Preaching Communication in Building the Spirituality of members of the "Persaudaraan Setia Hati Terate" South Lampung Branch

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Abstrak

Kata kunci:

Komunikasi Dakwah, Membangun Spritualitas, PSHT Lampung Selatan

Penelitian ini dilatarbelakangi oleh pentingnya komunikasi dakwah dalam membentuk spiritualitas anggota Persaudaraan Setia Hati Terate (PSHT) Cabang Lampung Selatan. Anggota PSHT tidak hanya dibina dalam aspek bela diri, tetapi juga memerlukan penguatan nilai moral, disiplin, kepedulian sosial, dan konsistensi ibadah. Meskipun kegiatan organisasi berjalan rutin, kajian mengenai penerapan komunikasi dakwah dalam membangun spiritualitas anggota masih terbatas. Oleh karena itu, penelitian ini bertujuan untuk mendeskripsikan dan menganalisis praktik komunikasi dakwah yang efektif dalam konteks komunitas PSHT. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan data primer yang diperoleh melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi. Analisis data dilakukan secara tematik untuk mengidentifikasi metode komunikasi dakwah yang digunakan dan dampaknya terhadap spiritualitas anggota. Hasil penelitian menunjukkan bahwa bentuk komunikasi dakwah PSHT Cabang Lampung Selatan yakni melalui bentuk komunikasi dakwah bil lisan, bil qolam dan bil hal dengan menerapkan melalui tiga metode utama yang saling melengkapi, yakni keteladanan (Uswatun Hasanah), nasihat dan perhatian, serta reward-punishment. Keteladanan senior menjadi contoh perilaku moral dan spiritual, nasihat dan perhatian memberikan bimbingan serta penguatan personal, sementara reward dan punishment memperkuat motivasi dan kebiasaan spiritual. Kombinasi metode ini secara efektif membangun dan menginternalisasi nilai-nilai spiritual, sehingga anggota mampu mengimplementasikan disiplin, kerendahan hati, kepedulian, dan pengendalian diri dalam kehidupan sehari-hari.

Abstract

Keywords:

Da'wah Communication, Building Spirituality, PSHT South Lampung

This research is motivated by the importance of da'wah communication in shaping the spirituality of members of the Persaudaraan Setia Hati Terate (PSHT) South Lampung Branch. PSHT members are not only trained in martial arts techniques but also require the strengthening of moral values, discipline, social awareness, and consistency in religious practices. Although organizational activities are conducted regularly, studies on how da'wah communication is implemented to develop and reinforce members' spirituality remain limited. Therefore, this research aims to describe and analyze effective da'wah communication practices within the PSHT community.This research uses a qualitative descriptive approach with primary data obtained through in-depth interviews, participant observation, and documentation studies. Data analysis was carried out thematically to identify the da'wah communication methods used and their impact on the spirituality of members. The results show that the form of da'wah communication in the PSHT South Lampung Branch is through da'wah communication through oral, verbal, and verbal communication, with the implementation of three main complementary methods: exemplary behavior (Uswatun Hasanah), advice and attention, and reward and punishment. The role models of seniors exemplify moral and spiritual behavior, advice and attention provide guidance and personal empowerment, while rewards and punishments strengthen motivation and spiritual habits. This combination of methods effectively builds and internalizes spiritual values, enabling members to implement discipline, humility, caring, and self-control in their daily lives.

INTRODUCTION

Communities constitute strategic social spaces that play an important role in shaping the identity, character, and value orientation of their members. Beyond serving merely as places of gathering, communities function as arenas of interaction that enable continuous processes of social learning and value internalization. In this context, communication occupies a central position, as values, beliefs, and shared norms are transmitted and interpreted through communicative processes among community members (Cangara, 2019). Communication does not function solely in an informative capacity but also serves persuasive and educational purposes, thereby shaping individuals' perspectives, attitudes, and behaviors (Nurdin, 2013).

One form of communication that develops within spiritually and traditionally oriented communities is da'wah communication. Da'wah communication is understood as a process of conveying religious messages aimed at guiding, directing, and influencing individual behavior to align with Islamic teachings (Illahi, 2010). Da'wah is not limited to formal sermons but is also manifested through role modeling, interpersonal dialogue, and

social practices imbued with moral and religious values. In the context of modern, plural, and dynamic societies, da'wah communication is also required to be inclusive, emphasizing universal values such as justice, compassion, and respect for diversity so that religious messages can be widely accepted and understood (Rahman et al., 2024).

