

# Strategy for Developing Student Dakwah Competencies in the Field Dakwah Training Program at MTs Al-Mu'min Muhammadiyah Tembarak

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## Abstract

This research aims to describe the standards of student da'wah competency at MTs Al-Mu'min Muhammadiyah Tembarak as well as their development strategies in the Field Da'wah Training (PDL) program. This research was carried out using a qualitative approach with a case study type, where data was collected through observation, interviews and documentation. The validity of the data is tested using source triangulation techniques, while data analysis is carried out through the stages of data condensation, data presentation, and conclusion drawing. The research results show that MTs Al-Mu'min Muhammadiyah Tembarak has developed student missionary competency standards and development strategies comprehensively, through an integrative approach between theory and practice. The competency standards developed include a correct understanding of religion which is internalized in the activities of the call to prayer, congregational prayer, cult, dawn lectures and teaching TPQ; be an MC at an event; have moral character; able to understand the internalized environment through being active in social activities; and self-control in the form of discipline as substantive competence. Furthermore, the ability to plan, implement and evaluate various designed activities becomes part of the methodological competence developed. The strategy for developing students' da'wah competence at MTs Al-Mu'min Muhammadiyah Tembarak is outlined in four forms of activities, namely presentation of da'wah fiqh subjects, muhadloron familiarization, micro teaching practice, and debriefing carried out before departure to the PDL location.

**Keywords:** *Strategy, Competency Development, Da'wah Competency.*

## I. INTRODUCTION

One important component of religious practice is da'wah, which is an effort to spread religious teachings and moral values to society, in order to increase understanding, awareness and practice of Islamic teachings (Kasir & Awali, 2024). The function of da'wah in Islam is very important, namely to convey the truth of Islam, empower Islamic values and social control and eradicate crime (Ismail, 2006).

Da'wah in Islam has the aim of improving bad human attitudes and behavior for the better, by consciously improving the quality of one's faith and Islam which arises of one's own will and without pressure from anyone (Hatimah & Kurniawan, 2018). In order to achieve this goal, da'wah must be carried out in an effective and professional manner.

Muhammadiyah, in its missionary journey, is developing charitable efforts in the field of education with a formal education system from early childhood education to tertiary level (Ridho et al., 2022). Apart from running a formal education system, Muhammadiyah is also developing an Islamic boarding school education system (Kuswandi, 2020).

The role of Islamic religious education in formal educational institutions is still considered less successful in fostering diverse attitudes and behavior in students and building nationalism and moral ethics (Siswati, 2018), being one of the important factors in Islamic boarding school education. This is because the Islamic boarding school education system has a different format from formal education (Masyhud & Khusnurdilo, 2004).

As a da'wah movement, Muhammadiyah always strives to produce competent cadres of preachers. One of them is through the educational institutions it owns, of which one of the main functions of educational institutions in Muhammadiyah is the cadre function (Nuryana, 2017)

Muhammadiyah educational institutions in developing their students' missionary competencies are still faced with challenges, such as the social dynamics of society, cultural changes and technological developments (Nurjanah et al., 2024). So this often causes the problem of a shortage of preacher cadres in managing da'wah in the Muhammadiyah organization (Firdaus, 2023). Therefore, there needs to be an appropriate strategy in developing the preaching competence of Muhammadiyah students holistically, as cadres of Islamic missionaries, from an early age or at primary and secondary education levels.

Most of Muhammadiyah's primary and secondary level educational institutions that have developed special strategies for preparing preacher cadres are educational establishments that are affiliated with Islamic boarding schools. Regarding educational establishments not affiliated with Islamic boarding schools, their attention to the preparation of Islamic missionary cadres is still not very sharp. In fact, preparing a cadre of missionaries for this association is one of the tasks of all educational institutions within Muhammadiyah, not just those under the auspices of Islamic boarding schools. There are several studies which explain that continuous training and habituation can increase a person's preaching competence (Amarullah & Nok, 2024; Hardyanti et al., 2023; Nurhuda et al., 2023). Meanwhile, Umah and Rofiq explained that participating in speech competitions can also increase one's competence in preaching (Umah & Rofiq, 2022).

Bukhari shows in his research that da'i competence is related to the knowledge, abilities, skills, skills and attitudes of da'i in carrying out their da'wah duties, which are obtained through education and experience (Bukhari, 2014). Meanwhile, Wibowo explained that there are nine competencies that can increase the professionalism of a preacher, including problem-solving, creativity, critical thinking, leadership, digital literacy, emotional intelligence, entrepreneurship, global citizenship, and teamwork. (Wibowo, 2021). Success in preaching in a multiethnic society does not only depend on the preacher's ability to lecture, but also socio-cultural skills, da'wah management and media use skills (Hidayat, 2018)

Research conducted by Estuningtyas explains that the use of appropriate methods and media can increase the level of achievement of expected results in preaching among millennials (Estuningtyas, 2021). Lecturers' da'wah is carried out through policies, programs and teaching activities. Oral da'wah is implemented through policy, bil kalam da'wah is implemented through research, and bil's da'wah is implemented through community service (Saepudin et al., 2019).

