



## THE ROLE OF DAI IN IMPROVING ADOLESCENT MORALITY IN PALU CITY

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### **Keywords**

DAI, Adolescent  
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### **Abstract**

*This study concludes that the da'wah activities carried out by HIDMI Palu City are in the form of routine recitation at least once a week by inviting dai/muballig/ustaz. The da'wah material presented focuses on ethics and worship. With da'wah activities as mentioned, it turns out that it has a very positive influence on adolescents in an effort to realize Islamic morality, namely having noble morality to Allah swt and fellow humans. Morality towards Allah can be seen by the perseverance of street children in carrying out worship such as obligatory prayers. Meanwhile, the morality of fellow human beings can be seen from the aspect of the behavior of street children towards their friends, and towards the surrounding community so far. Because da'wah activities have a very urgent and significant role in improving the morality of street children in Palu City, it is hoped that da'wah activities will always be encouraged and managed effectively.*

### **Kata kunci**

DAI, Moralitas  
Remaja

### **Abstrak**

*Penelitian ini merumuskan bahwa kegiatan dakwah yang dilaksanakan oleh HIDMI Kota Palu adalah dalam bentuk pengajian rutin minimal sekali sepekan dengan mengundang para dai/muballig/ustaz. Materi dakwah yang disampaikan berfokus tentang budi pekerti dan ibadah. Dengan kegiatan dakwah seperti yang disebutkan tersebut, ternyata memiliki pengaruh yang sangat positif bagi anak remaja dalam upaya mewujudkan moralitas Islami, yakni memiliki moralitas luhur kepada Allah swt maupun sesama manusia. Moralitas terhadap Allah, dapat dilihat dengan ketekunan anak jalanan menjalankan ibadah-ibadah seperti shalat fardhu. Sedangkan moralitas sesama manusia, dapat dilihat dari aspek perilaku anak jalanan terhadap teman-temannya, dan terhadap masyarakat sekitar selama ini. Karena kegiatan dakwah memiliki peranan yang sangat urgen dan signifikan terhadap perbaikan moralitas anak jalanan di Kota Palu, maka diharapkan agar kegiatan dakwah tersebut senantiasa digalakkan dan dikelola secara efektif.*

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## Introduction

Since the Prophet Muhammad (saw) received messages of revelation to uphold *amar ma'ruf nahyi munkar*, da'wah has always been an option put forward. Even the prophets before the apostolic era of Muhammad (saw) always made da'wah something significant in carrying out their prophetic duties. Thus, it can be understood that the progress and decline of the ummah is highly dependent on the role of da'wah itself.

Given the important role of da'wah, da'wah activities must be encouraged. This is in accordance with the words of Allah swt in QS. Ali Imran (3): 104, i.e. ;

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Translation:

And there should be among you a group of people who call for goodness, enjoin the righteous and prevent from evil; They are the lucky ones.<sup>1</sup>

According to Hamka, the word *ma'ruf* in the verse can mean that which is known, or that can be understood and can be understood and accepted by the community. While the word *munkar* means what is hated, what is not liked, what is rejected by society, because it is inappropriate and inappropriate.<sup>2</sup> With the limitations of the definition of *ma'ruf* and *munkar* like this, it can be understood that in carrying out da'wah activities should be done in a good way and in addition one should try to avoid bad things that are not liked by the community.

Among other things, a good way of preaching is to convey religious messages gently, while a bad way of preaching is to convey religious messages harshly. This first way is mentioned in the Qur'an with the sentences *billati hiya ahsan*<sup>3</sup> and *ahsanul qaula*.<sup>4</sup>

In another verse, Allah swt explains that for the ummah who always carry out da'wah activities, then for them they will get the title of *khairah ummah*, namely the best ummah and the chosen ummah. This is in accordance with His words in QS. Ali Imran (3):110, i.e.;

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ ...

