

MANAGEMENT OF DA'WAH TRAINING IN IMPROVING THE QUALITY OF STUDENTS' DA'WAH AT THE DARUL ARAFAH RAYA ISLAMIC BOARDING SCHOOL

Jihad Al-Qadri Ginting¹, Soiman²

^{1,2}Universitas Islam Negeri Sumatera Utara, Indonesia

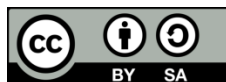
*Corresponding Author: jihad0104192066@uinsu.ac.id

Article Info

Article history:

E-ISSN: 2541-5263

P-ISSN: 1411-4380



This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

ABSTRACT

The development of communication technology has expanded the reach of da'wah, but also presents challenges in maintaining the quality and direction of da'wah messages so that they remain in accordance with Islamic values. This study aims to analyze the management of da'wah training at the Darul Arafah Raya Islamic Boarding School, focusing on four management functions: planning, organizing, implementing, and monitoring and evaluation. The research method uses a qualitative descriptive approach with a case study design, through in-depth interviews, participatory observation, and documentation analysis. The results show that muhadharah-based da'wah training at the Islamic boarding school has been implemented systematically and effectively, supported by the role of musyrif as mentors, an adaptive curriculum, and a visual narrative strategy in strengthening the communication skills of students. In conclusion, the management of da'wah training at this Islamic boarding school is able to produce da'i cadres who are competent, moderate, and ready to da'wah in modern society.

Keywords: *da'wah management, training, students, Islamic boarding schools, muhadharah*

1. INTRODUCTION

The development of digital technology over the past two decades has drastically changed the landscape of communication and information dissemination. Society is now increasingly critical, adaptive, and exposed to the rapid flow of global information. This situation presents significant challenges for da'wah activities, which can no longer be limited to conventional methods, such as mosque sermons or face-to-face religious studies. Modern da'wah is required to adapt to the development of digital media, the communication styles of the younger generation, and complex social dynamics (Kusnawan et al., 2022).

The Quran itself emphasizes the importance of the existence of a community that calls to goodness, as in Surah Ali Imran, verse 104, which emphasizes the collective obligation (*fardhu kifayah*) of Muslims to establish a group of *da'i* who understand the religion well and are able to convey the message of truth wisely. Tafsir Ibn Kathir explains that this group consists of knowledgeable and moral preachers, while Al-Qurtubi adds the importance of a structured *da'wah* organization with clear planning and strategy (Zahro, 2019).

In this context, Islamic boarding schools (*pesantren*) play a central role as Islamic educational institutions, not only transmitting religious knowledge but also shaping the character, leadership, and *da'wah* skills of their students. One common practice is *muhadharah*, a routine public speaking exercise. This activity is not merely a *pesantren* tradition but also a crucial instrument in building students' rhetorical competence, communication skills, and self-confidence as prospective *da'i* (preachers) (Anida & Surya, 2025).

However, most previous research has focused on *da'wah* aspects from a theological or general communication perspective, while studies on the management of *da'wah* training based on *pesantren* activities, particularly *muhadharah*, remain limited. This creates a research gap regarding how *pesantrens* systematically manage the *da'wah* training process, encompassing planning, organization, implementation, and evaluation (Khasanah, 2023; Faridah, 2021).

This study aims to fill this gap by examining the management of Islamic preaching training for students at the Darul Arafah Raya Islamic Boarding School in North Sumatra. The novelty of this study lies in its managerial focus, which not only assesses the effectiveness of the training program but also emphasizes contextual strategies, such as the role of the *musyirif* as a mentor, an adaptive curriculum, and visual narratives for Islamic preaching. Thus, this research is significant in providing theoretical contributions to the development of Islamic preaching management studies, as well as practical implications for Islamic boarding schools in developing competent, moderate, and relevant preachers to meet the challenges of the digital era (Utami, 2023; Sugiarto, 2023).

