



Implementation of Da'wah Training Management in Improving the Competence of Da'i Nagari West Sumatra

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ABSTRACT

This study aims to analyze the process of planning, organizing, implementing, and supervising da'wah training in the Da'i Nagari program under the guidance of BAZNAS, Tanah Datar Regency, West Sumatra. The research uses a qualitative approach through a descriptive study. Data were collected through observation, interviews, and literature study. The study results concluded that there was an implementation of the management function in the Da'i Nagari program. This can be reviewed in the planning aspect through the analysis process of the analysis of the training objectives, training participants, the budget allocated for running the program, training facilities and infrastructure, as well as the time and schedule of training activities; the organizing aspect is carried out through a small team as the person in charge consisting of three people; implementation aspects concerning the planning of training programs; and aspects of supervision by involving parties who act as supervisors of training activities. This research has implications for an increase in the competence of preachers both in intellectual, social, and spiritual aspects.

Keywords: Management; da'wah training; da'i competence.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis proses perencanaan, pengorganisasian, pelaksanaan, dan pengawasan pelatihan dakwah pada program Da'i Nagari binaan BAZNAS Kabupaten Tanah Datar Sumatera Barat. Penelitian menggunakan pendekatan kualitatif melalui studi deskriptif. Pengumpulan data dilakukan melalui observasi, wawancara, dan studi pustaka. Hasil penelitian menyimpulkan bahwa terdapat implementasi fungsi manajemen pada program Da'i Nagari. Hal ini dapat ditinjau pada aspek perencanaan melalui proses analisis analisis tujuan pelatihan, peserta pelatihan, anggaran biaya yang diperuntukan untuk menjalankan program, sarana dan prasarana pelatihan, serta waktu dan jadwal kegiatan pelatihan; aspek pengorganisasian yang dilakukan melalui tim kecil sebagai penanggungjawab yang terdiri dari tiga orang; aspek pelaksanaan dengan merujuk pada perencanaan program pelatihan; dan aspek pengawasan dengan melibatkan pihak yang berperan sebagai pengawas kegiatan pelatihan. Penelitian ini berimplikasi pada adanya peningkatan kompetensi da'i baik pada aspek intelektual, sosial, dan spiritual.

Kata Kunci: Manajemen; pelatihan dakwah; kompetensi da'i.

INTRODUCTION

Da'wah is an essential part of Islamic teachings because whether or not the teachings of Islam develop in people's lives is determined by the activities of the da'i in delivering their da'wah. Da'wah activities are seen as teachings that require delivery and dissemination both on the theological and sociological sides. Every Muslim is always within the range of functions and missions of the message through the media of da'wah, both inside and outside the circle of Muslims, by paying attention to faith, morals, and other provisions that essentially follow the concept of Islam. Islamic da'wah is an effort to transmit Islamic messages and transform the universal concept of *rahmatan lil alamin* (Rustandi & Hanifah, 2019).

Tanah Datar Regency is one of the regencies in West Sumatra province, with 1336 square kilometers. Administratively, Tanah Datar Regency consists of 14 sub-districts and 75 Nagari (at the kelurahan level in urban areas). Demographically, Tanah Datar Regency was inhabited by 371,704 people in 2020, with 186,134 men and 185,570 women. In the context of religion, the Muslim population dominates the population in Tanah Datar Regency, with the number of adherents reaching 374,207 people. Meanwhile, the non-Muslim population consists of 334 Protestants, 135 Catholics, and 15 Buddhists (BPS Tanah Datar, 2021).

The dynamics of da'wah in Tanah Datar Regency can be seen from the availability of da'wah interpreters (da'i), which are still not directly proportional to the breadth of the da'wah field (region). Thus, there are still many areas incredibly remote areas that have not yet received a da'wah touch. This can be measured by the number of scholars, preachers, preachers, and religious instructors who are still limited and do not have the competence of preachers who are considered qualified. Based on BPS data for 2020, the number of ulama in Tanah Datar Regency reached 118 people, khatib amounted to 899 people, preachers numbered 862, and religious instructors amounted to 133 people (BPS Tanah Datar, 2021). In ratio, the number of preachers in Tanah Datar Regency compared to the number of Muslim population reaches 1 in 186 people. Thus, there are still some remote areas that do not yet have preachers with the appropriate competencies.