Translation:

You are the best people who were born for mankind, commanding the righteous, and preventing the unrighteous,...<sup>5</sup>

The group of people referred to here are Muslims, or Muhammad's people who always carry out da'wah activities in the midst of society. So, the existence of da'wah activities is an inseparable part and is always in contact with the community where the

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<sup>1</sup>Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Jakarta: Al-Quran Procurement Project, 1992), 93

<sup>2</sup>Haji Abdul Malilk Karim Amrullah (Hamka), *Tafsir Al-Azhar*, juz IV (Cet.I; Jakarta: PT. Panjimas Library, 1983), 29

<sup>3</sup>See QS. al-Nahl (16): 125

<sup>4</sup>Lihat QS. Fushshilat (41): 33

<sup>5</sup>Departemen Agama RI, *Al-Qur'an dan Terjemahnya* (Jakarta: Proyek Pengadaan Kitab Suci Al-Quran, 1992), 94

da'wah is carried out. Therefore, technically, da'wah always involves elements of society with all the problems it faces.<sup>6</sup>

One of the problems of society today, especially in big cities, including Palu City, is the problem of morality. According to the author's observation, Palu City is experiencing a morality crisis in particular. In this case, they often show impolite appearances and behavior. In terms of their appearance, they are used to using less ethical clothing. Meanwhile, in terms of their behavior, they are used to fighting. This kind of appearance and behavior certainly includes bad morality.

It must be admitted that a person's morality sometimes changes, namely sometimes good (*akhlak al-mahmudah*) and sometimes bad (*akhlak al-mazmumah*). The causes of moral change are basically influenced by several factors and among them are family, education and society.<sup>7</sup>

In an effort to instill good morality in adolescents in Palu City, among other things, what is done is to provide advice or moral messages through da'wah activities mediated by the Young Dai in Palu City. This da'wah activity is in the form of routine recitation every Friday night which takes place in one of the offices of the management of the Dai Muda Association of Palu City. In addition to da'wah activities in the form of recitations, teenagers in Palu City are also always directed to actively participate in religious lectures in mosques.

The activity of adolescents in listening to religious preaching as mentioned above, of course, has an effect on the improvement of their morality. Thus, it can be understood that the role of Dai in preaching for teenagers in Palu City is very interesting to be researched further.

## Method

### Population and Sample

Population is the whole object of research,<sup>8</sup> or the totality of all possible values that are the result of calculation or quality of certain characteristics regarding a set of objects whose properties are studied.<sup>9</sup> While the sample is a part of the entire individual who is the object of the research.<sup>10</sup> The purpose of determining the sample is to obtain information about the object of the study by observing only a part of the population.

Based on the above limitations and related to this study, the population used in this study is all street children in Palu City. The data on the number of adolescents in question by gender, can be seen in table 1 below:

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<sup>6</sup>See Asep Saeful Muhtadi and Agus Ahmad Safei, *Da'wah Research Methods* (Cet. I; Bandung: Pustaka Setia, 2003), 15

<sup>7</sup>Abdullah Nasih Ulwan, *Tarbiyatul Auladil Islam*, translated by Khalilullah Ahmas Masjkur Hakim with the title *Education of Children According to Islam* (Cet. II; Bandung: Remaja Rosdakarya, 1992), 1.

<sup>8</sup>Suharsimi Arikunto, *Research Procedure; A Practical Approach* (Fig. IX; Jakarta: Renika Cipta, 1993), 102.

<sup>9</sup>Scholar, *Statistical Methods* (Cet. I; Bandung: Tarsito, 1984), 4.

<sup>10</sup>Suharsimi Arikunto, *loc. cit*

TABLE 1  
Mapping the Number of Adolescents in the City  
By Gender

Gender		Quantity
Male	Female	
106	40	146 person

Data Source : Adolescent Mapping Results Year 2024

Based on the data from the mapping table 1 above, it is known that the total population is 146, with details of 106 males and 40 females. To make the research effective, a sample of 70 adolescents was determined, with details as shown in table 2 below:

TABLE 2  
Number of Adolescents in Palu City  
What is used as a research sample

Gender		Quantity
Male	Female	
50	20	70 person

Based on the data from table 2 above, it is known that the largest number of adolescents used as a sample are those of the male sex, namely 50 people and the sample of 20 people who are female.

