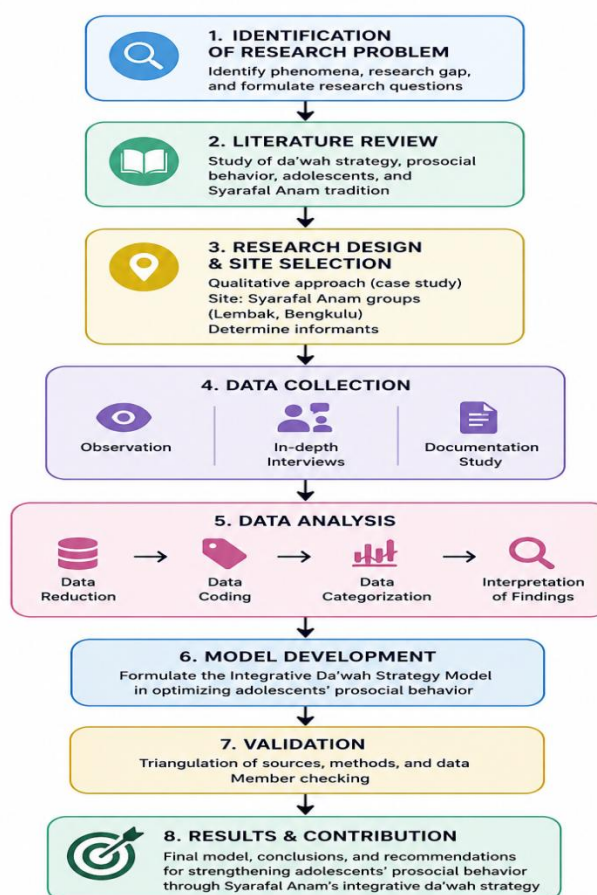
## METHODS

This research is qualitative in nature with an interpretive paradigm. The interpretive paradigm argues that reality, truth, or real life has various aspects and is not singular and can be studied from various perspectives (Creswell, 2015). Interpretive research views facts as something unique, with specific contexts and meanings. In this study, the interpretive paradigm was used to deeply understand the dynamics of prosocial attitudes and the local culture of the Syarafal Anam, allowing researchers to explore the meanings behind the actions, symbols, and interactions of various Syarafal Anam groups in Bengkulu Province.

This approach provides flexibility in understanding the experiences of research subjects and involves the active participation of the community as sources of local wisdom. In this way, researchers can obtain a more contextual and in-depth perspective. Data for this research was collected through literature studies, surveys, observations, and interviews. The literature study included relevant books and previous research, which served as secondary data. Primary data was collected through direct observation of several syarafal anam groups, followed by semi-structured interviews with local cultural figures. The combination of these three data sources enabled a holistic investigation. This study uses content analysis and triangulation as data analysis methods. The combination of these two methods provides a strong foundation for understanding and interpreting the data. The content analysis approach is used to explore the meaning and thematic patterns in the data. Qualitative data generated from literature studies, observations, and interviews were sorted, classified, and interpreted systematically. Triangulation was conducted to ensure data credibility and achieve accurate and reliable results (Carter et al., 2014; Meydan & Akkaş, 2024).



Figure 1 Research Flowchart



The research process consists of problem identification, literature review, research design, data collection, data analysis, model development, validation, and formulation of findings. These stages were conducted to develop an Integrative Da'wah Strategy Model of the Syarafal Anam Group in optimizing adolescents' prosocial behavior.

## RESULTS AND DISCUSSION

### *The Integrative Da'wah Strategy of the Syarafal Anam Group*

The integrative Da'wah strategy of the Syarafal Anam group is a comprehensive approach to Da'wah that combines religious, social, cultural, and spiritual elements into a single Da'wah activity. The Syarafal Anam group, as a religious arts community that recites poems praising the Prophet Muhammad SAW from the book Syaraf al-Anam, makes their activities not just a form of cultural expression, but also a medium for conveying Islamic values to the community. The following are the forms of the Syarafal Anam group's integrative Da'wah strategy. Dawah activities in the Syarafal Anam group take place naturally and are unstructured, unlike formal dawah in mosques. Islamic values are conveyed through the examples and advice of elders, especially in terms of ethics, manners, and etiquette in appearance. In this way, the Syarafal Anam tradition has become an effective means of instilling moral values and preserving the legacy of manners taught by previous generations.