Therefore, efforts to improve the competence of da'i are a significant concern that related parties must carry out. In this case, the local government, through the Tanah Datar Regency office or Ministry of

Religion and other stakeholders, has a strategic role in preparing da'i with appropriate competencies. This improvement effort can be made through the implementation of well-managed da'wah training. Da'wah Training Management is one of the efforts that must be made to meet the needs of da'wah resources with the expected competencies.

One of these da'wah training programs was initiated by the National Amil Zakat Agency (BAZNAS) of Tanah Datar Regency through the Da'i Nagari Fostered program, which can overcome the da'wah problems that occur. This program aims to provide da'wah training for people living in remote areas in Tanah Datar Regency. Later, the Tanah Datar Regency BAZNAS will carry out the recruitment, selection, training, and coaching to be sent as a da'wah interpreter for people in remote areas.

Training is a process to improve abilities and skills outside the education system that applies relatively quickly and prioritizes practice over theory. It is carried out in a directed and integrated manner. The success or failure of training depends on the management of the training itself. The management process includes related activities, namely, planning, organizing, implementing, and monitoring. In this case, the training process is carried out as one of the HR management efforts both in the aspects of procurement, development, compensation, integration, maintenance, and release of human resources in order to achieve various individual, organizational, and community goals (Sarhini, Rahman, Herman & Rustandi, 2020).

Management training is generally carried out to regulate and direct human resources equipped with management elements (man, money, material, machine, method, and market) to achieve the goals that have been set. The purpose of this training is to train and equip da'i cadres with all available resources. The management elements are utilized through a series of activities (management processes) or management functions that are decisive in the implementation of management regardless of the goals of an organization (Kusnawan, 2008).

Management functions consist of planning (planning), organizing (organizing), implementation (actuating), and supervision (controlling). Planning is the initial stage of the process carried out to start an activity. Of course, the Da'i Nagari program under the guidance of BAZNAS in Tanah Datar Regency will run smoothly starting from careful planning. Planning plays a role in achieving usability and efficiency in organizational activities. Organizing is the totality of grouping people, tools, tasks, authorities, and

responsibilities in such a way as to form an organization that is driven like a predetermined unitary activity. Implementation is the process of realizing a previously planned program. Supervision is a process of controlling da'wah training activities along with the evaluation process (Terry, 1996).

The term management is defined as to manage, which means control. In Indonesian, it can be interpreted: controlling, handling, or managing. Furthermore, "management" or management can be interpreted as First, as management, control, or handling (managing). Second, skilled treatment to handle something in the form of skillful treatment. Third, a combination of the two meanings, namely those related to the management of a company, household, or a form of cooperation in achieving a specific goal (Herujito, 2001: 1).

Management describes a process of using energy resources efficiently to achieve specific targets or goals. Management can be known in economics, which focuses on profit (profit) and commercial commodities. A manager is a person who uses the authority and policies of an organization or industry to mobilize his staff or subordinates in achieving predetermined goals. Therefore, a manager is generally tasked with managing physical energy sources, in the form of capital (capital), human skills (human skills), the raw material (raw materials), and technology, which are expected to be able to produce productivity, efficiency, punctuality of work, and quality (Handoko, 2001).

Unlike the case with a leader (leader), who focuses more on the vision. A leader seeks to invite and motivate his staff and subordinates to achieve the goals that have been set jointly. For this reason, a leader generally tries to manage emotional and spiritual resources in the form of values, commitment (partisanship), and aspiration (aspirations) of staff and subordinates to give birth to pride and satisfaction in work. In management theory, successful managers mean managers who have leadership factors and can practice and develop them. In other words, managers can act as leaders (manager as a leader) (Muhaimin, 2011:4-5).

Meanwhile, training is a meaningful Human Resources Management (HRM) activity. Training is a new or current teaching process the basic skills needed to carry out their activities. The training aims to equip and increase competition and expertise, productivity, and welfare. The training is carried out to manage human resources effectively and efficiently in achieving goals. So that human resources are formed who have qualifications and competencies both in quality and quantity. This is done through planning,

organizing, dividing roles, cooperation, controlling, increasing procedures and regulations that have been agreed upon (Sarhini, Rahman, Herman & Rustandi, 2020).

Operationally, the training components include (1) training targets. Training targets that can be formulated are used as a meaningful reference in determining the modules to be given, the methods and facilities needed; (2) the process of training in training; (3) Training materials and media; (4) Trainers and trainees; and (5) training methods (Kusnawan, 2008). This training component must be met in the training planning and design process. This is part of identifying human resource training and development that will be carried out following the stated objectives.

