

Communication Ethics of Da'i in Delivering Da'wah in Rantau Prapat City

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Abstract

This study aims to analyze the communication ethics of preachers in the delivery of da'wah and to analyze the challenges of communication ethics of preachers in the delivery of da'wah in Rantau Prapat City. The methodology used in this study are; a qualitative approach of the type of field research (field research) which is descriptive. With primary and secondary data sources. As well as data collection techniques through interviews (interviews) with 5 (five) Da'i and 5 (five) Mad'u informants, observation and documentation. The collected data is then analyzed using the theory of Miles and Huberman, namely reduction, presentation and verification of data so that a conclusion can be drawn. The results showed that; communication ethics in delivering da'wah in Rantau Prapat is based on the principles of Islamic communication based on the Qur'an and Hadith. In the implementation of the ethics of da'wah communication carried out by the da'i in the City of Rantau Prapat it is based on the communication values taught in Islam, such as the norm of honesty, upholding good manners, showing noble character and being polite to the audience by starting greetings, convey messages politely, set a noble example, give good advice, be fair, work on all messages conveyed, provide valid information, be responsible for the da'wah message conveyed and throw criticism and appropriate solutions. Based on the specific findings in this study, it shows that there are challenges faced by the da'i in implementing the ethics of da'wah communication in the City of Rantau Prapat such as; location of da'wah, advice on da'wah infrastructure, communicative congregations, lack of human resources in the field of da'wah, weather, and time.

Keywords

communication ethics; da'i; da'wah



I. Introduction

Communication ethics is one of the special ethics, because it discusses certain parts of human life. Communication ethics includes all values and norms that become human standards and references in communicating with others. Communication ethics is the benchmark for whether the message conveyed is accepted or rejected, if you use good communication, then the message will be easily received well, and if it is through bad communication, the message will be rejected (Hadisaputra, 2019).

Communication in Islam has a different point of view. There are provisions that should be implemented in communication so that human relations as social beings remain good with God as the provider of communication skills. Humans actually communicate vertically (*hablum minallah*) and horizontally (*hablum minannas*). *Hablum minallah* is a relationship with Allah SWT. Communication that is woven such as prayer, reading the holy verses of the Koran, zakat, fasting and pilgrimage. Meanwhile, *hablum minannas* communication is a communication relationship that is established between human beings, such as doing good, helping others, and acting and saying good things (Lubis, 2019).

Communication is the process of delivering messages by someone to other people to tell, change attitudes, opinions or behavior either directly orally or indirectly through the media. In this communication requires a reciprocal relationship between the delivery of messages and recipients namely communicators and communicants (Hasbullah, et al: 2018).

Islam devotes serious attention to human communication activities. Someone who wants to convey a message must pay attention to the ethics that already exist in communication ethics (Ariani, 2012). The ethics of communication are good and bad values, appropriate and inappropriate, useful and useless, and what to do with what not to do when carrying out communication activities (Kholil, 2007). Communication ethics referred to in this study is a collection of principles, values, beliefs, norms, or measures of good behavior conveyed by a preacher in carrying out communication activities when delivering da'wah messages.

The message of da'wah to be conveyed by a da'i must have good ethics if he wants to convey his da'wah to his mad'u. In addition, a da'i must have skills in conveying da'wah messages in a persuasive and effective manner that is adapted to the situation and conditions of mad'u and his da'wah environment (Marwah, 2021). If communicating or speaking, speak appropriately, which contains encouragement or motivation and do not speak if it is only to offend someone (Muslimah, 2016). Therefore, a da'i must improve his communication ethics first before conveying the message of da'wah to others.

II. Research Method

2.1 Research Types and Approach

This study adopted a qualitative approach and the presentation of the data used descriptive analytical. The qualitative approach is the research procedure of people and observable behavior (Kholil, 2005). According to Moleong, quoting the opinion of Bodgan and Taylor, he stated that qualitative research produces descriptions in the form of written or spoken words of the behavior of actors that can be observed in social situations (Moleong, 2005). Kirk and Miller cited by Syukur Kholil in the methodology of communication research explain, that qualitative research is a particular tradition in social science that is fundamentally dependent on observing humans and their own area and dealing with these people in their language and terminology.