2. RESEARCH METHOD

This research uses a qualitative descriptive approach with an intrinsic case study design to deeply understand the process of managing *da'wah* training at the Darul Arafah Raya Islamic Boarding School. Case studies were chosen because they allow researchers to comprehensively explore specific units of analysis within a real-life context, making them suitable for examining *muhadharah*-based *da'wah* training management practices (Yin, 2018).

The research was conducted at the Darul Arafah Raya Islamic Boarding School in Laubakri Village, Kutalimbaru District, Deli Serdang Regency, North Sumatra.

The location was selected purposively, considering that this Islamic boarding school has a structured da'wah training program that is routinely held weekly. The research subjects consisted of musyrif (leaders), ustadz (teachers), and senior students (santri) who are actively involved in muhadharah activities as part of da'wah development (Nasution & Karim, 2020).

Data were obtained through three main techniques: (1) in-depth interviews with key informants using semi-structured guidelines to gather information regarding training planning, implementation, and evaluation; (2) participant observation during muhadharah activities to understand the dynamics of interactions between students and instructors; and (3) documentation in the form of analysis of training modules, organizational structures, activity schedules, and student evaluation reports. To increase data validity, this study employed triangulation of techniques and sources (Patton, 2015).

Data analysis was conducted interactively using the model of Miles, Huberman, & Saldaña (2014), which includes three main stages: (1) data reduction through sorting and coding data based on the research focus; (2) data presentation in descriptive narratives and matrices; and (3) drawing and verifying conclusions through an iterative process of interpretation and comparison between sources. This approach allows for more systematic, credible, and empirically contextualized research results.

With this design, this study seeks to produce a comprehensive picture of how management functions planning, organizing, implementing, monitoring, and evaluating are applied in student da'wah training, and how these strategies contribute to the formation of competent and adaptive da'i cadres.

3. RESULT AND ANALYSIS

The research results show that da'wah training at the Darul Arafah Raya Islamic Boarding School is systematically implemented through muhadharah (public speaking exercises) routinely attended by all students from first to fifth grade. These activities involve not only short lectures or religious sermons, but also sermons, rhetoric, and thematic discussions. The researchers' observations found that muhadharah serves as a strategic vehicle for instilling courage, practicing communication skills, and strengthening students' confidence in da'wah. This aligns with the view that practice-based training is an effective strategy for improving religious communication competency (Anida & Surya, 2025).

Da'wah Training Management Theory in Improving Student Quality

Da'wah training is a crucial part of the Islamic education process, particularly in developing students who are not only competent in religious understanding but also able to effectively convey Islamic teachings to the community. Within the framework of Islamic boarding school education, this training not only teaches

public speaking skills but also plays a role in shaping students' character, instilling Islamic leadership values, and strengthening a contextual understanding of Islamic social issues. To achieve these goals, a systematic and structured approach called da'wah training management is required. Management in this context is not merely a technical arrangement, but encompasses the entire process involving comprehensive and targeted planning, organization, implementation, supervision, and evaluation of da'wah training. The ultimate goal is to produce da'i and da'iyah cadres who not only master Islamic knowledge but also possess wise, effective da'wah communication skills that are relevant to the challenges of the times.

Etymologically, the term management comes from the Latin 'manus' (hand) and 'agere' (to do). According to George R. Terry (2006), management is 'a distinct process consisting of planning, organizing, actuating, and controlling, performed to determine and accomplish stated objectives by the use of human beings and other resources.' This means that management is a process that encompasses planning, organizing, implementing, and supervising to achieve specific goals. Koontz and O'Donnell (1984) also define management as the achievement of predetermined goals through the collaborative efforts of others. In the context of this research, the definition of management is applied to systematically and measurably develop, implement, and evaluate Islamic missionary training for Islamic students.