Da'wah activities are not just an effort to transmit Islamic messages but also the process of managing da'wah, which is carried out from planning to supervision. In this case, in a systems approach, da'wah views da'wah activity as a planned process carried out to achieve specific targets and objectives. Thus, da'wah is oriented to transmission and planned, directed measurable community transformation efforts. In this case, the implementation of da'wah must pay attention to the dynamics that develop in the community so that da'wah is carried out through accommodation and adaptation in terms of methods, media, and formulated da'wah materials (Kusnawan & Rustandi, 2021).

One of the efforts to carry out da'wah in a planned, directed, and measurable way is to carry out da'wah management. Da'wah management is a system-wide approach to da'wah with precise and targeted inputs, processes, and outputs. In the context of developing da'wah resources, the implementation of da'wah management is carried out through the implementation of da'wah training management. Namely, a process of planning, organizing, supervising, evaluating the work and the use of all organizational resources in the implementation of programs related to increasing knowledge and improving skills to change the understanding, attitudes, and behavior of honey in a direction that is pleasing to Allah SWT (Kusnawan & Firdaus, 2009).

Da'wah Training Management is a coaching process to improve the quality of human resources in the field of da'wah in order to convey messages in the form of transforming the values of ummah's piety to invite people to be enjoined ma'ruf nahi munkar in order to achieve happiness in the world and the hereafter. The objectives of da'wah training management can be classified into three categories: (1) Managed efforts to improve skills.

The training held is related to improving the skills of the participants with the tasks completed. (2) Managed efforts to improve attitudes. The training held aims to produce changes in attitudes in participants. (3) Managed efforts to increase knowledge. The training held aims to increase the knowledge of the trainees (Kusnawan & Firdaus, 2009).

The management of da'wah training aims to improve the competence of human resources as a resource for da'wah. In this case, da'wah training is carried out to improve the competence of the da'i. The term competence can be interpreted as something that lies in the deepest part of humans and always exists in characters that can predict behavior and performance in various situations and work tasks or job tasks. The training orientation is to increase competence in terms of knowledge, skills, and personality (attitude). The third Ais is carried out through a planned and measurable mapping, prediction, and development process (Byars, Lloyd & Rue, 2006; Elfrianto, 2016; Sarbini, Rahman, Herman & Rustandi, 2020).

In the context of da'wah training, what is meant by da'i competence is the knowledge, description, attitudes, and skills possessed by a da'i so that the da'i can carry out and complete his duties as well as possible. Competence for a da'i is perfect and becomes a target that they should be able to fulfill (Nawawi, 2018). Da'i competence includes the ability to have a sufficient understanding of Islam, have adequate general knowledge, have broad insight about da'wah, have a noble character, and understand the socio-cultural conditions of mad'u (Kusnawan, 2008). This competence relates to religious dimensions that increase knowledge, belief, ritual, experience, and commitment (Dilawati, Dermawan, Hernawan, Waloyojati & Darmalaksana, 2020; Rustandi, 2020).

Research on da'wah training and da'i competence has been done before. Mubasyaroh's research (2016) on the management of Da'i human resources through training in the development of Islamic da'wah. This study concludes that HR management in da'wah activities can strengthen the strategic planning process and achieve organizational goals effectively and efficiently. Da'i HR management can be done through education, training, and human resource development in terms of quality and quantity. Heri Iskandar's research (2018) examines the management of da'wah training for students at the Al-Barokah Islamic Boarding School in Poncowarno Village, Kalirejo District, Central Lampung Regency. It was concluded that da'wah training in Islamic boarding schools emphasized improving individual abilities, but there was still guidance and direction

from the ustadz. The management of da'wah training runs effectively so that it affects the students.