Adolescents who are male are determined as the dominant sample, considering that they are more numerous than those who are female. With considerations like this, the transparency and objectivity of this research can be more accountable for its scientific values. For the completeness of the data, the supporting respondents were also determined, which numbered 10 people, namely; HIDMI Palu City, 5 people; dai or muballig who actively gave lectures to street children, 5 people. The technique of determining the number of samples is based on *random sampling*, which is carried out randomly.<sup>11</sup> From the estimated number of respondents, the total sample in this study is 80 people. The number of samples is considered to be representative of the existing population.

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<sup>11</sup>Suharsimi Arikunto, stated that the use of *the Random Sampling* technique is very efficient to use if researchers have limited time, energy and funds, so that they cannot take large and distant samples. For more on research sampling techniques, see *ibid.*, 111-117.

## Results and Discussion

### Patterns of Da'wah Implementation in an Effort to Improve the Morality of Adolescents

The pattern of the implementation of da'wah referred to here includes the quantity and quality of the implementation of da'wah itself, as well as matters related to it in an effort to improve the morality of adolescents in Palu City. To find out the pattern of the implementation of da'wah for teenagers coordinated by the Palu City Young Dai Association, the author traced it by referring to the instruments based on the results of the questionnaire. The acquisition of instruments regarding the pattern of da'wah implementation was further interpreted through the acquisition of questionnaire results that had been distributed to 70 adolescents in Palu City who were used as samples. The following are the tables in question accompanied by their analysis.

TABLE 3  
Da'wah Activities That Are Followed  
Within a month

No	Answer Categories	They respond	
		Frequency	Percentage (%)
1	1 Time	5	7,1%
2	2 Time	6	8,6%
3	3 Time	7	10,0%
4	Other answers	52	74,3%
Quantity		70	100%

Data Source : Questionnaire Results No. 1

Table 3 shows that out of 70 respondents, 5 or 7.1% of respondents answered 1 time participating in da'wah activities in a month; 6 or 8.6% of respondents answered 2 times; 7 or 10.0% of respondents answered 3 times; 52 or 74.3 respondents gave "other answers".

By observing the answers given by the respondents in the questionnaire, it is known that the "other answer" they meant was that the respondents participated in da'wah activities 4 times a month, and this answer was the most dominant. Thus, it can be understood that the manager has always held da'wah activities every month 4 times, and the da'wah activities are attended by teenagers.

According to the confession of one of the young da's, da'wah activities are carried out continuously 4 times a month, namely through recitation activities.<sup>12</sup> In the author's view, da'wah activities in the form of routine recitations, of course, have a very profound influence on efforts to improve the morality of adolescents. Nevertheless, Moh. Yusuf, the leader of the Palu City Dai Youth Association does not seem to guarantee a rapid change in morality for teenagers, just with these da'wah activities. However, on the other hand, he still admits and is optimistic that with the da'wah activity, it will be able to form positive morality little by little. In this case, Adetrial states that;

<sup>12</sup>Interview Results

In my opinion, it is relative, because changing the name of one character takes a long process not instantaneous, which is clear from systematic coaching will form little by little a positive character in the long run.<sup>13</sup>

In *the Sirah* of the Prophet (saw), it is also known that he delivered da'wah in the midst of the community for many years. In the first year, he only had three followers, namely Khadijah, Ali and Abu Bakar. This indicates that maximum results in da'wah activities cannot be achieved in a short process. Related to this, to improve the morality of adolescents, it must indeed require a long process.

