Didactive And Review Of Axiology Theorem Of Da'wah Science Development Of Islamic Society In Supporting Social Workers

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Abstract.
The da'wah communication strategy is the basic policy of da'wah organizations which are options and alternatives that are directly related to the achievement of da'wah goals, namely guiding relationships, organizing communication, developing and improving mad'u action patterns so that they are in accordance with Islamic teachings after considering internal conditions and external conditions. , then the main problem is: "the communication strategy of da'wah in empowering the labor community in Panjang District, Bandar Lampung City to improve the practice of religious implementation". The importance of da'wah communication to the poor is an effort to help them maintain unity by enabling them to influence and react to one another. Where the role of da'wah communication in social relations is clearly the main foundation for realizing social interaction which in Islamic teachings is known as silaturrahim. To find out the inhibiting factors in preaching to the labor community.This research is a field research, which is a research conducted in real life. The nature of this research is descriptive. The main method in this study the author uses the interview method, namely the method of data collection by way of question and answer between one or more parties to obtain the necessary information. The observation method is a way of collecting data by systematically recording the symptoms that appear on the object of research when the research takes place. The documentation method is a collection of verbal data in the form of writing, called narrow meaning documentation. Meanwhile, the data analysis uses analytical and qualitative methods, meaning that the analysis is based on quality (value or price) and not based on numbers or quantities. The da'i communication strategy for the da'i in Panjanga District is to provide motivation, including through da'wah messages (materials) that are conveyed to the community. With the guidance carried out by the da'I in Panjang District covering religious matters such as praying 5 times a day, memorizing prayers, managing corpses and protecting the environment. The biggest inhibiting factor felt was the factor of mad'u, especially in terms of understanding the message (sematic), closed to change (self-image), and motivation where this was marked by the passiveness of the communicant in receiving da'wah from the da'i, in the sense of da'i cannot fully know the semantic knowledge possessed by the community.

Keywords: Da'wah Islamic Society

I. INTRODUCTION

Social problems are phenomena that are used as objects of study and require efforts to overcome them. Social problems are very familiar and entrenched in the life of Indonesian people. Call it poverty. Even though the poverty rate has decreased, it is not that high, only a few percent. In the 2006-2011 period, the number of poor people in Indonesia decreased by 9.28 million, from 39.30 million in 2006 to 30.02 million in 2011. Relatively there was a decrease in the percentage of the poor from 17 .75 percent in 2006 to 12.49 percent in 2011[1] Despite the decline in numbers, compared to the total population of Indonesia, the problem of poverty is a problem that is still difficult to overcome because the majority are included in the category of chronic poverty that occurs continuously or is referred to as structural poverty.[2] Synergistic and systematic

alleviation of poverty must be carried out so that all citizens are able to enjoy a dignified life. In the era of the United Indonesia Cabinet (KIB) I, the government set poverty alleviation as one of the development priorities. Priority on poverty reduction was continued by the United Indonesia Cabinet (KIB) II.[3]In addition to the problem of poverty, Persons with Social Welfare Problems (PMKS) are also a very crucial problem that needs to be addressed in order to create social welfare.

Handling PMKS is part of the efforts made by social work. For this reason, there is a need for approaches in solving practical social problems using various scientific frameworks, both sociology, psychology, anthropology, law, medicine and so on. These sciences are combined and used as a guide by the social work profession in carrying out an intervention. Understanding the term social work (social work) can be done by understanding the root of the word. Social work comes from work or action, or humanitarian action (philanthropy), charitable work. Social work is the only profession that calls itself "occupation" so common people can easily confuse it with charity work, volunteer work, unpaid work.[4]Social work that used to be motivated by a sense of humanity, such as the spirit of helping each other, was mostly driven by religious teachings. After the birth of the major religions (Buddhism, Confucius, Hinduism, Christianity and Islam). The foundation of compassion for others is strengthened by these religious beliefs. This, the problem in society is no longer a personal problem but a social problem. At the beginning of the industrial revolution (late 18th to 19th centuries) in Western Europe and North America, charity work was a private affair and an interpersonal activity. The impact of replacing animal and human power with steam engines, especially in agriculture and the textile industry, was compounded by the economic crisis of 1860. Massive poverty and rapid migration of rural people to urban areas arose. As a result, there is an industrial revolution for humanitarian workers and humanitarian service work. Humanitarian work that was originally personal turned into a group activity organized by churches and social work was born. Food, money or goods are also no longer given directly from and by the giver to the recipient, but are first collected and then distributed by a group or church organization.

