

# The Influence of Lecture and Discussion Methods on Adolescent's Religious Knowledge in the Social Process In Makassar City

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**Submission date:** 11-Aug-2022 06:56AM (UTC+0700)

**Submission ID:** 1881154485

**File name:** 7.\_Jurnal\_internasional\_2022.pdf (721.73K)

**Word count:** 11809

**Character count:** 61248

## The Influence of Lecture and Discussion Methods on Adolescent's Religious Knowledge in the Social Process In Makassar City



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**ABSTRACT;** Research on the influence of the lecture and discussion methods on youth in the da'wah process using experiments through lectures and discussions, the sample used was 60 teenagers with analysis of grouping test items, pretest, treatment, posttest and Chi Square Test.

Based on the research results, namely; The lecture method has an effect on increasing the religious knowledge of teenagers in the Fastabiquil Khaerat Study Group, the dissection method has an effect on increasing the religious knowledge of the teenagers in the Fastabiquil Khaerat Study Group. Although the lecture method and the discussion method have an influence on increasing the religious knowledge of teenagers in the da'wah process, there are differences in influence between the two methods. The results of the descriptive-inferential statistical test showed that the discussion method was more effective than the lecture method in increasing the religious knowledge of teenagers who took part in da'wah at the Fastabiquil Khaerat Study Group. This is evidenced by the existence of a significant difference between the average posttest score for adolescents who follow the da'wah using the lecture method and the posttest average score for adolescents who follow the da'wah using the discussion method. In this case, the posttest mean of the discussion group was convincingly higher than that of the lecture group.

**KEYWORDS:** Methods, Lectures, Discussions, Social Da'wah, Youth

### BACKGROUND

Science and technology produced by the ability of human logic, to certain limits without denying its positive impact, has created a new problem in the form of human anxiety. New discoveries in the field of science and technology make humans imprisoned by the results of their own creation. The potential for dehumanization has raised awareness of the transcendental community of mankind to return to the cool and humane embrace of religion. This shows that humans will not survive if religious values are not actualized in their lives. For this reason, religion needs to provide comprehensive and consistent answers to various life and living problems. The religious spirit to be built is not only in the form of formalistic ritual worship packages, but also a substantive religious spirit so that it can make a concrete contribution to the dynamics of human civilization. The religious insight that we want to build is inclusive insight, so that violence and bloodshed will no longer occur by using religion as a tool of legitimacy. In the perspective of Islam, all efforts to actualize Islamic teachings in all aspects of life can be categorized as da'wah activities. Islamic da'wah functions as a moral guide for the journey of human life. Da'wah is an important element in socializing and internalizing Islamic teachings into empirical reality. Through da'wah activities, the ideals of Islam originating from the Qur'an and Sunnah are expected to be actualized in social reality. This religious and human social order can only be achieved if there is awareness both individually and collectively to carry out Islamic da'wah in all dimensions of human life. Humans who are in the dimensions of time and space that are different from the time of the prophet and the time of revelation still need the guidance of the Qur'an. Therefore, to make the Qur'an as a guide, creative efforts are needed through Islamic da'wah to socialize the contents of the Qur'an to living human beings, in other words, da'wah plays a very important role in the social process of certain communities, so that the social process runs in accordance with Islamic principles. Da'wah functions as a driver of social change that is able to identify the problems of the people which are then solved through real programs. Da'wah tries to actualize Islamic concepts in real life to create an orderly and peaceful social order. To achieve the mission of da'wah is not a simple job, because Islamic da'wah is dealing with the complexities of civilization.

The new order of world life in the era of globalization has brought significant consequences and touched all aspects of life. Without knowing the boundaries of space and time, the era of globalization seems to have united humanity in a 'small village' that no longer recognizes ethnic, cultural and geographical boundaries. The changes that occur on a massive scale, in addition to

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bringing various benefits and conveniences, have also led to destructive consequences. One form of the destructive effect is the increasing behavior of juvenile delinquency, both qualitatively and quantitatively. Advances in information and telecommunications have made it easier for teenagers to imitate various lifestyles that are contrary to the teachings of Islam. Advances in transportation have made it easier for teenagers to consume illegal drugs. The problem then is how the efforts of Islamic da'wah to deal with this quite crucial issue, because da'wah is an attempt to invite mankind to enter into the Islamic system. Therefore, da'wah is needed in overcoming the increasing behavior of juvenile delinquency. In other words, da'wah is expected to increase religious awareness among teenagers. To meet this expectation, it is necessary to design an effective approach or method of da'wah to be applied among teenagers. Given that the da'wah methods vary greatly in form, specifically in this study, only the distribution of da'wah methods is determined in terms of how to deliver Islamic messages. In terms of the delivery method, this da'wah method can be divided into two types, namely: one-way communication methods such as the lecture method, and two-way communication methods such as discussion methods. Although Islamic da'wah can be seen as the totality of Muslim endeavors to transform the ideals of Islam into social reality, in reality da'wah in the form of tabligh still dominates da'wah activities so far. The lecture method and the discussion method are the most widely used da'wah methods by missionaries and missionaries in conveying da'wah messages. It is not surprising that in the community, Muslims always identify da'wah activities with tabligh activities. Thus, the lecture method and the discussion method as treatment in this study are based on the consideration that these two methods are most often used by missionaries and missionaries in conveying da'wah messages.

To foster religious awareness among teenagers, the da'wah delivered must be supported by argumentative elements, and accompanied by empirical evidence. This is intended to tame the skepticism of teenagers towards religious teachings which for them are considered as something abstract and immaterial. In this regard, a da'wah method is needed that is suitable with the objective conditions possessed by teenagers, so that they are willing to accept, appreciate and practice Islamic teachings as the core of the da'wah messages conveyed. In dealing with teenagers who are increasingly critical, da'wah must have accurate calculations, analyze conditions, anticipate the future, theoretical thoughts as well as practical and systematic policies.

Makassar City is one of the metropolitan cities touched by the flow of globalization with various implications. For this reason, an effective da'wah method is needed, so that in the midst of globalization, teenagers still have high religious attitudes and behaviors. In fact, da'wah activities among teenagers have been carried out for a long time. However, there is no accurate data on what da'wah method is the most effective to be applied among teenagers. Research on the role of da'wah in shaping religious communities in urban areas has been widely carried out, but these studies only concern the influence of certain da'wah subjects and media on da'wah targets, no one has specifically and in depth discussed the relationship between da'wah methods and the level of religious knowledge possessed by the da'wah target, especially teenagers. So far, there have been difficulties among missionaries to determine what method is the most effective and suitable to be applied among teenagers, because there has never been a serious evaluation of the application of da'wah among teenagers. This will indirectly affect the level of success of da'wah to be achieved.

