



Islamic Education Management Strategy and Training in the Process of Da'i Knighting

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ARTICLE INFO

Keywords: Islamic Education Management, Da'i Training, Cadre Development, Da'wah Strategy, and Tahfidz Islamic Boarding School

Received : 21 July

Revised : 23 Agustus

Accepted: 23 September

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ABSTRACT

This study examines strategies for managing Islamic education and training for recruiting outstanding preachers. The focus is on planning, organizing, implementing, and evaluating education and da'wah training to produce preachers who have memorized the Qur'an. The preachers are competent in preaching and Islamic morals. This research uses a qualitative approach with a case study method. Data were collected through observation, in-depth interviews, and documentation. The results show that the planning stage begins with the da'wah curriculum and the organization of the training structure. It continues with the implementation of practice-based coaching and continuous evaluation. The training program is developed through halaqah activities, lecture practice, da'wah safaris, and intensive mentoring. Visionary leadership is a major supportive factor, while limited facilities and human resources pose challenges. In conclusion, the implemented education and training management strategy is effective in producing da'is who are spiritually, intellectually, and socially superior. This model is relevant for replication by other Islamic educational institutions with a vision for developing da'wah cadres

INTRODUCTION

Indonesia is the country with the largest Muslim population in the world. The problems that arise in various aspects of life in this nation certainly raise a big question. Islam is a source of happiness and tranquility, but why is this country continually engulfed in various problems? Isn't the majority of Indonesia's population Muslim? This condition in Indonesia will undoubtedly lead to negative perceptions from those outside of Islam. They may believe that Islam is a source of problems, that Islam hinders the progress of a nation, that Islam is an intolerant religion, that Islam is a backward religion, and other negative notions that increase their antipathy towards Islam. The condition of Muslims that is far from the Islamic Law certainly raises an issue. Therefore, the mission of a preacher in this regard holds a very important role in creating a society that aligns with the laws of Allah SWT.

Islam is a missionary religion, and its subjects of propagation are the preachers. It invites all its followers to spread goodness on earth, to call for what is right and to forbid what is wrong. The preaching done by a preacher is an effort to disseminate the teachings of Islam within society. All of this is absolutely necessary to create individuals, families, and communities that adopt it as a way of thinking and a way of life in order to achieve a happy life in this world and the hereafter. A society that makes Islam its way of thinking and way of life to achieve a happy life in both this world and the hereafter.

LITERATURE REVIEW

Education in tahfidz pesantren is fundamentally similar to education in modern or classical pesantren, where education is part of the process of cadre formation and also part of da'wah, which is a foundational effort with a systematic approach aimed at behavioral change. Education according to John Dewey, as written by Rianti, is a process of forming fundamental skills both intellectually and emotionally towards nature and fellow humans. Pesantren, as stated by Syahabuddin (2021), not only prepares its students to become individuals with religious character and broad knowledge, but it also prepares the psychological aspect of the students to be sensitive and caring towards their environment, while also being able to respond to various obstacles and challenges of da'wah in the midst of life. In this case, the strategy of Islamic educational management and training in the cadre process of the dai has a very important role in the dissemination of Islamic preaching. Every prospective dai is mentored, trained, and taught various kinds of knowledge and skills so that they truly become excellent dai, ready to engage in the community. According to Lukman (2024), pesantren is viewed as an institution that is at the center of societal change through Islamic preaching activities. Historically, pesantren has extraordinary experience in nurturing and developing communities. Pesantren is often identified as having an important role in Indonesian society for several reasons: 1) as the center of the transmission of traditional Islamic knowledge; 2) as the guardian and preserver of the continuity of traditional Islam; and 3) as the center for the reproduction of dai.

METHODOLOGY

This research uses a literature study with a descriptive qualitative approach. This method is chosen to critically analyze various scientific works, research results, and policy documents relevant to the management of Islamic education and training in the process of mentoring preachers. This approach allows researchers to summarize important findings, identify research gaps, and construct a conceptual synthesis regarding effective management strategies.

Based on various views of the experts that have been described previously, it can be concluded that qualitative research is an approach to data collection in a natural setting that aims to interpret phenomena in depth. The selection of informants is carried out through purposive sampling and can be followed by snowball sampling to expand the data reach. The data collection process applies triangulation, which is the combination of various methods and sources to enhance the validity and depth of the findings. Data analysis is conducted inductively and qualitatively, with emphasis on meaning and deep understanding of the phenomena being studied, rather than on generalization.

The literature review in this research covers publications from 2021-2025 that emphasize the theme of strategic management. Various sources examine the strategies of Islamic educational institutions in training students to become superior preachers, with an emphasis on strengthening academic competencies, moral integrity, and social commitment. The results of the review indicate that the recruitment strategy for preachers implemented by these institutions has proven effective through the application of comprehensive selection criteria, including considerations of academic capacity, personality quality, and the ability to adapt to societal dynamics.

