

**DA'I MANAGEMENT IN THE DA'I COMMUNITY SERVICE PROGRAM AT STID
MOHAMMAD NATSIR****Deni Wahyudin***Universitas Islam 45 Bekasi
e-mail: wahyuabufatih@gmail.com**Ibnu Muthi**Universitas Islam 45 Bekasi
e-mail: ibnumuthi@unismabekasi.ac.id**Pauzan Haryono**Universitas Islam 45 Bekasi
e-mail: pauzanharyono@unismabekasi.ac.id

*Correspondence e-mail: wahyuabufatih@gmail.com

Article Info**Article History:**

Received 29 June 2023

Revised 21 September 2023

Accepted 29 September 2023

Available online 30
September 2023**Abstracts**

This research aims to learn how preacher coaching is handled in the community service program at STID Mohammad Natsir. A qualitative technique is used in this investigation. Using interviews, observations, and documentation to acquire data. Analysis of data with Miles and Huberman. Data and source triangulation are utilized to verify the accuracy of the data. The study found several problems. Some people thought the preachers were Wahhabis or Salafis because they didn't understand their da'wah's fiqh, and there was no guide to fiqh books of worship specifically for students. This program isn't working well because there isn't enough information about where preaching will take place. As a result, the incorrect people are sent to the wrong places, and there are budget issues. This study concludes that the da'i must be better managed, particularly when knowing fiqh, obtaining accurate location information, and creating a budget.

Keyword:

Community Service, Preacher Management

Introduction

Basically, talking about the problems of the Indonesian nation is talking about the Islamic ummah itself. The Muslim Ummah majority population is impossible to separate from a very important component of the Indonesian nation. The various forms of national problems that we are facing together today are actually also problems of the Islamic ummah. Even the good and bad conditions of this nation, very much reflect the good and bad conditions of the Muslims.

Islam is a religion *treatise* for the whole human being, the Muslim Ummah is a supporter of amanah, to continue *treatise* by da'wah either as ummah to other ummah, or individuals in the place or they are, according to their respective abilities (Natsir, 2017). Among the urgent problems of the ummah to get answers and solutions from this ummah is the weak spread of da'i equality of Islamic da'wah in the archipelago. The existence of Muslims as adherents of the largest religion in Indonesia both we feel have not been able to implement Islamic teachings

and values properly. *Kaaffah*. The various forms of national problems that we are facing together today are actually also problems of the Islamic ummah. Even the good and bad conditions of this nation, very much reflect the good and bad conditions of the Muslims.

Da'wah is an activity to invite humans to good and prevent evil, as Allah's command is in QS. Ali-Imron (03): 104, Allah berfirman;

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

Means; *And let there be among you a class of people who call upon virtue, command (do) the accrued, and prevent the unfortunate. And those are the lucky ones.* (QS. ali-Imron verse: 104).

From the above verse da'wah in a broad sense which is an obligation that must be shouldered by each Muslim and Muslimah. Da'wah in the sense of *amar ma'ruf nahi munkar* is a mutlaq requirement for perfection and safety of people's lives. The definition of da'wah terminologically is to encourage people to do virtue and guidance, to tell them to do makruf and forbid them from doing mungkar, so that they get happiness in the world and in the hereafter. (Abdullah, 2019).

The doctrine of da'wah in Islam, revealed by the Qur'an itself and proven through the historical record of the Prophet Saw, companions and scholars. In da'wah literature, textual arguments that refer to it are usually contained in the discussion of da'wah obligations (Ismail, 2013). The Qur'an, for example, tells Muslims to prepare a special committee that works as a preacher;

And let there be among you a class of men who call upon virtue, command (do) the accrued, and prevent the unfortunate.... (QS Ali Imran Verse 104)

Forming a great da'i with character is a fundamental obligation in a da'wah process. It refers to the foundation and basic shape before a building is built. By building the proper character of the da'i and based on the manhaj ahlu Sunnah wal jamaah, the da'wah will find the form and standard of the true Muslim man desired by His Creator. When practicing the teachings of Islam, da'i must be based on the correct Islamic system. The Prophet *Shalaaahu 'alaihi wa Sallam* taught his people to see Islam as a whole, not piecemeal and partial that would have a clear view of the true edifice of Islam. Then he taught the companions the importance of doing activities together. This makes this generation able to receive education, an activity that has been carried out together in continuous coaching for many years.

