

Management of Teacher's Da'wah in Schools and Madrasas based on Pesantren

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Abstract

This paper is a description of the results of research conducted to describe the management of teacher da'wah in Schools and Madrasas based on Pesantren. The research is carried out by going into the field directly to investigate phenomena that appear in the context of real life. The process is by constructing phenomena based on the data obtained and critical evaluation based on relevant theories so that the essence of events can be found to be compared with other data and with relevant theories so that their truth, robustness and suitability can be tested and concluded. The results of the study conclude that there is a different typology between the management of da'wah carried out by teachers in schools and madrasas based on pesantren. Teacher management in schools emphasizes the aspects of firmness and discipline. Meanwhile, the management of teacher da'wah in madrasas is dominant with aspects of responsibility and patience. The da'wah media used in the research area are oral, written, picture, and audio-visual.

Abstrak

Tulisan ini merupakan gambaran hasil penelitian yang dilakukan untuk mendeskripsikan manajemen dakwah guru di sekolah dan madrasah berbasis pesantren. Penelitian dilaksanakan dengan terjun ke lapangan secara langsung untuk menginvestigasi fenomena yang nampak dalam konteks kehidupan nyata. Prosesnya adalah dengan cara mengkonstruksi fenomena berdasarkan data yang diperoleh dan evaluasi kritis berdasarkan teori-teori yang relevan agar esensi peristiwa dapat ditemukan untuk dikomparasikan dengan data lain serta dengan teori-teori yang relevan sehingga kebenaran, kekokohan dan kecocokannya dapat diuji dan disimpulkan. Hasil penelitian menyimpulkan bahwa ada tipologi yang berbeda antara manajemen dakwah yang dilakukan guru di sekolah dan madrasah berbasis pesantren. Manajemen guru di sekolah lebih menekankan pada aspek ketegasan, dan kedisiplinan. Sedangkan manajemen dakwah guru di madrasah dominan dengan aspek tanggung jawab dan kesabaran. Adapun media dakwah yang digunakan di tempat penelitian adalah lisan, tulisan, gambar, dan audio visual.

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Introduction

The saying that unorganized truth will be defeated by organized falsehood shows how important management is. All things must be well organized, including the management of the

teacher's da'wah. The teacher's da'wah must be managed properly so that the results can be maximized. Da'wah as an *agent of social change*, as a funnel of change and renewal, must be able to determine how to feel, how to think, act and act that is imbued with religious values. Meanwhile, social crises are happening everywhere. These deviations and behaviors may be related to *social needs*. Meeting the needs of life both in terms of physical and psychological aspects need to be known and studied together. Da'wah here has a big role in efforts to lead a better life. Including da'wah carried out by teachers in educational institutions.

Teachers as the main component in education, their da'wah will affect the process and results of education itself, especially in the creation of quality human resources (Danim, 2006). The important role of teachers in the process and outcomes of education, as well as responsibilities in the context of the success of national education as mandated in the Law of the Republic of Indonesia. NO. 20 of 2003 concerning the National Education System is very heavy, including teachers must be the spearhead of achieving educational goals that are very idealistic. Teachers are also required to realize the Law of the Republic of Indonesia. NO. 14 of 2005 concerning Teachers and Lecturers, where teachers must have at least 4 competencies, namely pedagogic competence, personality competence, professional competence, and social competence. All competencies have the same goal, namely da'wah to goodness (Aedi, 2016)

Teachers must have an investment in moral and spiritual values which will later be transformed to students (Bahrizi, 2005). In this context, the role and responsibility of the teacher is not only as a teacher, but also as a preacher, mentor, trainer and even as a creator of student behavior with good morals. However, ironically, the trend of educational thinking and learning approaches followed by the Indonesian people lately actually leads to the concept of education which may weaken the management of teacher da'wah. The emergence of the concept of liberation education as promoted by Paulo Freire with his criticism of the bank-style education system (Freire, 2000), as well as the increasing interest in learning approaches that are more *student oriented* (Prasetyawati, 2016), and the enactment of the Child Protection Law., all of which are assumed to complicate the management of teacher da'wah in schools and madrasas based on pesantren.

