The Challenge of Demand in Poor Community In Mariso District, Makassar City
(Overview of Da'wah Communication)

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Abstract

This study aims to identify the challenges of da'wah faced in carrying out da'wah activities in poor communities in Mariso sub-district, Makassar city. These challenges are examined in the context of Da'wah communication by identifying research questions who are the coveted figures in Da'wah activities, what Da'wah messages are needed and what Da'wah methods are practical, desirable and easily accessible. This research approach uses a mixture of qualitative and quantitative research methods. Data collection was carried out through literature study, field observations, use of questionnaires, and in-depth interviews. Description and analysis of data using the Da'wah communication approach. The results of the research show that the majority of the poor people of the Mariso sub-district still crave the figure of Mr. Imam as a source or communicator in propaganda activities. This was followed by some hopes for community organizations and the government and a small portion only for individuals. Regarding the message of da'wah, the theme of worship is more desirable than the theme of good deeds, family, work, and hospitality. While the method of preaching the most preferred is the lecture method, then followed by the method of giving examples. Furthermore, some like TV media and only a small proportion are interested in internet media and social media.

Keywords: *Strategy, missionary communication, poor people, urban area.*

Introduction

Poverty is a condition of limited ability to meet the needs of a decent life, such as limitations in income, skills, health conditions, control of economic assets, or access to information. Poverty is also a complex problem that is influenced by various interrelated factors, including income level, health, education, access to goods and services, location, etc. Poverty is no longer understood merely as an economic incapacity, but also a failure to fulfill the fundamental rights of the difference in the treatment of a person or group of people in living a dignified life (Isdijoso et.al, 2016: 12).

This phenomenon of poverty has become a "lifestyle" for urban communities in particular because it has always specialized themselves as a group that always expects assistance from others. Various ways that have been done by the government to reduce the amount of poverty in our country, however, the poverty rate remains high, this is due to various factors including the existence of several parties who misuse the use of aid distributed by the government and the number of people who are actually capable in terms of financially consider themselves still lacking in meeting all their needs so that they consider themselves to be poor (Muslimin, 2013: 34).

One of the main challenges faced by the Indonesian people in preaching is to liberate the Islamic Ummah from poverty, both in rural and urban areas. Therefore preaching to the poor requires preparation, strategies, and models of propaganda communication that are appropriate following the expected targets and objectives. Likewise, with the situation and condition of the poor that exist in urban areas, it is necessary to understand their social, economic, cultural, and behavioral requirements in recognizing and knowing their needs and interests when carrying out a program or preaching activity in their environment.

In this regard, this study will discuss how the challenges of preaching to the urban poor. This is also related to the da'wah communication approach used in this study, so the research questions that arise are as follows: First, who are the figures deemed necessary and needed by the poor in the effort of preaching activities in Mariso sub-district. Second, preaching messages are considered necessary and are preferred for the poor in missionary activities in Mariso sub-district. Third, through whatever methods and media in da'wah are considered more accessible and understood by the poor in Mariso sub-district of Makassar city

In connection with the review of Da'wah communication used in the analysis of this study, the following will be examined the relationship between communication and Da'wah relation to the challenges of Da'wah communication in the poor. The term communication comes from English communication. Among the meanings of communication is a process of exchanging information between individuals through a system of symbols, signs, or behavior. Communication is also interpreted as a way to communicate ideas with other parties, both by talking, giving speeches, and by conducting correspondence (Hefni, Communication, 2).

On the other hand, it was revealed that communication is the activity of delivering messages from the communicator to the communicant. In communication using the approach with the Laswell Model to see, analyze the communication process in teaching and learning activities. The source element (who) stimulates questions about message control, while the message element (says what) is content analysis. The communication channel (in which channel) is examined in media analysis. The recipient element (to whom) is associated with audience analysis, while the element of influence (with what effect) is clearly related to the study of the effects caused by the message (Mulyana, 2013: 260).

