



## Management Of Da'wah Training At Modern Boarding School Al-Hasyimiyah Darul Ulum (PEMADU) In Creating Professional Da'i

Tamanda Siregar

Soiman

Universitas Islam Negeri Sumatera  
Utara, Indonesia

[tamanda0104212053@uinsu.ac.id](mailto:tamanda0104212053@uinsu.ac.id)

[soiman@uinsu.ac.id](mailto:soiman@uinsu.ac.id)

### Abstract

Management is one of the essential components in da'wah training. This study aimed to determine how to manage da'wah training at Al-Hasyimiyah Darul Ulum Islamic Boarding School (PEMADU) in creating professional Da'i cadres. This research uses descriptive qualitative field methods by collecting data from literature, interviews, and observations. The study results found that the management of da'wah training at the Al-Hasyimiyah Darul Ulum (PEMADU) Islamic Boarding School includes planning, organizing, implementing, monitoring, and evaluating. This shows that the da'wa training at the Al-Hasyimiyah Darul Ulum (PEMADU) Islamic Boarding School has run well. The training material is also appropriate, where the material is given gradually and differently.

**Keywords:** Da'wah training management, Islamic Boarding School, Da'i.

## INTRODUCTION

Da'wah training plays a role in the formation and molding of professional da'i cadres who are ready to face the challenges of da'wah in the modern era. Today, da'wah has become an activity that anyone can do anytime, anywhere, without any regulation or strict supervision. Various risks are raised by this phenomenon, such as the emergence of incompetent da'i, the spread of misleading information, and even the potential for the development of radical ideas that can threaten the social order and the teachings of Islam, which are rahmatan lil 'alamin. Therefore, da'wah training not only improves scientific quality and skills but also serves as a filter in fortifying prospective da'i from deviant understanding. In this context, da'wah

training management includes structured and sustainable planning, organizing, implementing, supervising, and evaluating processes. Optimization of available resources, both in terms of experts, materials, and other supporting facilities, is essential so that the training program runs effectively and efficiently.<sup>1</sup>

Da'wah training can be carried out by agencies such as pesantren or organizations. Regarding pesantren, it always produces Da'i cadres, where students are educated to prepare themselves as someone who will preach amid society. Islamic boarding schools have long played an essential role in the formation of Islamic character and the center of the spread of Islamic teachings as an integral part of the education system in Indonesia. It is not only religious education that is the focus of this institution, but also a strategic role in molding the next generation of people, such as ulama, santri, and da'i, who are ready to be deployed to the community. Known for its simplicity, the existence of pesantren is a challenge for caregivers, especially kyai, in managing this institution so that it remains relevant and able to compete amid the times.<sup>2</sup>

In the pesantren environment, students experience a holistic transformation. The fundamental understanding of Islamic values and skills in managing various aspects of worldly life that have not been possessed in-depth are intensively guided and educated by experts in their respective fields, namely teachers, ustadz, and kyai. Through them, education and training are not an instant or temporary stage but a long and continuous journey. By referring to the system and rules set by the pesantren, the formation of a strong character, the cultivation of strong discipline, and the improvement of religious insight and life skills become the primary focus in every stage of education.<sup>3</sup>

---

<sup>1</sup> Ridwan Maulana, Asep Iwan Setiawan, and Ridwan Rustandi, 'Manajemen Pelatihan Dakwah Santri Dalam Menyiapkan Kader Da' i Di Pondok Pesantren Ma' Riful Hidayah Kabupaten Garut', 9.September (2024), pp. 143–60, doi:10.15575/tadbir.v9i2.29471.

<sup>2</sup> Maulana, Setiawan, and Rustandi, 'Manajemen Pelatihan Dakwah Santri Dalam Menyiapkan Kader Da' i Di Pondok Pesantren Ma' Riful Hidayah Kabupaten Garut'.

<sup>3</sup> Andries Kango and others, 'Manajemen Pondok Pesantren Sabrun Jamil Dalam Pembinaan Kader Da'i Di Bone Bolango,' *Tadbir: Jurnal Manajemen Dakwah*, 9.1 (2024), pp. 77–94, doi:10.15575/tadbir.v9i1.34104.