The research method used in this research is phenomenology. The author chooses the phenomenological method because it is used to understand, explore, and interpret the meaning of events, phenomena and relationships with people in certain situations (Iskandar, 2013). Thus, the phenomenon of communication ethics of da'i in da'wah activities in the City of Rantau Prapat can be interpreted holistically and deeply.

2.2 Data Source

Sources of data contained in this study are divided into primary and secondary data sources. The primary data sources in this study were the head of the preacher in the City of Rantau Prapat, the preachers in the City of Rantau Prapat and mad'u who actively participated in religious studies such as tausiyah, tabligh akbar, ta'lim assemblies, weekly wirid. In addition to the primary data sources above, secondary data sources are also needed to complete the data needed when analyzing the findings of the research field. The secondary data sources referred to in this study were taken from the Qur'an, Hadith, books, reports, mass media and scientific journal articles related to the topic of research discussion. The collected secondary data sources are then read, analyzed, interpreted and presented in the form of research reports.

2.3 Research Informants

Informants are people who can provide information about the situation and condition of the research setting (Sugiono, 2011). The technique for determining the informants in this study used a purposive sampling technique, namely the sampling technique was based on a specific purpose. Furthermore, according to Arikunto, purposive sample selection in this study will be guided by the following conditions that must be met (Arikunto, 2010).

- Sampling must be based on certain characteristics, traits or characteristics, which are the main characteristics of the population.
- Subjects taken as samples are really the subjects that contain the most characteristics found in the population (key subjects).
- Determination of population characteristics is done carefully in the preliminary study.

Based on what has been mentioned that the selection of the first informant is a very important thing so that it must be done systematically carefully, because this study examines the phenomenon, the researcher decided that the first informant was 5 (five) people from Rantau Prapat City. Furthermore, interviews with people who are around in the city of Rantau Prapat or mad'u da'wah will be conducted as many as 5 people. The following is a list of informants that the researchers took based on the required data.

Table 1. List of Da'i Informants

No.	Informant Name	Position	Reason for Selection of Informants
1.	Ustadz. M. Sabri S. Ag	<i>Da'i</i> as well as Ex. KUA Rantau Prapat	Because he is always active in filling out studies at various mosques in the city of Rantau Prapat
2.	Ustadz. Samsuddin Hasibuan, S. Ag	<i>Da'i</i> Overseas City of Prapat	Because he is always active in filling out studies at various mosques in the city of Rantau Prapat
3.	H. Shopyan M. Ag	Head of the Islamic Religious Counselor Group and <i>da.i</i> Overseas City of Prapat	Because he is always active in filling out studies at various mosques in the city of Rantau Prapat
4.	Ust. H. Ahmad Rujeini Hasibuan S. Ag	<i>Da'i</i> Overseas City of Prapat	Because he is always active in filling out studies at various mosques in the city of Rantau Prapat
5.	Ust. H. Hidir Harahap S. Ag	<i>Da'i</i> Overseas City of Prapat	Because he is always active in filling out studies at various mosques in the city of Rantau Prapat

Table 2. List of Mad'u Informants

No.	Informant Name	Position	Reason for Selection of Informants
1.	Fatimah Hasibuan	<i>Mad'u</i>	Because he is always active in studies at the mosque in the city of Rantau Prapat
2.	Fahri	<i>Mad'u</i>	Because he is always active in studies at the mosque in the city of Rantau Prapat
3.	Taupik	<i>Mad'u</i>	Because he is always active in studies at

			the mosque in the city of Rantau Prapat
4.	Mother Rahma	<i>Mad'u</i>	Because he is always active in studies at the mosque in the city of Rantau Prapat
5.	Rafli	<i>Mad'u</i>	Because he is always active in studies at the mosque in the city of Rantau Prapat

2.4 Data Collection Technique

The research data were collected using observation, interview and documentation studies (records or archives). Observations, interviews support each other with documentation studies in meeting the data needed to answer the research background. The results of observations and interviews were recorded to facilitate the preparation of research reports. The details of this research data collection technique are as follows:

a. Interview

Interviews are defined as activities that take place between two or more people to exchange thoughts, information and ideas through question and answer so that new information is found that is meaningful to solve certain problems (Iskandar, 2013). In this study, the researcher interviewed the head of the preacher and the preachers in the City of Rantau Prapat to obtain information about the supporting and inhibiting factors faced by the preachers when implementing the ethics of da'wah communication.