According to Wahyu Ilaihi (Da'wah Communication, 4), communication can be simply defined as the process of delivery by the communicator to the communicant through the media that causes certain consequences. In its implementation, communication can be done on a primary (direct) or secondary (indirect) basis. Communication will succeed if the

message conveyed by the communicator matches the terms of reference, namely the experience and understanding pourers that have been obtained by the communicant. Whereas the word Da'wah, etymologically or linguistically, the word dawa comes from Arabic namely da'a ~ yad'u ~ da'watan which means to invite, call, call. Whereas the term for people who preach a lot and is usually called Da'i-Daiyah, ustadz-ustadzah, buya, shaykh and then the person who is being called is called Mad'u (Munir, 2013: 47)

With regard to missionary communication, Ahmad Mubarok in Ilaihi (2010: 26) revealed that the activities in communication are communication, where da'i communicates the message of da'wah to mad'u, both individually and in groups. Then, technically preaching is da'i and mad'u communication. All the laws that apply in the science of communication apply also in da'wah, communication barriers are da'wah barriers, and how to make what is hidden behind the propaganda human behavior the same as that must be done in communicating humans. Thus preaching communication is not only emphasized the aspect of its purpose, but also emphasizes the effects that arise to the communicant as a result of the process of delivering a message

From the perspective of the process, da'wah is communication in the sense that in the process involved two components consisting of two people, namely da'i as a communicator, and mad'u as a communicant. The process takes place in the da'wah activity, which is the process of delivering the da'wah message to mad'u. In addition, communication in the da'wah process is not only intended to provide understanding, influence attitudes, foster good social relations, but the most important goal in preaching communication is to encourage mad'u to act to implement religious teachings that first provide understanding, influence attitudes , and fostering good relations (Ilaihi, 2010: 25)

Furthermore, this da'wah communication challenge will be tested in the urban poor. Because urban poverty has its own context in relation to preaching activities. Poverty in urban areas is triggered by the rapid development of cities, reflected in the rapid expansion of urban areas, high levels of urbanization, increased economic development marked by the concentration of various economic activities, especially industry, modern services, and trade. Social change and modernization of life have changed the life patterns of consumption, lifestyle, and social behavior towards the improvement of welfare. Poverty can also be seen from several factors, namely high household dependency rates, low levels of education, lack of ownership rights and asset security, low income or unemployment (McKay and Kedir, 2015: 40).

Urban conditions cannot be generalized due to differences in the size of cities which tend to have various problems. This affects the amount of public services such as housing and health that can be accessed by residents. According to Brockerhorff and Brennan (1978: 79), the welfare of city dwellers has declined especially in big cities in the world. This shows that the public policies set by the government do not respond to the increasing population pressure. The heterogeneity in the city causes social differences in the population which can be seen from the level of income, neighborhood and health conditions. This then has an impact on the emergence of pockets of poverty in major cities in Indonesia, including those in the city of Makassar.

Related to the composition of this paper, in general the writing is divided into two parts, namely the introduction and discussion. In the introduction this series will discuss

the background of research on the challenges of the da'wah strategy for the poor in the Mariso sub-district of Makassar, then bring up the discussion of research questions that arise. Then, it is explained about the literature review related to preaching communication activities with the situation and the poor in urban areas. And finally about the objectives to be achieved in this study. In the discussion, in the initial section we will describe the demographic and poverty conditions that exist in the Mariso sub-district of Makassar city, then in a sequence will be discussed about the reality of each component of preaching communication which is the research findings. Finally, conclusions will be drawn from the results of the study and analysis of da'wah communication in the Mariso sub-district community.

Also related to the research problems mentioned earlier, this study aims to identify who the figures deemed necessary and needed by the urban poor in carrying out da'wah in Mariso sub-district. In addition, this study also aims to identify any material or propaganda messages that are needed and desirable by the poor in Mariso sub-district. Finally, this study also aims to identify the methods of da'wah that are most in demand and the use of da'wah media that is most easily accessed by the poor in the Mariso sub-district of Makassar.