Likewise, attention and visits to people in distress (Friendly Research) are organized by middle class organizations and/or churches[5]In 1877, the first COS was founded in Rochle, United States which then expanded to other cities in North America by non-governmental organizations (middle class people) who were concerned with the problem of poverty. COS is the forerunner of social work and social welfare. It wasn't until the 20th century that volunteer social workers began to be replaced by paid social workers[6] Social work is an organized activity for certain people who need help to solve their problems. Social work is an activity that has social value. This is evidenced by the sense of humanity to help. In addition, social work is also based on religious values, based on normative values so that social work can get support from the side of religion, especially Islam. Social work is an activity that helps to solve various problems that need to be addressed so that social functioning can be achieved as the following proposition, "adh Dhororu yuzaalu."[7] Which means: evil must be removed. The rule returns to the goal of realizing maqoshid al-syari'ah by rejecting the mafsadah by eliminating the evil or at least reducing it.8 Historically, social work was born in the West with church activities, but social work cannot be separated from religious values as evidenced by its philanthropy. In Hinduism it is called datria datriun, sutta nipata in Buddhism, and tithe in Christianity. Whereas in Islam there is zakat. In the practice of social work there are several concepts, namely social work is a helping profession, social work is a profession to change a person's situation for the better with various methods.

Basis Of Theoretical

A. Definition of Social Work

Social work is a service in which there are professional workers who have special knowledge in the

social field who can help individuals or groups to be able to return to their functions in society. However, basically, there is no definition of social work (social work). standard because social work is closely related to time, place, situation, point of view, or the development of an ever-changing society. In other words, there is no definition of social work that can be accepted by various societies or countries absolutely because the definition of social work is largely determined by the circumstances, culture, and the development of social life in a country. According to Walter A. Frieddlabder defines social work as a professional service based on scientific knowledge and skills in human relations that helps individuals, both individually and in groups to achieve social and personal satisfaction and freedom. Meanwhile, according to Allan Pincus and Anne Minahan, social work focuses on the problem of human interaction with their social environment so that they are able to carry out life's tasks, reduce tension, and realize their aspirations and values.The Indonesian National Social Work Association (IPSNI) defines social work as an activity aimed at maintaining and strengthening human abilities as individuals in group and inter-group life so that humans can continue to function in the social and cultural life of a developing community in order to achieve mutual prosperity. Law No. 6 of 1974 concerning the main provisions of social welfare, social work is defined as all technical skills that are used as a vehicle for the implementation of social welfare efforts. If the definition of social work is studied carefully, it can be obtained several meanings, namely as follows:

1. Social work is a professional activity. That is, these activities are based on knowledge, skills and scientific values. Social work activities are activities of help or social services so that the person being helped can help himself and not depend on the help he receives or the help of others on an ongoing basis. The target of social work is a person, both as an individual and a collectivity (family, group, organization and community) who has problems in carrying out social interactions with their environment. In carrying out social work, certain methods are needed such as, social case work, social group work and community organization which are the main methods. In social work, it is directed to improve their abilities and will optimally

2. Social work always leads to the creation of social welfare, both specifically (to the people being helped and their social environment), and in general (to mankind as a whole)

B. Principles of Social Work
1. Understanding the Principles of Social Work

The principles of social work are guidelines for the practice of individual social guidance, these principles are derived from the formulation of Walter A. Friedlender. These principles are so important to be understood and internalized by those who want to have basic understanding and practical skills in both individual social guidance in particular and social work practice in general. A deep understanding of these principles will provide provisions for personal and professional maturation of social workers whose main task is to help people to be able to carry out their social functions, which specifically refers to the position and role of the person, because as has been stated that the process of giving assistance is determined by the giving of the aid and not by the techniques of the helper. The basic principles of Social Work according to Henry S Maas :

1. Acceptance Principle

The principle of acceptance implies that social workers must feel, express, accept and establish relationships with clients as they are, not expecting clients to be what they are or thinking about what clients are like. This means that the social worker does not question how far the client has deviated from reality or accepts the client in a disabled condition for example, such as a blind person, does not question how far the client and social worker experience different perceptions or very different values adopted by social workers and clients. Social workers must accept clients as they are.