To complement the research above, researchers conducted research related to strategies for developing students' da'wah competence at Muhammadiyah educational institutions.

MTs Al-Mu'min Muhammadiyah Tembarak, is one of Muhamamdiyah's charitable efforts in the field of secondary level education. This madrasah has paid special attention to its cadre function to prepare Islamic missionaries, namely through its curriculum in the form of a Field Da'wah Training (PDL) program.

The Field Da'wah Training Program (PDL) is a forum for class IX students to implement da'wah knowledge directly in the community. Held for 10 days during every odd semester holiday, PDL is an opportunity for students to go directly into the field and interact with various groups. Before leaving, the students were provided with comprehensive preaching material and given the opportunity to hone their teaching skills through microteaching activities. During PDL, students will be involved in various activities, from teaching children at the Al-Quran Education Park (TPQ), completing dawn studies, to participating in other community activities.

The PDL concept is similar to Real Work Lectures (KKN) carried out by students, however PDL has a main focus on self-development in the field of da'wah and community service, although it does not rule out the possibility of involving other social aspects.

Through this PDL program, students further increase their understanding of religion, including the ability to convey or teach the knowledge they have learned. A sense of self-confidence and independence as well as a passion for preaching also continues to develop in students and alumni. Hananti, as one of the alumni guardians of MTs Al-Mu'min Muhammadiyah Tembarak for the 2022/2023 academic year, stated in her testimony, "After participating in PDL activities, my child has increased his self-confidence. Judging from his habits at home, previously he rarely said the adzah, after that he did it more often, including when he was asked to worship, he also looked more confident."

Based on the explanation above, researchers are interested in conducting research related to strategies for developing students' da'wah competency in the field da'wah training program at MTs Al-Mu'min Muhammadiyah Tembarak, with a focus on:

1. What are the standards for student da'wah competency at MTs Al-Mu'min Muhammadiyah Tembarak?
2. What strategies are used to improve students' da'wah competence at MTs Al-Mu'min Muhammadiyah Tembarak?

## Literature Review

### 1. Da'i Competence

The term "da'i" comes from Arabic which means someone who invites. In the context of communication, a preacher is called a communicator. The Big Indonesian Dictionary claims that, a da'i is a person who preaches or preaches, they spread Islamic teachings through da'wah. According to M. Natsir, a preacher is a person who warns or calls to choose a path that will bring good luck (Natsir, 2000). In Islam, a da'i is an individual who invites other people, either directly or indirectly, through words, actions or attitudes that are good and in conformity with the Qur'anic principles and Hadith (Saidaturrahmah, 2020). In general, the term da'i is often equated with mubaligh, which refers to someone who conveys Islamic teachings. However, in fact, the meaning of da'i is more limited because it only includes individuals who convey Islamic teachings orally. In fact,

da'wah is the responsibility of every individual who claims to be a follower of the Prophet Muhammad, which is not limited to just verbal delivery (Mustopa, 2017).

In Islamic teachings, every Muslim basically has the role of a da'i, which means being responsible for inviting other people to a path that is approved by Allah SWT. and prevent bad actions. The concept of da'i is broad and involves all Muslims, regardless of scientific or professional level, because every individual has the obligation to preach. However, in a more specific sense, a da'i is a person who has a deep understanding of religion and devotes himself fully to da'wah activities (Zaenuri, 2014).

Every Muslim has a role as a da'i in a broader sense, because they have the responsibility to spread Islamic teachings to all mankind. However, the Qur'an also recommends that da'wah be carried out by Muslims who have expertise and ability in the field of da'wah (Emlita et al., 2024).

Based on the definitions above, it can be understood that a da'i is a communicator in Islamic teachings who has the task of spreading religious values through da'wah, either orally, in writing or in action. Every Muslim, regardless of scientific or professional background, has the obligation to preach, invite others to the path approved by Allah SWT, and prevent bad actions. Apart from that, da'i also act as role models and leaders of the community, guiding them to achieve safety in life in this world and the hereafter

The development of the Islamic religion occurred through da'wah efforts carried out by da'i. Da'wah is not only the responsibility of a certain group of people, but every Muslim who is a Muslim has the obligation to preach according to his abilities, as Allah SWT says in the Qur'an surah Ali Imran verse 110:

كنتم خير أمة أخرجت للناس تأمرون بالمعروف وتنهون عن المنكر

"You are the best people born to mankind, enjoining what is good and preventing what is evil" (Al-Qur'an, 2020).