Social changes driven by globalization and rapid developments in information technology have had significant impacts on the spiritual and moral orientation of society. Fast-paced lifestyles tend to shift individuals' attention away from religious values toward pragmatic orientations, which in turn generate various social problems, such as declining ethical standards, increasing deviant behavior, and the weakening of spiritual depth, particularly among younger generations (Abdullah, 2020). In this situation, communities grounded in moral and spiritual values play a strategic role in balancing these social transformations.

Persaudaraan Setia Hati Terate (PSHT) is one traditional community that is particularly interesting to examine within the context of da'wah communication. Unlike formal religious institutions such as Islamic boarding schools or study assemblies, PSHT is a martial arts organization that integrates physical, mental, and spiritual development simultaneously. PSHT not only teaches self-defense techniques but also instills values of brotherhood, self-control, discipline, and noble character through cultural, ritualistic, and interpersonal forms of communication. These characteristics position PSHT as a unique social arena for the internalization of spiritual values.

The selection of PSHT as the object of this study is based on the scholarly consideration that martial arts organizations are rarely positioned as subjects of da'wah communication research. Previous studies have generally situated da'wah within formal educational institutions or places of worship, while nonformal, martial arts–based communities remain underexplored. In fact, PSHT has a large membership base, a strong organizational structure, and high levels of interaction among members, all of which provide substantial potential for shaping members' spirituality through everyday communication.

Specifically, this research focuses on PSHT in South Lampung Branch. The selection of this branch is grounded in several considerations. First, PSHT South Lampung Branch has shown significant development since its establishment in 2010 and has been actively engaged in training, social activities, and member development (PSHT, 2023). Second, this branch represents the dynamics of PSHT at the local level, where the development process occurs in a closer, more personal, and nonformal manner compared to the central organization. Third, preliminary observations indicate that the transmission of spiritual values in this branch occurs without standardized guidelines, making it highly dependent on the communication styles of individual instructors. This condition is academically significant, as it may lead to

variations in members' understanding and internalization of spiritual values.Jaya (2014) states that spirituality refers to the formation of an individual's personal qualities that guide them toward personal maturity in dealing with moral and religious issues, as well as distancing themselves from worldly traits. Meanwhile, Munir (2012) explains that spirituality can also be understood as something that possesses eternal truth related to the purpose of human life, both in human relationships with others and in the relationship between humans and God.

The above issue is certainly not free from several related literature studies, so that its benefits are not only one-way but can be broader (Pratama et al., 2022). Several previous studies are relevant to this research. Apriansyah (2022) found that da'wah within PSHT is conducted through da'wah bil-lisan (verbal preaching) and da'wah bil-hal (exemplary action), which effectively instill values of faith, worship, and morality. Meanwhile, Salim (2024) demonstrated that spiritual communication within the Merpati Putih martial arts school influences character development, although spiritual achievement remains limited to social harmony. However, these studies have not specifically examined da'wah communication as a systematic and continuous process in fostering members' spirituality.

Based on these conditions, this study aims to address the following questions: (1) what forms of da'wah communication are implemented within PSHT South Lampung Branch; and (2) how da'wah communication contributes to methods of fostering members' spirituality. This research is expected to provide theoretical contributions to the development of community-based da'wah communication studies, as well as practical contributions to strengthening spiritual development models within martial arts organizations and similar nonformal communities.

METHOD

This study employs a qualitative approach. Descriptive data are defined as information presented in depth using words rather than numerical data (Hasan, 2022). This approach is chosen because the research aims to describe and gain an in-depth understanding of the da'wah communication process in fostering the spirituality of members of Persaudaraan Setia Hati Terate (PSHT) South Lampung Branch. Accordingly, this research is classified as descriptive qualitative in nature. Qualitative research refers to a research method that produces descriptive data in the form of detailed verbal expressions (Faiz, 2022).

The primary data source in this study consists of data obtained directly from the research subjects as the main source of information, commonly referred to as first-hand data (Azwar, 2009). In this research, primary data were collected directly from the research

subjects through in-depth interviews. The study applies purposive sampling as the sampling technique, which involves selecting participants based on specific considerations relevant to the research objectives (Sugiyono, 2014).