2. Principle of Communication (communication)

In order to have a good relationship between social workers and clients, this communication principle must be followed so that problems faced by clients can be resolved properly. The principle of communication in individual social guidance includes the classification, and if necessary, reclassification of the conditions existing in two persons involved in a professional client-caseworker relationship. By demonstration and by explicit statements, the caseworker makes the caseworker's feelings clear to the client.

In turn, the caseworker needs to classify the client's role in the problem situation and in the interactions between them.

3. Principle of Individualization

Individualization is the understanding and acknowledgment of the unique qualities of each client and the use of different principles and methods in each client and the use of these principles and methods in each provision of assistance for the purpose of realizing a better adjustment between the client and his social environment. Individualization is based on human rights to be individuals and to be treated not only as human beings in general, but also as human beings with their own personal uniqueness. In order to have the ability to understand and apply this principle, the caseworker must meet several requirements, namely:

a. Free from prejudice
b. Have knowledge of human behavior
c. Have the ability to hear and observe
d. Have the ability to drive client actions
e. Have the ability to feel the feelings of clients
f. Have the ability to look ahead

4. Principle of Participation (participation)

The principle of participation (participation) implies that it is the client himself who will be helped by the caseworker and must actively participate (participate) in relief efforts because the client's abilities must be used. The success of individual guidance to clients does not only depend on the caseworker concerned, but also depends on the client himself who participates in determining and is responsible for the steps he will take, while the caseworker only delivers, provides the possibilities and the necessary guidance. . Without the participation of the client in question, the results that may or are expected to be good are essentially the caseworker's own stamp/dictation which he embodies from the client. This is not in the case of social workers because of the denial of the dignity of the person/client concerned.

5. Principle of Confidentiality

If the client is expected to participate fully in problem solving to accept the caseworker as a person who can be trusted and component to communicate with the social defense about the role it contains helping to individualize the situation at hand, then what the client says to the caseworker is never discussed outside the confines of the professional relationship. aimed at helping clients. In practice, confidentiality means that the contents of case records are never discussed in public, for example on buses, trains, and so on. In entering into a professional relationship between the client and the caseworker, in general the client is expected to remain protected within legal limits from threats to himself that come from his openness to the caseworker, this is the essence of the principle of confidentiality.

6. The principle of self-awareness of social workers (work self-awareness)

Social workers like their clients are ordinary people who have complex personal motivations, case workers have learned and live with the beliefs and values of the dominant culture in their lives. Each caseworker in dealing with various clients who experience various problems and express the fact that they have very diverse cultural backgrounds as well, will find his personal impulses or personal attitudes will color his relationship with the client.The self-awareness principle states that the caseworker must be sufficiently aware of his responses to his client, so as to be able to separate what happens in a professionally motivated professional relationship that is aimed at fulfilling the caseworker's own personal urges. Over time, this means that the more experienced caseworkers will be able to understand and control their personal weaknesses and limitations that interfere with their professional practice.

C. Religion and Social Work Practice

Religion and spirituality in relation to the social work profession in both the West and the East reveal that both religion and spirituality are human needs.[9] Social workers in the West and in the East share the same view that religion is a system of beliefs, rituals, and collective practices.   To prove the relationship between religion and spirituality in Western life, some authors believe that social work began to integrate

religion and social work because of the client's need for spiritual therapy. This is also because of the separation of religion from the world of politics which causes people to yearn for religion[10] This desire was expressed by several authors who highlighted the importance of religion and spiritual inclusion in the social work education curriculum in universities.

[11] In relation to the integration of religion and the practice of social work, Aguilar who investigated the social work tradition within the Catholic tradition, found that the practice of social work has long been in Catholicism as a forerunner of modern social work..[12] Oates associated Catholicism with the practice of philanthropy in American society since the 17th century.[13] Meanwhile, Van Hook examined social work from a Protestant perspective. For him, Protestantism influenced the practice of social work in the West.[14]Other writers have highlighted Christian sects in America such as the Scales,[15] Grant,[16] Vander Waal dan McMullen,[17] dan Haynes.Kajian Heart[18] dan Lowery[19] lebih fokus pada Lakota yaitu agama suku asli Amerika yang tersebar di beberapa negara bagian antara lain South Dakota dan North Dakota. Konfucian, salah satu kepercayaan di China, telah ditiliti oleh Chung.[20] Singh, a researcher on the practice of social work in Hinduism, said that this practice has been going on continuously since the birth of Hinduism which is the oldest religion in South Asia.