RESULTS AND DISCUSSION

Studies from various literature sources emphasize that the management strategy of Islamic Education in the cadre of preachers is carried out through four main stages: curriculum planning for da'wah, organizing the training structure, implementing practice-based development, and continuous evaluation of the participants' competency development. The curriculum is designed integratively, combining mastery of Sharia knowledge, da'wah rhetoric, leadership, and socio-cultural understanding. The implementation of programs is realized through halaqah (study circles), practice of public speaking, da'wah safaris, and intensive field mentoring to strengthen the communication skills, leadership, and social sensitivity of the students.

The success of the program is greatly influenced by visionary leadership, an integrated coaching system, and high motivation among the students, which together produce preachers with spiritual, intellectual, and social excellence. Nevertheless, various studies identify the limitations of facilities and infrastructure as well as the availability of human resources as challenges that could diminish the effectiveness of program implementation. Overall, these findings indicate that structured, adaptive, and practice-based educational and training management strategies are effective in producing excellent preachers who have Islamic morals, are competent in preaching, and are responsive to the dynamics of society. This cadre model is relevant to be adapted and replicated by other Islamic educational institutions that have a vision for the development of preaching, with the prerequisites being the strengthening of infrastructure, increasing the capacity of educators, and sustainable institutional support.

A. Management of Islamic Education

1. Definition and Basic Principles of Islamic Education Management

Management etymologically comes from the English term Management which means administration, leadership organization, and management. According to Husaini (2019), the definition of management is the management of a job to obtain results in order to achieve predetermined goals by motivating other people to work. Management is the process of planning, organizing, directing, and supervising the efforts of organization members and the use of other organizational resources to achieve the organization's established goals.

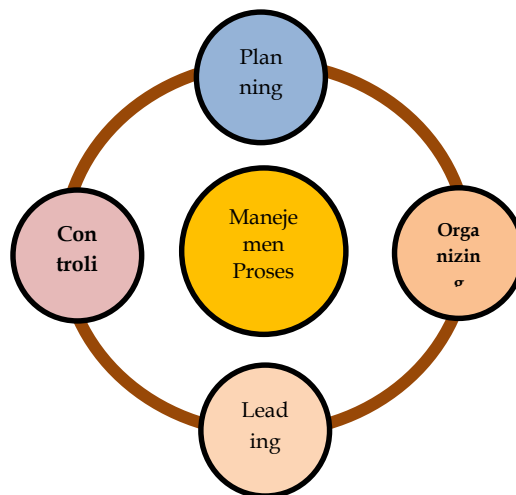


Figure 1. The Management Process in Achieving Objectives

On the other hand, if explained, Management is the science and art of organizing and leading human efforts in supervision, controlling labor, and utilizing natural resources for human needs. Several views above can be summarized that management is a specific ability and skill possessed by an individual in carrying out an activity either individually or in collaboration with others or through others in an effort to achieve organizational goals productively, effectively, and efficiently.

2. Managerial Functions

The functions of management are basic elements that are always present and inherent in the management process, which will serve as a reference for managers in carrying out activities to achieve an organization's goals. According to George R. Terry (2006), there are four management functions: planning, organizing, actuating, and controlling. According to Hersey and Blanchard, there are four management functions that differ from the aforementioned ones, which are planning, organizing, motivating, and controlling. The management functions mentioned above are described more clearly and in detail by Daft, as they are elaborated through a schematic representation of the management process. This process is illustrated in the following paradigm:

