



Management Success Da'wah : Analysis Theoretical Monitoring and Evaluation

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Islam is a da'wah religion that must be socialized and transformed to the wider community in a wise and prudent way, love and compassion, polite and peaceful, democratic and persuasive so that they are safe, happy and prosperous both in this world and in the hereafter. In order for the da'wah carried out to run well, smoothly and successfully, good management is needed. Good management usually always applies management functions. Included among the management functions are monitoring and evaluation. Thus the monitoring and evaluation of da'wah plays an important role in the success of da'wah activities. And it is this activity (monitoring and evaluation of da'wah) that is carried out on Da'i that aims to achieve success in preaching. Design monitoring is carried out in 2 (two) ways, namely: (1) Monitoring through field visits , (2) Monitoring through progress reports obtained from reports from each unit in charge of the program whether it handles supporting programs/activities or the main leverage which includes the percentage of targets and realization of absorption of funds as well as the percentage of targets and realization of activity progress. While the evaluation design of da'wah evaluation can be done in two ways, namely evaluation of planning and evaluation of programs. Evaluation of the plan is carried out in order to find out whether the program carried out is in accordance with the vision and mission and objectives or not. While the evaluation of the program is carried out in order to find out whether the program being implemented is in accordance with the needs of the people or not.

Keywords : Management , Da'wah , Monitoring, Evaluation

Introduction

Islam is a da'wah religion that must be socialized and transformed to the wider community in a wise and prudent way, love and compassion, polite and peaceful, democratic and persuasive so that they are safe, happy and prosperous both in this world and in the hereafter.

In terms of language (etymology), da'wah is clearly an Arabic word. In Arabic, the word da'wah consists of the letters *dal*, *'ain*, and *wawu*. These letters form sentences such as; *daa'a*, *yad'u*, *da'watan*.¹ The meaning of the sentence includes; solicitation, request, appeal, summons, invitation, supplication or prayer.² Paying attention to these words, it can be understood that da'wah is a stimulus or encouragement from or outside of human beings. For example encouraging yourself or inviting others to do something.

Definition on could lowered, that preaching is integral part of Islamic teachings because must corresponding with the provisions of Allah SWT., and His Apostle. Terms the could seen from draft *amar ma'uf* and *nahi munkar*. Required rules man carry out deed in shape behavior *positive-constructive*, besides also make an effort avoid deed in shape behavior *negative-destructive*.³

Base the explained by Allah SWT., in QS Ali Imran : 110 ;

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

"You are the best people who were born for humans, command those who are good, and prevent what is evil, and believe in Allah. If the People of the Book had believed, it would have been better for them, among them there are those who believe, and most of them are the wicked."

¹ Budiantoro, *Da'wah in the Digital Age*, (Komunika, Vol. 11, No. 2, July - December 2017), p. 264.

² Budiantoro, *Da'wah in the Digital Age*. h. 37

³Awaludin Pimay, *Da'wah Methodology for Theoretical Studies and Scientific Treasures*, (Semarang: RaSAIL, 2006), cet I, h. 12-13



is also explained in QS At - Taubah : 71

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيَطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"And those who believe, men and women, some of them (are) to be helpers for others. they order (do) what is ma'ruf, prevent what is evil, establish prayer, pay zakat and they obey Allah and His Messenger. they will be given mercy by Allah; Verily, Allah is Mighty, Most Wise."

As well as listed in QS Ali Imran : 104 .

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"And let there be a group of people among you who call for virtue, instruct those who are good and forbid those who are evil, they are the lucky ones."

The verse above can be interpreted that on the one hand it is a struggle to uphold the truth, as well as efforts to implement the intended Islamic truths into social life in order to save them and their environment from damage (*al-fasad*).

⁴Apart from that, based on the words contained in QS Ali Imran: 04 above, the scholars agree that the law of da'wah is obligatory (*fardhu*) , but it is different whether da'wah is *fardhu 'ain* , or (*fardhu kifayah*). Refer to QS Ali Imran: 110 , mentioned above , obligation this to whole Muslims from whole existing nation .

⁵this of course just charged to the ummah who is *mulatto* , that is humans who have subject to burden law in a manner *syar'i* .