Noting this, the writer is morally and intellectually called upon to conduct experimental research to test the effectiveness of the lecture method and discussion method in increasing the religious knowledge of teenagers in the da'wah process. Based on the description above, the problems in this study can be formulated, namely a) Is there any influence of the lecture method on increasing the religious knowledge of teenagers in the process of social da'wah?, b). Is there any effect of the discussion method on increasing the religious knowledge of teenagers in the process of social da'wah?

### **LITERATURE REVIEW**

#### **The Nature of Da'wah**

Thomas W. Arnold in his book *The Preaching of Islam* (in Rambe, 1981: 1), quotes Max Muller who wrote that the six major religions in the world can be divided into two groups, namely da'wah religious groups and non-da'wah religious groups. Which includes non-da'wah religious groups such as Judaism, Brahma and Zoroastrianism. The da'wah religions in it are Buddhism, Christianity and Islam. It is said to be a da'wah religion because its adherents try to spread it and invite others to accept the truth of their religion. Islam as a da'wah religion can be interpreted as a religion that always encourages its adherents to always actively carry out da'wah activities. A person who has believed in Islam will be encouraged to convey the teachings of Islam to others. A Muslim whose faith is deep, feels happy if his life has been provided to defend that belief (Hamka, 1990: 24)

Da'wah functions as a driver of social change that is able to identify real people's problems. Thus, da'wah is present in proposing alternative solutions when the existing system experiences congestion and incompleteness in solving problems faced by weak people (the *mustad'afin* group). Da'wah tries to actualize Islamic concepts in real life to restore social fragmentation due to the distribution of wealth, power and access to information which is only centered in the hands of greedy people who are contrary to the objectives of Islamic da'wah. In Islam, all efforts made to defend and disseminate the teachings of Islam can be categorized as da'wah activities. This da'wah activity occupies a very decisive place and position. The beauty and suitability of Islam with the times is largely determined by da'wah activities (Hafidhuddin, 1998: 67). Through da'wah activities, humans are expected to have the ability to choose the best and right, which is in accordance with what God wants. Therefore, the Qur'an calls da'wah activities

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ahsanul **qaula** which means the best speech (See QS. Fushshilat: 33) **Da'wah** is an important element in the dynamics of life because it functions as a moral guide for the journey of human life. In the midst of an increasingly rapid flow of information with all its implications, da'wah is expected to function as a counterweight, filter and guide (Daud Ibrahim, 1994: 191). Counterbalance means that da'wah must be able to provide a balance between technological progress and spiritual life. Da'wah as a filter means that da'wah is expected to provide choices of values that are more humane and Islamic in the flow of changes that occur as a result of the discovery and application of various modern technologies. Da'wah as a guide means that it serves to provide guidance in understanding the true meaning of life.

In an integralistic sense, da'wah is a continuous process handled by da'wah carriers to change the target of da'wah so that they are willing to enter the path of Allah, and gradually lead to an Islamic life. The continuous process in question is a process that is not incidental or coincidental, but is actually planned, implemented, and evaluated continuously by the preacher in order to change the behavior of the target of da'wah in accordance with the goals that have been formulated. A. Hasjmy (1994: 17). Slamet Muhaemin Abda (1994: 29-30) states that **da'wah is to invite both oneself and others to act in accordance with the provisions that have been outlined by Allah and to leave despicable acts.** Toha Yahya Omar (1987:14) argues that **da'wah is an activity to invite people in a wise way to the right path in accordance with God's commands for their benefit and happiness in this world and in the hereafter.** Rahni M. (1979: 23). Da'wah Islamiyah means an appeal or invitation to develop and carry out life and obligations based on the divine word and the words of the Prophet (Nasution, 1988: 199). Da'wah can also be interpreted as a strategy for delivering Islamic values to mankind for the realization of an Islamic way of life (Kafie, 1993: 29).

Da'wah in the sense of all Muslim activities both individually and collectively, Islamic da'wah includes all Muslim human activities in an effort to change a situation to a situation that is in accordance with Allah's provisions (Anhsari, 1993: 11). Syamsuri Siddiq (1981: 21) states that da'wah means all deliberate and planned efforts and activities, aiming to inspire, increase and develop individual and community awareness so that they are interested in Islamic teachings and are willing to implement them. Da'wah can also mean a simultaneous movement in various fields of life to change the status quo, so that Islamic values have the opportunity to thrive for the happiness of all mankind. (Rais, 1991: 26). Amrullah Ahmad (1995:16) provides an alternative thought by stating that Islamic da'wah is to invite mankind to enter into the path of Allah (the Islamic system) as a whole, both verbally and in writing, as well as by actions as a Muslim endeavor to make Islamic teachings a reality in the world. *syahsiyah* (personal), *usrah* (family), *congregation* (group) and *ummah* (society) life. Both oral da'wah activities, as well as in other forms, are essentially efforts to ground the teachings of Islam for the benefit of mankind as a whole. Da'wah is tasked with providing moral insight in the form of human behavior (Usman, 1996:27). Da'wah is the actualization of faith (theologically) which is manifested in a system of faithful human activities which are carried out in an organized manner with the aim of influencing the way humans feel, think and act at the individual and socio-cultural levels in order to strive for the realization of Islamic teachings in all aspects of life (Ahmad, 2011). 1983 : 2).