Understanding Management in the Context of Islamic Missionary Training: Etymologically, the term management comes from the Latin 'manus' (hand) and 'agere' (to do), which later evolved into the Italian 'maneggiare', meaning to manage. In the context of modern science, management is defined as the art and science of coordinating the activities of individuals or groups to achieve specific goals efficiently and effectively. George R. Terry (2006) defines management as 'a distinct process consisting of planning, organizing, actuating, and controlling, performed to determine and accomplish stated objectives by the use of human beings and other resources.' This means that management is a process consisting of four main functions: planning, organizing, acting, and controlling, carried out to achieve specific goals by optimally involving human resources.

Meanwhile, Koontz and O'Donnell (1984) emphasize that management is the achievement of goals through the organized activities of others. This perspective demonstrates that management emphasizes not only administrative processes but also relational aspects and teamwork within the organization. In the context of Islamic boarding schools, da'wah training management refers to the systematic management of all aspects of student training, including personnel, materials, methods, facilities, and evaluation, to produce da'i who are not only competent in Islamic knowledge but also able to communicate effectively and contextually within the community.

By understanding the concept of management from these various perspectives, da'wah training in Islamic boarding schools can be developed in a more

professional and focused manner. Good training management not only organizes activities but also guides students toward achieving sustainable and adaptive da'wah quality.

In general, management is defined as the art and science of managing others to achieve specific goals efficiently and effectively. In the context of da'wah, management encompasses all aspects of training aimed at developing preachers with broad Islamic insight, strong communication skills, and moral and social responsibility in conveying Islamic teachings. In Mary Parker Follett's view, management is "the art of getting things done through people," which in da'wah training can be interpreted as the process of collectively and purposefully developing the potential of students (*santri*) under the guidance of mentors or *musyrif* (leaders). Therefore, da'wah training management must not rely solely on administrative logic but must also integrate spiritual values such as sincerity, trustworthiness, etiquette in imparting knowledge, and sensitivity to the social conditions of the community.

In its development, various modern management theories are highly relevant for application in the management of da'wah training. Classical theories such as POAC (Planning, Organizing, Actuating, Controlling) introduced by Henri Fayol serve as a basic framework for designing a systematic and phased training system. On the other hand, Elton Mayo's human relations theory places significant emphasis on interpersonal aspects, where positive interactions between instructors and participants can increase motivation and learning effectiveness. Contingency theory explains that no single training model fits all conditions, so da'wah training needs to be tailored to the psychosocial background of the students, the needs of the congregation, and the community context. Furthermore, systems theory views da'wah training as a series of interrelated components—input in the form of students and materials, the process in the form of learning activities, output in the form of increased da'wah competency, and feedback from the community as an assessment of the training's impact.

To ensure the effectiveness of all these processes, da'wah training must be implemented through a systemic management approach. Management elements such as people (students, *ustadz*, mentors), materials (faith, jurisprudence, morals, rhetoric), methods (lectures, sermon simulations, field practice), facilities (training rooms, digital devices), funds (program operations), and da'wah targets (the surrounding community, digital communities) must be managed in a planned manner. Students are positioned as the primary subjects undergoing intellectual and spiritual development, while mentors serve not only as teachers but also as role models and character builders. Training materials must be contextually structured, encompassing not only religious theory but also contemporary Islamic communication strategies. Training methods should be varied to avoid boredom and facilitate students' learning through direct experience. Activities such as

muhadharah (religious study), thematic discussions, and field da'wah sessions should be accompanied by mentoring and reflection.

The management of da'wah training applied to students should be educational, spiritual, and practical. Educationally, students should be equipped with da'wah knowledge and communication skills based on Islamic morals. Spiritually, training should instill sincerity of intention, humility, and responsibility in delivering da'wah. Practically, students are guided to implement the knowledge they have learned in real social contexts, whether through community activities, mosque pulpits, or social media. In today's digital era, the ability to create content, preach through videos, write for online media, and maintain ethical online communication are crucial components of students' da'wah competency. Therefore, da'wah training should not be static or monotonous, but must be continuously updated according to the dynamics of the times and the characteristics of the younger generation.