At the level of da'wah practice must contain and involve three elements, the delivery of the message, the information conveyed, and the recipient of the message. However, da'wah contains a broader understanding of these terms, because the term da'wah contains the meaning of conveying Islamic teachings, telling to do good and preventing bad deeds, and giving good news and warnings to humans (Munir, 2015). Based on the description above, it can be concluded that da'wah is to invite humans to all forms of goodness in a good and wise way for the creation of a good community life and to live and practice the teachings of Islam in all aspects of life.

Islam is a religion of da'wah, and so that Islamic da'wah is not interrupted, it is necessary to have continuity in da'wah between generations. To achieve continuity in preaching, efforts are needed to produce new qualified cadres of da'i cadres, and in the above verse also becomes the basis for the importance of da'i regeneration. Preparing cadres is carried out through the regeneration process, which is the process of preparing competent human resources to continue the struggle relay that is able to build the role and function of an organization in the future.

Among the problems of the Ummah today is the lack of uneven distribution of da'i to the hinterlands. So as an effort to answer these problems, STID Mohammad Natsir developed a da'wah education program for da'wah candidates so as to recruit them from various regions throughout Indonesia. The distinctiveness of da'wah education here is reflected in the orientation of education which leads to strengthening integrity as da'i *ilallah, strengthening*

ulumuddin and *ulumudda'wah*, and *strengthening* da'wah skills for the development of Islamic society. Thus, STID Mohammad Natsir as one of the private Islamic universities took an important role in this matter by giving birth to a da'i service program that was sent to border areas for a year or even two years (Zamroji, 2017).

To produce a da'i with the qualifications as above, a long and gradual education process is needed for the prospective da'i. Not immediately so it has to go through a long process, so the da'i service program which became STID Mohammad Natsir's program to form a da'i with high integrity, namely da'i *ilallah*. Therefore, on the STID Mohammad Natsir campus there is a program called Da'i Community Service. This program is mandatory and must be followed by students. The program of cadre or da'i coaching has three stages, in *this stage all students are required to live in dormitories for the first two years (semesters 1 - 4) and are required to take part in the Student Pesantren program (Pesma / Pesmi), they learn Arabic, English, learn ulumuddin, learn hadith and learn others. Second*, at this stage, students are required to stay in mosques that have collaborated with the campus for the second two years (semesters 5 – 8), to strengthen da'wah skills, da'wah practices in the community, follow the da'wah caravan program for one month in the area in the month of Ramadan. *When*, at this stage, all students are required to carry out da'wah service duties for 2 years in the hinterland, border, isolated tribes or Muslim minority areas. All students studying at STID Mohammad Natsir all have scholarships so they must go through three stages of coaching/cadre. Therefore, researchers want to examine the program as far as the management of da'i development, what are the inhibiting factors in the management of da'i service development and the benefits of da'i service programs for the community in the region. Those three things are the concern of researchers to research it.

In the field there are indeed some obstacles or problems that befall our da'i of service, some are accused of wahhabi, salafi, da'wahnya is too harsh, the results of the interview found this could be that the understanding of the fiqh of da'wah is lacking, not understanding the fiqh of reality so that causes these accusations the literacy culture of students is still weak, even though a da'i has to read a lot of books, both classical and contemporary, You have to write a lot, digital literacy so that it is not eroded by the times. Da'wah or lecture activities start from reading, also writing starts from reading, then literacy for a da'i is an obligation, and also da'wah through writing can make a scholar immortal even though the scholar has died. That is in terms of da'i development management, then the inhibiting factor is that da'i guidelines or SOPs have not been made which causes sometimes the wrong determination of da'i because it is not in accordance with the region, or the information is incomplete. Then another inhibiting factor is campus financial problems which cause some activities to be hampered, limited student admissions because the scholarships are limited, the impact is that the delivery of da'i to the interior is limited even though the demand from the regions is very much. Therefore, the researcher took the theme "Da'i Management in the Da'i Community Service Program at STID Mohammad Natsir".

Methods

In this study, researchers used a qualitative approach. Qualitative research is research that intends to understand phenomena about what is experienced by research subjects such as behavior, perception, motivation, action, etc. holistically and by way of description in the form of words and language, in a natural context and by utilizing various scientific methods. While the research method used in this study is a descriptive research method. Descriptive methods are one type of qualitative research category, which aims to collect information or data to be compiled, explained and analyzed (Dhea & Syifa, 2021). To select the source of information in this study use *purposeful sampling*, because this method is a method that makes humans,

and certain events are actually obtained in order to provide important information that is impossible to obtain by other methods.