Cawidu also admitted that it is not easy to form good Muslim morals. Therefore, aspects related to da'wah, such as da'wah materials, must be improved and packaged as well as possible.<sup>14</sup> Related to this, and to find out the da'wah material that is often delivered by the da'wah activities organized by the Palu City Young Dai Association, it can be seen in the following table:

Table 4  
Frequent Da'wah Materials  
Presented by Dai/Muballig

No	Answer Categories	They respond	
		Frequency	Frequency
1	On the subject of ethics	43	61,5%
2	About science	1	1,5%
3	About worship	26	37,0%
4	Other answers	-	0%
Quantity		70	100%

Data Source : Results of Questionnaire No. 2

Table 4 shows that the estimated da'wah material that is often delivered by dai/muballig to adolescents is about ethics, as much as 61.5%; about knowledge as much as 1.5% and challenging worship as much as 37.0%. Thus, it can be understood that the most dominant da'wah material on ethics is the choice of da'is/muballig when they deliver their lectures in front of teenagers.

Ustaz Afdal, one of the da'i/muballig who often fills in da'wah activities at the Palu City Dai Youth Association, said that the materials related to ethics that he often conveyed in the activity were about "doing good to friends" and "doing good to both parents".<sup>15</sup> The same thing, ustaz Muh. Ridwan, who also often fills in da'wah activities, stated that the material he often delivered was material about moral beliefs and exemplary stories.<sup>16</sup>

<sup>13</sup>Hasil Wawancara

<sup>14</sup>H. Harifuddin Cawidu, *The Problem of Da'wah in Contemporary Indonesia* "Paper presented in Refresing Dai/Muballig (Makassar: Sul-Sel Regional Government, 2003), 6

<sup>15</sup> Interview Results"

<sup>16</sup> "Interview Results

Furthermore, Ustaz Safiuddin added that with this material, there are more or less touches and changes in children's attitudes.<sup>17</sup> Based on this statement, it can be understood that da'wah material that focuses on ethical issues conveyed to adolescents has a very positive influence on efforts to improve morality. It is also necessary to emphasize here, that in addition to da'wah material that focuses on ethical issues, some dai/muballig also deliver their da'wah material that focuses on worship issues. In the author's view, the material on ethics and worship delivered by the dai/muballig has a very positive influence in efforts to improve morality. On the other hand, da'wah material about ethics and worship, which is the main dominance in da'wah activities, is considered as good material and is liked by teenagers. This can be seen in their narration as shown in the following table ;

Table 5  
Assessment of Da'wah Materials  
What Is Often Conveyed By Dai/Muballig

No	Answer Categories	They respond	
		Frequency	Persentase (%)
1	Very good	18	25,7%
2	Good	49	70,0%
3	Not good	3	4,3%
4	Other answers	-	0%
Quantity		70	100%

Data Source : Questionnaire Results No. 3

Table 5 shows that the da'wah material that is often delivered by dai/muballig to adolescents is considered very good, some are considered good and not good. The category of answers with very good values was 25.7%; the category of answers with good values as much as 70.0%; and the category of answers with very bad values of 4.3%. Because the most dominant answer is "good", which reaches a percentage of 70.0%, it can be understood that the da'wah material delivered by the da/muballig is on average in the good category. It can also be said that adolescents who participate in the da'wah activities, consider that the materials given to them are good in the sense of having a good influence in an effort to direct them to positive morality.

On the other hand, the influence caused by the da'wah meter is also related to the appearance of the preacher. In this case, the dai/muballig as the preachers in delivering their da'wah. have different appearances. To find out their appearance, you can see the following table:

<sup>17</sup>Interview Results

Table 6  
Appearance of the Dai/Muballig  
In Delivering His Da'wah

No	Answer Categories	They respond	
		Frequency	Persentase (%)
1	Lots of humor	13	18,6%
2	Gentle	30	42,9%
3	Excited	26	37,0%
4	Other answers	1	1,5%
Quantity		70	100%

Data Source : Results of Questionnaire No. 4

Table 6 shows that some of the preachers in delivering their da'wah have a humorous appearance, with a percentage of 18.6; Some have a gentle appearance with a percentage of 42.9 and some have a cheerful appearance with a percentage of 37.0%. The rest of them do not appear in the above category, with a percentage of 1.5%. Since the most dominant answer is "gentle", which reaches a percentage of 42.9%, it can be understood that this kind of thing has a very profound influence on the improvement of morality of adolescents. It is said that because a gentle attitude in preaching is a very commendable behavior, even this kind of attitude is commanded by Allah in carrying out da'wah, as He says in QS. al-Nahl (16): 125

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ...