The management of Persaudaraan Setia Hati Terate South Lampung Branch consists of 15 individuals. Therefore, primary data were obtained directly from instructors (senior members), branch administrators, and PSHT members based on their experiences, interactions, and da'wah communication practices during training and mentoring activities. Data collection was conducted through participatory observation to directly examine communication patterns and the internalization of spiritual values; in-depth interviews with instructors and members to explore their understanding of da'wah communication and its impact on spirituality; and documentation in the form of organizational archives, photographs, and activity records of PSHT.

Data analysis was carried out using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing conducted iteratively and continuously. This process was strengthened through source and method triangulation to ensure data validity and credibility (Faiz & Adiba, 2023). Consequently, this research provides a comprehensive understanding of how da'wah communication contributes to the formation of spirituality among members of PSHT South Lampung Branch.

FINDING AND DISCUSSION

Forms of Da'wah Communication Implemented in the Setia Hati Terate Brotherhood, Lampung Selatan Branch

In general, there are three forms of da'wah communication:

1. **Form of *Bil-Lisan* Da'wah Communication**

   Da'wah carried out verbally is used by da'i to convey their message by speaking in front of many people with good words so that they can influence the audience to follow the teachings being promoted.

   The form of *Bil-Lisan* da'wah communication in the Setia Hati Terate (PSHT) Brotherhood, Lampung Selatan Branch, is prominent through the direct delivery of advice and moral guidance by trainers or senior members to the participants. Based on an interview with one senior trainer, verbal communication is conducted every time members participate in routine training, both before the training session begins and after it ends. Trainers usually deliver short lectures that reinforce values of brotherhood, sincerity, and self-control. During these sessions, members are guided to understand the philosophy of Setia Hati in a practical way, not just theoretically, so that the da'wah message is relevant to the members' everyday experiences.

Interviews with several members indicate that this verbal communication is not one-sided. Members are encouraged to actively ask questions or respond to the advice given by the trainers. For example, when a trainer explains the importance of discipline in worship, members can share personal experiences related to difficulties in maintaining worship at work or school, and the trainer provides guidance or practical advice. This interactive process creates a two-way dialogue that strengthens members' understanding because they do not merely receive the message, but also process and adapt it to their own life contexts.

In addition, interviews revealed that trainers use the storytelling method or real-life narratives as a means of delivering verbal da'wah. The informant stated:"In conveying values and teachings, I often use stories or real-life experiences, whether personal experiences or events that occurred within the PSHT environment. Through storytelling, members find it easier to understand the meaning of the teachings and can take lessons to apply in their daily lives."These stories often originate from the experiences of senior members or the founders of PSHT, who demonstrate exemplary behavior in facing moral and spiritual challenges. Members find it easier to grasp moral and spiritual messages through these narratives because the stories are contextual and provide concrete examples of the behaviors expected. This strategy helps members internalize values of brotherhood and self-control more deeply compared to theoretical delivery alone.

Field findings also indicate that verbal communication is conducted consistently and repeatedly. Interviews with branch administrators revealed that trainers and senior members intentionally emphasize the same messages during each training or routine meeting, providing members with continuous reinforcement. Repetition of these messages helps members develop spiritual habits, such as discipline in worship, training ethics, and moral awareness in interactions with fellow members. Consistency becomes an important factor in ensuring that the internalization of spiritual values is not temporary, but becomes embedded in members' daily behavior.

Overall, *Bil-Lisan* da'wah communication at PSHT Lampung Selatan Branch functions as a primary means of spiritual development for members. Through the delivery of advice, two-way dialogue, storytelling, and consistent message repetition, members not only understand the values of brotherhood and self-control but also internalize them into concrete behaviors. Interview results confirm that this form of verbal communication has a significant impact on shaping members'

spirituality, as the process involves direct interaction, contextual meaning-making, and exemplary behavior that can be emulated in everyday life.

2. Bil-Qolam Da'wah Communication Form

Da'wah carried out in written form is delivered through print or electronic media such as television, radio, articles, brochures, bulletins, and others.