This research was conducted in This research was carried out at STID Mohammad Natsir. Jl. Kampung Bulu, Desa Setia Mekar, South Tambun District, Bekasi Regency, zip code 1759. This research will be carried out for five months, from March to July 2023. The observation will be carried out in June 2023. Observation is a data collection technique carried out through observation, accompanied by recordings of the state of behavior of the target object (Abdurrahman, 2006). In this study, observations were made in various places at different times. Observations were made in the campus leadership room, lecturer room, TU head room, campus courtyard, hall and mosque. Observation time is carried out during the day, when lecture activities take place.

The results of observations are recorded in two forms, namely descriptive notes and reflective notes. Descriptive notes in the form of descriptions / detailed descriptions of locations. Situations, events / events or anything observed by the researcher that is written as it is, in accordance with reality. While reflective notes are responses or reflections to what researchers see, hear and feel at the time of observation. The definition according to Creswell above states observation as a process of data mining carried out directly by researchers themselves (not by research assistants or by others) by making detailed observations of humans as objects of observation and their environment in the research arena. Creswell emphasized that observation cannot separate human objects from their environment because according to Creswell, humans and the environment are one package. Humans are products of their environment where there is a process of mutual influence between each other (Umar, 2019)

Interview process is a method of data collection by asking directly (communicating directly) with respondents. In interviewing, there is a process of interaction between the interviewer and the respondent. There were several interviews that were considered important, STID Chairman Mohammad Natsir, Chairman of the Community Development Institute, STID lecturer Mohammad Natsir and Alumni. In the interview process, researchers use the help of digital voice recording devices to ensure that the process during the interview and the results can be stored properly, without having to worry about missing parts.

Results and Discussion

1. Coaching the management of community service at STID Mohammad Natsir.

a. The new community service program was formalized in 2009.

The da'i service program was only formalized starting in 2009, so in previous years the da'i service program was handed over to each student and its implementation in their respective regions as well, and it means that the da'i service program has not been compulsory so that the class of 1999-2008 some implement and some do not, because the program has not been required by the campus, it is mandatory starting in 2009 so all students are required to take part in the da'i program. Community service for two years and that as a condition of taking a diploma.

The community service da'i program is the flagship program of STID Mohammad Natsir, so this program must be maintained and continue to be evaluated every year so that if there are shortcomings it must be corrected immediately, because for now the community service da'i program for two years in the interior has not been carried out by Islamic campuses in Indonesia, even if there is still it can be counted on fingers.

b. Understanding of the problem of fiqh da'wah for students / prospective da'is needs to be improved again.

Fiqh da'wah must be studied by a da'i, this is very important because how we know the condition of our own mad'u does not understand fiqh da'wah, fiqh waqie and this is intended so that the da'is can position humans in their place. It is impossible for a da'i to generalize between preaching to people who are still laymen at all and those

who already know, if this generalization of da'wah will not be effective and increase the burden of the task of da'wah itself, so must a da'i know how to preach.

In preaching a da'i should not show violence and anger and criticize directly the sect they follow or in preaching to people he shows gentleness and adorns his call so that they will welcome him without directly cornering their tradition. This must also be considered by a da'i not to be wrong in da'wah in the community. The issue of accusations against our da'is as Salafi, Wahabi, too harsh or too soft in their delivery can be allowed to lack understanding of Da'wah fiqh and waqie fiqh. The phenomenon in the field of kiyai being expelled, usatdz being expelled can be a factor in the da'wah is less friendly, too harsh, easy to mislead people, heresy people, and disbelieve people, such accusations are very dangerous if the accusations are not true then the accusations return to the accuser, because the da'wah invites not mocks, embraces not hits, builds not insults.

c. Student literacy is severely lacking or weak

Literacy for a da'i is a must, the da'i must read a lot of books, both classics and contemporary books, read journals, articles, newspapers and it is a material of knowledge for the da'i to convey to the community when he wants to da'wah. So the culture of literacy, the culture of reading, writing must be done for a da'i. The literacy movement or the so-called reading and writing movement is a good breakthrough to build a civilization on campus, and give birth to students who like to read and write. In addition to students, lecturers must also set an example for students and when the lecturer also has a good and good literacy culture, then it will affect the students themselves, because the lecturer sets a good example. Reading can add insight, with a lot of reading will produce creative students.