It should be emphasized that, although theoretically da'wah is a total, comprehensive and comprehensive Muslim endeavor, in practice da'wah activities are still more related to information or tabligh (Mulkhan, 1994: 99). The wider community identifies da'wah activities with tabligh activities or Islamic information. Departing from the understanding of da'wah that has been stated above, it can be seen several interrelated elements in the da'wah process. The elements of the da'wah are as follows: 1). Doer of Da'wah. Basically, Islamic da'wah in a broad sense is an obligation for every Muslim, because with this da'wah activity the ideals of the *khairu ummah* will be achieved. Islamic da'wah is the duty of every Muslim, both individually and in groups. Da'wah activities are the task of developing prophetic messages. Prophet Muhammad saw. was the last messenger and the message he delivered was also the last message. Therefore, the Islamic da'wah tasked with developing the message of the Prophet Muhammad saw. become a continuous task until the end of time (Hasjmy, 1994: 42). This element of the implementation of da'wah is a determining factor for the success of da'wah. For this reason, a da'i as an executor of da'wah must meet several criteria. Abdullah Nashih Ulwan in his book *Tsaqafah Daiyyah* as quoted by DIdin Hafidhuddin (1998: 83) suggests that every preacher needs to have the complete knowledge needed in carrying out da'wah. 2). Da'wah Material. Basically, da'wah material is the entire series of Islamic teachings revealed by Allah in accordance with human nature and needs. The da'wah material presented by the Qur'an revolves around three main issues, namely: *aqidah*, *morals* and *law* (Shihab, 1997: 193). Da'wah material that must first be instilled in the target of da'wah is the aspect of *aqidah*, because *aqidah* was revealed before the revelation of Islamic orders and teachings regarding *worship*, *sharia* and *muamalat* (Yakan, 1987: 19). Sirah nabawiyah teaches that the first material that becomes the main basis of Islamic teachings is issues related to the development of faith (Hafidhuddin, 1998: 80). attention, because poverty can be used by other parties to spread their religion and convert Muslims (Pratiknyo: 1991: 162). 3). Da'wah Method. The da'wah method is a method used to invite people to Islam to be obedient and obedient to Allah and His Messenger, both individually and in groups (Razak, 1976: 2). In other words, the da'wah method is the method taken by the missionary in carrying out the work of da'wah (Ansari 1993:158). This da'wah method is related to the ability of a da'wah interpreter to adapt his da'wah material to the situation and conditions of the da'wah target and the goals to be achieved (Kafie, 1993: 37). In the Qur'an the contents of da'wah are described in general in the form of: (a) its directions to pay attention to the universe; (b) the events of the past that he narrates; (c) the questions asked or the like that can

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inspire the human heart to be aware of themselves and their environment; and (d) worldly and hereafter promises and threats (Shihab, 1997: 193).

The three da'wah approaches are approaches based on the character of the target da'wah. To achieve this goal, the da'wah method must get the attention of the da'i (Shihab: 1997: 194). To achieve the level of effectiveness above, it is necessary to use the right da'wah method in accordance with the social situation that occurs, because social situations have a large influence in shaping human attitudes and behavior (Tasmara, 1987: 72). Therefore, da'wah must be actual, factual, 'human interest' and touch the feelings of the audience. Do not whisper to the deaf, or smile to the blind (Thaha, 1997: 113). Da'wah activities need to consider socio-cultural conditions to adapt the method to the existing reality (Fadlullah, 1997: 20).

### Goals of Da'wah

The target of da'wah is a person or group of people who are the target of the implementation of da'wah. Efforts to internalize and socialize Islamic teachings in the da'wah process are aimed at the target or object of this da'wah. Humans as objects of da'wah can be grouped psychologically and sociologically (Abda, 1994: 53-54). Psychologically, humans have several aspects, namely: personality traits, intelligence, knowledge, skills, values, and roles. Sociologically, humans can be distinguished into several aspects, namely: values, customs and traditions, knowledge, skills, language, and material possessions. In line with this, Jamaluddin Kafie (1993, 32-33) states that humans can be seen as individual beings and social beings. Humans as individual beings have three kinds of needs that must be met in a balanced way, namely: material needs (material), psychological needs (spiritual), and social needs (social). As social beings, humans are bound by three main dimensions, namely: the cultural dimension (culture and civilization), the structural dimension (the form of building social relations), and the normative dimension (manners in social life).

### The Purpose of Da'wah

The purpose of da'wah in general is to change the behavior of da'wah targets so that they are willing to accept Islamic teachings and practice them in the reality of daily life, both those related to personal, family, and social-society problems, in order to achieve a life full of blessings (See QS. al-A'raf verse 96), get an increase in the world and the hereafter, and be free from the punishment of hell (See QS. al-Baqarah verse 202). Da'wah aims to awaken people's conviction to return to the way of Allah (Machfoeld, 1975: 33). There are three main things contained in the purpose of da'wah, namely: first, to invite all mankind to worship Allah, without associating partners with anything and not to worship other than Allah; secondly, invites Muslims to be sincere in their religion for the sake of Allah, to ensure that their deeds do not conflict with the teachings of Islam; third, invites humans to apply God's law, which will create prosperity and safety for mankind as a whole (Munsiy, 1981: 20-22).

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## LECTURE METHODS AND DISCUSSION METHODS IN THE DA'WAH PROCESS

### Lecture method

The lecture method is a method carried out with the intention of conveying information, instructions, understanding and explanations about a problem in front of many people. This lecture method is the method most often used in preaching. This method is classified as the easiest method and the most practical application. The description used in this lecture method is usually a popular, easy, clear and firm description (Siddiq, 1981: 30). The advantage of the lecture method is that it is very appropriate to explain Islam to the wider community simultaneously. Muballigh who is adept at giving speeches with interesting spices will make this method very liked by the audience. Another advantage is that this method is very compatible with the model of delivering religious messages that are doctrinal in nature (Ghazali, 1997: 24). The weakness of this method is that the target da'wah cannot be monitored to what extent they understand the da'wah material delivered by the preacher (Abda, 1994: 81). To support the success of da'wah through this lecture method, there are several preparations that must be strengthened by a missionary, namely: knowing the terrain and targets of da'wah to be faced, understanding the goals to be achieved in preaching, and when the da'wah activities are carried out. Considering the da'wah process is an interaction between individuals, in this case between preachers and congregations, a preacher in conveying da'wah messages must be able to act in an educative, motivational, suggestive and persuasive manner (kafie, 1993: 71-78). Educational means carrying out the educational process intentionally and continuously so that the attitudes and behavior of the target of da'wah change according to what is desired by Islamic teachings. Motivative means that a preacher must be able to provide encouragement to the target of da'wah to be willing to carry out Islamic activities.