b. Observation

In qualitative research, researchers are emphasized to make observations on the object of research. So that researchers know in depth related to the object of research. Because observation is a systematic observation and recording activity by researchers, on the symptoms that appear, on the object under study (Sumarni, 2012). Therefore, the researcher observed the da'wah activities carried out by the preachers in the City of Rantau Prapat to hear, see, feel, and understand how the communication ethics applied by the preachers of the City of Rantau Prapat in delivering da'wah.

c. Documentation

Documentation studies strongly support the validity of qualitative research data. The documentation referred to in this study is all data in the form of documents, such as lecture scripts, da'i notes, photos and videos. Documentation studies were carried out to strengthen research data because it was accompanied by authentic evidence of the da'i's da'i activities in the Overseas City. Prapat. In addition, the researcher also uses some literature, which is related to the title of the study, so that there are no deviations in the research process. These literatures were taken from the da'i's place in delivering his da'wah around the City of Rantau Prapat.

2.5 Data Analysis Technique

The next stage after data collection is to analyze the collected data. The data analysis technique used in this study is based on the theory of Miles and Huberman, namely reducing, presenting and verifying data.

III. Results and Discussion

3.1 Results

After knowing the general findings in this study, the following will show the results of research related to specific data regarding Communication Ethics of Da'i in Delivering Da'wah in Rantau Prapat City. In this particular finding, there are ways of communication used by da'i, namely persuasive communication with verbal and non-verbal messages. With the content of the message conveyed both about morality, creed, muamalah and sharia. The preachers also apply two-way communication methods and linear communication. Every communication that the preachers make adopts the principles of Islamic communication; *qaulan sadida* (correct words), *qaulan baligha* (effective words), *qaulan ma'rufa* (good words), *qaulan karima* (noble words), *qaulan layina* (gentle), *qaulan maisura* (easy to understand) with the characteristics possessed by the Prophet such as *shidiq* (truth), *amanah* (trusted), *tabligh* (deliver), and *fathonah* (intelligent).

The daily life of the da'i found in the field; the preachers are active in every mosque in the city of Rantau Prapat, besides that the preachers are also active in filling out the recitation every time they are invited out of town. The process of communication ethics carried out by the da'i of Rantau Prapat City in delivering da'wah through the ethical values of Islamic communication such as; values and norms of honesty, good manners, good morals and courtesy. With communication ethics contained in the Qur'an and hadith such as; by starting the conversation with greetings, speaking gently, using kind words, mentioning good things about mad'u, good advice, fairness, doing what is said, accurate messages, freedom and responsibility, and constructive criticism.

Based on the communication made by the preachers, there are several challenges faced in implementing the communication ethics such as; location of da'wah, advice on da'wah infrastructure, communicative congregations, lack of human resources in the field of da'wah, weather, and time.

After knowing the general findings in this study, the following will show the specific findings from research related to general data regarding Communication Ethics of Da'i in Delivering Da'wah in Rantau Prapat City. In the general findings, there are several specific findings from the results of the research analyzed as follows:

To carry out effective communication is not an easy thing. In communicating there are various challenges faced by a da'i so that it can hinder the success of the delivery of da'wah. As for the challenge The communication ethics of da'i in delivering da'wah in Rantau Prapat City are as follows:

One of the challenges The communication ethics of da'i in delivering da'wah in Rantau Prapat City are as follows:

a. Da'wah Location

The location of da'wah is a gathering place for mad'u and da'i. Where is the place where a communication process occurs in the delivery of da'wah messages conveyed by a da'i to mad'u. With an affordable location in the City of Rantau Prapat, it is one of the supporting factors for both da'i and mad'u in implementing da'wah communication. Based on the results of interviews in the field, it was stated that in conveying the message of da'wah, the challenges and obstacles in the delivery of da'wah such as affordable areas were still in urban areas.

The location of the delivery of da'wah at the mosque makes it easier for people to follow the study of da'wah. The mosques around the Rantau Prapat City area are one of the factors that make it easier for the community to play an active role in participating in the

da'wah study and listening to it until the end of the session, because access is so easy and affordable from the preachers and clerics who are invited to the mosque.

b. Facilities and Infrastructure

Infrastructure is everything that is the main support for the implementation of a process (development, project, and so on). So in the context of da'wah, da'wah infrastructure can be interpreted as everything that is the main support for the implementation of a da'wah process. Da'wah infrastructure is often also referred to as da'wah logistics. Like money in catering, money is needed as a tool to meet the needs of da'wah (Marlin, 2020). For example, in routine recitations, it takes consumption, money for the preacher's transportation. Rent for equipment, tents, etc., as well as unexpected reserve funds. All that is needed (not mandatory) for the smooth running of the da'wah. Items needed as a means, tools and everything that supports the course of da'wah. Examples: mats, loudspeakers, lights, and others.