As an educational institution, Islamic boarding schools are characterized by a complex and integrated systematic structure in which all its components are interconnected and interact in a unified whole. This system is formed by various subsystems that cannot be separated because each part has a vital role in supporting the continuity and effectiveness of the educational process in pesantren. First, there are elements of actors or actors who are directly involved in academic activities, such as kyai, who are positioned as spiritual and intellectual leaders, ustadz who serve as teachers; santri who act as students; and administrators who are responsible for the administrative and operational arrangements of pesantren. In addition, the boarding school is also equipped with physical facilities or hardware, such as a mosque that functions as a center of worship, a kyai's house, a santri dormitory that serves as a place to live, a madrasah or school building as a formal learning facility, and agricultural land that is often used as a medium of learning as well as a source of economic independence. Furthermore, non-physical facilities or software are also found, which include educational objectives that have been set, a curriculum based on classical books (kutub al-turats), an assessment system that is applied, rules that are followed, the existence of a library as a source of knowledge, an information center, training skills provided, and programs to empower the surrounding community that is run.<sup>4</sup>

Da'wah training is carried out continuously as a process of familiarization in preaching so that it is mentally and intellectually trained. Education, development, and training programs in terms of planning must be mature, and implementation must be professional, supervised, and evaluated effectively. The training process will produce quality da'wah actors if conceptually and technically perfect. Implementing integrated and directed training should be considered, carefully considering the balance between theory and practice. Increasing the skills and expanding participants' knowledge is the main goal to be achieved through training. Practical and systematic management is required to achieve these goals

---

<sup>4</sup> Kholid Junaidi, 'Volume 2, Nomor 1, Juli-Desember 2016', *ISTAWA: Jurnal Pendidikan Islam*, 2.2 (2016), pp. 95–110.

optimally. A series of interrelated activities are covered by training management, starting from the careful planning stage, organizing resources, and implementing activities in a targeted manner to a thorough monitoring and evaluation process. Each stage plays a vital role in ensuring the quality of training and success in achieving the expected competencies. Without good training management, there is a risk that the learning process will not deliver maximum results, and a waste of time, energy, and money may even be incurred.<sup>5</sup>

## METHODS

This research uses qualitative methods with interviews and a systematic literature study approach to explore the management of da'wah training at Al-Hasyimiyah Modern Boarding School. Qualitative research with the interview method involves open discussions with informants by pre-prepared questions. A literature review was also used to provide insight into social and cultural phenomena; the research was conducted for three months, from December 2024 to February 2025. The qualitative research method is data and information in the form of verbal sentences and not numerical symbols or numbers.<sup>6</sup> The data sources in this study include the results of interviews as primary data and a collection of scientific articles and books that are used as complementary data as secondary data.

The data collection techniques used in this study were observation, documentation, and in-depth interviews with the Director of Al-Hasyimiyah Darul Ulum Islamic Boarding School (Pemadu), namely Ustadz Tolip Ulya Yaidaman and Deputy Director Ustadz Zulfetri Siregar, students of Al-Hasyimiyah Darul Ulum Islamic Boarding School. All data collection results were then selected and evaluated to ensure the quality and relevance of the data obtained. Data analysis is carried out by going through a data reduction process, which means selecting

---

<sup>5</sup> Maulana, Setiawan, and Rustandi, 'Manajemen Pelatihan Dakwah Santri Dalam Menyiapkan Kader Da'wah Di Pondok Pesantren Ma'arif Riful Hidayah Kabupaten Garut'.

<sup>6</sup> Abdull Fattah Nasution, *Metode Penelitian Kualitatif*, 2023.

data, focusing on essential data, and discarding data that is deemed unnecessary. Furthermore, data presentation is the stage after reduction, which is made in the form of narrative charts, relationships between categories, and the like. Finally, conclusion drawing retrieves data beginnings, flow, cause and effect, and other proportions.<sup>7</sup>

## RESULT AND DISCUSSION

### The Early History and Development of Pondok Pesantren Al-Hasyimiyah Darul Ulum (PEMADU) in the Village of Sipaho, Halongonan

Simply put, educational activities in Sipaho village began with children's recitations organized informally. Over time, the community's interest in this religious activity increased, which was marked by the increasing number of students who attended the recitation. However, as the enthusiasm increased, the place used for learning began to be unable to accommodate all the students who came. Realizing the importance of adequate educational facilities and in response to the enthusiasm of children in Sipaho village and the surrounding area, the community proposed an initiative to establish a formal academic institution. The proposal was eventually developed into an idea to form a foundation or boarding school that could become a place for religious education in a more structured and sustainable manner while creating a young generation with knowledge and noble character.