### DISCUSSION METHOD

The discussion method is a method of studying or delivering da'wah material by discussing it so that it creates understanding and changes in the target of da'wah (Munsiy, 1981: 31-34). Anwar Mas'ari (1993: 145) identifies this discussion method with the mujahid method in the Qur'an. Both contain the meaning of an exchange of thoughts on a regular basis with the aim of producing a more real, true and broad understanding. Exchanging ideas is not to seek victory and popularity but to find the truth. This expression of thought must be carried out in a good way, meaning that it must heed the code of ethics or courtesy (Siddiq, 1981: 33). By paying attention to the code of ethics, this discussion method allows mad'u (target of da'wah) to participate more in da'wah activities and

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furthermore, a harmonious relationship can be established between da'i and mad'u (Ghazali, 1997: 24). Through this da'wah method, it is hoped that it can bring changes to a more Islamic direction on the target of da'wah. To realize a change in attitude, both at the community level, da'wah activities must consider the physical and socio-cultural environmental factors that surround it. Islamic da'wah cannot be separated from the existing social 'setting' (Pratiknyo, 1988: 158). This is where da'wah interpreters are required to be observant and intelligent in understanding the conditions of the people they face

### RELIGIOUS KNOWLEDGE

Psychologically, humans as objects of da'wah can be distinguished in various aspects, namely: personality traits (personality traits), intelligence (intelligence), knowledge (knowledge), skills (skills), values (values), and roles (roles). ) (Abda, 1994: 53). In the process of da'wah, these aspects are expected to change in the direction desired by Islamic teachings. Binyamin S. Bloom Together with his colleagues divided the taxonomy into three fields (domains), namely: cognitive, affective and psychomotor. The cognitive aspect is always defined by knowledge, where in the object the distribution is actually wider than what we think so far (Hasan, 1994: 128 -129). In relation to the da'wah process, knowledge as one of the cognitive aspects can be interpreted as everything that is known regarding the da'wah material in the form of Islamic teachings that are conveyed. Da'wah material is all Islamic teachings contained in the Qur'an and described by the Prophet Muhammad. in the hadith, while its development comes from the two main teachings of Islam (Kafie, 1993: 35). Thus, religious knowledge in question is knowledge of the teachings of Islam which includes three main aspects, namely aqidah, worship and morals. Muballigh must be able to explain in detail and clearly to many people about the content of the Qur'an and Sunnah such as: aqidah, worship and morals (al-Qahthani, 1994: 96).

### TEENAGE LIFE DYNAMICS

It is difficult to get a definition of youth, because the existing definitions are always based on the technical and operational interests of certain disciplines or institutions. However, as a general reference, WHO in defining adolescents has proposed three criteria, namely: biologically, psychologically and socio-economically. So that the full definition states: first, an individual who develops from the time he first shows sexual signs until he reaches sexual maturity; second, individuals who experience psychological development and identification patterns from childhood to adulthood; third, there is a transition from full socio-economic dependence to a relatively independent state (Sarilito, 1994: 9). Furthermore, Anwar Mas'ary (1993: 82) suggests that in terms of strengthening religious life, the element of youth can be extended to the age of 25 years. Juvenile delinquency means a behavioral deviation shown by teenagers, thus disturbing the peace of oneself and others (Basri, 1995: 13). Sociologists define this deviant behavior as behavior that is different and deviates from the habit of a general norm that exists at a certain place and time is strongly rejected, even though the behavior in other places and times can be accepted by other people (Kartono, 1988: 9). ). Values are often chosen by adolescents for reasons that have to do with personal motives, which are actually not realized (Mussen et al, 1994: 548).

Based on the consequences, juvenile delinquency can be divided into four types, namely: (1) delinquency that causes physical damage to others, such as: fights, rape, robbery, murder and others; (2) delinquency that causes material loss, such as: destruction of buildings, extortion, theft, and others; (3) delinquency that causes harm to others, such as: drug abuse, prostitution, sexual behavior deviation, and so on; (4) delinquency against status, such as: denying their status as a student by skipping school, denying someone's status by running away from home or denying their parents. For more details, the causative factors can be described as follows: 1). Internal factors. Internal factors in question are factors that come from within the youth themselves. Unhealthy emotional development in adolescents can hinder the development of a clean and religious conscience. Inability to use spare time efficiently can lead to immoral acts. This rapid physical growth brings shock to teenagers because of the changes in the glands in the body. Childhood glands stop and then replace with adult glands which result in sexual growth in adolescents accompanied by changes in body parts (Mas'ary, 1993: 80). Likewise, developments in the psychological aspect, seem to make them a little confused by thinking between expectations and reality. This situation can occur because in him new impulses arise that were not known to him in childhood, namely the tendency to the opposite sex (Darajad, 1978: 51-52). Another adolescent life as described by Grijns and Reksosiwojo (288-289) is puberty. Puberty is a period of ideal formation, but it is not yet mature to develop its spiritual values. At this time teenagers like to have idols as symbols of their ideals, such as: heroes, smart people, pious people, and so on. That is why teenagers, especially young men, have a preference for imitating the behavior of movie stars, champions and heroes they admire, in addition to wanting affection from their mothers. However, if the idolized person is not what he thinks, that person is excluded 20) then the teenager looks for someone else to worship. 2). While External Factors. Environment or milieu is one of the factors that have an important role in the development of adolescent personality. Environmental conditions that do not support can lead to juvenile delinquency. The non-conducive environment includes: a family environment that is not harmonious, an unfavorable social environment, the influence of the mass media, the existence of social inequality, and so on. The da'wah methods applied must also be in accordance with the objective conditions of the youth. The da'wah materials delivered should concern the actual needs of teenagers, so that the da'wah materials serve as a moral guide in the attitudes and behavior of teenagers. Anwar Mas'ary (1993: 91 - 92) explains that to carry out da'wah among teenagers, there are several instructions that must be considered, namely: 1). The

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orders or prohibitions that are conveyed should be accompanied by rational explanations. The da'wah material delivered should arouse the minds of teenagers to analyze the need for wise actions, 2). In connection with the attitude of teenagers who want to get the attention of others, it should be channeled to things that are positive. The talents and interests of teenagers should not be shackled, but must be channeled according to the principles that have been outlined by Allah in the form of Islamic teachings, 3). The attitude of wanting to imitate behavior that is contrary to religious teachings can be diverted to imitate figures who have high moral integrity, 4). Provide an understanding of youth so that he understands what is really happening to him, and how to deal with it.