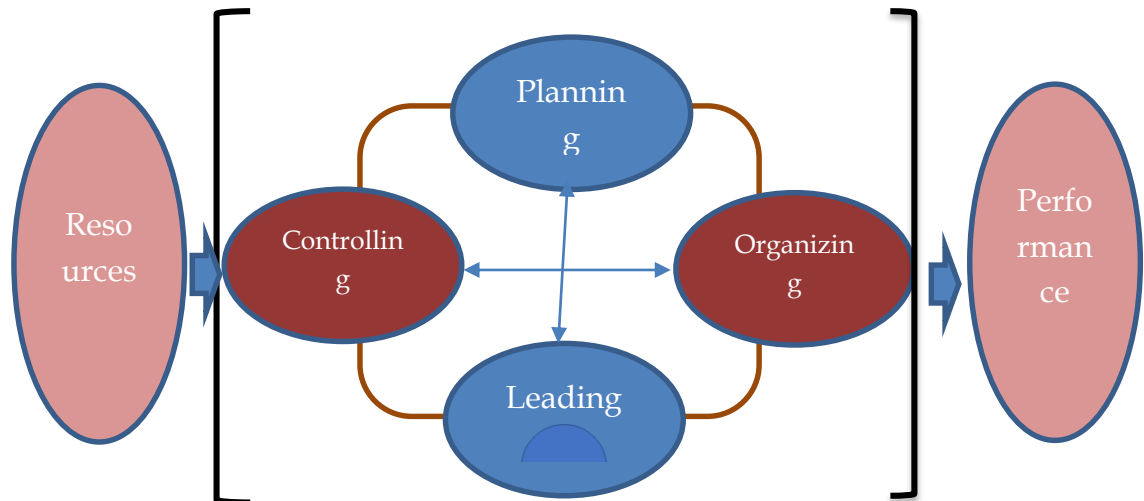


Figure 2. Management Functions

In general, there are 4 (four) management functions abbreviated as (POAC), namely Planning, Organizing, Actuating, and Controlling.

a. Planning

Essentially, planning refers to answering the questions of what, who, where, why, and how. Thus, planning is the function of a manager that relates to the selection of a set of activities and the determination of goals, policies, and programs.

b. Organizing

Organizational activities are related to the assignment of tasks to be performed, who performs them, how the tasks are grouped, who reports, to whom the reports are submitted, and where decisions are made. The above explanation shows that the function of organizing follows the pattern: a) Allocating resources, formulating and establishing tasks, and setting necessary procedures. b) Establishing an organizational structure that indicates lines of authority and responsibility. c) Activities of recruitment, selection, training, and development of human resources or workforce. d) Placing human resources in the most appropriate positions.

a) Actuating

George R. Terry (1997) stated that actuating is an effort to mobilize group members in such a way that they are willing and striving to achieve the goals, both the goals of the company in question and the goals of the members of that company, because the members want to achieve those goals. The definition above indicates that motivating or implementing is a very important management function, because with this function, plans can be realized into reality. However, it is necessary to provide coaching and motivation so that all components within the organization can make the process of achieving the organization's goals an integral part of achieving those goals.

b) Controlling

As one of the functions of management, supervision is the final action taken by managers in an organization. Robins explains, 'Control is the process of monitoring activities to ensure they are being accomplished as planned and

of correcting any significant deviations.' In other words, monitoring all activities to ensure the achievement of goals as planned and checking for any deviations is the essence of supervision. This supervision can be carried out directly (direct control) or indirectly (indirect control).

B. Strategy for Developing Preachers

1. Concept of Excellent Preachers

The term 'dai' etymologically comes from Arabic, specifically from the word 'Da'in' which means one who performs dakwah, and as a noun, 'dai' describes the doer of the act of calling (da'a - yad'u). According to the Indonesian language dictionary, 'dai' refers to a person whose job is to preach. Through the activities of dai, preachers spread Islamic teachings (KBBI: 2005). In other words, a dai is someone who invites others directly or indirectly, through speech, writing, or actions, to practice the teachings of Islam or to disseminate Islamic teachings, striving to make changes towards better conditions according to Islam. Conceptually, an excellent dai must have three foundations:

- a. Knowledge Competence, or 'aqliyah', which means having mastery of knowledge and skills related to:
 - a) In-depth Islamic sciences for dakwah messages such as Tafsir of the Qur'an, hadith, the science of monotheism, jurisprudence, ethics, and the history of Islamic civilization;
 - b) Social sciences that can help to understand the mad'u such as communication science, psychology, etc.;
 - c) Media science that can serve as a means for delivering argumentative and logical da'wah messages, such as da'wah methods, language, logic, balaghah, and methodology, etc.

a. Da'wah Communication

Da'wah communication is an effort to disseminate information to Muslims and invite people to the path of Allah by introducing the Qur'an and practicing it. According to Wahyu Ilaihi, da'wah communication is the process of delivering information or messages from an individual or group to another individual or group that is sourced from the Qur'an and hadith, using institutions both verbally and non-verbally, with the aim of changing attitudes, opinions, and behaviors of others toward better ones according to Islamic teachings, either directly through speech or indirectly through media.

b. Moral Integrity

The Moral Integrity of a preacher is reflected in the attitude of consistency and alignment (muthabaqah), between words and actions and between both and the conscience in that integrity contains the meaning of honesty (as-sidq), and consistency (al-istiqamah) in fighting for the truth. Therefore, a preacher in the process of preaching must have a good image and reputation in society Training Methods.

c. Classical Learning

Classical learning or the classical learning method is conducted in the classroom and is characterized by using lecture methods. This classical learning can also be practiced and made as interesting as possible when delivering material to learners effectively and efficiently.

d. Mentoring

Coaching is an activity of providing guidance by a coach to a coachee in a specific manner so that there is an improvement in the ability to carry out work.