In response to the community's high demand for religious-based education, an educational institution was established at the initiative of the ulama together with the local community. In the early stages, constructing two wooden study rooms was a modest start for the institution. Despite the limited facilities available, the enthusiasm and support from the community remained great. Over time, the community's interest in sending their children to PEMADU Islamic Boarding School increased. Attention was drawn from Sipaho Village residents, and this pesantren also invited enthusiasm from surrounding villages. With great hope, many children

---

<sup>7</sup> Muhammad Rijal Fadli, 'Memahami Desain Metode Penelitian Kualitatif', *Medan, Restu Printing Indonesia*, Hal.57, 21.1 (2021), pp. 33–54, doi:10.21831/hum.v21i1.

were enrolled by their parents so that knowledge, both in the field of religion and general knowledge, could be obtained at the pesantren.

In response to the community's high demand for religious-based education, an educational institution was established at the initiative of the ulama together with the local community. In the early stages, constructing two wooden study rooms was a modest start for the institution. Despite the limited facilities available, the enthusiasm and support from the community remained great. Over time, the community's interest in sending their children to PEMADU Islamic Boarding School increased. Attention was drawn from Sipaho Village residents, and this pesantren also invited enthusiasm from surrounding villages. With great hope, many children were enrolled by their parents so that knowledge, both in the field of religion and general knowledge, could be obtained at the pesantren.

Pondok Pesantren Modern Al-Hasyimiyah Darul Ulum (PEMADU) was first established by Salman Paris Siregar on August 17, 1971. The pesantren was initially established in Sipaho Sukarama Village. However, due to limited access to transportation and its location quite far from the main road, the pesantren was moved to Sipaho Pardomuan Village. Unfortunately, similar problems were again experienced in the new location, which caused the pesantren not to last long. After careful consideration, the pesantren finally decided to move to Sipaho Village, a strategic location close to the main road access. This move became a critical turning point in the development of PEMADU Islamic Boarding School. With a more accessible location, this pesantren began to show significant progress regarding the number of students, the quality of education, and public trust. This boarding school has successfully recorded its name as one of the best Islamic education institutions in the North Padang Lawas (Paluta) region. Based on an interview with the Director of the Foundation, the community welcomed this pesantren enthusiastically, especially parents who wanted a strong religious education for their children. Armed with a high fighting spirit, sincerity in serving, and determination to produce a generation with noble character, growth, and development continues to be experienced by Pondok Pesantren Al-Hasyimiyah

Darul Ulum (PEMADU). Now, it is not only a place to gain religious knowledge but also a center for the character and moral development of the young Islamic generation in Halongonan District, North Padang Lawas Regency.

### **Vision and Mission of Pondok Pesantren Al-Hasyimiyah Darul Ulum (PEMADU)**

A young generation of excellence and character is expected to be formed by the presence of Pondok Pesantren Modern Al-Hasyimiyah Darul Ulum (PEMADU) as an Islamic educational institution with a big vision. The desire to become the best school in the community, especially in fostering a Qur'anic generation that excels in science and has an Islamic personality, is inspired by this institution. Furthermore, the development of quality human resources (HR), namely a generation that is noble, knowledgeable, diligent in trying, and has a high spiritual spirit in living life, is expected to be driven by this pesantren.

To realize this vision, several strategic missions were formulated by Pondok Pesantren Modern Al-Hasyimiyah Darul Ulum. Quality education is expected to be organized with the support of broad-minded human resources, able to think openly and oriented toward the world's happiness and the salvation of the hereafter. A fair, dynamic, and religious life order must be built through harmonious synergy with various related parties. Graduates who are pious, skilled, and able to live independently amid the challenges of the times are expected to be printed. The atmosphere of pesantren life and social community relations based on the spirit of ukhuwah Islamiyah are expected to be created. Finally, educators who are not only scientifically professional but also have high competence and dedication in educating and fostering students are expected to be prepared.

Furthermore, PEMADU's existence as a modern Islamic educational institution is oriented towards transferring knowledge and forming a solid character based on Islamic values. The implementation of quality education is the primary foundation, where the quality of the teaching staff plays a crucial role. With broad insight and open-mindedness, educators are expected to be able to guide students not only to achieve success in the world but also to prepare provisions for the afterlife. The

balance between worldly and ukhrawi knowledge characterizes education in this pesantren, reflecting a deep understanding of the nature of a Muslim's life.