Preaching is the main task of the Messengers who were sent by Allah to call on mankind to believe in Him and carry out worship according to His provisions. They are obliged to invite people to worship only Allah and avoid worshipping other than Him. The duties of the Apostle are as stated in the Al-Qur'an surah An-Nahl verse 36:

ولقد بعثنا في كل أمة رسولا أن اعبدوا الله وجنبوا الطاغوت

Indeed, We have sent a Messenger to every nation (to call), Worship Allah and shun ignorance!" (Al-Qur'an, 2020).

The task of da'wah, which was originally ordered to the Prophet, was then passed on to his followers. The verses of the Qur'an which command the Messenger of Allah to preach also apply to all Muslims, because basically Allah's commands to His Messenger also apply to His people, except in certain cases which only apply to the Messenger of Allah. Every Muslim and Muslim woman as the successor to the duties of the Prophet's preaching has the obligation to carry out *amar makruf nahi munkar*.

The competence of da'i is a number of understandings, knowledge, skills something da'i must have in order to perform their duties. This is as explained by Ahmad Watik Pratik as quoted by Bukhari regarding the definition of da'i competence as a certain amount of understanding, knowledge, appreciation and behavior and skills that must be present in them, so that they can carry out their functions adequately (Bukhari, 2014).

Da'i competency is defined as the minimum requirements that must be possessed, including understanding, knowledge, appreciation, behavior and skills in the field of da'wah. In other words, the competence of a da'i is an ideal image, thus enabling him to carry out the responsibility of da'wah as a mouthpiece for the Prophet to the fullest (Fatoni et al., 2023).

Generally speaking, there are two types of Da'i competency: substantive competence and methodological competence.

. Ahmad Watik Pratiknya explained further about these two types of competencies.

a. Substantive Competency

Substantive competence refers to the conditions possessed by a preacher in his ideal dimension. In general, the da'i's substantive competence can be defined as the abilities that the da'i must have, in the form of: A correct, precise and sufficient understanding of the Islamic religion; Have good morals; Have broad general knowledge; Deep understanding of the nature, perspective and process of da'wah activities; Loves his audience sincerely and has the qualities of a good educator, such as perseverance, patience, sincerity, and forgiveness; Understand environmental conditions; and Having a sense of sincerity (Praktiknya, 1988).

M. Natsir revealed that there are several things that need to be considered in preparing a da'i, namely that a da'i needs to prepare himself scientifically by having a deep understanding of religion, including the knowledge, meaning and laws contained in the Koran and Hadith, as well as mastering general or social sciences as support. Apart from that, mental preparation is also important, where a preacher must have mental toughness in carrying out his da'wah. No less important, physical preparation such as maintaining an attractive, neat appearance and good health supports success in delivering da'wah (Natsir, 2000)

Regarding substantive competence, a da'i must have various characteristics that support the optimal success of da'wah. Mahmud Yunus, as quoted by Bukhari, explained that the qualities needed by a preacher are quite diverse, especially for those who are professionals, considering the challenges of rapid development in this era.

The following are several characteristics that a da'i needs to have. An ideal da'i should understand the Koran and Sunnah, practice his knowledge, and have the character of being polite, open-minded and courageous to convey religious truth. He must also maintain self-respect, master various sciences such as social sciences, history, soul, earth, morals, comparative religion and language, and have strong faith in Allah and belief in His true promises.

Apart from that, he needs to teach the knowledge he has without hiding it, be tawadhu' (humble), calm, polite, orderly and serious. He is also required to have high ideals, a big soul, be patient and steadfast in carrying out Allah's call, as well as being devout, willing, honest, trustworthy and sincere in all his deeds (Bukhari, 2014)

Meanwhile, M. Natsir requires da'i to have several characteristics, namely that a preacher must be able to maintain calm and balance of mind, not be easily depressed when faced with rejection, ridicule or bad treatment, and not hide religious teachings even though listeners may not like it. He should be grateful when his preaching is well received, be patient, tolerant, trusting, considerate and persistent in preaching. Apart from that, a preacher must stay away from love of the world, ambition for rank and position (Natsir, 2000).

According to Muhammad Ghazali in Bukhari, a da'i must have three main traits, namely being loyal to the truth, committed to upholding the commands of the truth, and facing everyone on the basis of truth, because these three traits are an attitude of life and behavior that are essential for a da'i. (Bukhari, 2014).

Thus, it can be concluded that a preacher must have good morals and behavior in society, be an example that can be followed, so that The individual will be more receptive to the da'wah message being preached to.

#### b. Methodological Competence

Ahmad Watik Pratiknya explains that methodological competence includes a series of abilities that must be possessed by a da'i, which relate to aspects of planning and approaches in da'wah methodology (Pratiknya, 1988). In other words, methodological competence refers to the professional abilities possessed by a da'i. i, which allows him to plan his da'wah well and at the same time carry out these plans effectively.