Translation :

Call (people) to the way of your Lord with wisdom and good lessons...<sup>18</sup>

Cover *وَالْمَوْعِظَةِ الْحَسَنَةِ* In the above verse, it can be interpreted gently.<sup>19</sup> Therefore, with the gentle attitude displayed by the dai/muballig, it certainly has a great influence on improving morality for *mustami'* in this case teenagers. It is said that a gentle attitude has a significant influence, because adolescents consider such an attitude to be good and they like it very much, as illustrated in the following table:

<sup>18</sup>Departemen Agama, *Al-Qur'an dan Terjemahnya* (Jakarta: Proyek Pengadaan Kitab Suci al-Qur'an, 1992), h. 421

<sup>19</sup>al-Raghib al-Asfahani, *Mufradat Alfazh al-Qur'an* (Damsyiq: Dar al-Qalam, 1977), h. 181



Table 7  
Assessment of the performance of the  
Dai/Muballig In Delivering The da'wah

No	Answer Categories	They respond	
		Frequency	Persentase (%)
1	Very good	35	50,0%
2	Good	35	50,0%
3	Not good	-	0%
4	Other answers	-	0%
Quantity		70	100%

Data Source : Results of Questionnaire No. 5

Table 7 shows that the dai/muballig in delivering their da'wah received an assessment in two categories, namely "very good" with a percentage of 50%, and also received a "good" assessment with a percentage of 50%. Because the adolescents who are the target of da'wah, consider that the appearance of the dau/muballig is categorized and very good and/or good, it can be formulated that the pattern of implementing da'wah like this has a great influence on the improvement of the morality of adolescents. Based on the results of the analysis of the tables related to the pattern of da'wah implementation that have been explained, it can be generally understood that the da'wah activities mediated by the Palu City HIDMI so far, have played a very important role in efforts to improve the morality of adolescents in Palu City.

The da'wah activities in question are in accordance with the results of the previous instrument in the form of routine recitation which is continuously carried out four times a month. In addition, da'wah activities are also carried out on Islamic holidays. For more details, the following is quoted from Safiuddin's account, where he states that :

The Palu City HIDMI management carries out da'wah activities 1 time a week, since 2021 it is only held on public holidays and in 2024 it is routine barun 1 time a week, in addition to Islamic holidays.<sup>20</sup>

From the quote above, it can be understood that da'wah activities organized by HIDMI Palu City have indeed been carried out regularly every week since 2021. In addition to routine activities every week, da'wah activities are also carried out on Islamic holidays. For the smooth running of the da'wah activity, HIDMI Palu City invited competent dai/muballig to give lectures, and the dai/muballig were assisted by a teaching team from each mosque in Palu City. In accordance with the results of the descriptions that have been explained, it can be formulated that the pattern of implementation of da'wah mediated by the management of the

<sup>20</sup> "Hasil Wawancara",

Baruga Bangsa Singga House, has gone well and thus it can be understood that it has a great influence on the improvement of the morality of adolescents in Biringkananyya District.

### ***C. The Form of Morality of Adolescents after Getting a Touch of Da'wah***

In the previous description, namely in the theoretical study, it has been explained that morality is a morality that is described in the form of human behavior towards Allah and also the form of human behavior towards others. Morality towards Allah, among others, can be seen from the implementation of a servant's worship, for example prayer and the like. In the aspect of worship, especially in terms of the implementation of mandatory prayers for teenagers, it can be traced in the following table:

Table 8  
Teenagers' confessions about their routines  
In carrying out the obligatory prayer  
After Getting a Touch of Da'wah

No	Answer Categories	They respond	
		Frequency	Persentase (%)
1	I always perform prayers	40	57,1%
2	I sometimes perform prayers	27	38.6%
3	I left the prayer	3	4,3%
4	Other answers	-	0%
Jumlah		70	100%