Various problems that surround educational institutions are not only group problems, but also national problems (Syukur, 2002) which need to find alternative solutions. Therefore, in-depth research and studies on the management of teacher da'wah need to be carried out in an effort to find the root of the problem, problem solutions, and produce formulas that can increase the effectiveness and efficiency of teacher da'wah management in schools and madrasas based on Pesantren.

Literature Review

Management Concept

Management is the ability or skill to obtain a result in the context of achieving goals through the activities of others. Management includes activities to achieve goals, carried out by individuals who contribute their best efforts through predetermined actions (Terry, 2016). Management includes planning, organizing, mobilizing, and monitoring.

First is planning. Planning is determining in advance a series of actions to achieve the desired action. So planning is a decision that is taken in advance accompanied by decisions about the actions to be taken, when, how, and so on. The elements that must exist in a plan are the objectives to be achieved, policies, procedures, budgets, and programs.

The second is organization. Organizing is determining and grouping various activities to be carried out in achieving goals, assigning tasks, authorities and responsibilities as well as regulating the coordinating relationship between each personnel/implementer. The result of this organization is an organization in both a *static* and *dynamic* sense. Organization in a static sense is the institution/container, and organization in a dynamic sense is a mechanism or working system that lives in the organization.

The third is moving. Mobilizing is an effort to move members of the organization to want to act and work together in achieving organizational goals. In the management of this element/function, it is a strategic and complex function because this function is an activity that is directly related to each person; namely the effort to influence others to be willing to voluntarily or forced to achieve organizational goals. A manager/leader in order to be able to influence and move his members, he must create motivation in his members, so that members can work and organizational goals can be met.

Fourth is supervision. Supervision includes the continuation of tasks to see if activities are carried out according to plan. So the purpose of this supervision is to ensure that the activities that have been patterned in the plan will be carried out properly according to the plan, and if deviations occur then through this monitoring mechanism a solution will be found that does not result in the loss of the original goal (Terry, 2016).

Da'wah Concept

The word da'wah comes from Arabic which means an invitation, call, or invitation (Zulkifli, 2005). Seen from the aspect of language, the word da'wah in the Qur'an is not always used to invite goodness, but is sometimes used to invite evil and evil. In addition, when referring to the meaning in the perspective of the Qur'an, it is an invitation to follow the

way of Allah, namely an invitation to obey and follow the religious teachings brought by the Prophet Muhammad SAW, as a religion desired and approved by Allah SWT, to be followed by the people. humans (Idris, 2007).

In giving the definition of da'wah, between experts there are several concepts, including M. Arifin explaining that da'wah is an invitation activity in the form of oral, written, behavioral and so on that is carried out consciously and planned in an effort to influence other people, both individually and in groups, in order to arise in him an understanding, awareness, attitude of appreciation and experience of religious teachings as a message conveyed to him without any elements of coercion (Arifin, 2004). al-Ghazali as stated by Asep Muhiddin that da'wah is a program that includes all the knowledge needed by humans to provide an explanation of the purpose of life and be able to distinguish between right and wrong (Muhiddin, 2002).

The purpose of Islamic da'wah is not only to convey the sentence of monotheism to the listeners, after that let them interpret what has been conveyed at will without guidance and direction, but must be realized with practice, both in behavior, and in association to direct others. In formulating a good goal, there are three ways, namely, (1) realistic, meaning that it is in accordance with the capabilities and resources possessed so as not to be trapped in a formulation that is too ideal, so that it is not grounded; (2) specific, meaning that the statement or formulation of objectives must be easy to choose, not too broad or general in nature; (3) the goals set must be able to encourage, motivate themselves so that there is a new spirit to achieve these goals.

All the goals of da'wah stated above are essentially to realize a high ideal of da'wah which is manifested in the form of experiencing the values of Islamic teachings that have been preached by the preacher. So it gives a broad influence for *mad'u* in general, not just back to the preacher alone. The da'wah factors are as follows:

First, *da'i* who are people who invite to goodness, according to Imam Al-Ghazali expressed his opinion that *da'i* are advisors, leaders and rememberers, who give good advice, who compose and give sermons, who concentrate the soul. his body in *wa'ad* and *wa'id* (news of reward and punishment) and in giving the village of the hereafter to release those who were sunk in the waves of the world. It can be understood that *da'i* are individuals and/or institutions/agencies whose job is to bring others to the path of truth, which is done through wisdom, either by leaders, writers/writers or by anyone in accordance with their profession, trying to improve the heart and develop awareness of individuals and society in Islam and willing to practice it. What is described above gives a signal that everyone who invites people

to the good, and prevents from evil or evil deeds is a *da'i*. So the essence of the *preacher* is every action that prevents individuals or bodies from doing evil and invites to what is right.