Research on da'wah training in Islamic boarding schools was also carried out by [Fatkhurrohman, Machendrawaty & Yuliani \(2018\)](#), who made the Al-Jawami Islamic boarding school in Bandung the object of research on the management of da'wah training. It was concluded that the da'wah corp training at Al-Jawami was carried out in four areas, namely da'wah and information, cadre and organization, business and public relations, research, and development. Another research was conducted by [Nurkamilah, Kusnawan & Sa'diah \(2019\)](#), who observed the implementation of da'wah training management in improving the quality of Islamic boarding schools. It is concluded that implementing the management function strengthens the process of planning, organizing, implementing, and supervising the improvement of HR competencies and institutional quality effectively and efficiently. The latest research was conducted by [Kusnawan and Rustandi \(2021\)](#), who sought to explore a model of da'wah training based on religious moderation. The research was conducted by placing Islamic youth organizations as the object of research. In this case, the West Java Islamic Union Youth organization was chosen. It was concluded that the management of da'wah training was carried out effectively and efficiently where there are values of religious moderation implicitly in the organizational cadre framework.

The research above serves as a frame of reference for researchers in mapping the implementation process of da'wah training management carried out through the Da'i Nagari program under the guidance of the BAZNAS Tanah Datar Regency. Research that takes the object of the BAZNAS program is still not found in the context of increasing the competence of Da'i, especially those that take a locus in Sumatra. Therefore, the difference in this research lies in the subject and object of research and the process of implementing management functions directed at increasing the competence of preachers.

This research leads to the exploration of the application of management functions in planning, organizing, implementing, and supervising the da'wah training conducted by BAZNAS Tanah Datar Regency through the Da'i Nagari program. The analysis is directed at efforts to increase the competence of the preacher. The research was conducted through a qualitative approach through a descriptive study. The subject of this research is the improvement of da'i competence in the

management framework of da'wah training. While the object of the study is the Da'i Nagari program carried out by BAZNAS Tanah Datar Regency. Data were collected through observation techniques by observing the training program's management, interviews with implementers and participants, and literature studies by digging primary references from journals and books. Data analysis was carried out through a process of data reduction, presentation, and conclusion drawing, in order to obtain a comprehensive picture of the implementation of da'wah training management (Moleong, 2008; Sa'diah, 2015).

RESULT AND DISCUSSION

BAZNAS Tanah Datar Regency is located at Jalan Imam Bonjol No. 74 Jorong Kubu Rajo, Nagari Limo Kaum, Lima Kaum District, Tanah Datar Regency, West Sumatra Province. The National Amil Zakat Agency is an institution that manages zakat nationally. BAZNAS is a non-structural government institution that is independent and responsible to the President through the Minister of Religion. The National Amil Zakat Agency is located in every district/city in Indonesia. BAZNAS Tanah Datar Regency itself is currently in a strategic location, approximately 10 minutes from the center of Batusangkar City. The BAZNAS Tanah Datar office is now located in a permanent building that has become the property of BAZNAS. So that in the end, this can make it easier for muzakki and mustahiq who will visit the Amil Zakat Agency of Tanah Datar Regency.

The vision of BAZNAS Tanah Datar Regency is: "Becoming a Trustworthy, Professional, and Able Amil Zakat to Make Zakat an Alternative Power in Poverty Alleviation," while the mission of BAZNAS Tanah Datar is: (1) Increasing people's awareness of zakat and distributing it through charity zakat; (2) Optimizing zakat collection and distribution effectively and transparently; (3) Providing convenience for muzakki in tithing; (4) Implementing zakat management in a trustworthy, professional and transparent manner; (5) Making zakat as an alternative force for poverty alleviation; and (6) Empowering mustahik to become muzaki.

The organizational structure of the National Amil Zakat Agency of Tanah Datar Regency consists of: (1) general chairman, leads, coordinates and controls the implementation of BAZNAS activities in Tanah Datar Regency as a whole; (2) Deputy chairman for collection, vice chairman for distribution and utilization, vice chairman for financial planning and reporting and vice chairman for the secretariat, human resources, and

general affairs; (3) Internal Audit Unit (SAI), an organ that is directly responsible to the chairman; (4) The chief executive, who is responsible to the chairman and deputy chairman; (5) The Secretary is responsible to the chairman and deputy chairman. (6) The collection, distribution, and utilization division are responsible to the Chief Executive; (7) the planning, finance, and reporting divisions, as well as the administration, human resources, and general divisions; responsible to the Secretary; and (8) implementing counter and muzakki services, implementing UPZ and administrative services, implementing mustahik compensation services and administration, implementing empowerment programs, implementing planning and finance, implementing accounting and reporting, implementing secretariat and HR, implementing IT and the general public are responsible to the head each part.