**METHOD**

This research took place in Makassar City, South Sulawesi Province. The selection of this location was based on the consideration that Makassar City as the Capital of the Province is an area where the community is seen as having a fairly high dynamic in line with progress in the era of globalization. The population of this study were teenagers in Makassar City who became permanent pilgrims in the recitation group or taklim assembly. Because this research is experimental, the sample was selected randomly and controlled (Sugiyono, 1997: 52). To maintain the level of equality, of course, a sample of respondents was determined (Syamsuddin AB 2018:35), then the Fastabiqul Khaerat taklim assembly was determined as the object (sample) of research. This study group specifically consists of teenagers who have relatively the same characteristics. The Fastabiqul Khaerat Taklim Council consists of 60 teenagers. The amount was then divided to two experimental groups based on the pretest results obtained. Each group consists of 30 people, according to the needs of the experimental group required. The application of treatment to the two experimental groups was carried out separately and carried out by two different preachers. The two muballigh provided the same da'wah material (material of aqidah, worship, and morals) but with treatment (treatment) in the form of different da'wah methods. After doing the treatment, the members of the Fastabiqul Khaerat study were divided into two experimental groups, each consisting of 30 people. The two experimental groups were considered to have balanced religious knowledge before being given treatment and posttest. The variables studied were independent variables, namely the lecture method and the discussion method. The dependent variable (independent variable) is the religious knowledge of the adolescents after approaching the treatment and posttest. Thus, in this study the experimental research design was used Two-Group Pretest-Posttest Design. The model of the relationship between the variables in this study can be seen in the following figure:

**Table 1: Experimental Design**

Pretest	Treatment	Posttest
T1	X1	T2
T1	X2	T2

Caption :

- T1: Pretest, which is a test carried out before the implementation of da'wah.
- X2: Presentation of da'wah material using the lecture method.
- X2: Presentation of da'wah material using the discussion method
- T2: Posttest, which is a test carried out after the implementation of da'wah.

The lecture method is a method of delivering da'wah that is one-way in nature, in which the muballigh conveys da'wah messages orally to the target of da'wah (mad'u), without any feedback. The discussion method is a method of delivering da'wah by providing opportunities for mad'u to convey Questions or responses to da'wah messages that have been conveyed by muballigh. Religious knowledge is the level of mastery in aspects of cognition possessed by adolescents regarding the teachings of Islam which consists of several aspects, namely: aqidah, worship, and morals.

Overall, the main activities in this experimental research consist of several stages, namely: first, try out the test items that will be used as instruments in this research; second, conducting a pretest to determine the initial ability of adolescents' religious knowledge before taking part in da'wah; third, carrying out da'wah in the form of experiments on teenagers; Fourth, do a posttest to determine the ability of teenagers about religion after following the da'wah. The stages are: In this first stage, a try out is carried out on the test items that will be used as instruments in this study. Try Out is intended to determine the level of validity of these test items to be used as research instruments. The test points are from several aspects of knowledge (cognition) which are sourced from da'wah materials that will be given to teenagers. The aspects of Islamic teachings contained in the test items are: aspects of aqidah, worship, and morals. The results of the try out were analyzed through the Richardson-Kuder Test (KR-20). From the results of the analysis above, it is obtained that the test items are grouped based on the cognitive aspects to be measured in this experimental research as follows:

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**Table 2: Grid of Religious Knowledge Tests with Shifts to Cognitive Aspects**

Number	Knowledge Aspect	Question Points	Amount
1	Cognitive	1,2,3,4,5,14,15,16,17,27,28,29,30	13
2	Affective	6,7,8,9,10,11,18,19,20,21,22,23,31,32,33,34,35,36,37	19
3	Psychomotor	12,13,24,25,26,38,39,40	8

These test items can also be grouped based on aspects of Islamic teachings which are used as the main material in the presentation of da'wah. These groupings can be seen in the following table:

**Table 3: Distribution of test items based on aspects of Islamic teachings**

Number	Knowledge Aspect	Question Points	Amount
1	Aqidah	1,2,3,4,5,6,7,8,9,10,11,12,13	13
2	Worship	14,15,16,17,18,19,20,21,22,23,24,25,26,27	14
3	Morals	28,29,30,31,32,33,34,35,36,37,38,39,40	13

The table above shows that the aqidah aspect consists of 13 questions, the worship aspect consists of 14 questions, and the moral aspect consists of 13 questions. In the second stage. At this stage, a pretest was carried out to determine the initial ability of adolescents regarding religious knowledge before participating in da'wah. These initial abilities concern aspects of Islamic teachings that will be used as the main material in the presentation of da'wah, namely aspects of aqidah, worship, and morals. While the third stage. In this third stage, da'wah activities are carried out in the form of experiments on teenagers. This da'wah activity is carried out using two types of methods as treatment, namely the lecture method and the discussion method. Although these two methods are applied differently in the da'wah process, the two muballigh in charge of this experimental research, apart from using the same time allocation, also deliver the same da'wah materials. The da'wah materials consist several aspects of Islamic teachings, namely: aspects of aqidah, worship, and morals. The presentation of the da'wah topics above can be described in the following table:

**Table 4: Schedule of Da'wah Implementation**

Number	Topic Presentation	The Meeting														
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Topics: 1, 2, 3, 4, 5	x	x	x	x	x										
2	Topic : 5, 6, 7, 8, 9, 10						x	x	x	x	x					
3	Topic : 11, 12, 13, 14, 15											x	x	x	x	x

From the table above, it can be understood that the da'wah topics above were presented in 15 meetings: meeting I discussed topic 1 (faith in Allah), meeting II discussed topic 2 (faith in God's angels), meeting III discussed topic 3 (faith in God). to the book of Allah, meeting IV discussed topic 4 (faith in Allah's apostles), meeting V discussed topic 5 (faith in the hereafter), meeting VI discussed topic 6 (faith in making up and making up Allah). Meeting VII discussed topic 7 (taharah), meeting VIII discussed topic 8 (prayer), meeting IX discussed topic 9 (Ramadan fasting), meeting X discussed topic 10 (zakat), meeting XI discussed topic XI (hajj, umrah and qurban), the XII meeting discussed topic 12 (obligations to Allah), the XIII meeting discussed topic 13 (obligations to parents), the XIV meeting discussed topic 14 (obligations to fellow Muslims), and the XV meeting discussed topic 15 (obligations to fellow human beings). the fourth stage. At this stage a posttest is conducted to determine the ability of the youth in terms of knowledge of Islam after following the da'wah process. The results of this posttest will be used as a data base to see the level of effectiveness of the lecture method and the discussion method in increasing the religious knowledge of the youth in the da'wah process. The results of this posttest also become the basis of analysis to compare or distinguish the level of effectiveness between the lecture method and the discussion method in improving student learning outcomes n religious knowledge of the youth in the process of da'wah. To obtain maximum results from this experimer research, before further analyzing the pretest and posttest data obtained, first the two data were tested for normality using the Chi Square test, with a significance level = 0.05. This test is a natural requirement of the T test to see the difference between two independent averages, in addition to the random conditions that will be used to test the hypothesis.

The results obtained from the normality test are: first, the pretest of the lecture group – 0.0752, and the pretest of the discussion group = 0.06897; second, the post-test of the lecture group = 0.5304, and the post-test of the discussion group = 0.2811. From the results of the normality test of this data, it can be stated that the pretest and posttest data in the lecture group and discussion group have a high level of normality (normal data) and can be analyzed further.