Discussion

1. Overview of Demographics and Poverty Characteristics in Mariso District

Mariso District is one of the 14 Districts in Makassar City. Administratively, Mariso Subdistrict is bordered by Ujung Pandang Subdistrict in the north, in the east beebatasan with Mamajang Subdistrict, in the south it borders with Tamalate District and in the west is bordered by the Makassar Strait. Mariso Subdistrict is a non-coastal area with a topographic altitude of less than 500 meters above sea level. According to the distance, the location of each village to the Capital District is around 1-2 km (BPS Makassar City, 2018: 1)

Table 1.Population of Mariso Subdistrict According to Village in 2018

NO.	VILLAGE	SEX		
		MALE	FEMALE	TOTAL NUMBER
1	BONTORANNU	2.431	2.338	4.769
2	MATTOANGING	1.640	1.615	3.255
3	KUNJUNG MAE	1.793	2.033	3.826
4	LETTE	4.176	4.225	8.401
5	PANAMBBUNGAN	6.313	6.444	12.757
6	MARISO	3.513	3.691	7.204
7	MARIO	2.992	3.120	6.112
8	KAMPUNG BUYANG	2.481	2.415	4.896
9	TAMARUNANG	3.087	2.966	6.053
	TOTAL NUMBER	28.426	28.847	57.273

Source Data : Mariso Subdistrict Office at 2018

Mariso District consists of 9 villages with an area of 1.82 km². From the total area in Table 1.2, it appears that the kelurahan that has the largest area is the Panambung sub-district which is 0.31 km². The second and third largest in a row are Mario village with an area of 0.28 km² and Kelurahan Kunjung Mae 0.26 km². While the smallest area is the Tamarunang sub-district with an area of 0.12 km².

The total population in Mariso sub-district in 2018 reached 57,273 people, with a breakdown of male population of 28,426 people and female population of 28,847. Thus the sex ratio of Mariso sub-district population is 101.07 percent, which means that every

100 female residents there are 101 male residents. The number of households in Mariso Subdistrict is based on population projections in 2018 of 13,753 households. The level of population density in Mariso District reaches 32,578 km² (BPS Makassar City, "Mariso District," 3)

The number of poor people in Makassar City in 2017 was 68.19 thousand people, this number has increased by 2.41 thousand people from 2016, where the number of poor people in 2016 was 66.78 thousand people. The number of poor people in Makassar City in the period 2015-2017 has increased. In 2015 the number of poor people was 63.24 thousand people, in 2016 it increased to 66.78 thousand people and in 2017 it increased to 68.19 thousand people. (BPS Makassar City, 2017: 62).

Some characteristics of urban poverty include low income levels, poor health conditions, low education, vulnerability or insecurity of individuals and residences and powerlessness. In addition, urban poverty also has one special characteristic, namely the location they live. The majority of the urban poor live in three types of areas or areas in the city, namely slum areas, riverside areas, and coastal areas (seaside areas). The reason why the poor generally live in these three locations is because the region is relatively suitable and easy to live in with conditions of poverty that are completely deprived (Badan Pusat Statistik, 2007: 17)

The results of research conducted by Ahmad Faqhruddin Abdur-Rabb (2017: 80) concerning the Characteristics of Poor Households in the Central, Suburb and Coastal Area Classification of Makassar in 2017 are very closely related to the situation and condition of the people in Mariso sub-district today. In this case the Mariso sub-district position itself is in the classification of the coastal and central areas of the city of Makassar. This study aims to describe the characteristics of poor households in Makassar based on the classification of the central, peripheral and coastal areas of Makassar City. Furthermore, a description of the Characteristics of Poor Households of Mariso Subdistrict located in the coastal and middle of the city along with the areas located in the suburbs of Makassar, will be briefly described based on the characteristics of their education, health, health, occupation and housing namely:

Educational Characteristics

The level of education of household heads (KRT) is explained through five categories, namely not graduating elementary school, elementary, junior high, high school, and tertiary level. Based on the survey, found differences in the characteristics of the level of education of household heads in each study area. In the coastal area 40% of the KRT have passed the junior high school level. While in the downtown area there were 31.2% of household heads who passed the high school level. And in suburban areas, up to 54% of poor households do not pass the primary level. The above proportion is the level of education that is dominated in each study area. Where every region was still found KRT that did not pass the elementary school level but with a relatively low proportion, except in suburban areas.

The low level of education graduated by the household head in the suburbs illustrates the small access that the head of household has to available business opportunities, compared to the head of household in the other two regions. Especially

when the crisis of creativity and the lack of skills possessed, it will increasingly corner the welfare conditions of the household.