The second is *mad'u*, namely humans who are the target of da'wah or human recipients of da'wah, both as individuals and as groups, whether people who are Muslim or not, or as a whole human being. For people who are not yet Muslim, da'wah aims to invite them to follow Islam, while for people who are already Muslim, da'wah aims to improve the quality of Iman, Islam, Ihsan. *Mad'u* (partners of da'wah) consist of various groups of people. Therefore, the *mad'u* group is the same as classifying humans, consisting of professions, economics and so on (Natsir, 2003). So what *mad'u* says is a person who is the target of da'wah where *mad'u* consists of various kinds of conditions that must be handled by the preacher to suitably give da'wah according to the ability of his *mad'u*, then a *da'i* must read *mad'u correctly*. his.

Third is material. As a message of da'wah, it is expressed by the word *al-Islam*. Islam comes from *aslama*, which in Indonesian means submission, obedience, surrender, which means to declare obedience and accept whatever was brought by the prophet Muhammad, which is compiled in the Qur'an and Hadith. So the Qur'an and the Prophet's Hadith must be the basis of da'wah material. Da'wah material is not only what comes from Allah swt through his revelations or what was said by the prophet Muhammad SAW, but also cultural customs or the result of good human thought and does not conflict with common sense and Islamic teachings, can be used as da'wah material. In fact, it is not wrong if the Qur'an strongly supports the use of reason/thought to the maximum because by using reason properly and maximally will bring people to ease in their lives. As it can be seen now that science and technology have brought people to ease, we can agree that the material conveyed in da'wah must be based on the Qur'an and Hadith.

Pesantren

Pesantren or Pondok Pesantren, is a traditional educational dormitory, where the students, called santri, all live together and study under the guidance of a teacher who is better known as Kiai and has a dormitory for the santri to stay. The santri are located in a complex that also provides a mosque for worship, space for study, and other religious activities. This complex is usually surrounded by a wall to be able to monitor the entry and exit of the students in accordance with applicable regulations (Dhofier, 1994).

Pesantren are two terms that show one meaning (Muhajarah, 2016). Pesantren according to its basic understanding is a place for students to learn, while Pondok means a simple house or place to live made of bamboo. In addition, the word pondok may come from the Arabic *funduq* which means hostel or hotel. In Java, including Sunda and Madura, the terms

pondok and pesantren are generally used, while in Aceh it is known as dayah or framework or menuasa, while in Minangkabau it is called surau (Madjid, 1997).

Pesantren can also be understood as educational institutions and religious teaching, generally in a non-classical way, in which a kiai teaches Islamic religious knowledge to students based on books written in Arabic by medieval scholars, and the students usually live in huts (dormitory). The purpose of the santri being separated from their parents and families is so that they learn to live independently and at the same time improve their relationship with the kyai and God (Qomari, 2009).

Nowadays, there are factually three types of pesantren that are developing in society, namely *salaf* pesantren, *khalaf* pesantren, and comprehensive pesantren (Depag RI, 2003). Furthermore, some characteristics of pesantren in general can be explained as follows: (a) pesantren does not use an age limit for students; (b) pesantren does not apply a time limit for education, because the education system in pesantren is *life-long education*; (c) santri in pesantren are not classified according to age groups, so that anyone in the community who wants to learn can become a santri; (d) santri may stay in the pesantren at any time or even live there forever; and (e) pesantren also do not have fixed administrative regulations. Kyai has full authority to determine the policies in the pesantren, both regarding the rules and the education system, including determining the educational material/syllabus and the teaching methods applicable (Dhofier, 1994).