### **Facilities and Infrastructure**

The effectiveness of the learning process, especially in da'wah training, is greatly influenced by adequate facilities and infrastructure. Training objectives can be achieved optimally thanks to the availability of sufficient facilities because the teaching and learning process becomes more conducive and efficient. Complete facilities and infrastructure support are available at Pondok Pesantren Modern Al-Hasyimiyah Darul Ulum (PEMADU). This is indicated by representative buildings, libraries as Islamic literacy centers, computer laboratories to digitize learning, and other supporting facilities that greatly help the smooth running of da'wah training activities. In addition, the vital role of teachers is also emphasized. The teachers in this pesantren environment must continue to innovate and be creative in creating an attractive learning atmosphere. Students' motivation is expected to be increased by providing various props or relevant learning media so that da'wah material can be more easily understood and applied in real life. Furthermore, it is essential to underline that adequate facilities and infrastructure availability are not just about quantity but quality and relevance to the needs of da'wah training.

### **Da'wah Training Planning**

Delivered by Ustad Tolip Ulya Yaidaman as the Director of Al-Hasyimiyah Darul Ulum Islamic Boarding School in the interview process, to find out the da'wah training conducted by Al-Hasyimiyah Darul Ulum Islamic Boarding School, namely: "The planning of da'wah training conducted by Al-Hasyimiyah Darul Ulum Islamic Boarding School begins with providing special methods in determining the material for students. To the vision and mission of the Al-Hasyimiyah Darul Ulum Islamic boarding school, the da'wah training carried out follows the da'wah training material that comes from the Gontor Modern boarding school, namely that



students are required to have a 3- language speech book in which various da'wah materials are included, such as ukhuwah Islamiyah, respect for parents, etc.

Setting clear and measurable goals becomes the initial basis for designing the planning process of da'wah training at Al-Hasyimiyah Darul Ulum Islamic Boarding School. The generation of professional da'i with a deep understanding of religion and Islamic teachings sourced from the Qur'an and Hadith is targeted to be born through this training. In addition, the formation of data characters with leadership spirit, humility, politeness, honesty, and responsibility, both in the implementation of da'wah and in daily life, is also the primary focus. Through this training process, it is hoped that the participants can demonstrate positive role models for the community, reflected in behavior that is in line with Islamic teachings. Awareness of the critical role of the da'i as a figure of enlightenment for the people, as well as the development of harmonious relationships with the community through an empathic and compassionate approach, is also fostered through this training.

This planning process involves analyzing the needs of the Da'i. This process involves observation and interviews with teachers and Santri administrators to gather information about the needs, level of understanding, and characteristics of each Santri who will participate in the training. Motion about the needs, level of understanding, and attributes of each Santri who will participate in the training. The results of this analysis are the basis for developing a curriculum appropriate to the student's level or level. The curriculum designed various materials, such as rhetoric, public speaking, and morals, tailored to the needs of the trainees. In addition to the material, the scheduling of activities is also carefully designed, considering the attendance of students at school and the need for their rest time. Not only does this plan focus on academic aspects, but it also affects attention to non-academic development, such as strengthening other programs that support students' social and psychological growth and development. To create a dynamic learning process, various learning methods, such as lecture simulations, are used to direct the practice of preaching in the community. This approach aims to train students'

communication skills and familiarize them with various situations in the role of da'wah.

The comprehensive planning implemented by Pondok Pesantren Al-Hasyimiyah Darul Ulum goes beyond technical aspects and reflects a strong commitment to the sustainability of the learning process. Regular monitoring and evaluation are conducted to ensure quality improvement at every step. The assessment results are used as an essential basis for formulating strategic enhancements. They are used as a reference in designing more effective follow-ups for Da'i candidates. Through this structured and mature approach, the pesantren molds Da'i, and superior individuals are nurtured. These individuals are honed in their intelligence and thinking, instilled with high integrity, and held firmly to noble values sourced from the Qur'an and Hadith. This coaching process focuses on mastering religious knowledge, building a strong character, and having a clear vision in preaching. Thus, graduates of Islamic boarding schools are expected to be able to become agents of positive change in society, bring Islamic values that are rahmatan lil alamin, and become good role models in every aspect of life.