The work program of BAZNAS Tanah Datar Regency includes: (a) Smart Tanah Datar; (b) Prosperous Flatland; (c) Tanah Datar Cares; (d) Healthy Flat Land; (e) Zakat Commodity Development (ZCD); and (f) Taqwa Flat Land. At this time, the author will examine one of the exciting programs to study, namely the Da'i Nagari program under the guidance of the BAZNAS Tanah Datar Regency. This program is part of the Tanah Datar Taqwa program. This Da'i Nagari Assisted Program was designed by the Tanah Datar District National Amil Zakat Agency to overcome the da'wah phenomenon that occurred in Tanah Datar related to the many remote areas in Tanah Datar which still lack a touch of da'wah. For this reason, BAZNAS Tanah Datar will present da'i in the community as da'wah interpreters for the community and play a role in building a better community in the future.

The Process of Program Planning of Da'i Nagari

Planning is the first step in implementing a program or activity. Planning that is done well will have an impact on the creation of goals. Optimization, effectiveness, and efficiency of training implementation depend on the planning process. The preparation of program planning is essential to do well to match the competencies required by participants (Hasibuan, 2013).

Planning is a sacred thing that must be done if you want to make an activity or form a program. In planning, the objectives of establishing a program will be determined, and then in planning, the entire plan will be discussed. The planning process includes identification of needs, design of training programs, targets and targets, selection of methods, media and

place of implementation, financing, and evaluation techniques of training implementation (Sarbini, Rahman, Herman & Rustandi, 2020). The planning process is carried out by formulating a training framework that will support the process of achieving goals. In this case, the planning is oriented toward developing human resources through various activities that can increase competence (Kusnawan & Rustandi, 2021).

The planning process for da'wah training in the Da'i Nagari program under the guidance of BAZNAS Tanah Datar Regency is carried out through several stages, including: First, identification or analysis of the need for da'wah training for BAZNAS Tanah Datar Regency is carried out with the chief executive. Analysis of the need for da'wah training is seen from the dynamics in Tanah Datar Regency, where many areas, especially those located on the outskirts, have very few da'wah interpreters. In this case, planning is based on the targets and targets of sending da'i. The training is oriented towards developing human resources who understand the typology of mad'u in their area.

Based on the results of interviews with the Chief Executive as well as the person in charge of the program, Mr. Riko Afrimaigus, it was found that:

"The Da'i Nagari program under the guidance of BAZNAS Tanah Datar Regency has been born since 2011 and has been running for approximately ten years. We designed this program intending to help people, especially those in remote areas in Tanah Datar Regency. For this reason, we began to prepare a program in the form of Da'i Nagari assisted by BAZNAS Tanah Datar Regency. After that, we are looking for people who will enter the program. What the people here mean are selected Da'i-Da'i who will be deployed to the field. Only then will we conduct a survey of which locations are appropriate and appropriate for these guided Da'i to be placed. Of course, it is feasible here, meaning that the community has a very minimal presence of people who can become da'wah interpreters" (Interview on Friday, March 26, 2021).

Based on the study results, it was found that this program aims to provide access to advocacy for people in remote areas in Tanah Datar Regency by sending da'wah interpreters to remote areas so that later da'wah activities will be more lively there. For this reason, the planning process in setting the goals of the Da'i Nagari Assistance program that was born by BAZNAS Tanah Datar Regency has been carried out correctly and clearly.

Second, the recruitment process for Da'i, who will provide da'wah training to the community. Based on further interviews, it was concluded that the selection process was carried out by considering qualifications. Where qualifications are determined both in terms of administrative, knowledge, skill, and attitude, this can be seen from the registration requirements for participants of this program, including males, aged 25-40 years, having a solid understanding of religion, preferably for graduates of religious schools, hafidz at most minuscule one juz, both in attitude and deed, and those who are not. Less important is that they will be ready to be placed in remote areas determined by BAZNAS Tanah Datar Regency.

Third, the determination of da'wah's field is based on the level of need and availability of the da'i. Geographically, the main target of this program is remote areas with very far access to the capital and a lack of competent da'wah interpreters. In addition, BAZNAS Tanah Datar has set a remote area with minimal da'wah activities as the main target of this program. There are at least ten areas targeted by this da'wah program, namely Mawar, Pamusian, Sumpur Kudus, Atar, Panyalaian, Piliang, Gunung, Mount Lake, Pato, and Koto Batu.