In the practice of da'wah training, the four management functions outlined in the POAC theory need to be implemented comprehensively. First, planning must be based on a long-term vision and the needs of participants. Referring to the Strategic Planning approach (Bryson, 2011), Islamic boarding schools must be able to design training based on contemporary da'wah challenges, such as secularism, radicalism, and digital disinformation. Second, organizing training needs to involve all elements of the Islamic boarding school through a distributed leadership approach (Harris, 2008), so that the tasks and functions of each element, such as teachers, musyrif (religious leaders), alumni, and senior students, are effectively distributed. Third, implementation of training needs to be transformational, as theorized by Mezirow (2009) in transformative learning theory, namely by creating learning experiences that profoundly change the mindset and behavior of students.

Training that is merely informative is not enough; it must include space for practice, reflection, and interaction that can shape the personality of a true da'i. Fourth, evaluation is a crucial instrument in measuring the success of the training. The CIPP model (Stufflebeam & Shinkfield, 2007) and Kirkpatrick's (2009) four-level evaluation can serve as references for evaluating the context, input, process, product, behavioral changes, and impact of training on students and the community.

By implementing structured and integrative management principles, da'wah training will be more effective, efficient, and meaningful. Students will not only become conveyors of religious information but will also grow into opinion leaders in society, defenders of moderate Islamic values, and agents of social change who spread the values of rahmatan lil 'alamin (blessing for all the universe). Da'wah training management designed with a scientific and spiritual approach will create a da'i cadre system that is adaptive to the times, consistent with values, and contributing to social change. Therefore, Islamic boarding schools, as centers of

Islamic education, need to continuously innovate in developing da'wah training management to ensure they are able to produce a generation that is not only pious as individuals but also transformative in their role as da'wah preachers in the era of globalization and digitalization.

Sustainable Strategies for Strengthening Islamic Propagation Training for Students

Islamic propagation training at the Darul Arafah Raya Islamic Boarding School has demonstrated success in developing students who are communicative, self-confident, and socially sensitive. However, the dynamics of modern society and the development of communication technology demand that Islamic propagation training not only cease to achieve its objectives but also continue to develop through sustainable strategies. This strategy is crucial so that students are not only prepared to preach within the Islamic boarding school environment but also able to respond to the challenges of interdisciplinary preaching, both in the local community and digitally.

Research shows that the sustainability of Islamic propagation training is significantly influenced by three main aspects: strengthening the role of the musyrif (leader) as a mentor, developing a training curriculum that adapts to current developments, and implementing visual narrative and reflective methods in the coaching process. These three aspects not only complement existing training management functions but also represent important innovations in ensuring consistent, relevant, and contextual preacher cadre development (Mubarok, 2020; Sugiarto, 2023).

Thus, the discussion on sustainable strategies is aimed at showing how Islamic boarding schools can maintain the continuity of their da'wah training programs, improve the quality of guidance, and strengthen the competitiveness of their students as moderate da'wah practitioners who are ready to face the complexities of the times.

Strengthening the Role of Musyrif and Mentors

Musyrif and mentors play a highly strategic role in fostering, guiding, and directing students in the da'wah training process. They serve not only as technical supervisors or instructors, but also as role models who reflect the humanistic, moderate, and transformative values of Islamic da'wah. The presence of a musyrif who is emotionally and spiritually close to students can create a conducive and enthusiastic learning environment. According to Zakiyah (2021), consistent coaching by experienced mentors can significantly increase students' intrinsic motivation and communication skills. Mentors also play a crucial role in fostering students' self-confidence to appear in public and convey da'wah messages persuasively.

In line with this opinion, Qomaruddin (2020) emphasized that an affective relationship between mentor and student can increase the effectiveness of the coaching process. Intense, dialogical interaction and mutual respect will create a training atmosphere that simultaneously encourages students' spiritual and intellectual growth. On the other hand, according to Fathurrahman (2019), musyrif (Islamic preachers) must be equipped with da'wah-based leadership training to facilitate training activities with an innovative approach. Musyrif who understand the psychological and social dynamics of students will be better able to manage challenges and channel their potential in positive directions.