Health Characteristics

In the coastal areas of the city there are 24% of household head who suffer from rheumatic diseases, and in the suburban areas there are 12% head of household who suffer from tuberculosis (TB). Meanwhile, in the downtown area, it was found that household head who suffered a stroke with 6.25% and diabetes also with a proportion of 6.25%. The three types of chronic diseases are diseases that are found. Unhealthy body conditions, especially when suffering from chronic diseases suffered, become obstacles to work activities and limit the field of business that can be activated.

In the coastal areas of the city, poor households predominantly consume refill water purchased / obtained from one of the residents who built the pump well. Based on observations made, residents at this location deliberately bought the water, because the water in their homes was contaminated with sea water, so it felt salty. The activity of taking water from the pump well is a unique sight in the morning and evening. But still found also households that consume protected well water. There are still some households that use water from protected wells, because of the relatively high cost for them to install meter tap water (PDAM). In the downtown area also shows the same tendency.

Job Characteristics

In the coastal areas of the city the main characteristics of the KRT's prominent work are as laborers. It should be clarified that the workers intended for this profession are as fishermen workers, they become fishermen workers because of financial capital constraints to turn into independent fishermen. In addition there are also warehouse workers, this is closely related to the development of warehousing areas that are placed by the city government in the region. It seems that there has been a shift in the economic structure of the community due to the realization of the development of the port and warehousing areas in the region. In the downtown area the main characteristics of the KRT's prominent occupation are traders and laborers.

Meanwhile, on the outskirts of Makassar, the main occupations of the head of households that were prominent in this survey were drivers and motorcycle taxi drivers. Up to 15 KRT found as drivers in suburban areas, both taxi drivers and pete-pete drivers in / out of town. Then for the main work as a motorcycle taxi reached 11 KRT, both known today with go-jek, and motorcycle taxis known to the general public before. In addition, there are also many household heads who work as laborers, with a total of 9 households found in this survey. The labor professionals who dominate in this region are those who work in the Makassar Industrial Estate (KIMA).

Housing Characteristics

Based on the survey, there are differences in the characteristics of land ownership status of poor households in all study areas. In coastal areas the characteristics of ownership / control of land where poor households are prominent are found to be in government ownership, indicated by a proportion of 60%. Whereas in the middle of the city, the dominant poor households already have a place to live on their own land with a proportion

of 56.2%. Meanwhile, in the outskirts of the city, it was predominantly found that poor households contracted the dwellings they currently inhabit with a proportion of 60.4%.

So that it is found in each research area has certain characteristics for the ownership status of the land they live in. This illustration shows that poor households in the city center have good resilience, compared to poor households in coastal areas that are vulnerable to being displaced by the government. Whereas poor suburban households must continue to deal with the contract / rent costs of their homes each year.

1. The coveted figure in Da'wah Activities

In Da'wah communication, the communicator element is one of several other components of Da'wah such as Da'wah messages, Mad'u as a communicant, Da'wah effects and Da'wah environment. In this case Dai is categorized as a communicator. In the form of communication between people, communicators can consist of one person, can also be in the form of groups. Basically, all Muslim individuals automatically play the role of da'wah interpreters, meaning people who must deliver or are known as communicators of da'wah.

In this study, the poor in Mariso sub-district categorized the communicator or preacher as Pak Imam. The results of data processing and analysis show that there are four main figures that have been revealed and become the attention and desire of the poor in missionary activities in the Mariso sub-district of Makassar, namely (1) Pak Imam, (2) community organizations, (3) government and (4)) self. From these four elements, the priest gets a very coveted portion (first rank), following community organizations (second rank), then the government (third rank), and lastly is personal or self (fourth rank). The sequence can be seen in the graphic table 2.

Grafis 2.
Sosok yang didambakan sebagai Juru Dakwah bagi Masyarakat Miskin di Kecamatan Mariso

Mr. Imam

Mr. Imam in daily life is generally categorized as a cleric or cleric. In this case, Mr Imam as an intellectual has a role and functions as a motivator (motivator, motivator, catalyst, and dynamic) for social movements and thus, the ulama 'will have a high bargaining position (Djaelani, 1990: 3). Therefore, the ntellectual 'can be interpreted as guardians, disseminators and interpreters of Islamic teachings and Islamic law, as well as maintainers of the historical, spiritual, religious and intellectual integrity of the Islamic community.