However thus , para cleric has make classification about obligation preach . *First* , preaching the law *fardlu kifayah* . That is , if in one the place already there is para *da ' i* which has enforce preaching , then obligation preaching for others it

⁴Awaludin Pimay, *Methodology of Da'wah Theoretical Studies and Scientific Treasures*, (Semarang: RaSAIL, 2006), cet I, h. 12-13

⁵Awaludin Pimay, h. 14-15

will fall with itself . In such conditions that is preaching for others to be *sunnah mu' contract* and is charity shih. *Second* , preaching the law *fardlu* ,, *ain* if somewhere or certain areas do not carry out da'wah at all, then the sin is borne by all the people and the burden of obligation borne by everything . In condition sort of this , every personal Muslims are required to preach according to the level of ability.

Thus, da'wah can become *fardlu 'ain* if somewhere there is no one who does da'wah and da'wah can become *fardlu kifayah* if somewhere there are people who do da'wah. Likewise, when the number of *da'i is still* small, while the level of evil is very high and ignorance is rampant, then da'wah becomes *obligatory* for each individual according to his ability.⁶

Da'wah is an effort to maintain, preserve, and perfect human beings so that they continue to believe in Allah, by carrying out His shari'a so that they become human beings who live happily in this world and in the hereafter.⁷

Da'wah also implies encouraging (motivating) mankind to do good and follow instructions and order to do good and prevent wrongdoing, in order to obtain prosperity and happiness in the world and the hereafter. ⁸Meanwhile, according to M. Shulthon in his book entitled "Design of Da'wah Science" states that da'wah is an effort to change the situation to a better and perfect one, both for individuals and society.⁹

It should be realized that the implementation of da'wah activities so far still lacks consideration and attention to how great the benefits of using management are in managing the implementation of da'wah activities. Especially in modern times like today, it can be said that there is no activity (effort) of work or human cooperation to achieve a certain goal that does not take advantage of management. Therefore, in broader and more professional da'wah activities, it certainly cannot be achieved properly if the da'wah activities are not managed as well as possible. In

⁶ Awaludin Pimay, h. 16-17

⁷Syukir, Asmuni, 1983, "Basic Da'wah Strategy", Surabaya Jakarta, Publisher Al-Ikhlash, h. 20

⁸Eka Ardhana, Sutirman, 1995, "Dakwah Journalism", Yogyakarta, Student Library Publisher, h. 11

⁹Shulthon, Mohammad, 2003, "Design of Da'wah Science", Yogyakarta, Student Library Publisher, h. 9



addition to the use of management in carrying out da'wah activities, it is also necessary to know more about how the application of management knowledge is so that it provides great benefits for the smooth implementation of the da'wah activities. Looking further into the future, it is hoped that Islamic da'wah implementers (da'i) who are directly involved and engaged in da'wah activities need to master and apply management in da'wah activities so that da'wah activities are more increased and properly organized for the betterment of Muslims.¹⁰

In order for the da'wah carried out to run well, smoothly and successfully, good management is needed. Good management usually always applies management functions. Included among the management functions are monitoring and evaluation. Monitoring and evaluation are tools used to measure a da'wah program or activity, whether the da'wah that was carried out was successful or not?, according to plan or not?, on target or not? From here the role of monitoring and evaluating da'wah is crucial to the success of da'wah. Without both, we will not know and will not be able to measure the success or failure of the program, it is even certain that da'wah activities will be chaotic, overlapping and a total failure.

Thus the monitoring and evaluation of da'wah plays an important role in the success of da'wah activities. And it is this activity (monitoring and evaluation of da'wah) that is carried out on Da'i that aims to achieve success in preaching.

RESEARCH METHODOLOGY

This research characteristic studies literature (*library research*) , that is sourced data collection on library, due to the data studied form books , manuscripts , or sourced magazines from treasury library .¹¹ By because it, the method used is method study qualitative , ie wrong one method used for researching on condition

¹⁰ Hamlan Hamlan, "IMPLEMENTATION OF MANAGEMENT IN PRAISE ACTIVITIES," *WISDOM: Journal of Islamic Da'wah and Communication* 8, no. 2 (December 1, 2015): 11–22.

¹¹Mohammed common, *Draft Theory Education Morals Child educatein Perspective Islam* (Semarang: IAIN The Wali Sanga, 2011), p. 27

object oriented nature on study theoretical .¹² For get the necessary data , sources used classified to in primary sources and secondary source .

ANALYSIS AND DISCUSSION

A. Monitoring and Evaluation of Da'wah

Da'wah is an obligation for Muslims as an effort to realize Islamic teachings in human life. To deal with the increasingly serious and increasing problem of da'wah, the implementation of da'wah will not be effective if it is carried out individually, but must be held together in an orderly and neat unit. This must be done because every da'wah effort at the present time will face an increasingly complex society, thus requiring a more serious and organized handling.¹³

To examine further about the monitoring and evaluation of da'wah, it will begin by examining the management of da'wah, because monitoring and evaluating da'wah is part of the management of da'wah. Monitoring and evaluation is a series or an integral part of the management function. Da'wah management is a tool to achieve the success and success of da'wah. When da'wah is carried out with good management, da'wah will run well and be successful. Conversely, if da'wah is carried out without good management, then da'wah will run without direction and will eventually fail.