Thus, strengthening the role of musyrif and mentors not only enriches the technical dimension of training but also strengthens the ethical and spiritual dimensions of the students' da'wah cadre development. A continuous training system is necessary for musyrif so that they can consistently carry out their mentoring role professionally and meaningfully.

Developing an Adaptive Training Curriculum

A da'wah training curriculum that adapts to the dynamics of the times and the needs of society is a crucial component in the da'i cadre development process. A curriculum that is designed flexibly, contextually, and competency-based can accommodate social and technological developments, as well as contemporary challenges faced by Muslims. Within this framework, students are equipped with a deep understanding of religion as well as practical skills to respond to current issues. Fauzi & Hartati (2022) emphasize that integrating classical Islamic material with contemporary social insights within the curriculum structure will shape the profile of a complete da'i (preacher)—not only mastering Islamic texts but also being sensitive to the social context of modern society. Similarly, Mubarok (2020) states that the da'wah curriculum must include elements of media literacy, digital communication, and contemporary discourse analysis so that students can compete and preach effectively in public spaces, including social media. This aligns with efforts to expand the reach of da'wah and adapt delivery methods to the habits of the digital generation.

Meanwhile, Nurhalimah (2021) argues that the da'wah training curriculum needs to be developed with an interdisciplinary approach, combining Islamic studies with social sciences, communication psychology, and conflict management. This approach enables students to develop analytical skills regarding societal issues and the ability to convey da'wah messages constructively and with solutions.

Therefore, the development of a da'wah training curriculum must be a dynamic, participatory, and continuously evaluated process. The participation of students, alumni, and community leaders in the curriculum evaluation process is also important to ensure the relevance and sustainability of the Islamic preaching training program in Islamic boarding schools.

Visual Narratives in Strengthening Da'wah

In the context of da'wah training, visual narratives are highly appealing because they convey messages with greater emotional depth. Rather than relying on graphic visualizations such as tables or images, narrative approaches such as storytelling, inspirational stories, and descriptive illustrations are more effective in depicting the personal and spiritual transformation of students during the training process. Stories about real-life experiences in the field, challenges facing da'wah in the community, and students' successes in overcoming social conflicts reflect the success of a contextual training approach.

According to Sugiarto (2023), reflective narratives enable students to internalize their da'wah experiences and deepen their understanding of the true mission of da'wah. Narratives serve as a medium for introspection as well as a medium for spiritual and intellectual expression, shaping the da'i's identity as a whole. Furthermore, Rofiq (2020) suggests that narrative-based da'wah methods can bridge the communication gap between da'i and mad'u (students), as stories have the universal power to evoke empathy, strengthen emotional bonds, and convey moral values without being patronizing.

Furthermore, Rofiq (2020) suggests that narrative-based preaching can bridge the communication gap between preachers and students, as stories have the universal power to evoke empathy, strengthen emotional bonds, and convey moral values without seeming patronizing. Meanwhile, Hikmah (2022) found in her research that preaching narratives packaged in the form of autobiographies or personal reflections have a high suggestive power in shaping the character of students (santri). These narratives help preachers understand the inner dynamics and psychological challenges of conveying a message of goodness, thus better preparing them emotionally and spiritually when preaching within the community.

Thus, visual narratives serve not only as a communication tool but also as an effective method of preaching education in fostering understanding, empathy, and role modeling. The implementation of this approach in Islamic boarding schools (pesantren) should be encouraged through narrative writing exercises, preaching story forums, and weekly reflections integrated into the training curriculum.

4. CONCLUSION

This study concludes that the management of da'wah training at the Darul Arafah Raya Islamic Boarding School has been systematic and effective through the application of four key management functions: planning, organizing, implementing, and monitoring and evaluating. Muhadharah-based training has proven to be a strategic instrument in developing students who are not only skilled in rhetoric but also possess the self-confidence, leadership, and social sensitivity

of prospective da'i. The role of the musyrif as mentor, an adaptive curriculum, and a visual narrative and reflective approach are key factors in the training's success.