Based on this information a conclusion can be drawn that scholars are people who have knowledge of the natural world and the knowledge of religion and the knowledge possessed is used to deliver it to fear and submit to Allah SWT. Ulama 'as a community leader is an ulama' who is referred to as free Ulama '(Abdullah, 1987: 50). What is more determined by the requirements of their abilities, namely they have a deep spiritual influence because of their expertise in religious knowledge and because they carry out the teachings of that religion. In addition, they also have karamah or spiritual heights. An advantage given by God to them.

Community organization

Furthermore, in the second rank, as a da'wah communicator, the Mariso community mentioned was a community organization (mass organization). The scope of community organizations here is very broad, not only community organizations that have a large mass base such as Nahdlatul Ulama (NU), Muhammadiyah, Wahdah Islamiyah, Muslimat NU, Aisyiah, Majelis Taklim, etc. but also communities that have concerns in the field of da'wah and humanity.

Makassar as a city that implements religious values is proven by the dynamics of Islamic activities organized by Islamic community organizations such as Nahdlatul Ulama, Muhammadiyah, Majelis Taklim, and other community organizations. In developing da'wah, teachings of Islam can not be separated from Islamic community organizations (Islamic mass organizations). Social-religious community organizations (Islam) have an important role in advancing people's understanding of Islamic teachings. All of these mass organizations run in tune and have the same vision and mission, which is to help and defend the religion of God, so people will not be swayed in doubt, and not easily influenced by other religions.

Government (Country)

The government, in this case, represents the role and responsibility of the state in: 1) respecting, 2) fulfilling and 3) protecting the human rights of its citizens. The state is obliged to take measures to prevent violations of all human rights by third parties. In Islam, the state must create programs and facilities that can overcome the problem of poverty, provide a decent life guarantee for Muslim communities and build a spirit of solidarity in society. Programs and facilities can vary according to the diversity of situations, conditions and environments. Because, the first obligation of the state in Islam is to bring about justice, inviting goodness, amar ma'ruf nahi munkar. Thus, justice and goodness cannot be said to be realized if there are still weak people who are still hungry or needy who cannot meet their basic needs such as food and clothing, while among them there are capable people who have wealth (Qardhawi, 1995 : 26).

2. Message Preferred Demand

The message referred to in the da'wah communication is that which is delivered by the preacher to you. In terms of message communication is also called message, content, or information. Based on how it is delivered, the message of da'wah can be conveyed through face to face or by means of means. Da'wah communication messages have a specific purpose. This will determine the technique taken, whether it is information technique, persuasion technique, or instruction technique (Ilaihi, 2019: 98).

In connection with the study of this research data, the findings show that there are five main themes of preaching messages that are a necessity for the poor in Mariso subdistrict. The details of the message of the da'wah message are at the same time ranked as the most needed and sought after by the Mariso community, namely; (1) worship and establish prayer (first rank), (2) do good and share (second rank), (3) family and happiness (third rank, (4) work and earn a living (fourth rank), and (5) establish silaturrahmi (fifth place), a description of the sequence and ranking can be seen in graphic 3.

Furthermore, further discussion will be carried out of each of the da'wah messages according to their existence and meaning in order in accordance with their respective ranks:

Worship and Establish Prayers

Worship as a form of worship of a servant of his Lord is done by humbling themselves as low as possible, with a sincere heart in the ways determined by religion (Suyono, 1998: 11). Thus worship is an absolute

Grafis 3.
Pesan Dakwah yang Dibutuhkan oleh Masyarakat Miskin di Kecamatan Mariso

element in religion. The practice of worship in Islam must not neglect obligations associated with worldly needs. Humans need to work to make ends meet and the need to interact and cooperate with each other, because humans cannot live without the help of others.

For example, there are various components that influence the occurrence of social behavior of students in school, namely the family environment, school environment, community environment and the potential of adolescents themselves. There are so many ways and efforts taken by the community through religious leaders and by educational institutions through guidance and counseling teachers to anticipate increasing deviant behavior. Both in the community environment and educational environment, in addition to the theory of moral understanding also the application of an activity that is often called worship activities (Hayati, 2017: 177).