Canda and Nye intensively researched social work in Buddhism based on experience and direct observation. For both, Buddhist priests contributed greatly to the service of Buddhists and the spread of the concept of peace to avoid conflicts between humans. The relationship between Jewish tradition and social work has been studied by Friedman.[21] The results of his research reveal that the tradition of social work in relation to philanthropy in the Jewish tradition existed even before the birth of Islam in Mecca in the 7th century.Modern developments on spiritual relationships and social work have attracted Andayani's attention, who has examined the concepts of takziyah and grief over death. According to him, this concept needs to be adopted by Muslim social workers when serving grieving individuals.[22]Van Hook and Aguilar, Clark and Increasingly contributed to the unification of modern and spiritual social work ideas.[23] Until now, studies on religion, spirituality, and social work are growing rapidly. In the East, religion that blends with local cultures is often a means to motivate clients' healing. Several studies on spiritual medicine in the East have been carried out by Crabtree, Husain and Spalek.

[24] In addition to these three authors, Hodge also researched religion as a therapy for peace of mind.The desire for integration between religion or spirituality and social work has motivated educational institutions and social work practitioners to juxtapose the two because of the long segregation between morals and politics. In the West, social work emerged from the religious spirit of serving clients, but these days, social work is moving away from religion. On the other hand, social work in the East can be classified as new and Muslim social workers believe that Islam does not conflict with modern social work values such as not prejudiced, upholding honesty and human dignity, fairness, empathy, and helping clients. Therefore, Muslim social workers should try to adopt theology and worship in the practice of social work when serving clients because the core

teachings of Islam teach a Muslim to respect fellow human beings, help, and be fair.

D. Collective Perspective: Finding the Roots of Social Work

On many occasions, da'wah interpreters always say that Islam is high and no one is superior to Islam. This da'wah message has proven true in certain respects. For example, Muslim societies are more collective than Western societies which are more individual. But ironically, the preaching of Islam is high in contrast to the cultural reality of the Muslim community which is backward in modern science and technology. The main question that arises is whether Muslim collectivities restrict individual freedom to work or because individuals prioritize collectivities and sacrifice individual achievements? Regarding this matter, Hall's research proves that the nature of individuality in society actually encourages individuals to change quickly. Supposedly, the collective Muslim community is also able to show the same change in collectivity as well. Muslim collectivity is not only shown to maintain social stability in accordance with Islamic teachings which emphasize solidarity.

Muslims believe that in order to achieve social stability, they need to sacrifice individuality in order to achieve collectivity. They need to help each other at the individual, community, national and global levels. "Assist in goodness and piety and do not help one another for sin and enmity" (Surah al-Maidah: 2).The Qur'an explicitly supports this solidarity because economic, social, cultural and political challenges cannot be solved only at the individual and elite level. All elements in society must work together to make it happen. Recently, in some Islamic countries, revolutions that often lead to the overthrow of dictators are inseparable from solidarity. Economic and political repression in the name of the state has caused millions of Muslims to live in absolute poverty. A hadith states: "Help a fellow Muslim whether he is oppressing or being wronged." When the Prophet Muhammad was asked: "How can you help if Muslims are wrongdoers?" "Prevent his actions so as not to oppress" (Hadith). Another hadith confirms: "Each of you is a leader and every leader is responsible for what he leads

." Solidarity among Muslims is prioritized because of the responsibilities that must be borne both as individuals, family members, and society. This message of the Prophet Muhammad indicates that individuality is the opposite of collectivity which is the core of Islamic social teachings.Islam emphasizes collective responsibility does not mean that Islam negates individual rights. But Islam pays great attention to social progress because the welfare of the individual is not important but the common good. Regarding individual freedom, Islam does not prohibit individuals from working, Islam gives freedom but this freedom must be accounted for. This principle is two-dimensional, namely that collective and individual welfare must be balanced so that individuals have responsibility for the collective welfare of society and vice versa society is also responsible for individual destiny. The Islamic perspective of an "individual" emphasizes caring for others, self-happiness, and giving happiness to others. Islam has given instructions on how to obtain goodness such as forgiving others: "Allah is the only one who accepts the apology of His servants and forgives sins and Allah knows what they do (Surat ash-Shuraa: 25). Although the sin cannot be forgiven, the sinner is given the opportunity to ask for the remission of sins to obtain spiritual purification.