So that the results of this study can be generalized to the research population, it is necessary to control the external and internal validity of the design as follows: 1). External Validity. The external validity of a research design is that the research results can be generalized. In other words, research results obtained under certain conditions and conditions can give the same results in different places under the same conditions and atmosphere. There are two types of external validity, namely population validity and ecological validity (Ary et al.: 1972), 2). Internal Validity. The internal validity of a research design is the validity of the experimental treatment that causes changes in the dependent variable. In order for internal validity to give good results, it is necessary to control external variables that can cause results that can be misinterpreted as a result of experimental treatment. To measure the level of religious knowledge of adolescents after receiving treatment. The researcher determined the lecture method and discussion method as treatment and the Fastabiqul Khaerat Study Group. While the data analysis techniques. To determine the level of effectiveness of da'wah methods (lecture method and discussion method) as treatment, the results in the form of religious knowledge of adolescents were analyzed descriptively-inferentially using the Average Test (Mean) and T-Test (T-Test). The mean or Mean is a number value derived from the total number of values divided by the number of units or numbers (Faisal, 1995: 185). The calculation of the mean or mean uses the formula:

$$\frac{Fx}{N}$$

Information :

Fx: is the total value obtained by all respondents

N : is the number of respondents

**Table 4: Experimental Group Division**

Experimental Group	Pretest	Treatment	Posttest
Experimental Group I	TC1	X <sub>1</sub>	TC2
Experimental Group II	TD1	X <sub>2</sub>	TD2

Information :

TC1 = Lecture Test 1

TC2 = Lecture Test 2

TD1 = Discussion Test 1

TD2 = Discussion Test 2

X<sub>1</sub> = Lecture Method

X<sub>2</sub> = Discussion Method

The difference in the mean or mean between the two experimental groups above is not statistically a significant difference. Therefore, to find out the difference in the mean between the two experimental groups, it must be tested first to see if the difference in the mean is really significant. This test is intended to answer the hypothesis  $H_0 : \mu_1 = \mu_2$  lawan  $H_1 : \mu_1 \neq \mu_2$ . To see these differences, the author uses the T-Test (T-Test). In the T-test to distinguish two means, the standard error and difference are calculated. In this regard, the formula used is:

$$Sx_1 - x_2 = \sqrt{\frac{SS_1 + SS_2}{n_1 + n_2 - 2} \cdot \frac{1}{n_1} + \frac{1}{n_2}} \quad (\text{Nazir, 1988 : 460})$$

Information :

SS<sub>1</sub> = sumsquare of sample 1

SS<sub>2</sub> = sumsquare of sample 2

n<sub>1</sub> = sample size 1

n<sub>2</sub> = sample size 2

Sx<sub>1</sub> - x<sub>2</sub> = standard error of difference

Sumsquare is nothing but:

$$SS = \sum X^2 - \frac{(\sum X)^2}{n}$$

Information :

X<sub>1</sub> = observation of the 1st variable

N = sample size

SS = Sumsquaare

## The Influence of Lecture and Discussion Methods On Adolescent's Religious Knowledge in the Social Process In Makassar City

### DISCUSSION

In this section, the results of research based on inferential descriptive analysis are presented in relation to the religious knowledge of teenagers at the Fastabiqul Khaerat Study Group (Majlis Taklim) in Tamalate District, Makassar City, both before and after following the da'wah from certain preachers who have been determined using the method. lectures and discussion methods.

#### The Effect of the Lecture Method on Increasing Youth's Religious Knowledge in the Da'wah Process

##### 1. Descriptive Statistical Analysis Results

Descriptively the results of the pretest and posttest in the lecture group can be described as follows:

**Table 5: Comparison between pretest and posttest in the Lecture Group**

Value Range	Category	Pretest	Posttest
0,00 – 5,50	Low	66,67	10,00 %
5,51 – 7,99	Currently	33,33	53,33 %
8,00 – 10,00	Tall	00,00	36,67

From the table above, several descriptions are obtained, namely: first, in the lecture group, the teenagers who obtained pretest scores in the low category were 66.67%. After following the da'wah using the lecture method, the teenagers who got the posttest score in the low category were reduced to 10.00%. In other words, in the lecture group the teenagers who scored in the low category at the time of the pretest were 20 people, after following the da'wah using the lecture method the teenagers who scored in the low category at the time of the posttest were reduced to 3 people; second, the teenagers who obtained a pretest score in the moderate category of 33.33%. After following the da'wah using the lecture method, the teenagers got the posttest score in the medium category which increased to 53.33%. In other words, in the lecture group, there were 10 teenagers who scored in the moderate category at the posttest. After following the da'wah using the lecture method, the teenagers who scored in the medium category at the time of the posttest increased to 16 people; third, the teenagers who got the pretest score in the high category were 0.00%. After following the da'wah using the lecture method, the teenagers who got the posttest score in the high category increased to 36.67%. In other words, in the lecture group there was not a single teenager who scored in the high category at the time of the pretest, after following the da'wah using the lecture method there were already 11 teenagers who scored in the high category at the time of the posttest.

##### 2. Results of Inferential Statistical Analysis

To determine the level of effectiveness of the lecture method in increasing the religious knowledge of teenagers in the da'wah process, the average pretest and posttest were compared and analyzed inferentially using the T test. Based on the results of the T test, the following comparison was obtained:

**Table 6: Comparison of Averages between Pretest and Posttest for Lecture Groups**

Average Pretest	Average Posttest	Average Increase	Test Results T
3,99	7,27	32,4%	-8,45

From the table above, it can be explained that the average value of the pretest on religious knowledge of the teenagers who were included in the lecture group was 3.99 with a standard deviation of 1.49, while after this group was given a posttest after following the da'wah with the lecture method, the average value was obtained. averaging 7.23 with a standard deviation of 1.48. The t statistic obtained in the test is -8.45 (for the same variance) which corresponds to a t significance of 0.0000). Because the significance value is much smaller than the significance level = 5% chosen in this study, the statistical value obtained earlier is very significant. So  $H_0: \mu_1 = \mu_2$  is rejected and  $H_1: \mu_1 < \mu_2$  is accepted ( $\mu_1$ : the average value of religious knowledge before following the lecture method of preaching, and 2: the value of religious knowledge after following the preaching method with the lecture method). This shows that for the 95% confidence level there is a very significant difference in religious knowledge between before and after following the da'wah by applying the lecture method. The conclusion that can be drawn from the results of this test is that the lecture method applied in delivering da'wah to youth at the Fastabiqul Khaerat Study Group in Tamalate District, Makassar City can significantly increase their religious knowledge.