Worship activities are sourced from the Koran and Hadith so that they can be directed to the path to Allah's blessing. Regarding the objectives of the al-Syaibani worship activities, the following are described: (1) Objectives relating to individuals, including changes in the form of knowledge, behavior, physical and spiritual, as well as the abilities that must be possessed to live in this world and the hereafter. (2) Objectives relating to society, encompassing community behavior, individual behavior in society, changing people's lives, enriching community experience. (3) Professional goals relating to education and teaching as a science, as an art, as a profession, and as a community activity (Tafsir, 2008: 34). From the above opinion it can be concluded that the purpose of worship activities is the formation of good character, character and behavior in its role as creatures associated with other creatures and their relationship with the khaliq, namely Allah SWT.

In worship activities there are at least six kinds of worship namely prayer, fasting, zakat and shodaqoh, praying and reading the Koran, each of which there are certain conditions performed. Specifically for the prayer, namely in prayer, means prayer, whereas according to syara means the form of worship consisting of words and actions that begin with takbir and end with greetings (Suyono, 1998: 15). Prayer is worship, so every Muslim who recognizes himself as a Muslim, he is required to carry it out since baligh. The obligation to establish prayers is explained in the Koran An-Nisa verse 103: which means "when you have completed your prayer, remember Allah when standing, sitting and lying down. Then if you have felt safe, then establish the prayer

Do Good and Share with Others

Sharing or giving activities according to Arvan Pradiansyah (2008: 308), must be based on a deep understanding of what is really needed by others. Without this understanding, giving will only be a technical action that will not bring benefits to others who are given. In fact, the measure of success in giving is how much benefit can be taken by those who receive our gifts. Therefore, it is necessary to change the basic orientation from oneself to others. Giving is an act to make others happy. And by making others happy we will get true happiness.

Then Pradiansyah (2008: 315), added that there were four kinds of actions related to giving: First, is a person who gives a lot and also expects a lot from the gift. Second, give a little and hope a little. This is the behavior of people who are pessimistic in seeing life. Third, give a little, expect a lot. This behavior is selfless behavior. They never give, but always hope to get more. Fourth, give a little hope. This is the only behavior that will bring happiness.

Sakinah and Happiness Family

To arrive at the realization of a sakinah family, an individual should try as early as possible, starting from before entering marriage (pre-marital period), and then continuing until after entering family life. Choosing the right partner is easy and difficult. This relates to matters of destiny and also the tastes of each person. Life partner or match is indeed God's prerogative. But as His good servants, we are obliged to try to find and choose a partner. With shariah rules. Besides that, in order to find and choose the right partner, you should understand the right reasons for choosing a partner, knowing the types of good prospective husband or wife besides always asking for guidance from Allah by praying istikharah, in order to get His pleasure.

A happy family is very important for the emotional development of its members (especially children). This happiness is obtained if the family can function well. The basic function of the family is to provide a sense of belonging, security, affection and develop a good relationship between family members. Educational experts agree that sincere love, tenderness and warmth are an important basis in educating children (Baharits, 1996: 68).

Work and Make a living

Rasulullah SAW called on his people to work, either as traders, farmers or others and did not want a Muslim to just worship, keep silent, and just wait for the sustenance promised by Allah SWT. Working hard is an obligation for humans on this earth, Rasulullah SAW and his friends have given many lessons about having an extraordinary work ethic while working (Ramadhan and Ryandono, 2015: 278).

A Muslim at work must have a passion or work ethic, especially in Islamic. The Koran teaches beliefs related to commitment to work and does not permit ethical work behavior such as begging, lazing, not making the best use of time, and engaging in unproductive activities. Asifudin (2007: 32) explains the Islamic work ethic is a human character and habits with regard to work, emanating from the Islamic faith system or aqeedah which is a basic life attitude towards it.