The logistics sources of da'wah in question are infaq, grants, sadaqah, grants, and donations from the community. The community contributes services in the form of mutual assistance in cleaning the place for da'wah. Assistance (cooperation) assistance or cooperation is a great source of da'wah logistics in the form of money, of course, it can also be in the form of goods depending on mutual agreement. Cooperation here means that the management of an assembly recruits several companies/institutions to become the main donors, permanent or only once. This evidence of the same is contained in a proposal from the board of directors with the company/institution which also agrees to the existence of cooperation between them. The benefits of logistics are tools to meet the needs of facilities and infrastructure in preaching, can support da'wah activities carried out,

The facilities and infrastructure referred to in the results of this study is one of the supporting factors in achieving the success of the communication process, including in the delivery of da'wah. Here the role of management of facilities and infrastructure is very important to organize and prepare all equipment/materials for the implementation of the process of delivering da'wah. The facilities/infrastructure in question are equipment that is a supporting factor in achieving the goals of da'wah. Assufficient da'wah materials, loudspeakers, security and so on.

c. Communicative Jama'ah

The meaning of the word communicative is easy to understand or understand (Zhella, 2019). Communicative emphasizes the function of language as a tool to communicate in the process of interaction between humans. People who can be said to be communicative are people who have language skills in such a way that a message can be conveyed or received well and get a good response. Communicative is not always directly proportional to a person's age and experience, but communicativeness is usually measured from the experience gained by the person (Steffy, 2018). Communicative is also not about how someone is able or able to absorb information and knowledge, but communicative is an attitude that is based on a sense of appreciation and respect for the person who is talking to us.

Based on the results of the researcher's interview with a da'i, he stated that when delivering da'wah, the congregation gave a good response. Before I delivered the da'wah, according to the audience's condition, their response was positive. In addition, Ustad. Samsuddin Hasibuan, stated that the response of the congregation was happy and sympathetic when the da'wah material was delivered.

The sense of appreciation shown by the congregation in delivering Islamic da'wah by the da'i Rantau Prapat was very enthusiastic with a good response. Because da'wah is an invitation activity in the form of oral, written, behavior and so on that is carried out consciously and plans to influence others so that an understanding, awareness, appreciation attitude and experience towards religious teaching is conveyed to him without any coercion element. Thus, the essence of da'wah lies in the invitation, encouragement (motivation), stimulation and guidance to others to accept religious teachings with full awareness for their own personal interests and not for the benefit of the da'i (Arifin, 2004).

d. Lack of HR

One element of da'wah management is Human Resources (HR). Human resources are a central factor in a da'wah both individually and in organizations. Organizations are created based on various visions for the benefit of humans and in carrying out their missions are managed and managed by humans. So humans are a strategic factor in all institutional/organizational activities, as well as in da'wah (Munir, 2006).

Lack of human resources is one of the inhibiting factors in the delivery of da'wah in Rantau Prapat City. This was conveyed by Sabri that "the obstacle in preaching that I experienced was the lack of human resources for the congregation, which was faced especially in rural areas (remote areas) regarding religious understanding".

Human resources are integrated capabilities and interactions between the power of thought (mind) plus knowledge and experience as well as the physical power (skills or skills) possessed by each individual human being. Thinking power is intelligence (basic capital) brought by humans from birth that makes humans able to do things that are impossible to do physically or human physical power, where by using their minds humans are able to find ways or solutions to various problems that are not possible. able to be carried out by human physical power with various innovations and ideas that are processed by the human mind.

Human intelligence can be measured through Intelligence Quotient (IQ) and Emotion Quality (EQ). While physical power in the form of skills or abilities can be through training and learning efforts by humans themselves. In other words, the human ability itself is determined by the power of thought and physical power so that humans become the main element in activities both individually and in organizations (Nanda, 2020). For example, sophisticated equipment or machines with high technology such as laptops, cellphones, CCTV, and others, all of which are the result of human thought or reason that aims to ease human physical work.