The form of *Bil-Qolam* da'wah communication in the Setia Hati Terate (PSHT) Brotherhood, Lampung Selatan Branch, is evident through the use of written media as a means of conveying values and teachings. Based on interviews with one of the PSHT Lampung Selatan Branch administrators, written media play an important role in delivering values and teachings to both current and prospective members. Written media are used as a tool to maintain the integrity of the teachings and to facilitate members' understanding of the values of PSHT.The informant stated:"In PSHT, the delivery of teachings is not only done verbally during training but also through written media such as guidebooks, training notes, and Setia Hati teaching manuscripts. These media help members understand the values of brotherhood, noble character, and the philosophy of PSHT more deeply."

Furthermore, the informant explained that written media serve as official, consistent, and structured guidelines, ensuring that the teachings conveyed do not experience shifts in meaning."With written materials, PSHT teachings remain authentic. Members can revisit the values taught, whether regarding ethics, discipline, or self-control, outside of training sessions."

Similarly, one of the PSHT trainers emphasized that written media are an important support in the character-building process."We use written media as reinforcement materials. After the material is delivered verbally, members are usually guided to read and understand the content again so that the values are truly internalized."From these interviews, it can be concluded that the use of written media in PSHT Lampung Selatan Branch serves as a strategic tool for conveying and instilling the organization's values and teachings systematically, continuously, and in accordance with the goals of moral and spiritual development.

In addition to official documents, interviews with several members revealed that symbols found on uniforms, logos, and PSHT attributes also function as written or symbolic da'wah media. For instance, the PSHT emblem, which emphasizes loyalty and brotherhood, serves as a visual reminder for members to maintain behavior and ethics in accordance with the organization's philosophy. These symbols are understood not merely as decorations but as representations of spiritual

values that members should live by during training and in daily life. Symbolic media reinforce messages previously delivered verbally by trainers or senior members.Interviews with senior trainers revealed that written and symbolic documents are also used as references when differences in understanding or value conflicts occur among members. The informant explained:"When there are differences in opinion or misunderstandings among members, we usually refer back to written documents such as teaching books and organizational rules. They clearly explain the values that serve as common guidelines, so understanding can be realigned."In addition to written documents, PSHT symbols carry philosophical meanings used to reinforce values in conflict resolution."PSHT symbols are not merely emblems; they contain meanings of brotherhood, honesty, and self-control. In resolving conflicts, we often remind members of these meanings to bring them back to the core PSHT values."Based on these interviews, it can be concluded that written and symbolic media in PSHT Lampung Selatan Branch serve as important normative references to mitigate value conflicts and unify members' understanding in accordance with the organization's teachings and objectives. This approach ensures that the values taught remain consistent and do not rely solely on verbal interpretation, making the internalization of members' spirituality more systematic.Field findings also indicate that *Bil-Qolam* communication is repetitive and continuous. Written documents, guidebooks, and symbols are always available for both new and existing members, giving everyone the opportunity to revisit their understanding of PSHT teachings. Interviews with branch administrators confirm that the use of written and symbolic media is intentionally designed to complement verbal communication, so that members can receive the values of brotherhood and spirituality through multiple channels, both verbal and visual.Furthermore, da'wah through writing (*bil-qolam*) has a strategic advantage in maintaining the authenticity of the message and achieving a wider, more permanent reach among members (Asep, 2011).

Overall, the form of *Bil-Qolam* da'wah communication at PSHT Lampung Selatan Branch functions as a formal medium and reference to reinforce messages that have already been delivered verbally. According to interviews, written and symbolic media allow members to study, remember, and emulate the organization's spiritual values independently. The combination of documents, guidebooks, and symbols makes the process of internalizing values more structured, consistent, and

sustainable, thereby playing a significant role in building the spirituality of PSHT Lampung Selatan Branch members.