Establish *Silaturrahmi*

Islam is a beautiful and perfect religion that teaches all aspects of human life. Islam teaches manners and high morals, respecting the old and loving the young, maintaining harmony in family relationships and eliminating things that can damage the relationship of brotherhood. Islam strongly encourages hospitality. In fact, hospitality is the core of Islamic teachings, as narrated from Abu Umamah radhiyallahu 'anhu, he said," Amr bin 'Abasah as-Sulami said," I said, "With what did Allah send you? Rasulullah sallallaahu 'alayhi wa sallam replied:" Allah sent me with silaturrahim, destroyed the idols and so that Allah was ordained, He was not allied with anything. " (HR. Muslim no. 1927) (Muhammad Nashihuddin al-Faruqi, "Hospitality in Islam").
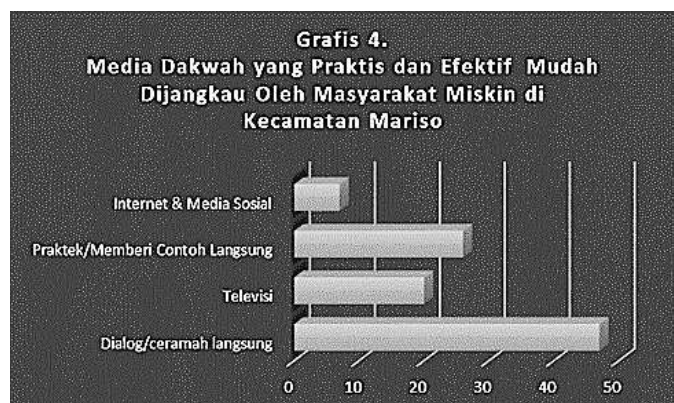
Hospitality is a great worship, easy and bring blessings. Many ways can be done to realize hospitality, including by making pilgrimages, giving gifts, giving a living, being gentle, sweet-faced (smiling), glorifying him and all that humans consider friendship. Gratitude is a worship that has nothing to do with time (Ramadan, Hari Raya, or others), there is no argument from al-Qur'an and as-Sunnah that explains the recommendations for special hospitality on the Day of Feast. However, orders to stay in touch are general, which can be done at any time according to conditions and needs.

3. Preaching Method Preferred

The method of da'wah is certain methods used by a preacher (communicator) to mad'u to achieve a goal on the basis of wisdom and compassion. This implies that the da'wah approach must rely on a human-oriented view placing a noble appreciation on human beings. The da'wah method includes three scopes (Munir, 2013: 10), namely:

First, Al-Hikmah, namely that wisdom in the world of da'wah has a very important position, which can determine the success or failure of da'wah. Therefore, the preachers are required to be able to understand and comprehend and at the same time utilize their background, so that the ideas received are felt as something that touches and cools the heart. Wisdom is a preparation for success. Second, Al-Mau'idza Al-Hasanah, which is interpreted as an expression that contains elements of guidance, education, teaching, stories, happy news, warnings, positive messages (wills) that can be used as a guide in life in order to get the world's safety and the afterlife. Third, Al-Mujadalah Bi-al-Lati Hiya Ahsan, which means an effort to exchange opinions conducted by two parties in synergy, without an atmosphere that requires the birth of hostility between the two.

Based on the results of the analysis of this research data, it is found that some preaching media which are considered quite practical and easily accessible by the poor in the Mariso sub-district, namely propaganda media through dialogue or direct lectures, practices or giving examples directly, through television, and through internet and social media. Next, the four da'wah media will be discussed together with the ranking of affordability and ease of access for the community, namely: (1) through direct

Grafis 4.
Media Dakwah yang Praktis dan Efektif Mudah Dijangkau Oleh Masyarakat Miskin di Kecamatan Mariso

dialogue or lecture (first rank), (2) practice or giving direct examples (second rank), (3) Television (third place), and (4) Internet and social media (fourth place). The ranking picture can be seen in graphic 4.

Direct Dialogue / Lecture

The lecture method is the method that is currently still dominantly favored by the urban poor, especially for those with an average low level of education and limited access to information. With this lecture method it will be easier to convey information, instructions, understanding, and explanation of a problem in front of many people. Moreover, the conditions with these conditions cause the preachers must be people who are wise, adept at delivering lectures, opinions and understanding to the mad'inya. With this condition the preachers can better understand and understand the community more closely. Similarly, the public can ask questions and have a direct dialogue with the preachers or preachers. In this condition, the preacher tries to convince people of the truth of what he is serving, then tries to attract people to move to practice what they teach (Munir, 2013: 11).