### *Da'wah Through Collective Rituals and Maulid Traditions*

Based on the results of interviews, it is known that public awareness of the tradition of Maulid Nabi or events that include Syarafal Anam has led to a sense of mutual assistance among the community. Of course, this did not happen on its own; there was a process of guidance, example setting, and instruction from community leaders such as the traditional chief, imam, and others. The Syarafal Anam activity not only has spiritual value, but also plays an important role in strengthening social relations within the community. Through this tradition, the spirit of mutual cooperation, togetherness, and concern for one another, which is a valuable legacy from the ancestors, has been revived. Syarafal Anam serves as a forum for learning, moral reinforcement, and a medium for maintaining harmony and solidarity in community life. Naser explains this further in the following interview:

*“During this celebration, the community is very enthusiastic, with many people giving alms on that day, especially food to be distributed to those attending the mosque, from children to the elderly. This tradition has been going on for a long time.” (Interview with Naser, Head of the Singaran Pati Bengkulu Arts and Traditions Studio, Bengkulu City, September 20, 2025).*

### *Da'wah Through Education and Youth Development*

Da'wah through education and youth development is an effort to convey Islamic teachings by instilling religious, moral, and social values in the younger generation through a focused education and development process. This Da'wah aims to shape Muslim individuals who are knowledgeable, have noble character, and are able to be role models and drivers of goodness in their communities. One of the members of the Singaran Pati Art and Tradition Studio, Rizky, said:

*“At this studio, we not only learn syarafal anam, but there are also regular recitations led by the studio leader, to maintain a balance between religion and art” (Interview with Rizky, Member of the Singaran Pati Bengkulu Art and Tradition Studio, Bengkulu City, September 20, 2025).*

This recitation is led or directed directly by the head of the studio, who acts as a mentor so that studio members are not only proficient in aspects of traditional Islamic art, but also have a good understanding and practice of religious teachings. The goal is to create a balance between spiritual (religious) and expressive (artistic) aspects, so that the art developed does not lose its Islamic spirit. Thus, this studio serves a dual function: as a forum for the preservation of religious culture and as a medium of spiritual education for its members. This approach reflects a cultural Da'wah strategy, in which Islamic values are instilled through artistic activities and traditions that are alive in the community. Marjohan went on to add the following in an interview:

*“I advise the children in this class that if they want to study syarafal anam, they must diligently attend the mosque, learn the call to prayer, bilal, and recite/read the Qur'an” (Interview with Marjohan, Syarafal Anam Teacher, Tengah Padang, Central Bengkulu, September 23, 2025).*

In Central Bengkulu, intensive and comprehensive guidance is provided to the younger generation, starting from elementary school, junior high school, and high school levels, and has even been integrated into the school curriculum. Children who participate in Syarafal Anam training are encouraged to not only focus on the art of recitation, but also to strengthen their religious



foundation. Therefore, they are guided to diligently attend the mosque, learn the call to prayer, become bilals, and deepen their ability to read the Qur'an. This approach aims to ensure that Syarafal Anam art activities are not separated from religious values, while also shaping a young generation that is moral, faithful, and loves Islamic traditions.

The following is documentation of a group of children and teenagers in Central Bengkulu who are participating in a belarak/wedding procession activity. Photographic documentation was collected as supplementary qualitative data. All photographs included in this study were obtained with the consent of participants and community representatives and are presented solely for academic purposes.