Data Source : Results of Questionnaire No. 6

Table 8 shows that out of 70 respondents, 40 or 57.1% answered "I always perform prayers" meaning; that they always perform obligatory prayers (five times a day and night) regularly. 27 or 38.6%, answered "I sometimes perform prayers" meaning; that they sometimes also leave prayer. 3 or 4.3%, answering "I leave prayer" means; They have not performed prayers at all this time. Since the most common answer is "I always perform prayers" in the table above reaching a percentage score of 40 or 57.1%, it can be understood that their form of morality towards Allah can be categorized as average good. The obligation to pray is found in the Qur'an. al-Baqarah (2): 83, namely:

واقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

Translation:

And establish prayers and pay zakat<sup>21</sup>

Based on this verse, prayer is an obligation and as one of a series of worship in the form of surrender to Allah alone, as explained in the Qur'an. al-An'am: (6): 162 that:

<sup>21</sup>Departemen Agama RI, *op. cit.*, h. 23

إن صلاتي ونسكي ومحياي ومماتي لله رب العلمين

Translation:

Verily, my prayer, my worship, my life and my death are only for Allah, the Lord of the Universe.<sup>22</sup>

Since prayer is an obligation, its performance is a must for every Muslim who has reached puberty and there is no reason to abandon it. Efforts to get used to the implementation of prayer intensively for teenagers, at least, parents play the most role. As a follow-up to the socialization of the implementation of the prayer service, the dai/muballig also played an important role. Because teenagers in Palu City have been performing prayers well in accordance with their confessions, it is practical that the da'wah they have obtained also plays a role in it. To find out more about adolescent morality, related to the issue of decency, is explored in the following table :

Table 9  
A Teenager's Confession About His Modesty  
After Getting a Touch of Da'wah

No	Answer Categories	They respond	
		Frequency	Persentase (%)
1	I have always been polite	63	90,0%
2	I sometimes act polite	5	7,1%
3	I don't behave politely	2	2,9%
4	Other answers	-	0%
Quantity		70	100%

Data Source : Results of Questionnaire No. 7

Table 9 shows that out of 70 respondents, 63 or 90.0% answered "I always act politely". 5 or 7.1%, answered "I sometimes act polite". 2 or 2,9%, answer "I don't apply". Since the most answer is "I always behave politely" in the table above reaching a percentage score of 90.0%, it can be understood that their form of morality can be categorized as average good, after getting a touch of da'wah

Based on the results of the author's survey in the field, it shows that one of the forms of politeness of the adolescents in question is that they respect each other and respect each other.<sup>23</sup> Related to this, Abdul Rahim, who also often fills in da'wah activities, stated that the da'wah material that he often delivers is themed; obedience to both people; diligent in being smart; and respecting fellow humans.<sup>24</sup> Based on this, there are indications that the realization of politeness in adolescents is realized, because there is a touch of da'wah material that upholds the values of politeness, where material like this is a motivation for them to always be polite in their lives and lives.

In addition to being polite, teenagers are also always diligent in everything, after they get a touch of da'wah. This is based on their recognition as in the following table:

<sup>22</sup>*Ibid.*, 216.

<sup>23</sup>Author Survey Results.

<sup>24</sup>"Interview Results",

Table 10  
Teenagers' confessions about their craft  
After Getting a Touch of Da'wah

No	Answer Categories	They respond	
		Frequency	Persentase (%)
1	I'm always diligent	67	95,7%
2	I am sometimes diligent	2	2,8%
3	I'm not diligent	1	1,5%
4	Other answers	-	0%
Quantity		70	100%

Data Source : Results of Questionnaire No. 8

Table 10 shows that out of 70 respondents, 67 or 95.7% answered "I am always diligent". 2 or 2.8%, answered "I am diligent sometimes". 1 or 1.5%, answered "I am not diligent". Since the most answers are "I am always diligent" in the table above to achieve a percentage score of 95.7%, it can be understood that their form of morality in the aspect of crafts can be categorized as average well after getting a touch of da'wah. The crafts referred to above according to the results of the author's survey are diligent in carrying out prayers, diligent in helping friends, diligent in carrying out the tasks given to them and the like.<sup>25</sup> Their diligent attitude is manifested in their behavior, because it comes from the influence of the da'wah activities they have participated in so far.