In general, the steps in developing methodological competence can be explained as follows. First, a da'i needs to have the ability to identify the da'wah problems faced, including analyzing and understanding the religious conditions of the da'wah targets, both individually and in society. This ability is very important in formulating accurate methodology and preaching messages or materials.

Second, da'i need to have the ability to explore and obtain information related to the objective and subjective characteristics of the goal of da'wah and understand the conditions of the surrounding environment. This methodological competency is closely related to the substantive competency previously explained.

Third, by referring to the information obtained from the first and second abilities, a da'i will be able to plan the steps for da'wah activities that will be carried out. This planning will ensure that the da'wah activities carried out can overcome existing problems. To master this third competency, a preacher is required to have extensive knowledge, especially in the sciences that support planning, as explained in substantive competency number four.

Fourth, this ability refers to the ability to realize preaching planning in implementing these activities. This fourth methodological ability is similar to the skills of a preaching actor. Even though talent has a significant role, training and experience factors greatly support the development of this competency (Bukhari, 2014).

The first, second and third methodological competencies above are not actually mandatory for every preacher as a *fardhu 'ain* obligation. If the information and planning for da'wah are already available, a da'i only needs to adjust or modify it according to the situation at hand. This can only be achieved if da'wah institutions, especially local organization leaders, have carried out their planning functions effectively. However, if this plan is not yet available, then this task also becomes part of the da'i's responsibility.

This is where the role of the da'wah laboratory is important, which, through research and monitoring, can provide planning concepts and provide consultation or information needed by the da'i.

## 2. Competency Development Strategy

The art and science of developing, carrying out, and assessing strategic choices among functions that help an organization accomplish its objectives in the future is known as strategy. Strategy is a big picture of how an institution or organization achieves its stated goals (Warsita, 2018; Zamzami, 2021).

According to Syaiful Bahri Djamarah and Aswan Zain, in their book Teaching and Learning Strategies, they state that strategies are ways or methods which can generally be defined as the main guide for action in an effort to achieve predetermined goals (Djamarah & Aswan, 2010)

In general, a basic strategy in any case includes several important steps, namely: determining the goals to be achieved by identifying, determining specifications and qualifying the expected results; selecting appropriate tools or methods to support the achievement of these goals; formulate the steps necessary to achieve the set goals; as well as evaluating the processes that have been passed to ensure that goals can be achieved optimally (Ahmadi & Prasetya, 1997).

According to Crown Dirgantoro, strategy consists of three main stages, namely formulation, implementation and strategy control. At the formulation stage, focus is given to main activities such as developing various strategic alternatives, selecting the most appropriate strategy, and determining the strategy to be implemented.

After that, at the implementation stage, the strategy that has been formulated is implemented through various important activities, including setting goals, formulating policies, providing motivation, developing a supporting culture, determining an effective organizational structure, and utilizing informal systems.

The final stage is strategy control, which aims to evaluate the effectiveness of strategy implementation through a number of activities, such as reviewing external and internal factors on which the strategy is based, assessing strategy performance, and taking corrective steps if necessary (Dirgantoro, 2001).

Development is learning activities carried out over a certain period of time in order to increase the possibility of improving performance (Hardjana, 2011).

Competencies or life skills include abilities, expertise, skills, actions and performance that can be observed and even measured (Sukmadinata, 2015). Competency includes tasks that need to be carried out, desired conditions, and standards that must be achieved (Dobson, 2003). Competency is a conglomeration of values, attitudes, abilities, and knowledge that are demonstrated in day-to-day thought patterns and actions (Mulyasa, 2004)

Competency development is the process of implementing an integrated program to create a complete competency development unit and create good functional harmony. This program is implemented in a comprehensive way through education and training to achieve a balance between employee competencies and the competency standards of their positions. Job competency standards are used as a basis for identifying competency gaps that need to be corrected through competency development (Setiadiputra, 2017).

From the aforementioned explanation, it is clear that a competency development strategy is an effort made through education and training, to create a balance between individual competencies and the required competency standards, thereby supporting the achievement of a goal.

There needs to be a plan in place for the teaching and learning process in order for students to learn effectively and efficiently and meet the desired learning outcomes. Gaining proficiency in presentation techniques, also known as teaching methods, is one stage in implementing this strategy (Roestiyah, 2012).

Skinner in Mukarromah explains that to improve students' abilities or competencies, there are two main things that need to be done, namely developing various verbal and nonverbal behaviors that reflect learning outcomes, as well as creating behavior such as interest, enthusiasm and motivation in learning (Mukarromah, 2009).

According to Anisatul Mufarikah, in his book *Teaching and Learning Strategies*, he states that a strategy in the teaching and learning process is a carefully designed plan, including various activities aimed at achieving the desired learning outcomes (Mufarikah, 2009).

According to Kozna, as quoted by Hamzah B. Uno, learning strategies refer to various activities chosen to facilitate or support students in achieving the learning goals that have been set (Uno, 2012).