Da'wah management according to A. Rosyad Shaleh is the process of planning tasks, grouping tasks, gathering and placing implementing staff in task groups and then moving towards achieving the goals of da'wah.¹⁴

Samsul Munir defines da'wah management as a process of how to collaborate with fellow Muslims to spread Islamic teachings to the order of human life in an effective and efficient manner.¹⁵ Samsul further explained that

¹²Sugiyono, *Method Study Education: Approach Quantitative, Qualitative, and R&D* (Bandung: Alfabeta, 2014), p. 15

¹³ Muhammad Rosyid Ridla, "PLANNING IN ISLAMIC DAKWAH," *Journal of Da'wah* 9, no. 2 (2008): 149–61.

¹⁴Shaleh, Abd Rosyad, 1997, "Management of Islamic Propagation", Jakarta, Crescent Star Publishers, h. 34

¹⁵Munir, Samsul, 2009, "Dakwah Science", Jakarta, Hamzah Publisher, p.277



da'wah management can also be interpreted as a process of leading, guiding, and providing certain facilities from formally organized people's da'wah efforts to achieve the goals that have been set.¹⁶

The definition of evaluation (*evaluation*) is often confused with other similar concepts such as monitoring or appraisal. In practice, all of these concepts are closely related to each other, but it will be different if it is associated with the substance to be measured. Conceptually Dale (2004) distinguishes these concepts. Evaluation is an effort to assess the overall results of a development activity or program. The monitoring concept will focus more specifically on certain things, such as conditions between times when the program is still in the process of implementation. If defined, evaluation is an effort to assess certain achievements of a development program or activity, "... *assessing the value of...*". Assessing the results or achievements of activities can be in the form of project or program activities, both in the middle and at the end of the program. The main purpose of conducting an evaluation is to ensure that the program being implemented is running as planned and in accordance with the ultimate goal to be achieved. Therefore, the main variable that needs to be assessed in the evaluation refers to the program or project objective variables and then measures how far the program has achieved according to the intended objective indicators. Monitoring is an assessment at certain times of ongoing programs or projects, " *frequent assessment of output or outcome...*" goes according to plan and schedule. Meanwhile, appraisal is an assessment of a proposal or activity proposal, which can be in the form of a project or program, in terms of whether the proposal is feasible, both in terms of its input and the possible outcomes.¹⁷

¹⁶Munir, Samsul, 2009, "Dakwah Science", Jakarta, Hamzah Publisher, p.277

¹⁷ Dody Prayogo, "EVALUATION OF CORPORATE SOCIAL RESPONSIBILITY AND COMMUNITY DEVELOPMENT PROGRAM IN THE MINING AND OIL AND GAS INDUSTRY," *Hubs-Asia* 10, no. 1 (7 October 2011), <http://hubsasia.ui.ac.id/old/index.php/hubsasia/article/view/893>.

In implementing and succeeding the preaching of a da'i both individually and organizationally, management functions can be used, namely: (1) planning (2) organizing (3) directing and influencing (4) supervision (controlling).¹⁸

Meanwhile, supervision (monitoring), assessment (evaluating) according to Morisson is included in supervision. Or in other words monitoring.¹⁹

Of all the management functions, the main theme of the study is monitoring and evaluating da'wah. Monitoring and evaluation have an important role in measuring the success or failure of a program or activity within an organization, especially a da'wah organization.

A da'wah organization will be successful when the monitoring and evaluation program is running well, on the other hand if the monitoring and evaluation program is not running then the da'wah effort will not produce the results we expect. Thus monitoring and evaluation are absolutely necessary in a da'wah organization.