A clear goal is set as the first step in planning da'wah training at Al-Hasyimiyah Darul Ulum Islamic Boarding School. Guidelines supporting professional Da'i formation are also compiled in this process. This approach aligns with the views of Louis Aloy, who quoted Hasibuan, who emphasized that planning is a series of actions taken to realize the expected results. Furthermore, in Principles of Management, Terry articulates planning as a more in-depth process involving the selection and linking of facts and using assumptions about the future. In its implementation, this plan consists of describing and formulating activities considered essential to achieve predetermined goals. In the scope of Da'wah training, the planning carried out not only focuses on short-term strategies but also considers sustainable development to form a Da'i who is competent in conveying

religious teachings and has noble morals and the ability to adapt to various challenges of the times.<sup>8</sup>

A clear set of objectives is established through the crucial planning process. Once the objectives are identified, the strategies to achieve them are formulated. Not only is the strategy formulation involved in this process, but the proper and efficient allocation of the required resources is also essential. Various aspects comprise these resources, ranging from human resources with their expertise and competence, financial resources that form the foundation of operations, information resources that support decision-making, methods or ways of working that will be applied, and realistic time allocations for each stage. Deep and structured thinking is involved in this entire planning process, a series of careful considerations to design the steps to be taken in the future.<sup>9</sup> The primary purpose of careful planning is to optimally achieve the goals by utilizing all available potential most efficiently and effectively... To maintain the top position of an organization or institution, periodic evaluation of each plan that has been outlined and determination of strategic direction to meet the future becomes essential. The planning process is a vital part of management, and it can even be said that the primary foundation of the entire managerial function is built on it. Without careful planning, other functions such as organizing, implementing, and supervising cannot operate effectively. It is not only the determination of goals that is carried out in planning but also the preparation of structured steps to realize these goals. The definition of planning is selecting and connecting facts and making, as well as using assumptions about the future to visualize and formulate proposed activities that are considered necessary to achieve the desired results.<sup>10</sup>

---

<sup>8</sup> Jurnal Ilmu Dakwah and Pengembangan Komunitas, 'MANAJEMEN PELATIHAN DAKWAH RODIYAH E-Mail', XII.1 (2017), pp. 61–84.

<sup>9</sup> Maulana, Setiawan, and Rustandi, 'Manajemen Pelatihan Dakwah Santri Dalam Menyiapkan Kader Da' i Di Pondok Pesantren Ma' Riful Hidayah Kabupaten Garut'.

<sup>10</sup> Doni Sapitra, D I Ansusa Putra, and Muhsin Ruslan, 'KUALITAS SANTRI DALAM BERDAKWAH DI PONDOK PESANTREN MODERN AL-HIDAYAH KOTA JAMBI Pendahuluan Berbicara Dan Berdialog Merupakan Salah Satu Seni Dan Keterampilan Yang Diharus', 1.April (2024), pp. 19–33.

Delivered by ustad Zulfitri Siregar as deputy director of Al-Hasyimiyah Darul ulum Islamic Boarding School in the interview process to find out the da'wah training conducted by Al-Hasyimiyah Darul ulum Islamic Boarding School, namely:

"The organization of da'wah training at Pondok Pesantren Al-Hasyimiyah Darul Ulum takes a systematic approach to da'wah training. Organizing is done after the planning process, where the organization is formed to increase the capacity of students in preaching; this model of da'wah training not only aims to equip students with public speaking skills but will also increase the understanding of prospective da'i about deeper religion and mental readiness in conveying Islamic messages to the broader community. The structure of organizing da'wah training at Al-Hasyimiyah Darul Ulum Islamic Boarding School is designed in three primary forms: muhadhoroh, development of interests and talents, and tabligh.

In da'wah training, a series of crucial stages are organized to achieve the objectives effectively and efficiently. At the initial stage, a training committee or board is formed. Competent individuals are selected to take full responsibility for the entire process, from planning to implementation. The appointment of this committee is considered very important as their leadership and coordination qualities will significantly affect the program's success. Next, adequate facilities and infrastructure are provided. Physical facilities such as halls, mosques, classrooms, and other supporting tools must be made available to create a conducive, comfortable training atmosphere that optimally supports the teaching-learning process. Next, Da'i groups are formed. This formation is intended to strengthen social interaction among participants and increase learning effectiveness through group work, discussion, and exchange of experiences. By creating small groups, participants are expected to be more active and directly involved in the training process. Finally, the overall organization of the training is well thought out. This includes appointing a training leader to lead the activities, procuring both human and material resources, and managing the schedule of activities so that they run according to plan. Evaluation is also an essential part of this stage, as a tool to measure the program's success and improve the next training.

With the systematic organization of da'wah training, Al-Hasyimiyah Darul Ulum Islamic Boarding School will produce students with good rhetorical skills and a generation of preachers based on strong religious understanding and practical communication skills. This organizational model reflects an experiential learning approach, where students learn the theory and have the opportunity to apply their knowledge directly in a supportive environment.