The literacy movement or the so-called reading and writing movement is a good breakthrough to build a civilization on campus, and give birth to students who like to read and write. In addition to students, lecturers must also set an example for students and when the lecturer also has a good and good literacy culture, then it will affect the students themselves, because the lecturer sets a good example. Reading can add insight, with a lot of reading will produce creative students.

In order for students to read and write well, the campus must provide or add new books in the library collection so that it attracts students to come to the library and also the campus must add digitization tools, such as computers, waifi smoothly not slow and it is all for student needs.

d. No fiqh worship guidebook has been created for students

In a cadre both on campus and in pesantren in terms of guidance on the problem of worship, there must be a guidebook made by the campus or foundation, so that the worship carried out is the same by the students themselves, now on the STID campus Mohammad Ntasir there is no guidebook so that there are differences in the implementation of worship among students. Worship guides for students are a must and must be made by the campus or foundation, and the guide will later become a provision also for students when they are assigned to go into the field or to the area to da'wah, so when there is a problem or understanding of worship problems, the guide can be a reference as a solution material. And this has been requested by STID chairman Mohammad Natsir to the foundation so that manhaj or understanding of worship is immediately made, but the da'wah council foundation until now guidelines have not been made.

2. Inhibiting factors in the development of management of community service at STID Mohammad Natsir.

- a. The guidelines and system of the community service da'i program are not complete.

Guidelines or SOPs in a program must exist, programs without guidelines or SOPs will not work well. Because the guidelines for the community service program are not complete or have not been made, implementation in the field is sometimes rather difficult, for example in solving the same case differently in its completion. Then information related to the departed da'i is sometimes incomplete, causing misdetermination because the character and ability of the da'i are not in accordance with the location of his duty.

Even though the community service da'i program was implemented or formalized starting in 2009, meaning that it has been four years since this program has been running, it will remain why the guidelines are not complete or have not been made, there must be problems in it, even though this is very important for the provision of da'i who will be parachuted into the field or interior. If the da'i guide or SOP is ready, it can minimize problems in the field such as, wrong da'i determination, unclear place information and solve problems in the field with da'i guidelines or SOPs so that the same process is resolved.

- b. STID Mohammad Natsir's finances are not yet independent, still subsidized by the central foundation.

STID Mohammad Natsir's financial problems or operational costs from 1999 to 2023 today are still subsidized by the central da'wah council foundation so it has been subsidized for almost 24 years. So the subsidy depends on the ability of the foundation to provide it. In the future, STID Mohammad Natsir must think about how its finances are independent, no longer subsidized by the central foundation. Because it is still subsidized by the central foundation, sometimes the foundation is late in transferring to STID Mohammad Natsir's account because what the foundation thinks is not only STID Mohammad Natsir but all components of activities in the Central Da'wah Council.

The impact of the delay resulted in the face of lecturers and employees being late, campus activities were also hampered and activities for sending service da'i to the region were also limited. Due to budget constraints, the admission of new students with scholarships is also limited, and this affects the delivery of service da'i which is not in accordance with regional demand.

So in the future, the STID Mohammad Natsir campus must think about how its finances are independent without having to be subsidized by the central foundation. Maybe what can be done by the campus is because in Bekasi regency there are so many schools, educational foundations almost reach 700 foundations, it is time for STID Mohammad Natsir to open a paid Tarbiyah Faculty, and it is an opportunity for the campus because in Bekasi regency universities can still be counted on fingers, especially STID Mohammad Natsir has its own building, It is broad and it is an attraction for people in Bekasi Regency, God willing, it can help the finances of STID itself. And for the permanent da'wah faculty it is scholarship as it has been running. This financial problem is very fundamental, meaning that it is very basic that must be thought about by the STID Mohammad Natsir campus, lest we maintain student scholarships, we ourselves become troublesome managing their finances, and of course the impact on activities becomes hampered and employee muakafah is sometimes late.

3. Benefits of the da'i community service program for the regions

Of course, there are many benefits, this is very beneficial for the community, not many da'is want to be parachuted into rural communities to build society in a voluntary way, teaching true Islam to guard the aqidah ummah from the dangers of Christianization, so again this program has many benefits for the community.