The application of strategies in learning and training is very important to facilitate the learning process, so that maximum results can be achieved. Without a clear strategy, the learning and training process will lose direction, making it difficult to achieve the goals that have been set optimally, which ultimately causes learning to not run effectively and efficiently.

### 3. **Da'i Competency Development Strategy**

The strategy for developing da'i competence involves various methods and approaches that can help da'i improve their ability to convey da'wah. One effective strategy is through training and workshops that focus on developing speaking skills, understanding religion, and the ability to interact with the community (Yusuf et al., 2023). With this strategy, it is hoped that preachers can become more competent in conveying religious messages clearly and easily understood by the wider community.

Da'wah institutions can hold regular training for preachers to practice speaking techniques that attract the audience's attention (Munawir, 2021), and understand the best way to explain religious concepts in simple terms. With this training, preachers can improve their ability to preach and convey religious messages more effectively. Apart from that, they will also learn how to interact with the community better in order for the messages to be effectively received (Lanani, 2013). In this way, it is hoped that the da'wah carried out can provide greater benefits for society and further strengthen understanding of religion among the people.

To improve the competence of preachers, preachers need to develop the millennial generation's interest and enthusiasm for learning openly, use analogies in conveying knowledge, and utilize social media as a means of preaching. They also need to improve creativity, critical thinking skills, communication networks, ability to collaborate in teams, leadership, entrepreneurship, digital literacy, understanding of social problems, and ability to adapt in a global context. Training, mentoring, and understanding the context of da'wah in certain areas are also needed to increase the competence of da'i (Emlita et al., 2024; Wahid et al., 2024).

Apart from that, preachers also need to understand technological developments and current trends so that they can continue to be relevant and effective in conveying da'wah messages to the millennial generation. By utilizing various social media platforms, they can reach more people and expand the scope of brand outreach. (Yulia et al., 2024). Apart from that, creativity in conveying messages is also an important key in attracting the interest and attention of the millennial generation who tend to be more open to new and innovative ideas (Maghfiroh, 2023). because the millennial generation has broad access to technology and social media.

Based on the description above, various strategies to improve the competence of da'I can be implemented, starting from training that focuses on speaking skills and understanding religion, to the use of technology and social media. By mastering good communication techniques, understanding the dynamic context of preaching, and having creativity in conveying messages, preachers are expected to be able to attract the interest of the millennial generation and reach a wider community. Continuous training, mentoring, and understanding current developments are the keys to success in improving the competence of preachers so that the preaching delivered can provide greater benefits to society.

## II. METHODS

This study employs a qualitative methodology by using and evaluating written and verbal data, and carried out in a natural context. The qualitative approach aims to interpret the phenomena that occur through the application of various relevant methods (Moleong, 2021). The type of research used is a case study, which is a type of research carried out by analyzing in depth and detail, either on individuals, organizations, or on one or more different cases (Creswell, 2015). In this research, the researcher examines and describes the strategies for developing students' da'wah competency in the field da'wah training program at MTs Al-Mu'min Muhammadiyah Tembarak, Temanggung Regency, Central Java Province.

The research subjects in this study included the head of the madrasa, the deputy head of the madrasa for curriculum, as well as the organizing committee for the field da'wah training program at MTs Al-Mu'min Muhammadiyah Tembarak. The data in this research was obtained through observation techniques, where researchers systematically observe and record various elements that appear in symptoms related to the research object, both through direct and indirect observation (Sugiyono, 2016). Observations were carried out in a participatory manner to observe all activities related to the field da'wah training program. Researchers also use interview techniques by interacting directly to convey questions to subjects or respondents (Sugiyono, 2016). Interviews were conducted with the head of the madrasa, the deputy head of the madrasa for curriculum and the field missionary training program committee of MTs Al-Mu'min Muhammadiyah Tembarak, to gather data on strategies for developing the missionary competency of MTs Al-Mu'min Muhammadiyah Tembarak students. Researchers also reviewed documents, namely madrasa documents, especially documents related to field da'wah training programs.

Condensing, presenting, and making conclusions are the steps involved in data analysis (Miles et al., 2014). Through data condensation, researchers read and understand all data obtained from interviews, observations and documentation, then eliminate irrelevant data, categorize data based on main themes, and group similar information. The data is then presented in a more structured form, in the form of descriptive narratives and tables, based on main theme categories. Based on the presentation of the data, conclusions are then drawn by linking the research results to the theoretical framework or relevant literature.

## III. RESULTS AND DISCUSSION

### Results

#### a. Da'wah Competency Standards for MTs Al-Mu'min Muhammadiyah Tembarak Students

MTs Al-Mu'min Muhammadiyah Tembarak has paid special attention to the preparation of Islamic preacher cadres, by implementing a Field Da'wah Training (PDL) program for its students. This PDL activity is the madrasah's flagship program, which has been implemented for 12 years, starting in the 2013-2014 academic year.