Give Examples or Direct Practice

Some people still consider preaching only as an oral delivery of material. When in fact the da'wah covers other aspects as well; such as real practice, giving examples of good practice, and noble character, or commonly known as proselytizing bil hâl. In fact it is precisely the latter which is more severe than preaching by word of mouth and more hit the target.

Many people are good at speaking and conveying theories smoothly, but only a few carry out their words in real practice. This is where the urgency of qudwah hasanah (a good portrait of example) appears in society, the task of which is to translate theories of goodness in real practice, so that the theory is not always only painted on sheets of paper. So, preaching with noble morals means practicing noble morals as a means to indict humanity to the truth.

Television Media

In electronic media, national and local television, almost every morning and evening viewers across the archipelago are treated with various kinds of spiritual splashes in the form of lectures, interactive dialogues and propaganda interspersed with humor. The existence of various methods of propaganda both in print and electronic media shows that the era of information and technology used is utilized well for useful activities, especially in propaganda. In the information age as it is now, it is not possible for da'wah to only use recitation at the mushalla and at the mosque which is only attended by those present at the venue. The use of modern communication media is a necessity that must be exploited for the sake of conveying Islamic teachings or Islamic propaganda.

Indonesian people are more interested in da'wah interspersed with jokes than those who only present Islamic material. Therefore preaching through television media with lecturers who master Islamic material is not necessarily well received by the viewers if the delivery is only monotonous and flat without any element of humor. Conversely, an ustadz with scientific limitations will be more accepted and become an idol if he can package his description interspersed with humor, jokes and attractive appearance.

Internet media and Social media

The internet is the most sophisticated media and information source today, because this technology offers various facilities, speed, accuracy of access and the ability to provide various information needs of everyone, anytime, anywhere and at any level. The presence of internet access is a media that cannot be avoided because it has become a new civilization in the world of information and communication at the global level. With internet access, so much information can and can be accessed by the international community, both for personal interests, education, business and others.

The emergence of social media has become so useful especially for preachers. One of the factors driving the propaganda through social media is because of the convenience provided by the internet. The spread of Islamic teachings can be packaged briefly, quickly, broadly, attractively and effectively. The number of internet users in Indonesia is also a factor in the emergence of da'wah through social media. Coupled with the existence of social media, it has now become a necessity of life for internet users. The presence of the internet makes people tend to be secular. For this reason, Da'wah comes into the community through media which is currently consumed by many people, namely social media with the aim of inviting people to better utilize the internet as a forum to increase knowledge.

Conclusion

The condition of poverty in the city of Makassar, especially in the Mariso sub-district is shown by several characteristics in poor urban households which include low income levels, poor health conditions, low education, vulnerability or insecurity of individuals and residences, and disability. These conditions and situations have a direct and indirect impact on the understanding and evaluation of the poor on the existence and daily activities of preaching.

With the current situation and conditions, the majority of the poor people of Mariso sub-district still understand the activities through lectures or direct dialogue. Then some of them understand preaching with activities or activities that provide examples or practice directly the messages of preaching that have been widely discussed in lectures and dialogues. Furthermore, there are only a few who argue that preaching activities should be carried out in the form of educational and empowerment activities in the community, especially in the poor.

In connection with preaching communication, the Mariso poor still dominant need the figure of Mr. Imam as a communicator in preaching activities, next is the community organization, then the presence of the government, and finally is the role of each individual role. While the most popular message of preaching is relating to religious activities and especially about prayer. Then related to good deeds and sharing. Next is related to family problems and happiness, then messages about work and looking for scripts. Finally, only a small percentage are interested in *silaturrahmi.*

As only the communicator figure or da 'most interested in the Mariso poor, significantly the most preferred media is the lecture method or by direct dialogue between Mr. Imam or Mr. Ustadz and the poor Mariso. Following the propaganda media through giving examples or direct practice related to what has been conveyed through lectures. Furthermore Television media is ranked third which is preferred because it is considered to be accessible periodically according to the airtime of each existing Television station. Finally, internet and social media. This media for the poor Mariso cannot be accessed easily, practically and economically

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