Figure 2



### *Da'wah Through Social Activities and Economic Empowerment*

Da'wah through social activities and economic empowerment is a way of spreading Islamic teachings through concrete actions, not just words. For example, by helping the community, organizing social services, or training people in skills so that they can become economically independent. The Syarafal Anam group also has social activities such as collecting social funds, cover funds, and renting goods and services. The results of an interview with the head of the Syarafal Anam group, Ihsan, said:

*"We have weekly funds that are collected every week, which are used for group needs, compensation for sick members, and also for renting items such as tents, plates, and other equipment needed for celebrations"* (Interview with Ihsan, Chair of Syarafal Anam PERAMA, Bengkulu City, September 27, 2025).

Based on the results of the interviews above, it is understood that the Syarafal group has a weekly contribution system that is used for common purposes, such as compensation for sick members and the management of rental equipment for celebrations, such as tents, plates, and other tools. This tradition has been going on since the group was founded as a form of social concern within the community to maintain a balance between *hablum minallah* and *hablum minannas*. When a member or resident experiences a misfortune, the members of Syarafal Anam help, both materially and spiritually, such as by leading *tahlil* and prayers.

### *Changes in Prosocial Behavior of Adolescents Who Are Active in Art Activities*

The change in prosocial behavior of the community actively involved in Syarafal Anam cultural arts activities is a shift or increase in the social attitudes and actions of the community, reflected in the form of concern, cooperation, empathy, and social responsibility as a result of their regular involvement in Syarafal Anam religious and cultural activities. Based on survey data, Syarafal Anam's Da'wah activities have a significant impact on increasing prosocial behavior in the community. The following are changes in prosocial behavior among people who are active in Syarafal Anam's cultural arts activities.

Table 1  
Comparison of Prosocial Behavior Indicators Before and After  
Participation in Syarafal Anam Activities

<b>Prosocial Behavior Indicators</b>	<b>Before Participation (%)</b>	<b>After Participation (%)</b>	<b>Difference (Percentage Points)</b>
Participation in Mutual Assistance Activities	40 %	68 %	+28 %
Frequency of Almsgiving and Charitable Donations	45 %	70 %	+25 %
Social Solidarity Among Community Members	55 %	82 %	+27 %
Youth Participation in Community Activities	30 %	60 %	+30 %
Environmental Awareness and Care	42 %	67 %	+25 %

Source: Authors' analysis based on field data collected in Bengkulu, 2025.

Based on data on changes in prosocial behavior indicators before and after participation in Syarafal Anam activities, there has been a significant increase in various social aspects. Community participation in mutual assistance activities increased from 40% to 68%, indicating a growing spirit of togetherness and collective work among residents. The frequency of almsgiving and donations also increased from 45% to 70%, reflecting a growing concern for others and a spirit of sharing within the community. Furthermore, the level of solidarity among residents rose from 55% to 82%, indicating the development of a sense of brotherhood and closer social relationships after participating in these religious and cultural activities.

Youth involvement also showed the highest increase, from 30% to 60%, demonstrating that Syarafal Anam's activities were able to attract the younger generation to be more active in social and religious activities. Meanwhile, concern for the environment also increased from 42% to 67%, indicating a growing collective awareness of the importance of maintaining the cleanliness and sustainability of the surrounding environment. Overall, Syarafal Anam's activities have proven to play a role in improving prosocial behavior in the community, with an average increase of around 27%, demonstrating the effectiveness of culture-based Da'wah in strengthening social values and togetherness in the community.