1. Weather

Weather is an atmosphere or situation that is currently happening. while nature is everything that belongs to one environment. So, the natural state is the atmosphere or situation that is prevailing in everything that is included in one environment (Febriyanti, 2020). This natural condition is one of the inhibiting factors in delivering da'wah in the City of Rantau Prapat. This, based on the results of interviews with Rafli stated that one of thethe inhibiting factor in the delivery of da'wah in the City of Rantau Prapat is the natural state. Natural conditions in question such as rain, storms, floods, and so on. With this natural condition factor, sometimes it is often the most serious obstacle faced by the preachers of the City of Rantau Prapat.

2. Time

Time is one of the determinants of the implementation of da'wah activities. Often da'wah activities are canceled because they are not in accordance with the time. The purpose of the time constraint contained in this study is the shift in the time the da'wah

begins because the da'i or congregation has not yet arrived. As a researcher interviewed a da'i, he stated that "in addressing the message of da'wah, it is an inhibiting factor in delivering existing or natural da'wah such as sometimes it is slow to come".

The problem of time and being late to the usual da'wah location is a series that is not much different, so it can be said as an undisciplined person. Discipline is highly recommended for preachers and mad'u because discipline is a feeling of obedience and obedience to the values that are believed to be their responsibility. Discipline can also mean obeying the rules. Examples of discipline in daily life are getting up early, going to school before the bell rings, studying every night, worshiping on time, and much more.

Time cannot go back. Making good use of time is a way for Muslims to appreciate the importance of God-given opportunities. Da'wah studies will be disrupted if there is a delay in the implementation of da'wah because of the effect of not respecting time (Rizki, 2020). The importance of keeping time has become the motto of people who want to be successful in realizing their dreams. Through the habit of following the study of da'wah, an awareness arises in mad'u's heart to consistently pay attention to the time set for each activity, so that it is not too late to listen to religious knowledge from the da'i.

3.2 Discussion

Based on the general and specific findings in this study, it shows that the communication ethics of the da'i in the delivery of da'wah implemented by the da'i have communication values taught in Islam, such as the norms of honesty, upholding good manners, showing noble character and be polite to the audience/madh'u. After implementing the communication ethic, it is easier for madh'u to get information and tausyiah from the preachers. The ethics described by the preachers have an influence on the study activities presented by the preachers.

The importance of communication ethics in da'wah in accordance with moral values or moral standards in judging the right or wrong behavior of individuals or groups. Communication ethics that are built based on the instructions of the Qur'an, that communication must be done in a civilized manner, full of respect, respect for the person being spoken to, and so on. When talking to other people, Islam provides a clear foundation on how to speak. When ethics is associated with communication, it becomes the basis for communication between individuals and groups. Where ethics provides a moral foundation in building a moral code for all attitudes and behavior of individuals or groups in communication. Thus, without communication ethics it is considered unethical.

Communication ethics adopted in da'wah is based on general findings and specific findings which show that every communication made by da'i adopts principles based on the Qur'an and Hadith. The communication ethics according to Jalaluddin Rakhmat is based on the communication principles in the Qur'an, namely: qaulan sadida (true words), qaulan baligha (effective words), qaulan ma'rufa (good words), qaulan karima (noble words), qaulan layina (gentle), qaulan maisura (easy to understand) with characteristics possessed by the Prophet such as shidiq (truth), amanah (trusted), tabligh (deliver), and fathonah (intelligent).

The communication ethics adopted by the da'i include starting da'wah with greetings, conveying messages politely, setting a noble example, giving good advice, being fair, working on all messages conveyed, providing valid information, being responsible for the da'wah message conveyed. submitted and provide criticism and appropriate solutions.

According to Jalaluddin Rakhmat, there are two things that should be noted so that communication is effective: first, what is being discussed is in accordance with the characteristics of the listener; second, the content of the conversation touches the listener's

heart and brain. When connected with da'wah, the terms frame of reference and field of experience must be considered by the da'i before conveying a message to the target. Thus a preacher must have a lot of vocabulary, language and attitude in preaching. This shows that there is a very close relationship with the expertise of the preacher in processing the content of his message so that it is easy to understand, because the personality condition of the preacher also affects the effectiveness of da'wah and psychological reality, the message conveyed by the preacher is not automatically absorbed by the preacher. the target.