3. Bil-Hal Da'wah Communication Form

It is a method of community empowerment, where da'wah is carried out by encouraging and motivating through concrete actions to improve the welfare of the community.The form of *Bil-Hal* da'wah communication in the Setia Hati Terate (PSHT) Brotherhood, Lampung Selatan Branch, is evident through the concrete actions and exemplary behavior demonstrated by trainers and senior members in daily life. Based on interviews with one senior trainer, every training activity emphasizes the application of spiritual values through concrete behavior. For example, trainers consistently show discipline by arriving on time, maintaining proper etiquette during training, and giving full attention when guiding members. These tangible behaviors serve as direct examples for members to imitate and internalize values such as discipline and responsibility in practical ways.Interviews with several members indicate that the example set by senior members greatly influences the attitudes and behavior of new members. One informant stated:"New members usually imitate what seniors do. If seniors show discipline, politeness, and mutual respect, new members will follow those behaviors. Conversely, if seniors fail to provide a good example, that too is easily imitated."Furthermore, the informant explained that senior exemplars serve as an effective means of value development because they are demonstrated directly in daily training and organizational interactions."PSHT values are understood more quickly through real-life examples than merely being conveyed verbally. Therefore, seniors are expected to maintain proper conduct to serve as role models for new members."From these interviews, it can be concluded that the example set by senior members plays a crucial role in shaping the attitudes and behaviors of new members, making it a key factor in the process of value and character development in PSHT Lampung Selatan Branch.

New members observe and emulate seniors' humility, politeness toward fellow members, and efforts to maintain group cohesion. They tend to adjust their behavior based on what they observe from seniors, so the learning of spiritual values occurs naturally through observation rather than solely through verbal instruction or written documents. This process allows for deeper internalization of values, as real-life experiences are easier to remember and apply than theory alone.

Moreover, concern for fellow members is an important aspect of *Bil-Hal* communication. Trainers and senior members consistently demonstrate mutual

assistance, guide members who are struggling, and pay attention to members' welfare. These tangible actions instill values of solidarity and brotherhood within the community. Members who witness these examples tend to imitate the positive behaviors, ensuring that spiritual values conveyed through *Bil-Hal* are not only understood but also applied in social practice.

Field findings also show that *Bil-Hal* communication is contextual and repetitive. Spiritual values are applied in various training situations as well as daily activities within the PSHT environment, providing members with continuous learning. Interviews with branch administrators confirmed that value reinforcement through exemplary behavior is intentionally implemented so that members can relate theory to practical application. For example, self-control is not only taught through lectures but also demonstrated by seniors when facing conflicts or difficult situations, allowing members to learn by imitation.

Overall, the form of *Bil-Hal* da'wah communication at PSHT Lampung Selatan Branch serves as the most effective means of developing members' spirituality. Based on interview results, tangible actions, exemplary behavior, and direct practice by seniors serve as a learning model that allows natural, contextual, and continuous internalization of values. The combination of discipline, humility, social concern, and consistency in worship creates real spiritual learning experiences for members, ensuring that values of brotherhood and self-control are not only understood but also practiced in daily life.

Da'wah Communication in the Method of Developing Members' Spirituality

1. **Through the Exemplary Behavior Method (Uswatun Hasanah)**

An extremely effective method for developing religious character is through exemplification. Exemplary behavior is performed by all members of society. At home, it is demonstrated by parents or older individuals, while in the community, it is carried out by all members of society.The method of exemplification (*Uswatun Hasanah*) in the Setia Hati Terate (PSHT) Lampung Selatan Branch serves as one of the main strategies in building members' spirituality(Anwar, 2020) Based on interviews with a senior trainer, exemplification is carried out through consistent, tangible behavior demonstrated during training sessions and organizational activities. Seniors always arrive on time, comply with training rules, and maintain proper etiquette in interactions with other members. This behavior provides a concrete example for new members, allowing them not only to hear theories about

discipline and morality but also to witness their practical application within the community.

New members interviewed reported that they actively observe the behavior of seniors in various situations, including during training, social activities, and informal moments. For instance, when seniors assist other members who struggle to understand training movements or provide motivation during personal difficulties, new members imitate this care and patience. Interviews show that this observational process makes it easier for members to understand spiritual values because they see concrete examples to emulate rather than simply receiving verbal instructions.Additionally, interviews revealed that the exemplification of seniors is also evident in worship practices and self-control. One informant stated:"Seniors strive to set examples in worship and self-control, such as maintaining discipline in performing prayers, staying calm, and not easily losing their temper. New members usually observe these behaviors and use them as a reference for their own conduct."

Furthermore, the informant explained that real-life examples from seniors are more effective in instilling spiritual values and self-control compared to theoretical instruction."When seniors can control themselves and demonstrate proper worship behavior, new members are encouraged to imitate them. This is how PSHT values are naturally internalized."From these interviews, it can be concluded that senior exemplars in worship practices and self-control play a crucial role in shaping the spiritual and emotional character of members at PSHT Lampung Selatan Branch. Seniors demonstrate consistency in performing worship, managing emotions during training, and acting fairly when leading groups. New members tend to imitate these habits, leading to the development of spiritual discipline and moral awareness. This aligns with the theory of exemplification, which emphasizes that value learning is more effective when members can observe and imitate real behaviors rather than simply receiving theory or verbal instructions.