## Discussion

Ritual activities such as zikir, recitation of maulid, yasinan, and communal prayers carried out by Syarafal Anam show that their Da'wah is not only in the form of lectures but also touches on aspects of togetherness and collective experience. From the perspective of this article, such an approach falls within the framework of Da'wah bil hal, namely Da'wah through actions or real experiences, not just oral ones. Community empowerment is part of Da'wah bil hal activities, not only aimed at improving the quality of faith (Ansori, 2019). Through collective rituals, a sense of togetherness (ukhuwah) and social solidarity is built in line with the idea that integrative Da'wah must involve social and community dimensions. This creates a space where members of the congregation are not only recipients of Da'wah, but also active participants in the moral-social community. Syarafal Anam second strategy, namely youth recitation, shows a greater orientation towards the formation of social character (mutual cooperation, empathy, morals) through informal religious education. Relevant research shows that there is a need for reorientation of continuous Islamic education (Abdullah, 2018). From this study, it can be discussed that the teaching process of the Syarafal Anam group not only transfers ritual knowledge but also internalizes social values formed through community interaction, for example through joint training, responsibility within the group, coaching mothers as agents of family change, and teenagers as the next generation. Thus, this informal education becomes a medium of guidance that is broader than just ritualistic religious aspects, creating synergy between faith and social action. The third strategy, namely the establishment of congregational cooperatives, the management of mutual aid funds, and the rental of celebration equipment, demonstrates the economic empowerment aspect of Da'wah. This is very consistent with the literature that views Da'wah as something that must be able to drive socio-economic change, not just rituals. The opportunity for Da'wah communication in the economic empowerment of Muslims lies in the theological awareness that is rooted in the social life system of the Muslim community (Rahmatunnair & Saripah, 2023). In the context of Syarafal Anam, congregational cooperatives and internal economic mechanisms are concrete implementations of the idea that Da'wah is not only about worship and morality, but also about economic independence and economic-communal solidarity. This shows that integrative Da'wah includes socio-economic aspects that strengthen community members as active actors, not just objects of Da'wah.

Collaboration with social institutions and the government through social services, donations, and environmental clean-ups shows that this group positions Da'wah in a broader public and social space. This is in line with studies that discuss that transformative Da'wah includes tadbir (administration) (Saraka et al., 2025). By establishing cross-sector partnerships, Syarafal Anam expanded the reach of his Da'wah to the social sphere: the environment, government, and social institutions. This helped build a relevant image for Da'wah (Kadri & Lubis, 2025). Based on research results and supported by various scientific studies, Syarafal Anam activities in Bengkulu have been proven to play a very important role in strengthening social solidarity, building character, and preserving Islamic cultural values. Several studies show that Syarafal Anam practices not only serve as religious entertainment, but also have a high sense of togetherness, solidarity, and social cohesion within the community (Zakaria & Asiyah, 2019). Similarly, another study states that Syarafal Anam embodies the values of togetherness, beauty, and religiosity, making it a social media platform that fosters a spirit of mutual cooperation (Tarobin, 2015). Furthermore, Syarafal Anam also plays a role in character building and social education, especially for the younger generation.



Joint training and performance activities foster the development of interest, a sense of responsibility, cooperation, and empathy towards others (Maryam, 2018; Ruhaya et al., 2025).

In fact, other studies have found that these activities serve as a forum for moral guidance, a place where young people gather to engage in positive activities rooted in cultural values (Apiko et al., 2025; Putri & Sunata, 2024). Thus, Syarafal Anam functions as an effective social learning space, instilling values of cooperation, empathy, and social awareness through cultural and religious practices that are integrated into community life. In addition to its social and educational functions, Syarafal Anam also plays a very important cultural and Da'wah role. This tradition has been recognized as Intangible Cultural Heritage (WBTH) by the Ministry of Education and Culture (Decree No. 1044/P/2020), confirming its position as a traditional heritage that must be preserved. Research conducted by Harahap, (2016) explains that Syarafal Anam reflects a harmonious blend of local culture and Islamic values, thus becoming a form of cultural Da'wah that is able to convey religious messages through artistic expression.

## CONCLUSION

The integrative Da'wah strategy implemented by the Syarafal Anam group is a holistic and contextual Da'wah model. Syarafal Anam revives Da'wah bil hal, which is Da'wah through concrete actions that foster a sense of togetherness (ukhuwah) and social solidarity among community members. In addition, the active involvement of the community in Syarafal Anam's cultural arts activities brings positive changes to the prosocial behavior and religious social life of the community. Syarafal Anam acts as a means of social learning that fosters the values of mutual cooperation and shared responsibility, while also serving as a medium for character building, especially for the younger generation.

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