E. Basic Concepts of Islam in Social Work

As a principle of life,[25] Islam should be practiced correctly by a Muslim such as believing in angels, shaitan, reckoning, heaven, and hell.[26] The five main teachings of Islam below reflect the significant relationship between physical, psychological, spiritual, and emotional. From an Islamic perspective, Muslims not only believe in eschatological things, but Muslims must maintain their faith when living in this world so that they do not slip and cause their human values to decrease. The Qur'an emphasizes that slip-ups can occur when Muslims lack self-awareness in maintaining

their faith. To be always introspective, Muslims should practice the following basic principles: shahadah, prayer, zakat, fasting, and hajj.Shahadah is a testimony that there is no god but Allah and Muhammad is the last prophet. "He is the One God" (Surah al-Ikhlas: 1-4) is a verse of the Qur'an about monotheism. Prayer is an obligatory worship five times a day that can be done anywhere, but congregational prayer is highly recommended. "Prayer in congregation is worth 27 times of praying alone" (Bukhari-Muslim). The hadith emphasizes that congregational prayers can increase the sense of community among Muslims.

After praying together, Muslims can do some activities such as staying in touch. In addition to these obligatory prayers, there are also various sunnah prayers. In addition to prayer, another important Islamic basic concept is zakat, which is obligatory alms to mustahiq consisting of fitrah and maal. The amount of zakat maal is 2.5% of assets after deducting expenses in a year.[27] Meanwhile, zakat fitrah, which is equivalent to an individual's daily portion of food, is paid at the end of the month of Ramadan. Fasting is the prohibition of eating, drinking, and having sex while fasting. Hajj, a fundamental concept of Islam that is also important, is the holy journey to Mecca and its obligatory places. Hajj is obligatory for Muslims only once for those who are financially, mentally and physically capable.Social workers in the Muslim community should understand the five pillars of Islam. One of them is prayer which teaches about togetherness. The Hadith says that "Allah is with the Muslim social group." At the mosque when finished in congregation, Muslims can exchange ideas about joy and sorrow. This is confirmed by the hadith that "whoever interacts with others and expresses their difficulties is better than those who do not interact and never express their difficulties" (HR Ibn Majah).

Family, friendship, togetherness, and equality among Muslims can be achieved through congregational prayers because prayer describes the position of humans, namely equal in Allah. Congregational prayer has the potential to form cooperation, influence the behavior of members of the congregation to act in groups and reflect social feelings in real life because members of the congregation can ask for help or offer it. to fellow members of the congregation. The effect of congregational prayer also has the potential to reconcile those who are hostile when they shake hands with each other. Even hostile people are willing to forgive each other. They can also mediate conflicts within themselves with the help of family, neighbors, and friends.Congregational prayers can also be a means of prayer for individuals and all believers, both dead and alive, and emphasize the feeling of togetherness among Muslims. The Qur'an confirms this wholeness: "Hold on to the rope of Allah and do not fall apart... (Surah al-'Imran: 1O3). The Hadith explains that those who believe are like a building, one part supporting each other... (Narrated by Bukhari-Muslim). Individuals in Islam are also independent individuals to make choices according to their wishes. Therefore, the desires of individuals and groups should not conflict with each other, but reinforce each other. Each individual is free to express his personal views and Islam supports these differences of opinion.

In congregational prayers, reading the Qur'an regularly can strengthen the chain of teaching, hearing, and memory. Prayer is a reminder that charity and faith are one. Prayer can be seen as a preventive measure as well as a psychological watchdog against anxiety and depression.[28] Prayer in congregation can also cause a balance of personality and reduce ego attitudes.[29] Institutionalizing prayer in oneself means a commitment to abandon evil deeds and increase awareness of God--a process that is essential in the actualization of human nature.[30] Furthermore, functioning as a healing process, congregational prayer has implications for strengthening individuals to face God.[31]In performing the Hajj, a very important place for Muslims is Mecca.