Aristotle, as quoted by Jalaluddin Rakhmat, argues that there are three effective ways of persuasion to influence humans, namely ethos, phatos, and logos. Ethos consists of good thoughts, good morals, and good intentions (good sense, good moral character, and good will). This shows the high quality of communicators and this will be very effective in influencing the communicant. In modern theory, according to Jalaluddin Rakhmat, the terms are trustworthiness and expertness.

Based on the principles of Islamic teachings originating from divine values. All these principles serve as the basic foundation in thinking, acting, speaking, acting and so on in the life of Muslims without exception. Because, in principle with whomever Muslims communicate, they must uphold the principles that underlie communication ethics in life in society. It is in this context of communication that the da'i must be careful in seeing and even in reading the situation and condition of their Mad'u. Smart preachers, when conveying material to mad'u according to what they need regarding the problems they face, and how to overcome them.

Da'wah like this is delivered in polite, civilized ways, and upholds human dignity as glorified creatures. This kind of da'wah is very necessary, because in fact the condition of the object of da'wah is very heterogeneous in terms of education, social, economic, work environment and place of residence. All of them have their mindset and behavior, including in responding to the da'wah carried out by the da'wah interpreters.

The da'wah ethics taught here emphasizes good character such as the da'wah carried out by the Prophet Muhammad, he came to perfect morals, even though at the time of the Prophet there was no such term, with different situations and conditions, different backgrounds, but on the principles and principles. the goal is the same. The Prophet's success in da'wah, he knew and understood the psychology of the Mad'u he faced so that he knew when and when to speak and when to be silent, when to be harsh and when to be gentle. The success of the Prophet's da'wah in fostering society is marked by four things, and among them are strong arguments, careful wording, and noble character.

In da'wah, communication ethics are adopted by the da'i as a technique in preaching so that the message conveyed is easy to accept, light, and appropriate, and not tortuous, namely by considering and paying attention to the mad'u that will be targeted before delivering messages. preaching message. Every communication must be done to bring humans closer to God and his other servants. Islam forbids any communication that makes people fall apart, let alone hate other servants of Allah. Including the biggest sin in Islam to break the bond of affection (Mafri, 1999).

Based on the results of the research in this discussion, it shows that in carrying out their da'wah the da'i of Rantauprapat City have their own challenges such as suggestions for da'wah infrastructure, congregations who are less communicative, lack of human resources in the field of da'wah, weather, and time. Judging from the contributions that are practiced and adopted by the da'i in the delivery of their da'wah, it can be motivated and provide a very big boost to the madh'u and the Rantauprapat community, so in the discussion of this research the communication ethic that is implemented to the madh'u is dominant to influence or invite madh'u for a better direction.

IV. Conclusion

Based on the results of the research above, it can be concluded as follows:

a. Communication ethics of da'i in delivering da'wah in Rantauprapat City

Communication ethics of da'i in delivering da'wah in Rantauprapat City, namely ethics based on the Qur'an and Hadith namely: qaulan sadida (true words), qaulan baligha (effective words), qaulan ma'rufa (kind words), qaulan karima (noble words), qaulan layina (gentle), qaulan maisura (easy to understand) with properties possessed by the Prophet such as shidiq (truth), amanah (trusted), tabligh (deliver), and fathonah (intelligent). In the implementation of the communication ethics of da'wah carried out by the preachers in the City of Rantau Prapat, it is based on the communication values contained in Islamic teachings, such as: a) the values and norms of honesty; b) good manners; c) good morals/character; d) polite attitude.

Implementation of da'wah communication ethics carried out *da'i* The city of Rantauprapat comes from the principles of the Qur'an and hadith, such as: a) Starting the conversation with greetings; b) Speak gently; c) Use kind words; d) Mention good things about mad'u; e) Giving good advice; f) Be fair; g) Working on the message of da'wah delivered; h) Provide accurate messages; i) Freedom and responsibility; j) express criticism and solutions.

b. The challenge of communication ethics of da'i in delivering da'wah in Rantauprapat City

There are several challenges faced by the da'i in implementing the ethics of da'wah communication in the City of Rantau Prapat. The following are the challenges of da'i in the implementation of da'wah ethics: a) Location of da'wah; b) Advice on da'wah infrastructure; c) Communicative Jama'ah, d) Lack of human resources in the field of da'wah; e) Weather; f) Time.

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