As an educational institution that is managed entirely by kyai and santri, the existence of pesantren is basically different in various places in activities and forms. However, in general it can be seen that there is a similar pattern in pesantren. There are five basic elements that must be present in a pesantren, namely: (a) Pondok, as a boarding school for students; (b) the mosque, as the center of Islamic worship and education; (c) students, as students; (d) kyai, as leaders and teachers in Pesantren; and (e) teaching of classical Islamic books (*kitab kuning*). The teaching of classical Islamic books by the caretaker of the cottage (Kyai) or ustaz usually uses the sorogan, wetonan, and bandongan systems (Qomari, 2009).

Research Methods

This research is a type of qualitative research. Through this research, everything will be analyzed comprehensively, and it is hoped that it can gain a deep and broad understanding so that it has a high level of truth. The research is carried out by going into the field directly to investigate phenomena that appear in the context of real life. The process is by constructing phenomena based on the data obtained and critical evaluation based on relevant theories so that

the essence of events can be found to be compared with other data and with relevant theories so that their truth, robustness and suitability can be tested and concluded.

This research was carried out on the object of research, namely School based on Pesantren, SMP Rahman Wahid Jatirejo Mojokerto (PP. Majma'al Bahroin) and Madrasa based on Pesantren, MTs. An Nahdliyyah Mojokerto (PP. An Nahdliyyah) with interview, observation and documentation techniques. To facilitate the determination of students or teachers who will be used as data sources, it is necessary to take research subjects based on several considerations and predetermined criteria (Sugiyono, 2009). The selection of research subjects and informants was carried out using the *Purposive Sampling* technique and the *Snowball* technique. While the data analysis technique uses a technique developed by Miles and Huberman where data analysis takes place simultaneously which is carried out simultaneously with the data collection process, with analytical activities including *data reduction*, *data display*, and *conclusion drawing or verification* (Huberman, 2009).

Result and Discussion

Supporting Factors for Teacher's Da'wah in Schools and Madrasas based on Pesantren

The position of the teacher in the implementation of education is at the forefront. The existence of teachers and their readiness to carry out da'wah management in schools and madrasas based on pesantren affect the implementation of an educational process. Teachers can be considered as the central point and the beginning of all educational development (Surya, 2003). Teachers are also responsible for providing education that can shape the perfection of reason (Assegaf, 2013). From the research conducted, it can be formulated things that support the management of teacher da'wah in Madrasa and Pesantren based on the following:

Table 1. Supporting Teacher's Da'wah in Schools and Madrasas

No.	Da'wah Management in Schools	Da'wah Management in Madrasas
1.	<p>Firmness</p> <ul style="list-style-type: none"> • Serious and earnest in delivering da'wah material • Just kidding • Firm in decision making 	<p>Responsibility</p> <ul style="list-style-type: none"> • Carry out according to the existing schedule • Be consistent with what has been said • Totality in preaching
2.	<p>Discipline</p> <ul style="list-style-type: none"> • Always on time • Set an example of discipline. • Give punishments for those who violate 	<p>Patience</p> <ul style="list-style-type: none"> • Not easily angered. • Polite in delivering da'wah material • Not rude and not yelling

As the results of the study, the management of the preaching of teachers at Rahman Wahid Jatirejo Junior High School, Mojokerto, which stands under the auspices of the Majma'al Bahroin Islamic Boarding School, has a prominent aspect, namely firmness and

discipline. The *first* discussion is firmness. Strict action is important. Teachers who manage da'wah are identical with firm behavior. The teacher's efforts to make students understand the material provided require firmness. Firmness is also needed to educate students to have good values, in accordance with religion and the surrounding environment. Without assertiveness it will be more difficult for teachers to teach and educate, about the values that are important for the future of students. Teachers must be able to position themselves as directors and coaches in developing the talents and abilities of students to the maximum point.

The decisive action that educates is the teacher's effort to change the behavior of students who are less desirable through students' awareness of mistakes while still upholding human dignity. There are five things that serve as a guide in carrying out decisive actions to educate, namely: 1. Students are aware of mistakes, 2. Respect for the rights, values and positive prospects of students are maintained, 3. Love and tenderness are maintained, 4. Harmonious relationships are maintained, even more developed, 5. Positive commitment of students is grown (Prayitno, 2008). Furthermore, the actualization of firm actions taken by teachers should be accompanied by love and gentleness, the close relationship between teachers and students will be maintained and productive. Love and gentleness are the most basic psychological needs in life and human life (Sukardi, 2006). The results of the study show that the teacher's firm personality is serious and serious in delivering da'wah material, joking as necessary, and firm in making decisions. This firmness should not distance the teacher from the students, so it must be really proportional.