Hajj to Mecca is not a material excursion, but a journey to holy places for spiritual experience.[32] Before performing Hajj, Muslims have to reconcile with those who are enemies in their hometown and this reconciliation is a natural feature of the concept of conflict resolution.

The trip to Mecca is usually done in groups, and when they arrive in Mecca they ask Allah for forgiveness while hoping for His mercy. During the pilgrimage, Muslims help each other as reflected in performing prayers in congregation and always traveling in small groups for the sake of mutual safety.Apart from Mecca, Muslims also visit Medina, especially the Prophet's Mosque to pray and pray. During the pilgrimage, they try to ward off the source of the evil power by throwing seven stones at the devil (Surah al-Hijr, 28-4O). This process is a symbol of liberation from feelings of guilt and sin. After performing Hajj, it is as if a Muslim is reborn, that is, his sins have been removed by Allah. This condition causes self-satisfaction and a feeling of being liberated.[33] For some Muslims, this is a symbol of a major change in life. After performing Hajj, usually a Muslim is called by the title of Hajj in their community. Consequently, when their social status increases, it is also expected that their behavior will change for the better such as being religiously obedient, wise, having more social sensitivity, and having a spirit of solidarity.

II.   METHOD
A.   Types of research
The type of research used in this research is field research, namely research that examines the facts and problems that exist in the field. While the nature of this research includes descriptive research, namely research that describes field conditions, namely in Panjang District, Bandar Lampung City.Judging from its nature, this research includes "Qualitative Descriptive" namely "A study that aims to describe as accurately as possible about an object, symptom or certain group as it is." According to Kartini Kartono in her book "Qualitative Descriptive Research is research that only describes, describes and reports an actual situation, object or event without drawing a general conclusion. "[34]
B.   Research Approach
The purpose of this study is to describe the research. To find out why this happened,acomprehensive view contextually about the goals to be achieved is needed. Therefore, the approach that is considered appropriate is a qualitative approach. Qualitative research is considered suitable because it is natural and requires integrity in accordance with the research problem.
C.   Population and Sample
The population is all individuals for whom the facts obtained from the sample should be generalized.[35] The population in this study were all preachers who resided in Panjang District, totaling 20 preachers. So the total population is 20 da'i.The sample is part of the population.[36] In this case, the sample used is non-random sampling, that is, not all individuals in the population are given the same opportunity to be assigned as members of the sample.[37]The sample is part of the population that is the target in the study and can represent the population. Suharsimi Arikunto (1986: 107) said that in sampling, if the subject is large (more than 100 people) it can be taken between 10-15%, or 20-25% or more, depending on at least:
1. The ability of researchers to see in terms of time, effort, and cost
2. Narrow the area of observation of each subtext
3. The size of the risk borne by the researcher
D.   Sampling technique
The sampling technique in this research is simple random sampling (siple random sampling). This means that in this sampling, every respondent who is the whole Da.I from Panjang Bandar Lampung District

has the same opportunity to be selected as a sample. And using a "non-random" sampling technique, not all preachers are given the same opportunity to be informed in the sample.[38]In this case, the writer uses purposive sampling which is based on certain characteristics or traits that are thought to have a close relationship with the characteristics that exist in the population.[39] The criteria for the da'i that the author makes as a sample are as follows:

1. Da'i who are permanent and active in the ta'lim assembly
2. The unifying preacher

Da'i who really understand the situation and conditions of society so that the preacher is able to provide solutions to the problems faced, especially spiritual problems. By looking at the criteria above, the da'i who meet the above criteria are also used as samples from the research.

E.   Data Source

The data source here is the subject from which the data is obtained.[40] In this study, the authors divide it into two parts, namely:

1. Primary Data Source

Primary data is data obtained directly from the source, observed and recorded for the first time.[41] The primary data in this study are the opinions of subjects (people) individually or in groups, and test results. What is meant by the opinion of the subject individually or in groups in this study is the executor of da'wah (da'i), madhu (labor) from the results of the interview.

2. Secondary Data Source

Secondary data is data that is not collected by the collector himself.[42] In relation to this research, the author looks for other materials related to the subject matter of the da'wah strategy. The secondary data sources are government officials, religious leaders, community leaders, books, magazines, bulletins and so on.