Field findings also indicate that senior exemplification is applied repeatedly and consistently, both in formal and nonformal contexts. Interviews with branch administrators confirmed that exemplary behavior is not limited to training sessions but also occurs during social activities, member interactions, and everyday decision-making. This approach ensures that members have numerous opportunities to observe and imitate spiritual behavior, resulting in deeper and more sustainable internalization of values.

Overall, the method of exemplification (*Uswatun Hasanah*) in PSHT Lampung Selatan Branch plays a vital role in developing members' spirituality in a concrete and sustainable manner. Based on interviews, members not only understand values such as discipline, humility, social concern, and self-control theoretically but also imitate and implement them in daily life. Senior exemplars serve as an effective means of creating tangible spiritual transformation, enabling members to internalize and consistently practice moral and spiritual values within the community and their social lives.

2. **Through Advice and Providing Attention**

All administrators must always work together to provide advice and special attention to community members in order to develop their religious character. This approach is highly effective in motivating members to commit to the rules and noble moral values that must be applied.Da'wah communication through advice and personal attention in the Setia Hati Terate (PSHT) Lampung Selatan Branch is one of the key strategies for strengthening the internalization of members' spiritual values. Based on interviews with a senior trainer, advice is given routinely before, during, and after training. These directions include reinforcement of discipline, brotherhood ethics, self-control, and exemplary behavior in practicing worship. Seniors not only convey messages verbally but also emphasize the meaning and relevance of these values in daily life, allowing members to deeply understand the spiritual principles being taught.Interviews with members show that personal attention from trainers and seniors significantly affects their motivation to internalize values. One informant stated:"Personal attention from trainers and seniors, such as giving guidance or asking about our progress, makes me feel valued and more motivated to understand and apply PSHT values in daily life."

Seniors actively inquire about members' conditions regarding worship practices, difficulties during training, or personal issues that may affect their behavior and spirituality. Members feel cared for and appreciated, which makes them more open to sharing experiences, acknowledging weaknesses, and receiving guidance. This process fosters a sense of security and confidence, which is crucial for developing sustainable spiritual awareness.

Furthermore, interviews revealed that the advice given is contextual and personalized. Seniors adjust guidance according to members' conditions, for instance, by providing specific motivation to members struggling with training or worship discipline. Members feel that the advice is not merely formal, but relevant

to their situations, making it easier to accept and internalize. Spiritual development theory emphasizes that personal attention and guidance enhance the effectiveness of spiritual learning because individuals feel valued and considered in their spiritual growth process.

Field findings also show that communication through advice and attention is repeated and consistent. Members receive moral reinforcement not only once but periodically through various opportunities, including routine training, formal meetings, and informal interactions. According to interviews with branch administrators, this consistency is important so that members can continuously evaluate their behavior and align themselves with PSHT values. This process helps members gradually build spiritual awareness and strengthens the internalization of the moral values being taught.In this context, a dialogic and attentive interpersonal communication approach is essential to increase members' self-disclosure and openness in receiving spiritual messages (Devito, 2017).

Overall, da'wah communication through advice and personal attention in PSHT Lampung Selatan Branch plays a significant role in enhancing members' spirituality. Based on interviews, members do not merely hear instructions but also feel cared for and listened to, allowing them to reflect on their own behavior and adjust it according to PSHT values. This approach creates an active, personal, and contextual spiritual learning process, making the internalization of spiritual values more effective and sustainable in members' daily lives.

3. **Reward and Punishment Method**

The reward method involves giving incentives as a stimulus to motivate members to act virtuously or demonstrate noble character, while the punishment method involves administering sanctions as a deterrent to prevent wrongful actions, immoral behavior, or violations of established rules.