Academically, this study contributes to the development of da'wah management studies by presenting a managerial perspective in the context of pesantren training, which has previously been studied primarily from theological or rhetorical perspectives. Practically, the research findings offer important implications for pesantrens to continue integrating modern management strategies with Islamic values, so that da'i cadre development programs can become increasingly relevant to the challenges of da'wah in the digital era.

References

- Anida, R. & Surya, D. (2025). Manajemen Perhatian Dakwah dalam Konteks Pesantren. *Jurnal Komunikasi Islam*, 13(1), 55–70. <https://doi.org/jki.v13i1.2025>
- Faridah, N. (2021). Pendekatan Multimetode dalam Pelatihan Dakwah. *Jurnal Dakwah dan Komunikasi*, 5(3), 122–135. <https://doi.org/jdk.v5i3.2021>
- Fathurrahman, M. (2019). Kepemimpinan Musyrif dalam Pelatihan Dakwah. Tesis S2, UIN Sunan Kalijaga
- Fauzi, H. & Hartati, R. (2022). Integrasi Materi Keislaman dan Wawasan Sosial dalam Kurikulum Pesantren. *Jurnal Pendidikan Islam Kontemporer*, 4(2), 89–104. <https://doi.org/j8xdv>
- Hikmah, L. (2022). Narasi Reflektif dalam Pembentukan Karakter Da'i. *Jurnal Pendidikan Dakwah*, 6(1), 45–60. <https://doi.org/jpd.v6i1.2022>
- Khasanah, U. (2023). Manajemen POAC dalam Pelatihan Dakwah Pesantren. *Jurnal Manajemen Dakwah*, 7(1), 33–47
- Mubarok, A. (2020). Kurikulum Dakwah Digital. *Jurnal Islam dan Media*, 3(2), 88–102. <https://doi.org/jim.v3i2.2020>
- Nasution, I. & Karim, H. (2020). Model Pelatihan Dakwah Pesantren Berbasis Komunitas. *Jurnal Sosial Keagamaan*, 10(4), 201–218
- Qomaruddin, A. (2020). Efektivitas Hubungan Afektif dalam Bimbingan Dakwah. *Jurnal Komunikasi dan Dakwah*, 8(2), 119–130. <https://doi.org/jkd.v8i2.2020>
- Rahman, T. (2019). Strategi Pelatihan Dakwah Responsif. *Jurnal Transformasi Islam*, 4(1), 60–75
- Rofiq, M. (2020). Dakwah Berbasis Kisah sebagai Media Edukasi. *Jurnal Retorika Islam*, 2(3), 210–225. <https://doi.org/jri.2020.045>
- Sugiarto, B. (2023). Efektivitas Narasi Reflektif dalam Pelatihan Dakwah. *Jurnal Pendidikan Islam*, 5(2), 95–110
- Sulaeman, D. (2022). Model Santri Masuk Desa dan Implikasinya. *Jurnal Pengabdian Masyarakat Islam*, 2(1), 50–66. <https://doi.org/jpmi.v2i1.2022>
- Utami, S. (2023). Pemanfaatan Media Sosial dalam Pelatihan Dakwah. *Jurnal Teknologi Dakwah*, 7(3), 70–84. <https://doi.org/jtd.v7i3.2023>
- Zahro, N. (2019). Manajemen Dakwah Pesantren Berbasis Nilai. Yogyakarta: LKiS

- Zakiyah, R. (2021). Peran Mentor dalam Pengembangan Dakwah Santri. *Jurnal Kependidikan Islam*, 9(2), 135–148
- Terry, G. R. (2006). *Prinsip-prinsip Manajemen*. Jakarta: Bumi Aksara.
- Koontz, H., & O'Donnell, C. (1984). *Essentials of Management*. New York: Mc Graw-Hill.
- Kerzner, H. (2017). *Project Management: A Systems Approach to Planning, Scheduling, and Controlling* (12th ed.). Hoboken, NJ: Wiley.