Monitoring comes from the word monitor, according to the Indonesian dictionary the meaning of monitor is as follows: (1) a person who monitors; (2) devices for monitoring (such as receivers used to view images taken by television cameras, devices for observing biological conditions or functions, devices that monitor the work of a system, especially computer systems, etc.); (3). Water spray equipment with a pressure of 4-7 atmospheres used in alluvial mines to mine tin ore; (4). Tools designed to observe, control, control, verify the operation of a system; (5). supervision and action to verify the correct operation of a program during its implementation based on a diagnostic routine that is used from time to time to answer questions about the program; (6). Monitor checks carefully (Team of Language Center Dictionary Compilation, 2007: 753) Of the many definitions what is meant by monitoring is a tool used

¹⁸Morissan, 2008, "Broadcast Media Management (Strategy for Managing Television and Radio Stations)", Jakarta, Prenada Media Group Kencana Publisher Jakarta., h. 130

¹⁹Morissan, 2008, "Broadcast Media Management (Strategy for Managing Television and Radio Stations)", Jakarta, Prenada Media Group Kencana Publisher Jakarta., h. 130



to observe, supervise, verify the operation of a system or program that is run in a da'wah organization.

Monitoring is also interpreted as an ongoing observation activity to ensure and control the compatibility of program implementation with the predetermined plan.²⁰

Another definition states that Monitoring is an ongoing assessment of the function of project activities in the context of implementation schedules and of the use of project inputs by the target group in the context of design expectations.²¹

From some of the definitions above, it can be concluded that monitoring is an activity of supervising, controlling, evaluating programs or activities that take place continuously so that these programs run according to what has been set. And da'wah monitoring is the activity of supervising, controlling, evaluating da'wah programs or da'wah activities that take place continuously so that these programs run according to the expectations of the predetermined plan.

Meanwhile, according to the Indonesian dictionary, evaluation is an assessment; results (2007: 310) Evaluation is also interpreted as a periodic assessment of the relevance, appearance, efficiency and impact of the project regarding time, area or population.²²

Another definition states that evaluation is a program quality assessment technique that is carried out periodically through the right method.²³ Thus the evaluation of da'wah is an assessment technique of the quality of the da'wah program which is carried out periodically through the right method.

²⁰<http://www.progripteck.ristek.go.id/webrut/download%20panduan/monev/Laporan%20Panduan%20M>). accessed on Thursday, 17 Januari 2022

²¹<http://www.sukabumikota.go.id/ppk/pi/MONEV%20PI1.pdf>) accessed on Thursday, 17 Januari 2022

²²<http://www.progripteck.ristek.go.id/webrut/download%20panduan/monev/Laporan%20Panduan%20M>) accessed on Thursday, 17 Januari 2022

²³<http://www.progripteck.ristek.go.id/webrut/download%20panduan/monev/Laporan%20Panduan%20M>) accessed on Thursday, 17 Januari 2022

B. Da'wah Monitoring Design

The monitoring organization has a very strategic role, namely to measure whether the program implemented in this case is a successful da'wah program or not and to what extent is the level of success? And what are the indications of this success?

Monitoring plays the role of seeking and receiving a variety of specific information, especially the latest information to develop a thorough understanding of the organization and its environment, it appears as a nerve center for internal and external information about the organization. For example, activities that can be identified are monitoring work, namely reading periodicals and reports and maintaining personal contacts, monitoring trends that develop in society or desires that arise at that time.²⁴

There are several ways that can be done in order to carry out monitoring, the first of which is to use the method of collecting data and analyzing information on a regular basis.

This activity is carried out internally to assess whether the input has been used, whether and how the activity is carried out, and whether the output is produced according to plan. Important data sources for monitoring are verification tools at activity and output levels which are generally internal documents such as: monthly/quarterly reports, work and travel records, training notes, minutes of meetings and so on during the course of program implementation over a period of a certain year.²⁵

Second, by reviewing. Review is a more important form of monitoring, carried out at a lower frequency; usually per year, at the end of a stage, or at the end of an activity. The review focuses specifically on the effectiveness and direct impact of each activity implemented in the program.

In the review we assess whether the activities have produced the outputs according to plan and what the impact of the outputs has helped achieve the

²⁴Munir and Divine Revelation, 2009, "Propagation Management" Publisher PT Rahmat Semesta, h. 67-68

²⁵(<http://www.sukabumikota.go.id/ppk/pi/MONEV%20PI1.pdf>), accessed on Thursday, 17 Januari 2022



project or program objectives. For many organizations, "review" is called evaluation. Important data sources to review are verification tools at the level of outputs and objectives which are generally internal and external, such as semi-annual and annual reports, reports from stakeholders, data collection documents, consultant reports and so on.

Monitoring can also be carried out in 2 (two) ways, namely: (1) Monitoring through field visits, (2) Monitoring through progress reports obtained from reports from each unit in charge of the program whether it handles the program/ supporting activities or main levers which include the percentage of targets and realization of absorption of funds as well as the percentage of targets and realization of activity progress.²⁶

C. Da'wah Evaluation Design

As mentioned above, evaluation is a program quality assessment technique that is carried out periodically using the right method.²⁷ Thus that the evaluation of da'wah is a technique of assessing the quality of da'wah programs that are carried out periodically through the right method. In this case the evaluation is directed at program planning.