This da'i service program is in great demand by the region, every year or two years the region always asks to be sent a da'i to be assigned to its area, either placed in mosques, educational foundations managed by the regional da'wah council, and some are not managed by the regional da'wah council. So the da'i service program must be maintained even in the continuous improvement of the da'i development process.

Conclusion

The development of community service da'i at STID Mohammad Natsir is already good, but there are several things that must be improved first, the understanding of student da'wah fiqh must be improved again so that there are no more accusations against our da'i. Second, student literacy is still weak or lacking, a da'i must read a lot of books, write, digital literacy so that it is not eroded by the times. Third, there is no guidance or understanding of the fiqh issue of worship for students, so sometimes their way of worship varies.

The inhibiting factors of the community service da'i management development program are, first, the incompleteness of the da'i service guidebook so that the implementation in the field has difficulties, the wrong determination of the da'i, because the character and ability of the da'i are not in accordance with the location of his duties, solving the same case but the way of solving it is different and the information on the place of da'wah is incomplete. Second, budget or fund issues are still subsidized by the central foundation so that sometimes the receipt is

The benefits of the da'i service program for local communities are the creation of an Islamic life, teaching true Islam, guarding and fortifying the aqidah ummah from the dangers of shirk, khurafat, superstition and the danger of Christianization which is so massive movement in the region.

References

- A Ilyas Ismail, Prio Hotman. (2013). *Filsafat Teknik Dakwah Membangun Agama dan Peradaban Islam*. Jakarta: Kencana Prenadamedia Group.
- Abdurrahman, Fatoni. (2006). *Metodologi Penelitian dan Teknik Penyusunan Skripsi*. Jakarta: PT. Rineka Cipta.
- Ananda, Dhea Fithryyah dan Abdullah Shifa. (2021). Strategi Kader Da'i di Pondok Pesantren Al-mukhlisin Desa Antibar Kecamatan Mempawah Timur Kabupaten Mempawah. *Jurnal Manajemen Dakwah*. benda. 21-43.
- Dhea Fithryyah Ananda dan Abdullah Syifa. (2021). Strategi Kader Da'i di Pondok Pesantren Al-mukhlisin Desa Antibar Kecamatan Mempawah Timur Kabupaten Mempawah. *Jurnal Manajemen Dakwah*. 1(2) Oktober 2021, hal. 43.
- Fatoni, Abdurrahman. (2006). *Metodologi Penelitian dan Teknik Penyusunan Tesis*. Jakarta: PT. Rineka Cipta
- Imam Zamroji dkk, (2017). *Pedoman Penyelenggaraan & Kurikulum Akademi Dakwah Indonesia*. Jakarta: Dewan Dakwah Islamiyah Indonesia.
- Ismail, Ahmad Ilyas dan Prio Hotman. (2013). *Filosofi Teknik Dakwah Membangun Agama dan Peradaban Islam*. Jakarta: Grup Kencana Prenadamedia.
- Mohammad Natsir. (2017). *Fiqhud Dakwah*. Jakarta: Media Dakwah.
- Muhammad Munir, Wahyu Ilahi. (2015). *Manajemen Dakwah*. Jakarta; Prenadamedia Group, 2015.
- Muhammad Qodarrudin Abdullah. (2019). *Pengantar Dakwah*. Penerbit: CV Qiara Media.

- Da'i Management in The Da'i Community Service Program at STID Mohammad Natsir | 200**
- Munir, Muhammad dan Wahyu Ilahi. (2011). *Manajemen Dakwah*. Jakarta: Grup Prenadamedia
- Natsir, Mohammad. (2017). *Dakwah Fiqud*. Jakarta: Media Dakwah.
- Sidiq, Umar dan Muhammad Miftachul Choiri. (2019). *Metode Penelitian Kualitatif Dalam Bidang Pendidikan*. Ponorogo: CV Nata Karya.
- Umar Sidiq. Muhammad Miftachul Choiri. (2019). *Metode Penelitian Kualitatif dalam Pendidikan*. Ponorogo: CV Nata Karya.
- Zamroji, Imam dkk. (2017). *Pedoman Penyelenggaraan & Kurikulum Akademi Dakwah Indonesia*. Jakarta: Dewan Dakwah Islamiyah Indonesia.