The influence of the lecture method on increasing the religious knowledge of teenagers in the da'wah process is strengthened by the theory which states that the lecture method is very appropriate to be used to convey doctrinal religious messages (Ghazali, 1997: 24). Talking about religious issues is very closely related to the issue of faith and belief as a doctrine that must be instilled. In an effort to instill this faith and belief, a persuasive and 'human interest' approach is needed so that people who follow a da'wah process can be touched by their feelings about the greatness and truth of Islam.

Considering the lecture method is one of the easy and practical methods in its application, this method has become the method most widely practiced by missionaries in carrying out da'wah so far. Although many new methods of preaching have been found, the lecture method can still survive in the community. In fact, Friday sermons and holiday sermons (Eid al-Fitr and Eid al-

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Adha) must be delivered using the lecture model, in the sense of using a one way communication model. This social fact shows that the lecture method is in great demand by the congregation in following a da'wah process, especially the lecture method which is applied with the oratorical and persuasive abilities of a preacher. In the next stage, this level of belief theoretically has an organic correlation with the level of awareness of the congregation to know more about the teachings of Islam. Because, the pilgrims who have followed the da'wah with the lecture method the level of religious knowledge is quite high.

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**1. Descriptive Statistical Analysis Results**

Descriptively the results of the pretest and posttest in the discussion group can be described as follows:

**Table 7: Comparison between Pretest and Posttest in the Lecture Group**

Value Range	Category	Pretest	Posttest
0,00 – 5,50	Low	66,67 %	0,00 %
5,51 – 7,99	Currently	33,33 %	36,67 %
8,00 – 10,00	Tall	0,00%	63,33 %

From the table above, several descriptions are obtained, namely: first, in the lecture group the teenagers who obtained the pretest score in the low category were 66.67%. After following the da'wah using the lecture method, the teenagers who got the posttest score in the low category were reduced to 0.00%. In other words, in the lecture group the teenagers who scored in the low category at the pretest were 20 people, after following the da'wah using the lecture method there were no more teenagers who scored in the low category at the posttest; second, the teenagers who got the pretest score in the moderate category were 33.33%. After following the da'wah using the lecture method, the teenagers who got the posttest score in the medium category increased to 36.67%. In other words. In the lecture group, the teenagers who scored in the medium category at the pretest were 10 people, after following the da'wah using the lecture method the teenagers who scored in the medium category at the posttest increased to 11 people; third, the teenagers who obtained the pretest score in the high category of 0.00%. After following the da'wah using the lecture method, the teenagers who got the posttest score in the high category increased to 63.33%. In other words, in the lecture group there was not a single teenager who scored in the high category at the time of the pretest, after following the da'wah using the lecture method there were 19 teenagers who scored in the high category at the time of the posttest.

**2. Results of Inferential Statistical Analysis**

To determine the level of effectiveness of the discussion method in increasing the religious knowledge of teenagers in the da'wah process, the average pretest and posttest were compared and analyzed inferentially using the T test.

**Table 8: Average Comparison between Pretest and Posttest in the Discussion group**

Average Pretest	Average Posttest	Average Increase	Test Results T
3,92	8,22	4,30 %	-11,90

From the table above, it can be explained that the average value of the pretest on religious knowledge for adolescents who were included in the discussion group was 3.92 with a standard deviation of 1.70, while after this group was given a posttest after following the da'wah using the discussion method, the average score was obtained. average 8.22 with a standard deviation of 1.02. The t statistic obtained in the test is -11.90, (for different variances) which corresponds to a t significance of 0.0001. Because the significance of t is far below the significance level = 5% chosen in this study, the t statistic value obtained earlier is very significant. So  $H_0 : \mu_1 = \mu_2$  is rejected and  $H_1 \mu_1 < \mu_2$  ( $\mu_1$ : the average value of religious knowledge before following the da'wah using the discussion method, and  $\mu_2$  : the average value of religious knowledge after attending the da'wah using the discussion method). This shows that for the 95% confidence level there is a very significant difference in religious knowledge between before and after following the da'wah by applying the discussion method. The conclusion that can be drawn from the results of this test is that the dissection method applied in conveying da'wah to youth at the Fastabiqul Khaerat Study Group in Tamalate District, Makassar City can significantly increase their religious knowledge.

The influence of the discussion method on increasing the religious knowledge of teenagers in the da'wah process is reinforced by the theory which states that the application of the discussion method can make the congregation concentrate more on the problems being discussed, so that in the next process they can participate in fulfilling the goals of da'wah, including increasing religious knowledge. Munsy, 1982: 34). This method of discussion is also emphasized in the Qur'an surah an-Nahl verse 125. In this verse Allah swt. describes the application of the discussion method using the word 'mujlah', which means exchanging ideas. This word of God contains an order to carry out da'wah using a dialogical approach, so that between the da'wah interpreter as the source of the message and the congregation as the recipient of the message there is a constructive exchange of ideas.

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One of the community groups that are quite involved in the formation of the above study groups are teenagers. The youth study group is the second largest study group in Makassar City after the women's study group. These youth recitation groups are formed based on formal organizations and certain social institutions, such as: schools, mosque organizations, youth organizations, arts groups, RT/RW groups, and so on. This social phenomenon shows the increasing demands of society, including youth groups, to create a dialogical discourse in discussing religious issues. This social phenomenon also proves that the discussion method is a da'wah method that has a huge opportunity to be developed in the present and in the future. The public's demands for a dialogue with Islamic teachings with actual problems will be strengthened. The critical attitude of society towards religious teachings will increase. This demand is a logical consequence of the spiritual anxiety experienced by mankind after being involved directly or indirectly with the dynamics of modern civilization which has caused many new problems that were not previously predicted. This spiritual anxiety makes people want to return to religious confession. If people want to return to the lap of religion, then of course the religion in question is Islam which is inclusive and always open for dialogue regarding actual and contemporary issues, such as: Human Rights, gender equality, Islamization of science, and so on. Therefore, the discussion method will get a wider place to be applied in the da'wah process. In the future, it is predicted that the number of intellectual groups will increase, so that the possibility for dialogue on religious issues will increase.

In this experimental research, it is proven that the discussion method can increase the religious knowledge of teenagers in the da'wah process. Adolescence is an age that is quite vulnerable to various deviations from religious norms. Some teenagers think that religious teachings are norms that can limit their freedom to express their talents and interests. Teenagers have a skeptical attitude towards religious truth which is sometimes difficult to prove empirically and mathematically. The objective condition of these teenagers makes them like to ask questions about religious issues which for them are considered as something abstract and immaterial. Therefore, da'wah carried out using the discussion method can increase the religious knowledge of teenagers quite significantly.