Fourth, financing planning is based on needs-based planning. In this case, the realization of the program's budget is two billion rupiahs per year. Where the details of this expenditure are used for da'i incentives of 2.5 million per month multiplied by ten preachers; implementation of training such as coaching da'i to increase competence by 5 million in one training; budgeting for activities in the target areas that involve the community of approximately 3 million in one event as well as other budgets that may support the program. This budget planning is carried out by taking into account the principles of accountability and transparency. Where budgeting is sourced from zakat, infaq, and shodaqoh funds, it is responsible to donors. In addition, each preacher is given training in financial reporting, from the filing of the RAB to the financial accountability report. This strengthens the principle of openness in program implementation.

The four planning stages above are indicators of the application of management in the da'wah training process initiated by the BAZNAS Tanah Datar Regency. In this case, planning is oriented towards meeting the community's needs as the object of da'wah. In other words, planning activities are carried out as an effort to implement da'wah in a system. The process of achieving the goals (outputs and outcomes) of a training program will be directly proportional to the maturity of the planning carried

out. The planning and formulation of this program are carried out to develop sustainable da'wah and da'wah resources (Kusnawan & Rustandi, 2021). The planning process is implemented referring to the HR management reference frame in da'wah training starting from identifying needs, setting goals, targets, and targets, recruitment, determining media, methods, and locations, to planning financing and reporting (Byars, Lloyd & Rue, 2006; Kusnawan, 2008; Sarbini, Rahman, Herman, & Rustandi, 2020).

An Organizing of the Da'i Nagari Program

Organizing is a grouping of people or tools according to their respective portions and responsibilities so that an organization will be formed that can be moved into a unified whole to create the organization's goals (Handoko, 2001). Organizing is a follow-up to the planning that has been done previously. This organization will be arranged so that the people who will run the program are following their respective duties and responsibilities.

The organizing process is carried out by mapping the implementing human resources, implementation based on competency standards, implementation referring to the curriculum or program design until the implementation is oriented towards output and outcome. The organizing process refers to efforts to improve human resources' competence and the organization's quality (Silalahi, 2000). In this case, the organization is carried out referring to the goals that have been set and the targets that have been planned. As a follow-up to the planning process, the organization of da'wah training is carried out by a planned, sustainable, and measurable system.

Based on the results of observations, in organizing the Nagari da'i program under the guidance of the BAZNAS Tanah Datar Regency, there are still shortcomings in management implementation. In this case, the training management still shows the existence of organizational activities that have not been evenly distributed in terms of the division of tasks. Thus, this hinders efforts to implement the program comprehensively. At least, the principal manager of the implementation of this program is carried out by three people as the main person in charge. From a management perspective, this is undoubtedly a lack of organization. This is due to the lack of human resources in BAZNAS Tanah Datar as a whole. Thus, each program is organized by utilizing available and limited human resources.

However, this organizational limitation did not stop the program of the Da'i Nagari Fostered. This is because the program's implementation is carried out optimally, although the implementing human resources are limited. The implementation of this organization can be seen from several leading indicators, including 1) there is a division of labor among HR appointed as the implementers of the Da'i Nagari Fostered program; 2) the existence of an organizational process based on targets and objectives and refers to the program objectives; 3) the active involvement of human resources at BAZNAS Tanah Datar in the success of this program; 4) there is a mapping of implementing human resources and the determination of work targets as a frame of reference for program realization; 5) output and outcome-oriented organization, this can be seen from the existence of documents that show the program design in a planned, directed and measurable manner.

Within the framework of da'wah training management, the organizing process is carried out through the stages of organizing training needs, forming committees, selecting the right people, and dividing the work (Kusnawan, 2008). These four aspects become a measure in the process of organizing the training. So far, the authors consider that BAZNAS Tanah Datar carries out these four organizational aspects in realizing the Da'i Nagari Fostered program. In terms of quality, the organizing process is implemented from planning to evaluating. Even though in terms of quantity, HR organization is only done by appointing three implementers. This is due to the limited human resources at BAZNAS Tanah Datar as a whole.

In addition, based on the results of an interview with Mr. Riko as the implementing coordinator, it was stated that the organizing process applies the main principles in organizing. This can be seen from a program guide or SOP as a guide in implementing the program for the organizers. As intended by Kusnawan & Firdaus (2009), the organizing principles are that organizing must pay attention to the clarity of purpose, division of tasks, functionalization, job development, flexibility, the span of control, and staff lines. These principles can be found in the SOP for the Da'i Nagari Assisted Program that BAZNAS Tanah Datar has formulated.