The second is discipline. Factors that affect the management of teacher da'wah specifically is discipline. Discipline as one of the factors forming the teacher's business in da'wah management is determined by the seriousness of the school to create an environment with high discipline. This discipline can also be seen in the various rules and disciplinary behavior that teachers cultivate (Muhajarah, 2017). This disciplined culture is strengthened by the quality of professional teachers. Discipline can be defined as obedience, adherence to certain rules, systems and methods. This discipline is the mental attitude of a person, group and society in the form of compliance or obedience to the applicable rules, regulations, ethics, norms and rules. This attitude can be seen in actions or behavior. Discipline is also an attitude of full willingness to comply with all existing rules and norms in carrying out their duties. With discipline, it is easier to divide time so that no opportunity is wasted. Islam recommends discipline to respect time so as not to be among the losers.

The teacher's discipline in his duties is a means that can play a role in helping him achieve his goals. A successful teacher is one who has discipline, which is able to organize,

organize and control himself well. The higher the discipline of the teacher in his work, the better the results of his work. The discipline that teachers apply to their students in da'wah must be balanced with compassion so that they are not considered dictators (Rohmad, 2020) .

While the results of the study that the management of teacher da'wah in MTs. An Nahdliyyah Mojokerto which stands under the auspices of the An Nahdliyyah Islamic Boarding School has a prominent aspect, namely responsibility and patience. The *first* discussion is responsibility. The teacher in the view of Islam is the same as the western theory, namely a person who is responsible for students, students, students, students and other similar terms (Tafsir, 2005). These responsibilities include assignments inside and outside the school. And it must be remembered that the teacher must not leave his responsibilities because everyone will be responsible for what has been done (Muhajarah, 2018).

Furthermore, the teacher is a central figure whose morals must be imitated, in addition to his knowledge and academics. In addition, teachers should have moral and religious responsibilities, to shape their students into knowledgeable and moral people. And should not forget to forget the four things that need to be considered by the teacher; educate, teach, train and research (Maarif, 2012). The central role of the teacher and the responsibilities it carries, requires a responsible teacher. The results of the study show that the teacher who is responsible, as one of the factors in the management of teacher da'wah, is identified by carrying out according to the existing schedule, being consistent with what has been said, and totality in preaching.

Second is patience. Patience is an effort to refrain from everything that is not liked because it expects the pleasure of Allah. People who are patient must have the fortitude to endure various kinds of difficulties as an effort to prevent actions that are not liked and in the context of carrying out worship and commendable deeds, as well as steadfastness in staying away from disgraceful acts (al-Maraghi, 1992). Patience is one of the noble morals, the teacher must have noble character to be an example for students, because students prefer to imitate the teacher's actions than what the teacher says. So the teacher not only conveys knowledge to students but is also expected to instill spiritual values that will provide students with provisions so that they always fill their days with commendable actions (Tafsir, 2005).

In carrying out and instilling noble character, teachers must cooperate with various parties, including the community. So that the teacher remains consistent to be patient and authoritative in the eyes of students (Djamarah, 2010). Patience must be attached to the teacher as a personality in life. Patience should not be interpreted as surrendering or being indifferent, but as a bulwark of the teacher's defense, so that the teacher does not get angry easily and even

mocks the students, because it will damage the authority of the teacher (al-Ghazali, 1964). Teachers must be able to restrain themselves, be generous, and be more patient even though students often make teachers angry and even violate school rules. With patience, da'wah can be achieved in a more directed manner without offending because the teacher is not present as part of the problem, but as part of the solution (Rohmad, 2020).

Da'wah Methods and Media in Schools and Madrasas based on Pesantren

In a da'wah activity, the right delivery method is needed so that da'wah is achieved. In da'wah management, the right da'wah method is needed so that da'wah can be conveyed properly. There are several da'wah methods used by teachers in schools and madrasas based on pesantren, of course, those that are in accordance with the Qur'an which is the guideline for da'wah (Fatahullah, 1997). There are several da'wah methods used by teachers in da'wah activities, and a preacher must be able to find the appropriate method to use, namely: *bi al-hikmah*, *maw'idhah al-hasanah*, and *mujlah*.