Through George R. Terry's theoretical approach in his book *Principles of Management*, the organization at Pondok Pesantren Al-Hasyimiyah Darul Ulum (Pemadu) can be analyzed. A series of actions that include defining tasks, grouping activities, and structuring all activities needed to achieve specific goals are included in the organizing process. The division of functions is carried out, and resources, equipment, responsibilities, and authorities are also structured to create an integrated and synergistic work system. A work unit that can move together towards a predetermined direction effectively and efficiently is expected to be formed as the ultimate goal.

The strategies and tactics designed in the previous planning process are then poured into a solid and sustainable organizational structure. This structure is supported by a conducive work system, where each organization member understands their role and can contribute optimally. The vital role of the leader or chief organizer is highly emphasized in this regard. The various potentials of individuals and groups in the organization are gathered and united by effective leadership so that harmonious collaboration is created to achieve common interests and personal goals that align with the organization's vision. It is not only by the completeness of the structure that organizational success is determined but also by the extent to which the system can be carried out with full commitment, discipline, and optimal coordination. Thus, the primary foundation for achieving

the overall goals of the pesantren, both in terms of education, character building, and services to the community, is an effective organization.<sup>11</sup>

### Implementation of da'wah training at the boarding school

Delivered by Ustad Tolip Ulya Yaidaman as the Director of Pondok Pesantren Al-Hasyimiyah Darul Ulum in the interview process to find out the da'wah training model carried out by Pondok Pesantren Al-Hasyimiyah darul ulum, namely:

" The implementation of da'wah training at the Al-Hasyimiyah Darul ulum Islamic boarding school is carried out through several stages, the first being the provision of learning materials and resources and the utilization of technology in the implementation process ".

The implementation of da'wah training at Al-Hasyimiyah Darul Ulum Islamic Boarding School is carried out systematically and structured to ensure that what has been planned is carried out correctly. The stages of implementation are (1) provision of learning materials and resources to support the effectiveness of da'wah training. Al-Hasyimiyah Darul Ulum Islamic Boarding School provides various relevant materials to support the implementation of da'wah training, such as books on da'wah, classical and contemporary books, scientific articles, and other reference sources that can enrich students' insight. (2) Utilization of Technology in the training process: in supporting da'wah training, Al-Hasyimiyah Darul Ulum Islamic Boarding School optimizes modern technology, devices such as projectors (in focus), televisions, laptops, and internet access are used as alternative learning media. (3) Practical da'wah training by involving competent teachers to improve the quality of da'wah delivery, Al-Hasyimiyah Darul Ulum Islamic Boarding School does not only depend on permanent teachers at boarding school but also brings in figure preachers to provide lessons related to experience and motivation in preaching.

---

<sup>11</sup> R A Rosmalinda Aryaningrat and Ayi Nazmul Hidayat, 'Manajemen Pengorganisasian Pada Lembaga Kursus Dan Pelatihan (LKP) Cambridge Post Kecamatan Majalaya-Kabupaten Bandung', *Jurnal Ilmu Pendidikan (ILPEN)*, 2.1 (2023), pp. 13–20.

Implementation is a process of motivating all group members to try to achieve the goals that have been planned by the managerial /organizational level, working with their own and joint awareness effectively and efficiently.<sup>12</sup>

### Supervision and Evaluation of Da'wah Training

Supervision of da'wah training at the boarding school aims to ensure that the training process runs by the learning objectives that have been set and to assess the development and effectiveness of the methods used. Ustadz Tulip said:

"In the supervision process, I entrust it to the ustadz and supervisors; I also supervise the da'wah training process, the extent to which they understand the material and the mastery of the material in their expertise in preaching."

During supervision training at Pesantren Al-Hasyimiyah Darul Ulum, the ustadz, and supervisors directly supervise the development of students in preaching, both in terms of understanding the material, delivery techniques and manners in preaching. The ustadz or supervisors also supervise the morals and consistency of students. A da'i is not only measured by his speaking ability but also by his morals in daily life.