The Implementation of the Da'i Nagari Program

Implementation means facilitating the process in stages. In this case, implementation relates to realizing training plans that involve various

parties, both organizers and participants. One of how this implementation process is carried out is through the transfer of responsibility from the executor to the participants and guiding participants regarding the direction of the training from beginning to end (Kusnawan & Firdaus, 2009). The implementation process is an essential part of training delivery which leads to training design and planning. The implementation of the training systematically follows the stages of the process that have been planned and organized in advance.

Technically, implementing the training program for the fostered Da'i Nagari begins with the opening conducted by BAZNAS Tanah Datar Regency and the release of the preachers to their respective regions. Furthermore, in conducting da'wah training to the community, the da'i carry out activities that call on the community to always be in the way of Allah SWT either through tabligh or religious lectures in various forms, methods, media, and messages of tabligh.

From the beginning, the preachers were equipped with the conception and paradigm of the preacher as a protector of society. This is a strategic role in spreading the message of Islam and carrying out transformations in the community based on Islamic values. Practically, the preacher's da'i activities start from the imam of the mosque or musholla, conduct training and guidance on tahfidz for children, carry out other religious activities, and mediate for people facing problems by providing solutions according to their needs—the guidance of Islamic teachings.

When viewed in the implementation stage, the Da'i Nagari Fostered program has been carried out well based on the concepts that have been prepared previously. However, there are still many shortcomings in the implementation of the program. However, the community itself has felt the effects of the placement of da'i assisted by BAZNAS in Tanah Datar Regency. For example, it was conveyed by Mrs. Gusmiwati, who said that:

"The Patronage Da'i Nagari program presented by BAZNAS Tanah Datar Regency helped us to get da'wah interpreters in our village. Before us, who did not have a da'wah interpreter who could direct and guide us to always be in the way of Allah was extraordinary. Since there was a preacher in our village, our mosque was never empty, and our children were taught to recite the Koran and even memorize the Qur'an. The role of this da'i is not only about that. Just yesterday, there were people here who were arguing with their neighbors. For this reason, yesterday's da'i played a role in straightening out the

existing problems and finding the best solution that made them get back together as usual. The point is that with the presence of preachers assisted by BAZNAS Tanah Datar Regency, the community here is constructive" (Interview Monday, 05 April 2021).

In general, implementing the training at the Da'i Nagari fostered program in Tanah Datar Regency runs effectively and efficiently concerning the design and planning of the training program. This can be seen from several training outputs that print preachers with competencies according to the target, both in knowledge, skills, and personality. The presence of the da'i in ten areas in Tanah Datar Regency conveys Islamic messages, and da'wah is an activity. Nevertheless, also the da'i act as da'wah interpreters who protect the community. The application of the live-in method was chosen as one of the strategies in the interactional approach with the object of da'wah. In this case, the preachers are sent to mingle with the community to feel and become an integral part of the community. Thus, mapping community needs leads to selecting methods, determining the issue or message of da'wah, and approaching the implementation of da'wah.

The implementation of da'i training through the Da'i Nagari program is not only carried out to increase the competence of da'i, but also increases the religious understanding of the community as an object of da'wah. Where the community is seen as an active and critical object that participates in this da'wah training program, at this point, the orientation of the implementation process is carried out to increase the religious dimension both in the aspects of knowledge, belief, ritual, experience, and commitment (Dilawati, Dermawan, Hernawan, Waloyojati & Darmalaksana, 2020; Rustandi, 2020).

Theoretically, HR management aims to create the personality and roles of managers and leaders. A manager is generally tasked with managing physical energy sources, in the form of capital (capital), human skills (human skills), the raw material (raw materials), and technology, which are expected to be able to produce productivity, efficiency, timeliness of work, and quality (Handoko, 2001).

Unlike the case with a leader (leader), who focuses more on the vision. A leader seeks to invite and motivate his staff and subordinates to achieve the goals that have been set jointly. For this reason, a leader generally tries to manage emotional and spiritual resources in the form of values, commitment (partisanship), and aspiration (aspirations) of staff and

subordinates to give birth to pride and satisfaction in work. In management theory, successful managers mean managers who have leadership factors and can practice and develop them. In other words, managers who can act as leaders (manager as a leader) (Muhaimin, 2011:4-5).