The seriousness of MTs Al-Mu'min Muhammadiyah Tembarak in preparing preacher cadres from an early age through the PDL program is demonstrated by the determination of preaching competency standards for its students. These da'wah competency standards have been integrated into the madrasah curriculum. The implementation of this PDL program is based on clear and structured references, so that PDL participants can develop preaching skills according to their level. This was expressed by the curriculum deputy head of the madrasah, who stated:

"Yes, students' missionary competency standards have been integrated into the curriculum, and specifically for this PDL, included in the self-development program in the KOM or Madrasah Curriculum."

In line with that, the chairman of the PDL committee for the 2024/2025 academic year stated:

"PDL is about training students to be able to speak in public and express ideas, as well as being able to practice preaching in front of kindergarten/RA and SD/MI level children, by learning to teach according to the students' abilities. The implementation guidelines are in the madrasa curriculum and madrasa management."

The process of formulating missionary competency standards at MTs Al-Mu'min Muhammadiyah Tembarak is carried out by a team of curriculum developers and teachers. Emphasizes the importance of indicators that are appropriate to the abilities of junior secondary level students. And in line with the status of the Al-Mu'min Muhammadiyah Tembarak *Ma'had* (ALMATERA) as a da'wah Islamic boarding school, which houses MTs Al-Mu'min Muhammadiyah Tembarak as one of the educational units within it. This is in accordance with the explanation of the curriculum deputy head of the madrasah, who stated:

"Through a curriculum development team formed by the madrasah involving teachers, this standard has been prepared with simple indicators that can be done by MTs level children."

Furthermore, the head of the madrasah explained regarding the preparation of these da'wah competency standards, as in his statement:

"The formulation refers to the ALMATERA icon as a missionary Islamic boarding school. So students must be provided with lots of public speaking and leadership facilities."

The competency standards set and used as a reference in assessing students' preaching abilities in the PDL program at MTs Al-Mu'min Muhamamdiyah Tembarak include various practical skills, such as being able to give a cult or lecture, being a master of ceremonies (MC) at an event, and teaching at Qur'an Education Park (TPQ) or at primary level schools and madrasas, as well as establishing good relations with the community at PDL locations. This was expressed by the chairman of the committee, who stated:

"Students are said to have graduated from participating in this PDL activity, if they are able to recite the call to prayer (for santriwan), carry out congregational prayers regularly, complete studies such as kultum or dawn lectures, make friends with community leaders or the community in general in the environment. around the PDL location. Apart from that, students are also able to take part in activities at TPQ, SD or MI, from planning to implementation."

Likewise, the head of the madrasah explained the standaks of students' missionary competence, with his statement:

"Through this training activity, students are expected to be able to practice kultum, kulsub, mc, call to prayer, and teach TPQ."

The standards of student da'wah competency at MTs Al-mu'min Muhamamdiyah Tembarak, which the researchers obtained through documentation, are described in the PDL activity assessment form as follows:

Table 1. PDL Assessment Form by Foster Guardians

Number	Attitude Assessment Aspects Include Religiosity, Humanity and Intellectuality	Value
1	Congregational Prayer	
2	Recite the Koran	
3	Politeness	
4	Speak Words	
5	Clothing/Appearance	
6	Teaching TPQ/TPA	
7	Adhan	
8	Active Social Activities	
9	Discipline	
10	Complete the Study / MC / Kultum	
11	Helping with Homework	

Table 2. PDL Assessment Form by Supervisor

Number	Attitude Assessment Aspects Include Religiosity, Humanity and Intellectuality	Value
1	Routine Guidance	
2	Micro Teaching	
3	Speech / Language	
4	Clothing/Appearance	
5	Discipline	

Students' readiness to meet missionary competency standards is supported through various familiarization activities. Programs such as mukhadhoroh, micro teaching, as well as leadership training in organizations such as the Muhamamdiyah Student Association (IPM), Hisbul Wathan (HW), and Tapak Suci (TS), are important provisions for students. On the other hand, integration of da'wah material in the curriculum is carried out through the Da'wah Fiqh subject, which has specific content about field da'wah. In addition, before carrying out Field Da'wah Training, students also receive special supplies which will become their capital in carrying out activities while taking part in PDL. This is as explained by the head of the madrasah, who stated:

"With the practice of mukhadhoroh in Almatra as well as Micro teaching at MIM Purwodadi and leadership at IPM HW and TS, the students are ready to enter PDL."

In line with that, the deputy head of the madrasah for curriculum added in his statement:

"There are two ways. First, material related to da'wah has been integrated in the Da'wah Fiqh folder, where the content of the subject is related to the implementation of field da'wah. Second, there is a provision system which is carried out one day before departure to the PDL location as capital for students in activities. "In this briefing, the material we provide includes strategies for managing TPQ, starting from how to prepare, implement and evaluate it, tahsin recitations, and practice the call to prayer, as well as techniques for filling out activity journals."