e. Da'wah Practice

Da'wah practice in Islamic educational institutions is usually taught through special subjects, thematic study of tafsir and hadith, training for sermons, da'wah simulations, and direct practice in the community in the form of community service activities (KKN), da'wah safaris, or religious counseling. The learning methods used must be participatory, reflective, and applicable. This way, students do not only become passive listeners but also active participants in spreading Islamic values.

f. Halaqoh

The term halaqah (circle) is usually used to describe a small group that routinely studies knowledge. In the implementation of this learning method, the teacher acts as a mentor for students in receiving lessons, managing the duration of memorization and the memorization process. As a result, the memorization target can be achieved according to the plan. This method trains students to recognize their strengths in memorization so that they can measure according to their capabilities.

g. Soft Skill Training

Soft skills (emotional control and communication skills) can essentially be learned and practiced by anyone, through intensive training, particularly in training programs at schools. Soft skill abilities include (a) personal qualities, such as responsibility, self-confidence, social skills, self-control, and integrity (honesty); and (b) interpersonal skills, such as participating as a group member, sharing knowledge with others, leadership, negotiation skills, and the ability to work in diversity.

a. Tahfidz Boarding School as a Cadre Center

Characteristics of Education at Tahfidz Boarding Schools The term 'pesantren' comes from the word 'santri', with the prefix 'pe' and the suffix 'an', which means a place where santri reside. According to Halim, pesantren is an Islamic education institution that teaches Islamic sciences, led by a kiyai as the custodian or owner of the pesantren and assisted by ustads or teachers who teach Islamic knowledge to the santri through distinctive methods and techniques. Furthermore, pesantren can also be considered as an educational institution that serves as a platform for deepening religion and simultaneously as a center for disseminating religion. In pesantren, religion is taught with enthusiasm and is also disseminated.

Tahfidz Al-Quran is the process of memorizing the Quran, which is the word of Allah containing knowledge, as an effort to maintain the preservation of the Quran. It is not impossible that the purity of the Quranic verses will be disturbed and distorted by the enemies of Islam, if Muslims themselves do not have concern for maintaining the purity of the Quran. One tangible effort in the process of preserving the purity of the Quran is through its memorization. Therefore, the researcher concludes that tahfidz pesantren is an Islamic educational institution that teaches Islamic sciences in general, particularly focusing on the field of Quran memorization.

b. Integration between Tahfidz and Da'wah Education

The integration of tahfidz (memorizing the Quran) and da'wah education can be a very effective combination in shaping a strong character and personality, as well as noble morals. The following are some ways to integrate the memorization of the Quran with Da'wah education:

a. Memorizing the Quran as a source of Da'wah

Memorizing the Quran is the process of carefully reading the text of the Quran repeatedly so that we can remember it well from one verse to the next, as well as from one chapter to another. In maintaining their memorization, it is not uncommon for many memorizers to face challenges and various difficulties due to a lack of preparation regarding the processes related to memorizing the Quran (Oktapiani 2020). By memorizing the Quran, one can understand and practice **Islamic teachings better, thus becoming an effective da'i (preacher).**

b. Using the Quran as material for Da'wah

Da'wah materials are also referred to as Maddah (da'wah material). Da'wah materials are the messages of Islamic teachings that must be conveyed by a da'i to the mad'u. Da'wah materials encompass the entirety of Islamic teachings present in the Qur'an. Therefore, the universality of da'wah materials broadens the sectors of life that can be invited to become complete human beings, applying amar ma'ruf nahi munkar. These da'wah materials are generally summarized in the Qur'an. The verses of the Qur'an that are memorized can be used as da'wah materials, thus strengthening the da'wah message and making it more convincing.

c. Developing Communication Skills

Da'wah education can help an individual develop effective communication skills, allowing them to convey the message of the Qur'an more effectively.

d. Increasing Spiritual Awareness

Memorizing the Quran and dawah education can enhance a person's spiritual awareness, making them a role model for others.

Developing Leadership Integrating memorization of the Quran and dawah education can help a person develop effective leadership, enabling them to lead and inspire others. By integrating memorization of the Quran and dawah education, one can become an excellent preacher, possess strong character, and make significant contributions to the community.

CONCLUSION AND RECOMMENDATION

The strategy of Islamic education management and training to produce superior da'i cadres is urgently needed to be implemented in contemporary Islamic educational institutions. Since its inception, pesantren has been a center for da'i cadre formation, playing a crucial role in preparing skilled preachers for the wider community. Therefore, pesantren requires planned and professional management, accompanied by effective cadre strategies so that da'is possess deep academic competencies, persuasive preaching communication skills, and strong moral integrity.

FUTHER STUDY

This research still has delays, so it is necessary to conduct further research related to the topic Islamic Education Management Strategy and Training in the Process of Da'i Knighting in order to improve this research and add insight for readers.

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