Therefore, the implementation of training for the fostered Da'i Nagari in Tanah Datar Regency is oriented to shape the preacher's personality as a leader, da'wah manager, diplomat, and negotiator in answering various problems of the people. In this case, the application of da'wah training management is carried out effectively by achieving the competence of preachers who have strategic roles as managers, leaders, and problem-solvers in responding to da'wah's dynamics and problems. So that da'wah interpreters have a high level of acceptance in the community and can carry out da'wah based on the needs and processes of community empowerment.

The Supervision of Da'i Nagari Program

Supervision is essential thing in maintaining the integrity and sustainability of the program. Monitoring is carried out to determine whether the program can survive or not. In this case, the person in charge of the program as well as the chief executive of BAZNAS Tanah Datar Regency, Mr. Riko Afrimaigus, said:

“This program is one of the flagship programs of the Tanah Datar BAZNAS, which is rare or even non-existent in other BAZNAS. Nevertheless, in terms of monitoring this program, I realize that there are many shortcomings. This is due to the lack of human resources who can manage this program, I am the person in charge of the program, and I also happen to have other responsibilities as the chief executive, causing me not to be able to focus too much on the sustainability of this program, causing this program to have many problems on all sides. Moreover, reports that should be reported regularly by preachers to me are also often neglected to be carried out, and this causes this program to be increasingly not well coordinated” (Interview Thursday, April 08, 2021).

Monitoring that is not carried out properly by BAZNAS Tanah Datar Regency causes the Da'i Nagari Assisted program not to run as expected. The number of preachers who deny their responsibilities makes this program decrease in quality day by day. Da'i, placed in 10 different remote areas, requires extra supervision from the person in charge. However,

because the organizing process is not going well and there is a shortage of human resources, supervision or control is the most significant factor that causes the Da'i Nagari program under BAZNAS Tanah Datar Regency to fall apart.

This is because the person in charge, who is also the chief executive of BAZNAS Tanah Datar Regency, who has other significant duties and responsibilities, causes to be unable always to carry out the supervision process properly. This resulted in the Da'i Nagari Fostered, which initially numbered ten da'i in different service places, leaving only one preacher who has always been consistent since he was recruited.

From the management side, the implementation of supervision in this program is less effective, so the sustainability aspect of this program is not optimal. In this case, the researcher assessed that several factors caused the monitoring process to not work well, including 1) the lack of human resources capable of monitoring and evaluating regularly, so that the preachers sent were supervised; 2) lack of active participation from local government in supporting the BAZNAS program; 3) lack of responsibility and ongoing awareness of the preachers, leaving only one preacher out of ten prepared; 4) the need to involve the local community in the program supervision process, so that the community is not limited to being an object of training, but also becoming a subject who feels they have a role and responsibility.

In terms of increasing the competence of preachers, this training program is seen as being able to strengthen the foundation and increase the competence of preachers in terms of knowledge, skills, and attitudes. This training program is designed from planning, organizing, implementing, and supervising aims to increase the experience of da'wah interpreters in carrying out their da'wah activities in the community. Da'wah interpreters are equipped with values, norms, skills, and orientations that strengthen their roles and functions as messengers of Islam. The live-in method is carried out to increase experience and approach strategies in interacting with the community. At this point, the da'i not only conveys da'wah activities with tabligh patterns or models but also becomes a manager, leader, and problem solver who carries out da'wah activities based on mapping the identification of mad'u needs and empowering mad'u as da'wah subjects. Who has essential roles and responsibilities? So that there is an increase in religious understanding both in terms of knowledge, beliefs, rituals, experience, and religious commitment.

CONCLUSION

In general, the management process in da'wah training in the Da'i Nagari program runs effectively and efficiently. This is based on indicators of the application of da'wah training management which refers to the Human Resources management framework. This implementation can be seen from the program planning process based on community needs, organizing training that meets the training principles according to the training design, implementation-oriented towards increasing the competence of da'i and community involvement in a participatory and empowering manner, to monitoring programs that are planned on an ongoing basis—directed and measurable. However, it is seen as lacking in supervising the training program, so that the program cannot be continued. This is due to the lack of supervisory human resources from BAZNAS Tanah Datar, the lack of awareness of the da'wah interpreters sent, and the absence of community involvement as supervisors.

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