Schools have been able to integrate the theory and practice of da'wah through Fiqh Da'wah subjects. Material such as preaching methodology, effective communication, and taught in depth. Before being sent to various regions to take part in this PDL program, students take part in intensive training which includes da'wah simulations, leadership training, and book study. With mature provisions, students are ready to become agents of change and spread Islamic values in society.

b. Strategy for Developing Student Da'wah Competence at MTs Al-Mu'min Muhammadiyah Tembarak

MTs Al-Mu'min Muhammadiyah Tembarak has a directed and systematic strategy to support the development of students' da'wah competence. Policies such as providing a budget for PDL and implementing training provide a strong foundation. The learning program is designed to lead to strengthening missionary competencies, such as through Fiqh Da'wah and Public Speaking subjects which are integrated into literacy activities. Apart from that, muhadloroh and micro teaching activities carried out at partner madrasahs, such as MI Muhammadiyah Purwodadi and Botoputih, provide practical training tools for students to speak in public and practice da'wah skills directly. This is as explained by the head of the madrasah in his statement:

"Providing an adequate PDL budget, PDL training and others".

Furthermore, the deputy head of the madrasah for curriculum explained in his statement:

"Some of the learning is ultimately designed to lead there, such as Fiqh Da'wah and Public Speaking in Literacy. This includes Muhadloroh activities which support the students' ability to practice speaking in public. Micro Teaching activities with partner schools at MIM Purwodadi and Botoputih are also an integral part of the process of developing the preaching abilities of these students."

"Providing an adequate PDL budget, PDL training and others".

Furthermore, the deputy head of the madrasah for curriculum explained in his statement:

The chairman of the PDL committee for the 2024/2025 academic year in his explanation regarding the strategy for developing students' da'wah competence stated:

"Before the PDL activities are carried out, students are provided with Micro Teaching training at MI, Kultum and MC."

The results of researchers' observations in the field regarding muhadloroh activities show that muhadloroh activities are carried out every week. Namely on Friday nights, with a duration of 1.5 hours from 20.00 to 21.30 WIB, in collaboration with the boarding department of the Almatra Islamic Boarding School. The activity began with an opening guided by the MC, reading verses from the Holy Qur'an and singing the national anthem of Indonesia and the Almatra Islamic Boarding School Mars. This is followed by the main activity, in the form of delivering a speech or sermon by the scheduled officer. This was then continued with the delivery of istimbat from several participants regarding the contents of the sermon that had been delivered by the officer. The activity ends with closing at 21.30 WIB.

"Providing an adequate PDL budget, PDL training and others".

Furthermore, the deputy head of the madrasah for curriculum explained in his statement:

The chairman of the PDL committee for the 2024/2025 academic year in his explanation regarding the strategy for developing students' da'wah competence stated:

"Before the PDL activities are carried out, students are provided with Micro Teaching training at MI, Kultum and MC."

Madrasahs provide integrated practical training in almost all subjects to hone students' da'wah skills. Exercises in the form of lectures and presentations are an effective means of training students' ability to speak in public. This approach allows students to gain experience that is relevant to their needs in preaching. This is in accordance with the explanation from the deputy head of curriculum, in the following statement:

"Cultural exercises or presentations, which almost all subjects facilitate."

In an effort to improve students' da'wah competence, MTs Al-Mu'min Muhammadiyah Tembarak still faces several challenges, including PDL locations which are increasingly difficult to obtain and limited mastery of the material by students. However, madrasahs have designed solutions in the form of collaboration with external parties, such as partner schools or Muhammadiyah Branch Leadership (PCM), which is carried out through cooperation agreements (MoU). Apart from that, strengthening special subjects such as Da'wah Fiqh, Literacy, Tajwid and Tahsin, as well as programs involving teaching and learning activities at TPQ and elementary level educational institutions are always being improved. This approach aims to provide students with direct experience in preaching. This is in accordance with the explanation from the head of the madrasah, who said:

"PDL locations are increasingly difficult. PDL material is still limited to being mastered by santri."

Furthermore, the deputy head of the madrasah for curriculum explained by saying that:

"With an MoU of course, either with the school or PCM concerned. We are also strengthening special topics related to da'wah, such as Fiqh Da'wan, Literacy, Tajwid and Tahsin."

Apart from that, the chairman of the Field Da'wah Training committee also said in his explanation that:

"By sending students directly to the community in several PCMs. "Learn to teach at TPQ, learn to teach kindergarten or RA, and elementary or MI children."

The success of the Field Da'wah Training program at MTs Al-Mu'min Muhammadiyah Tembarak was evaluated through three main indicators, namely the students' ability to carry out da'wah, promote MTs Al-Mu'min Muhammadiyah Tembarak, and make reports on the results of the Field Da'wah Training. As explained by the head of the madrasah, that:



“Evaluation includes three things: students can carry out da'wah. Students can promote Almatra. Students can make PDL results reports.”