F.   Data Collection Techniques

 In carrying out research in the field, the authors use the main methods and complementary methods as follows:

1. Observation

The method of observation is "Observation or systematic recording of the phenomena being investigated".[43] This direct observation in the field will obtain objective and accurate data as evidence or research facts that are quite strong. The type of observation used is non-participant observation, namely the observation process in which the researcher does not take full part in the activities of the object under study.

2. Interview

Interview is a way of collecting data through the interview process to people who can provide the required information. Muhammad Musa and Titi Nurfitri, explained that: "One method of collecting data is by way of interviews, namely getting information by asking directly to respondents. This method is widely used in Indonesia today."[44] Interview is a data collection technique used in this research. The data is in the form of self-reports or self-reports, or at least on personal knowledge and/or beliefs.[45] The interview guide is used to remind the interviewer about what aspects should be discussed, as well as a check list whether the relevant aspects have been discussed or asked. With these guidelines, the interviewer must think about how the question will be translated concretely in the interrogative sentence, as well as adjust the question in the actual context during the interview.[46]

3. Documentation

Documentation method is the collection of written or printed data about facts that will be used as physical evidence of research and the results of this documentation research will be very accurate and very strong in position. This documentation method the author uses to collect data that has not been obtained through other methods.

4. Tehnik Analisa Data

Descriptive method is a method that describes and interprets existing data, for example about something being researched, a relationship of activities, views, attitudes that appear or ongoing processes. After the data is described, the next step is to analyze it by looking for the factors that cause the occurrence or emergence of a certain phenomenon. After the process of obtaining data from the results of observations, interviews and documentation, the next step is classify according to the problems studied, then the data is compiled and analyzed by data analysis methods. The data analysis method is the path taken to obtain scientific knowledge by providing details on the object under study or how to handle a particular scientific object by sorting out one understanding with another in order to obtain clarity about the matter.[47] The data analysis method in this study is descriptive, namely the technique of describing, describing and interpreting the data obtained. Besides that, content analysis method is also used, namely the process of analyzing the meaning and content of texts and statements related to the form of da'wah communication to poor workers in Panjang District, Bandar Lampung City. The analysis method is as follows:

1. Data *Reduction*

Data reduction is summarizing, choosing the main things and focusing on something important, and looking for themes and main points. Thus, the reduced data will provide a clearer picture, and make it easier for research to conduct further data collection if needed. Based on the results of observations and joint interviews, the sub-district coordinator, he explained that the da'i had called for this research activity.

2. Data *Display*

After the data is reduced, the next step is to display the data in qualitative research. The presentation of the data can be done in the form of brief descriptions, charts, and relationships between categories.

3. Data *Verifiction*

The third step in this analysis according to Miles and Huberman is drawing conclusions. Conclusions in qualitative thinking are new discoveries that have never been made before. To draw conclusions, the author uses an inductive approach to analysis, which is a way of analyzing data by raising specific facts or concrete events. Then from the specific facts it can be concluded that have a general nature. From the quote above, it can be understood that the analysis of the inductive approach is based on specific things and then drawn general conclusions.

III. RESULTS AND CONCLUSION

Based on the descriptions in the previous chapters, in this chapter the author will conclude the results of the research that the author carried out, namely the da'i strategy in communicating da'wah to the urban poor and the inhibiting factors of da'wah communication to the urban poor in Panjang District:

1. The da'i communication strategy for the da'i in Panjang District is by providing motivation, including through da'wah messages (materials) that are conveyed to the community. With the guidance carried out by the preachers, it includes religious matters such as praying 5 times a day, memorizing prayers, managing corpses and protecting the environment. Also by establishing good relations with the community through approaches in routine recitations at the ta'lim majlis, taking advantage of the social gathering event for saving and borrowing money, by observing / visiting directly the situations and conditions that exist in the community, as well as cooperation with the government in terms of overcoming the labor community. by the government providing assistance in the form of funds and basic necessities.

2. The inhibiting factor / perceived obstacle is the mad'u factor, especially in terms of understanding the message / understanding of words which often contain different meanings from those intended by the

communicator (sematic), closed to change (self-image), and motivation hidden where this is marked by the passiveness of the communicant in terms of receiving da'wah from the da'i, in the sense that the da'i cannot fully know the extent of knowledge/understanding possessed by the community.

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