Evaluation for many organizations is a general term used interchangeably with review. Other organizations use it in a more strict sense as a comprehensive assessment of project outputs and impacts; What is its contribution to achieving the objectives?

Evaluation can be carried out: (1) on planning (*ex-ante evaluation*), (2) ongoing programs/activities (*on going evaluation*), (3) programs/activities completed (*Terminal evaluation*), (4) programs/activities already functioning (*Ex post Evaluation*). Broadly speaking, it can be concluded that evaluation can

²⁶(<http://www.sukabumikota.go.id/ppk/pi/MONEV%20PI1.pdf>) accessed on Thursday, 17 Januari 2022

²⁷(<http://www.progripteck.ristek.go.id/webrut/download%20panduan/monev/Laporan%20Panduan%20M>) accessed on Thursday, 17 Januari 2022

be done in two ways, namely evaluation of planning and evaluation of programs.

Evaluation of the plan is carried out in order to find out whether the program carried out is in accordance with the vision and mission and objectives or not. While the evaluation of the program is carried out in order to find out whether the program being implemented is in accordance with the needs of the people or not.

D. Monitoring and Evaluation is the Key to the Success of Da'wah

From the description above it is clear that in order for the preaching that has been planned to run well and the objectives of the da'wah can be achieved as planned and in line with expectations, evaluation and monitoring must be carried out. Monitoring and evaluation is absolutely necessary in order to achieve the success of da'wah. Monitoring and evaluation are two different things but related and very close and cannot be separated.

Monitoring and evaluation are part of the management tools that are widely used and applied by various institutions and also community organizations including da'wah institutions or organizations. However, monitoring and evaluation can also be applied by individual preachers. This is bearing in mind that preaching in the plains is practically not only carried out collectively or institutionally, but in fact much preaching is carried out individually. As according to Jakfar Puteh, evaluation can be carried out in preaching, both individual preaching and organized preaching. If da'wah is carried out individually as is usually done by preachers and preachers, then supervision (monitoring) and evaluation can be carried out in two ways, namely:

1. Evaluation of everything that concerns oneself, both regarding delivery techniques, materials, actions and da'wah steps taken and others.



2. Evaluation of everything related to the object of da'wah, such as evaluating the impressions of the recipient of the da'wah, the influence on mental attitudes and so on.²⁸

By carrying out monitoring and evaluation of da'wah, the success rate of da'wah can be well known. The indication that the da'wah activity is successful is that the number of congregations is increasing, the more mature in facing every difference, the number of infaq is increasing. According to Ridlwan Nashir, the success of da'wah can be measured by the increasing number of donors, the greater the number of congregations, and the higher the spirit of the congregation in practicing the values of Islamic teachings. He further stated that one indicator of the success of da'wah is as mentioned above, namely; the greater the number of congregations in the mosque, the greater the diversity of the congregation and the greater the number of worshipers who donate funds to the mosque.

By using da'wah monitoring and evaluation, the da'i has succeeded in carrying out da'wa activities with the indications mentioned above, namely the number of congregations is increasing, the congregation is becoming more mature in responding to differences and so on.

CONCLUSION

From the description above it can be concluded as follows:

1. Monitoring or monitoring is an activity of observing carefully a situation or condition, including certain behaviors or activities, with the aim that all input data or information obtained from the results of these observations can become

²⁸Puteh, Jakfar, 2006, "Dakwah in the Era of Globalization", Yogyakarta, Yogyakarta AK Group Publisher, H. 113

the basis for making decisions on the next necessary action. While evaluation is an activity that assesses the results or products that have been produced from a series of programs as a basis for making decisions about the level of success that has been achieved and further actions needed.

2. Design monitoring is carried out in 2 (two) ways, namely: (1) Monitoring through field visits, (2) Monitoring through progress reports obtained from reports from each unit in charge of the program whether it handles supporting programs/activities or the main leverage which includes the percentage of targets and realization of absorption of funds as well as the percentage of targets and realization of activity progress. While the evaluation design of da'wah evaluation can be done in two ways, namely evaluation of planning and evaluation of programs. Evaluation of the plan is carried out in order to find out whether the program carried out is in accordance with the vision and mission and objectives or not. While the evaluation of the program is carried out in order to find out whether the program being implemented is in accordance with the needs of the people or not.

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