The reward and punishment methods in da'wah communication at the Setia Hati Terate (PSHT) Lampung Selatan Branch are applied to strengthen the internalization of members' spiritual values. Based on interviews with branch administrators, members who demonstrate discipline, care for others, and consistency in performing worship actively receive recognition or appreciation from senior members. This recognition is not only verbal praise but can also take the form of acknowledgment during routine meetings or being appointed as a role model for other members. Rewards are intended to reinforce members' motivation to practice spiritual behaviors in accordance with organizational values.Interviews with

members indicate that rewards make them feel valued and motivated to maintain or improve positive behavior. One informant stated:"Receiving rewards makes us feel appreciated for our efforts, which motivates us to maintain and even enhance the positive behaviors we have applied."The appreciation given by senior members is not merely a formality but is perceived as recognition of their efforts in internalizing PSHT values. Members feel that their discipline, care for others, and consistency in worship are given special attention, encouraging them to emulate and sustain these behaviors both in training and daily life.

In addition to rewards, the punishment method, or constructive reprimands, is applied to members who display behaviors that deviate from organizational values. Based on interviews with senior trainers, reprimands are delivered directly, clearly, and constructively, allowing members to recognize their mistakes without feeling negatively punished. Examples include members who repeatedly arrive late for training or exhibit disrespectful behavior toward other members. This approach helps members understand the consequences of their actions while encouraging self-improvement.

Field findings indicate that the combination of reward and punishment is applied consistently and repeatedly, enabling members to see the direct relationship between behavior and the consequences received. Both new and long-standing members reported that this mechanism increases their awareness of PSHT values and strengthens intrinsic motivation to internalize appropriate spiritual behaviors. Interviews with branch administrators confirm that consistent application of rewards and punishment is essential for developing stable and sustainable spiritual habits among members.The implementation of rewards serves as positive reinforcement to encourage virtuous behavior, while constructive sanctions function to minimize deviant actions during the value internalization process (Purwanto, 2011).

Overall, da'wah communication through the reward and punishment methods plays a significant role in building and reinforcing the spirituality of PSHT Lampung Selatan members. Based on interviews, this mechanism not only raises members' awareness of the consequences of their actions but also encourages consistent practice of positive behaviors. With motivating positive reinforcement and guiding constructive reprimands, members are able to form sustainable spiritual habits, allowing values of brotherhood, discipline, and self-control to be effectively internalized in daily life.

CONCLUSION

1. Based on the analysis of da'wah communication forms in the Setia Hati Terate (PSHT) Lampung Selatan Branch, it can be concluded that the development of members' spirituality occurs through a combination of three complementary da'wah communication forms: Bil-Lisan, Bil-Qolam, and Bil-Hal. Bil-Lisan communication is effective in delivering advice, moral guidance, and the philosophy of Setia Hati directly through dialogue and short lectures, enabling two-way interaction that strengthens the internalization of spiritual values. Bil-Qolam communication serves as a formal medium and reference through documents, guidebooks, and organizational symbols, allowing members to independently study, recall, and emulate spiritual values. Meanwhile, Bil-Hal communication emphasizes the exemplary behavior and practical actions of senior members, such as discipline, humility, care for others, and consistency in worship, serving as a practical behavior model for members so that spiritual learning occurs naturally and sustainably. Overall, these findings indicate that the da'wah communication strategy in PSHT Lampung Selatan Branch is not merely theoretical or symbolic but also contextual and integrated, creating an effective, consistent process of spiritual value internalization that shapes members' character comprehensively.

2. Based on the analysis of da'wah communication in the Setia Hati Terate (PSHT) Lampung Selatan Branch, it can be concluded that the development and strengthening of members' spirituality are carried out through three complementary methods: exemplary behavior (Uswatun Hasanah), advice and personal attention, and reward-punishment. The exemplary behavior method allows members to emulate seniors who consistently demonstrate discipline, humility, social care, and consistency in worship, enabling the internalization of spiritual values in a natural and concrete manner. The advice and personal attention method reinforces members' awareness through routine, personalized, and contextual moral guidance, as well as attention to members' conditions, encouraging them to self-evaluate and align their behavior with organizational values. Meanwhile, the reward-punishment method provides positive reinforcement for behaviors aligned with values and constructive reprimands for deviant behaviors, making members more aware of the consequences of their actions and motivating them to develop sustainable spiritual habits. Altogether, these methods work integratively, creating a comprehensive process of spiritual transformation in which members not only understand the values of brotherhood, discipline, and self-control theoretically but also emulate, internalize, and practice them in daily life.

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