The realization of moral values in the attitude and behavior of adolescents is also supported by the knowledge they have. For this, it can be seen in the following table:

Table 11  
A teenager's confession of his knowledge  
After Getting a Touch of Da'wah

No	Answer Categories	They respond	
		Frequency	Persentase (%)
1	I gained a lot of additional knowledge	58	82,8%
2	I gained a little extra knowledge	11	15,7%
3	My knowledge is not increasing	1	1,5%
4	Other answers	-	0%

<sup>25</sup>Author Survey Results

Quantity	70	100%
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Data Source : Results of Questionnaire No. 9

Table 11 shows that out of 70 respondents, 58 or 82.8% answered "I got a lot of additional knowledge". 11 or 15.7%, answered "I got a little extra knowledge". 1 or 1.5%, answering "I don't have any additional knowledge". Since the most answer is "I got a lot of extras" in the table above reaching a percentage score of 82.8%, it can be understood that with a touch of da'wah, their knowledge increases. This problem of knowledge is closely related to morality. It is said that this is because through knowledge it will be possible to distinguish between bad morals and good morals. Because adolescents' knowledge is increasing after getting a touch of da'wah, practically their babwa will be motivated to realize their best morality. Furthermore, the benchmark of a person's morality can also be seen from the neatness of his dress. For this, it can be traced in the following table.

Table 12  
Teenagers' confessions about their neatness  
In Dressing After Getting Dressed  
A Touch of Da'wah

No	Answer Categories	They respond	
		Frequency	Persentase (%)
1	I always dress neatly	62	88,6%
2	I sometimes dress neatly	8	11,4%
3	I'm not dressed neatly	-	0%
4	Other answers	-	0%
Quantity		70	100%

Data Source : Results of Questionnaire No. 10

Table 12 shows that out of 70 respondents, 62 or 88.6% answered "I always dress neatly". 8 or 11.4% answered "I dress neatly sometimes". Based on this answer, it can be understood that their form of morality in the aspect of dress can be categorized as average well after getting a touch of da'wah. Based on the results of the analysis of tables related to the form of morality of adolescents that have been presented, it can be formulated that adolescents in Biringkanayya sub-district have a good moralist on average, and this is realized because they get a touch of da'wah. The form of their morality can be clearly seen in the form of the implementation of their prayers that are realized regularly; they are always courteous to their fellow human beings; they are diligent in performing good practices; they acquire a great deal of knowledge and with their knowledge direct themselves to the realization of good morality; And they also in their lives always dress well. This is all realized thanks to the touch of da'wah that they receive. Thus, it can be formulated that the da'wah activities mediated by the Palu City HIDMI so far, have played a role in efforts to improve the morality of adolescents in Palu City.

## Conclusion

Based on the problems studied in this study, and related to the descriptions that have been explained earlier, several conclusions can be formulated as follows:

1. Da'wah activities for teenagers organized by the Bina Bangsa Foundation, which is centered at the Baruga Bina Bangsa Shelter, have been carried out well. In this case, the da'wah activity is carried out at least once a week in the form of recitation, by inviting competent dai/muballig. The da'wah materials delivered by the da'wah focus on ethical issues and worship. With this pattern of da'wah, it has a very significant influence on the improvement of the morality of adolescents in Biringkanayya District.
2. The form of morality of adolescents can be clearly seen in the form of the implementation of their prayer services that are realized regularly; they are always courteous to their neighbors; they are diligent in performing good practices; they acquire a great deal of knowledge and with their knowledge direct themselves to the realization of good morality; And they also in their lives always dress well. This is all realized thanks to the touch of da'wah that they receive. It can be understood that da'wah activities have a very important role in efforts to improve the morality of adolescents.

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