As a crucial stage in management, control focuses on ensuring alignment between implementing activities and the outlined plan. This process's essence lies in comparing actual performance achieved and expected performance standards. A clear understanding of the objectives and indicators of success by all relevant parties, especially the supervisors, is the starting point of this process. The desired direction of performance and the specific contributions that can be made to achieve it must be uniformly and concretely understood by them. The strategies and tactics formulated in the previous planning stage are reflected in effective organization, which is then embodied in a solid and sustainable organizational structure. This structure is underpinned by a supportive work system, where the role of each member of the organization is understood, and maximum contribution can be made. In this context, the leader or chief organizer plays a vital role. The potential

---

<sup>12</sup> Agung APRIANDHO, *Fungsi Manajemen Dalam Pelatihan Dakwah Di Pondok Pesantren Fathul Huda Candi Rejo Kecamatan Way Pengubuan Kabupaten Lampung Tengah*, 2022, ix.

of individuals and groups in the organization will be gathered and united by effective leadership to create harmonious collaboration to achieve common interests and personal goals in line with the organization's vision. The success of organizing is determined by the structure's completeness and the level of commitment, discipline, and optimal coordination in running the system. Thus, the primary foundation for achieving the overall goals of pesantren, both in the fields of education, character building, and community service, is practical organization.<sup>13</sup>

With a good supervision system, da'wah training will run optimally according to plan and produce students who are not only proficient in speaking but also have a strong religious understanding and good character as a Da'i.

The evaluation of da'wah training is carried out to assess the extent to which students understand, master, and practice the knowledge that has been learned. This evaluation aims to identify the strengths and weaknesses of the learning method so that more effective improvements can be made. Ustad zulfan effendi Siregar said:

"The process of evaluating da'wah training at Al-Hasyimiyah Darul Ulum Islamic Boarding School has several stages: holding lecture or speech competitions between classes/rooms, including students in speech or scolding competitions outside the pesantren, and evaluating students in preaching through direct observation and audiovisual."

The evaluation of da'wah training conducted by Pondok Pesantren Al-Hasyimiyah Darul Ulum has several stages.

1. Holding a lecture competition between classes/rooms, this activity aims to train the courage of students in public speaking, improve skills in rhetoric, and strengthen understanding of da'wah material.
2. Include santri in speech/lecture competitions outside the pesantren such as mtq, which can test their abilities in a wider environment, as well as gain new experiences and insights from other participants.



The results of the various activities followed by the da'wah training participants will later be evaluated by the ustadz / teacher through direct observation and audiovisual material related to speech style, intonation, body language, and da'wah accuracy.

Implementing the da'wah training evaluation at Pesantren Al-Hasyimiyah Darul Ulum (Pemadu) is thoroughly structured, covering two main aspects. The committee or management and the participants of the da'wah training carry out this evaluation. This evaluation is carried out in two forms, namely formative and summative. The formative assessment is directed to the organizing committee periodically during every activity and every semester. The purpose of this evaluation is to assess the extent of their effectiveness and success in managing da'wah training, as well as efforts to maintain, improve, and develop programs so that the implementation of da'wah activities in the future will be better. Meanwhile, to the trainees or da'i, summative evaluation is aimed at. This assessment is carried out to measure the level of achievement of participants in terms of mastery of the material, increase in Islamic knowledge, and preaching skills that they acquire during the program.

### 1. Characteristics of successful Da'i in preaching

1. The da'wah message is conveyed well, so that men can understand what has been conveyed, are not confused or misunderstood, and are accepted with an open heart.
2. Can adjust the delivery method and da'wah material for men; namely, Da'i can adjust the style of speech and approach according to the cultural conditions, age, or background of men.
3. Being a role model for his men, Da'i must be able to be an example of noble morals, not only good at speaking but also behaving according to his da'wah.

4. The da'wah message has a long-term effect; after completing the da'wah, the men still maintain and carry out the messages.<sup>13</sup>

According to Sudijono, learning evaluation is a systematic process for collecting data about student learning outcomes, analyzing these data, and assessing the level of achievement of predetermined learning objectives.<sup>14</sup>

## CONCLUSION

Implementing da'wah training management at Pondok Pesantren Al-Hasyimiyah Darul Ulum (Pemadu) has generally been a good and structured practice for producing professional da'i. The training management covers several main interrelated stages. The training management covers several main interlinked stages. In the planning stage, the objectives of da'wah training are formulated, relevant materials are determined, and the needs of the students are identified by the pesantren so that the training can be right on target. Furthermore, various programs such as muhadarah activities (speech training), development of santri interests and talents in the field of da'wah, and involvement in tabligh activities are arranged in the organizing stage so that santri are accustomed to delivering religious messages directly to the community. In the implementation stage, theoretical understanding is not only given but the use of technology as a supporting tool in da'wah training is also encouraged, such as social media or audiovisuals, so that students can preach contextually and modernly. In addition, training is carried out with a practical and fun approach so that the enthusiasm and confidence of prospective da'i can be grown. Supervision is carried out regularly and systematically through active supervision and corrective action if deficiencies are found in the training process so that the training process remains on the planned path.