Da'wah *bi al-hikmah* is a correct description and contains reasons or arguments that can reveal the truth and eliminate doubts. The concept of wisdom is a combination of knowledge and charity, which gives birth to policies in attitudes and behavior. The meaning of wisdom according to M. Husain is to put the truth of a matter in its place. According to Ibn Rushd, as written by Asep Muhiddin that da'wah *bil wisdom* is da'wah with a substance approach that leads to philosophy with good advice, effective and popular rhetoric (Muhiddin, 2002). It can be concluded that da'wah with wisdom is essentially a call or invitation in a wise, philosophical, argumentative, fair, full of patience and steadfast way. This is intended so that da'wah actors pay attention to the situation by using relevant and realistic patterns according to challenges and needs.

Da'wah *maw'idhah al-hasanah* is a dialogue method used by communicators, where the object of da'wah can understand and assume that what is conveyed is something useful in life. The concept of this da'wah method is often interpreted as good speech and advice. So that da'wah is carried out using the *maw'idhah al-hasanah* method whose orientation is more on answering the needs of urgent da'wah objects. Thus *Maw'idhah al-Hasanah's* da'wah usually occurs in one direction, teacher to student. This da'wah method is more specifically aimed at the *mad'u* group who are less able to analyze the meaning of the material.

Da'wah *mujdah* is a way of discussing/debating gently and subtly and using various easy efforts, so that it can stem the negative things from the object of da'wah. This concept is a framework for the creative and adaptive efforts of da'wah actors in carrying out their mission. Between moral and religious ethics cannot be separated from the doctrine of tradition

and community habits in the pattern of implementation. The mission of da'wah is not carried out because of a burden but is an obligation that must be realized (Hasyim, 2004). In this method there is a distinctive character and atmosphere, which is open and transparent, confrontational and reactionary, but the teacher must stick to the characteristics of the da'wah itself. Arguing and discussing, not insisting, but arguing for solutions and the truth (Aziz, 2004). Of the three methods, the dominant one carried out in Pesantren and madrasas based on pesantren is *Maw'idhah al-Hasanah*.

While the da'wah media used in the research place is the oral media. Language is the main medium in conveying Islamic da'wah to others. The Prophet delivered his da'wah for the first time by direct oral media. Included in this media group are sermons, speeches, lectures, lessons, advice, and so on. Second with written media. Da'wah is carried out by means of writing, for example books, magazines, newspapers, madding and others. The Prophet gave an example by ordering him to write a letter addressed to non-Muslim heads of state to call on them to convert to Islam.

The three da'wah with pictures such as paintings, photos, memes, leaflets, brochures and others. This media indeed attracts the attention of many people and is widely used to describe a teaching purpose to be conveyed to others. And the last is audio-visual media. Da'wah with this media is a way of delivery that simultaneously stimulates sight and hearing. This form is implemented in television and other types of media. In delivering da'wah, it is necessary to use a method in delivering da'wah messages or the placement of methods that are right on target can determine success in da'wah, on the other hand if the method is not appropriate it will cause less acceptance of da'wah messages.

Conclusion

From the description above, it can be concluded that the management of teacher preaching at the Rahman Wahid Jatirejo Junior High School, Mojokerto, which stands under the auspices of the Majma'al Bahroin Islamic Boarding School, has a prominent aspect, namely firmness and discipline. While at MTs. An Nahdliyyah Mojokerto which stands under the auspices of the An Nahdliyyah Islamic Boarding School has a prominent aspect, namely responsibility and patience.

There are several da'wah methods used by teachers in schools and madrasas based on pesantren, namely *bi al-hikmah*, *maw 'idhah al-hasanah*, and *mujlah* . Of the three methods, the dominant one is *maw'idhoh al-hasanah*. While the da'wah media used in the research area were oral, written, picture, and audio-visual.

Based on the conclusions above, suggestions that can be given as recommendations include teachers needing to strengthen their abilities in da'wah management. Communication with related parties must be built so that there is good synergy towards the success of da'wah saturation.

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