### COMPARISON OF PRETEST RESULTS BETWEEN THE LECTURE GROUP AND THE DISCUSSION GROUP

#### 1. Descriptive Statistical Analysis Results

Based on the results of the descriptive statistical analysis of the pretest given as shown in the appendix, the average value of religious knowledge among adolescents was 3.96 with a standard deviation of 1.59. This indicates that their level of knowledge about aspects of aqidah, worship, and morals before joining the da'wah is around 39.6% or qualitatively still in the low category. From the concentration measure other than the average value, the Mode of 5.33 and the Median of 4.33 are obtained, which means that the highest frequency value obtained by the respondents is 5.33, and 50% of the respondents or 30 people who have a value of 4.33 and below. The other 50% reached a value of 4.33 and above.

From the size of the spread of dispersion, namely: a variance of 2.51, the range of values is 6.67 with a maximum value of 7 and a minimum of 0.33, and the coefficient of variation of 19.32% provides an indication that the distribution of religious knowledge values obtained by respondents based on the results of the pretest tends to be homogeneous, or less varied. This is also reinforced by the tapered coefficient which is less than 3, namely -0.37 (follows a platykurtic distribution or is slightly flat). Specifically, it was found that five respondents got the lowest score, namely three of them with a value of 0.33 and the other two with a value of 1 and 1.33, respectively. Likewise, five other respondents who scored rather high, namely one person scored 7, one person scored 6.67. Two people scored 6.33 and one person scored 6.00. The equivalence coefficient of 0.49 indicates that the distribution of religious knowledge values obtained by the respondents has a negative equivalence coefficient (pointing to the right) which means that more pretest scores are below the average value compared to the average value. The distribution of pretest scores obtained by respondents can be seen in the following frequency distribution table:

**Table 9 : Frequency Distribution of Religious Knowledge Pretest Scores in Adolescents at Majelis Taklim Fastabiquil Khaerat**

Value Range	Category	Frequency	Percentage	Frequency Cumulative	Percentage Cumulative
0,00 – 5,50	Low	40	66,67	40	66,67
5,51 – 7,99	Currently	20	33,33	60	100,00
8,00 – 10,00	Tall	0	0,00	0	100,00
Amount		60	100		

From the table above, it can be explained that in general, respondents obtained the highest pretest score in the "medium" category and none of them achieved the "high" category. This data shows that the da'wah materials, in the form of: creed, worship, and morals materials have not been fully understood by the respondents before participating in the da'wah process that will be carried out in this experimental research. The respondents have relatively the same perception and knowledge of the da'wah materials. For teenagers who are in the "lecture" group and the "discussion" group, the distribution of values can be seen in the following table:

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**Table 10: Frequency Distribution of Pretest Values of Religious Knowledge among Youth of Majelis Taklim Fastabiquil Khaerat in Lecture Groups and Discussion Groups**

Group	Range Score	Category	Frequency	Percentage	Frequency Cumulative	Percentage Cumulative
Lecture	0,00 – 5,50	Low	20	66,67	20	66,67
	5,51 – 7,99	Currently	10	33,33	30	100
	8,00 – 10,00	Tall	0	0	30	100
Discussion	0,00 – 5,50	Low	20	66,67	20	66,67
	5,51 – 7,99	Currently	10	33,33	30	100
	8,00 – 10,00	Tall	0	0	30	100

Based on the table above, it can be concluded that descriptively, the pretest values obtained by the two groups tend to be homogeneous. In other words, descriptively, the level of religious knowledge of the two groups tends to be the same before the treatment is given or before following the da'wah in each group. These results have a positive effect on this experimental research, because the results of the research to be achieved in the form of the level of religious knowledge of the youth will be truly reflected by the da'wah method factor.

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### 2. Results of Inferential Statistical Analysis

Based on the results of inferential statistical analysis using the T test on the pretest results of the lecture group and discussion group, the following comparisons were obtained:

**Table 11: Comparison of the average pretest between the Lecture Group and the Discussion**

Group		Test Results T
Average Pretest Lecture Group	Average Pretest Discussion Group	
3,99	3,92	0,16

From the table above, it can be seen that the average value of religious knowledge for teenagers who are included in the lecture group is 3.99 with a standard deviation of 1.49, while for those who are included in the discussion group, the average value is 3.92 with a deviation of 1.49. standard 1.70. The t statistic obtained in the test is 0.16 which corresponds to a t significance of 0.8723. (for the same variance) because the significance of t is much greater than the rate of significance level = 5% chosen in this study, the t statistic value obtained earlier is not significant. This shows that for a 95% confidence level, the religious knowledge possessed by the two groups before following the da'wah given was not significantly different. In other words, their initial knowledge of aqidah, worship, and morals is considered statistically the same.

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### CONCLUSION

Based on the results of this experimental research, the authors can draw several conclusions, namely: The lecture method has an effect on increasing the religious knowledge of teenagers at the Fastabiquil Khaerat Study Group in Tamalatae District, Makassar City, the dissection method has an effect on increasing the religious knowledge of the teenagers in the Fastabiquil Khaerat Study Group in Tamalatae District, Makassar City. Although the lecture method and the discussion method have an influence on increasing the religious knowledge of teenagers in the da'wah process, there are differences in influence between the two methods. The results of the descriptive-inferential statistical test showed that the discussion method was more effective than the lecture method in increasing the religious knowledge of teenagers who took part in da'wah at the Fastabiquil Khaerat Study Group in Tamalatae District, Makassar City. This is evidenced by the existence of a significant difference between the average posttest score for adolescents who follow the da'wah using the lecture method and the posttest average score for adolescents who follow the da'wah using the discussion method. In this case, the posttest mean of the discussion group was convincingly higher than that of the lecture group.

The implications of the research are: first, considering the method factor determines the success rate of da'wah, then for each different da'wah target, a more effective da'wah method must be sought. second, to carry out da'wah among youth, a dialogical approach is needed, such as the discussion method. In the process of da'wah, youth should be given the opportunity to express their interests, ideas, and thoughts regarding the religious problems they face in their daily lives; Third, considering the importance of this dialogical atmosphere, the author suggests that missionaries and missionaries in conveying da'wah messages to Muslims as a whole must use a two-way communication method. Fourth, considering that there are many other factors that may influence the success of da'wah besides the method factor, it is necessary to conduct further research on the influence of these factors on the success rate of da'wah.

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