---

<sup>13</sup> M. Masykur Amin, *Dakwah Islam Dan Pesan Moral* (Al-Amin Press, 1997).

<sup>14</sup> M. Rizal Fuadiy, 'Evaluasi Pembelajaran Sebagai Sebuah Studi Literatur', *DIMAR: Jurnal Pendidikan Islam*, 3.1 (2021), pp. 173–97, doi:10.58577/dimar.v3i1.83.

The evaluation stage is also carried out as part of quality assurance. Various ways are carried out in this evaluation, such as holding internal competitions within the boarding school to measure students' ability and participation in da'wah competitions outside the pesantren to prove quality. In addition, observation and audiovisual-based assessment methods are also used by the pesantren as objective measuring tools for assessing the development of trainees. Overall, a strong commitment to creating da'i who not only have scientific competence but also practical skills needed to face the challenges of da'wah in the modern era is reflected by the management of da'wah training at Al-Hasyimiyah Darul Ulum Islamic Boarding School.

The author suggests that Pondok Pesantren Al-Hasyimiyah Darul Ulum (PEMADU) collaborate with other huts related to the exchange of students or teachers and also hold ongoing training for Da'i to remain relevant to the times.

## BIBLIOGRAPHY

- Amin, M. Masykur, *Dakwah Islam Dan Pesan Moral* (Al-Amin Press, 1997)
- APRIANDHO, Agung, *Fungsi Manajemen Dalam Pelatihan Dakwah Di Pondok Pesantren Fathul Huda Candi Rejo Kecamatan Way Pengubuan Kabupaten Lampung Tengah*, 2022, IX
- Aryaningrat, R A Rosmalinda, and Ayi Nazmul Hidayat, 'Manajemen Pengorganisasian Pada Lembaga Kursus Dan Pelatihan (LKP) Cambridge Post Kecamatan Majalaya-Kabupaten Bandung', *Jurnal Ilmu Pendidikan (ILPEN)*, 2.1 (2023), pp. 13–20
- Dakwah, Jurnal Ilmu, and Pengembangan Komunitas, 'MANAJEMEN PELATIHAN DAKWAH RODIYAH E-Mail', XII.1 (2017), pp. 61–84
- Fadli, Muhammad Rijal, 'Memahami Desain Metode Penelitian Kualitatif', *Medan, Restu Printing Indonesia*, Hal.57, 21.1 (2021), pp. 33–54, doi:10.21831/hum.v21i1.
- Fattah Nasution, Abdul, *Metode Penelitian Kualitatif*, 2023
- Fuadiy, M. Rizal, 'Evaluasi Pembelajaran Sebagai Sebuah Studi Literatur', *DIMAR: Jurnal Pendidikan Islam*, 3.1 (2021), pp. 173–97,

doi:10.58577/dimar.v3i1.83

Junaidi, Kholid, 'Volume 2, Nomor 1, Juli-Desember 2016', *ISTAWA: Jurnal Pendidikan Islam*, 2.2 (2016), pp. 95–110

Kango, Andries, Dian Adi Perdana, Meta Udjani, and Rahmawati Caco, 'Manajemen Pondok Pesantren Sabrun Jamil Dalam Pembinaan Kader Da'i Di Bone Bolango,' *Tadbir: Jurnal Manajemen Dakwah*, 9.1 (2024), pp. 77–94, doi:10.15575/tad bit.v9i1.34104

Maulana, Ridwan, Asep Iwan Setiawan, and Ridwan Rustandi, 'Manajemen Pelatihan Dakwah Santri Dalam Menyiapkan Kader Da ' i Di Pondok Pesantren Ma ' Riful Hidayah Kabupaten Garut,' 9. September (2024), pp. 143–60, doi:10.15575/tadbir.v9i2.29471

Sapitra, Doni, D I Ansusa Putra, and Muhsin Ruslan, 'KUALITAS SANTRI DALAM BERDAKWAH DI PONDOK PESANTREN MODERN AL-HIDAYAH KOTA JAMBI Pendahuluan Berbicara Dan Berdialog Merupakan Salah Satu Seni Dan Keterampilan Yang Diharus', 1.April (2024), pp. 19–33