## Discussion

Based on the findings as explained above, it can be understood that in the Field Da'wah Training (PDL) program, MTs Al-Mu'min Muhamamdiyah Tembarak has developed the Substantive Competencies and Methodological Competencies of a da'i. This is in line with what Pratiknya stated that there are two types of competencies that a preacher needs to have, namely substantive competence and methodological competence (Pratiknya, 1988).

Substantive competencies developed include correct understanding of religion and are expressed in congregational prayer activities, dawn lectures, being an MC at an event, calling to prayer and teaching TPQ; have moral character; able to understand the environment so that he is active in social activities; and self-control with discipline. This is in accordance with Pratiknya's explanation of the conditions possessed by a preacher in his ideal dimension (Pratiknya, 1988). M. Natsir also explained the things that must be considered in preparing a da'i and the characteristics of a da'i (Natsir, 2000). Likewise, Yunus's opinion, as quoted by Bukhari, is that a da'i must have several qualities that will support the success of his da'wah (Bukhari, 2014). These values have been integrated through muhadloroh and micro teaching, integration in the da'wah fiqh curriculum and real practice in the Education Park Qur'an or school and society.

The methodological competencies developed at MTs Al-Mu'min Muhammadiyah Tembarak include planning, implementation and evaluation of activities carried out. This is in accordance with Bukhari's explanation in his research, which explains that there are four steps in developing the methodological competence of a da'i. A da'i needs to have the ability to identify the da'wah problems faced, the ability to explore and obtain information related to the object of his da'wah, the ability to plan the steps of da'wah activities and the ability to realize the da'wah plans that have been made (Bukhari, 2014). These methodological aspects were developed through leadership activities at the Muhammadiyah Student Association, Hisbul Whatan and Tapak Suci as well as debriefing before departure to the PDL location.

The strategy for developing student da'wah competence at MTs Al-Mu'min Muhammadiyah Tembarak, begins with identifying the need for da'wah competence through curriculum integration such as Da'wah Jurisprudence, Literacy, Public Speaking and Micro Teaching training, and formulating initial steps by providing a strategic foundation, including allocation budget for the PDL program and collaboration with educational partners through an MoU. Followed by implementing various programs and activities, including practical training such as muhadloroh, micro teaching and cult training. As well as carrying out evaluations through success indicators, which include students' ability to carry out da'wah, promote madrasas and prepare reports on PDL results. This is in accordance with Dirgantoro's opinion regarding the main stages in strategy, namely strategy formulation, strategy implementation and strategy control (Dirgantoro, 2001). Also in accordance with Mustofa and Ulinuha's research results which state that teacher training steps include analysis of training needs, training program planning, program implementation and evaluation (Mustofa & Ulinuha, 2023).

Students' preaching competencies are developed comprehensively through a combination of theory, practice and direct experience. This strategy is outlined in four forms of activities, namely presentation of da'wah fiqh subjects, mukhadloron familiarization, micro teaching practice, and debriefing carried out before departure to the PDL location. In general, this strategy describes an educational and training activity, which is in accordance with Soekidjo Notoatmodjo's development theory, that competency development can be achieved through education and training (Notoatmodjo, 2015). Through this strategy, madrasas strive to create a balance between students' skills, knowledge, values and attitudes that are relevant to the needs of da'wah. This is in accordance with the results of research conducted by Setiadiputra, that education and training programs are integrated to achieve a balance of employee competence with the competency standards of their position (Setiadiputra, 2017). Likewise, in accordance with the results of Hambzah B. Uno's research which explains that learning strategies refer to various activities chosen to facilitate or support students in achieving predetermined learning goals (Uno, 2012).

## IV. CONCLUSIONS

MTs Al-Mu'min Muhammadiyah Tembarak has developed comprehensive student missionary competency standards, through an integrative approach between theory and practice. These competencies include correct understanding of religion and internalizing it in the activities of the call to prayer, congregational prayer, cult, dawn lectures and teaching TPQ; be an MC at an event; have moral character; able to understand the internalized environment through being active in social activities; and self-control in the form of discipline. Apart from that, the ability to plan, implement and evaluate various activities is also a requirement for students participating in PDL activities. so that this PDL program not only equips students with da'wah skills, but also creates a learning environment that supports the balanced development of substantive and methodological competencies.

The strategy for developing student da'wah competence at MTs Al-Mu'min Muhammadiyah Tembarak has fulfilled the principles of a directed, integrated and systematic strategy through the integration of subjects related to da'wah, familiarization and training

as well as direct experience. This strategy is outlined in four forms of activities, namely presentation of da'wah fiqh subjects, mukhadloron familiarization, micro teaching practice, and debriefing carried out before departure to the PDL location.

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