



Development of Campus Da'i Cadre Competency Model: Psychology and Management Approach

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ABSTRACT

The success of da'wah in campus is determined by level of da'wah competency of its cadre, so that it needs to be developed. This study is intended to answer the problem (1) how is the development of competencies campus cadre da'i? (2) what are the factors affecting the development cadre of the competencies? (3) How is the models development of competence using psychological and management approach? The discussion is based on a literature review using a psychological and management approach, so descriptive based on induction and reflection logic. It is concluded that (1) model of competency development of the cadres can be carried out through two models, competency-building models, namely core competencies and distinctive competencies, reflecting five aspects: substantive, methodological, social, spiritual and professional competencies. (2) The development of competence of the cadre is affected by factors such as self-concept, religious consciousness, motivation to da'wa, and environment especially the intensity of joining group guidance. (3) The models of da'wah competency development is indicated by direct theoretical relationship with self-concept, religious consciousness, and motivation to da'wa, and indirect one with the intensity of joining group guidance.

Keywords: competency; campus; da'i cadre; management; psychology

ABSTRAK

Keberhasilan dakwah kampus ditentukan dari tingkat kompetensi para kadernya, sehingga kompetensi tersebut perlu dikembangkan lebih lanjut. Penelitian ini dimaksudkan untuk menjawab masalah (1) Bagaimana pengembangan kompetensi kader da'i? (2) Apa faktor yang memengaruhi kompetensi kader da'i? (3) Bagaimana pengembangan model kompetensi kader da'i dengan pendekatan psikologi dan manajemen? Pembahasan didasarkan pada kajian pustaka dengan menggunakan pendekatan psikologi dan manajemen, serta analisis deskriptif berdasarkan logika induksi dan refleksi. Dari pembahasan dapat disimpulkan bahwa (1) Pengembangan model kompetensi kader da'i dapat dilakukan melalui dua model pembentuk kompetensi, yaitu kompetensi inti dan kompetensi pembeda, yang merefleksikan lima aspek yaitu kompetensi substantif, metodologis, sosial, spiritual, dan profesional. (2) Pengembangan kompetensi kader da'i dipengaruhi faktor khususnya konsep diri, kesadaran beragama, motivasi berdakwah, dan faktor lingkungan seperti intensitas mengikuti bimbingan kelompok. (3) Pengembangan model kompetensi kader da'i ditunjukkan oleh hubungan teoretik secara langsung dengan konsep diri, kesadaran beragama, dan motivasi berdakwah dengan kompetensi kader da'i, dan secara tidak langsung melalui intensitas mengikuti bimbingan kelompok.

Kata Kunci: kompetensi; kampus; kader da'i; manajemen; psikologi

INTRODUCTION

Reliable and highly competent human resources quality will determine the success of work field, because competence helps companies describe one's performance (Azmy, 2015, p.220-232.). Moreover, Islam stressed the importance of expertise competence, because every matter must be given to the experts. Da'wah activity must be carried out by highly competent da'i, who has the ability to preach, the ability to convey the message of da'wa, the ability to change people's behavior towards the objectives of da'wah and in accordance with the standards of da'wah itself (Mangkunegara, 2004, p.67-68, Mitrani, 1995, p.12, Moehersono, 2009, p.3, FME Team, 2013). High competence determines the success of da'wah movement, one of which is on campus da'wah because campus is the main gate to realize da'wah movement by campus da'wah activists. Although competence is a determinant factor for the success of campus da'wa, not all campus cadres have high competence. Though da'wah has been already done in the campus environment, lack competence of campus da'i is seen to be the still existing problem. The low competency of campus da'i cadres is presumably because of inappropriate model applied to improve the competency of the cadres. The low competency of campus cadres is seen from their lack of understanding of Islamic insights, relentlessness, and less skills in conveying da'wah material.

This is proven in the report of the central Indonesian Ulema Council (MUI) saying that the existing problems cover da'i competency such as the inability of da'i to understand the message of da'wah, influence mad'u, organize da'wa, recognize preaching targets, and utilize da'wah infrastructure. Putra and Ihsanudin stated that the high need and demand of community for da'i were not comparable to the availability of da'i with high competence. In 2018 the Ministry of Religious Affairs of the Republic of Indonesia released only 200 names of da'i with high personal qualifications or competencies who could meet public religious demands. The low competency of da'i is also related to the aspects of personality and motivation. Referring to the image theory of da'i, the competence problem is shown within the low mental attitude of da'i to face the target of da'wa, easy to despair and surrender, and low self-concept (Badaruddin, 2013, p.57; Farihah, 2014, p.310; Syarif, 2013: 2 -3; and Rosyid, 2014, p.249).

According to management science, da'wa, and psychology and based on its characteristic's formation, competence can be changed and developed, in line with its internal dan external constituent factors. Competence needs to be developed because it can be a marker of success. Kerr (1982) and Snow & Snell (1992, p.vii) mentioned that competency development is very important because it can be used to predict and measure one's performance, one of which is da'wah performance.

Da'i competencies development has been carried out through formal, non-formal education, and by religious groups, on and off campus, one of which is the campus da'wah institution whose goal is to continue the da'wah relay (Partanto

and al-Bahry, 1994, p.239-294). The rise of cadre preparation program has become a commitment of the community and the academic institutions to get qualified prospective da'i who have high competence. The development of campus da'i cadre competencies is seen to be an effort to train and prepare the mentality, thoughts, abilities of da'i in order that they get ready to enter the more challenging da'wah field, namely the community (Mahri, 2013, p.54; Rosada, et al, 2007, p.7-9; Abzar, 2015, p.43; Rahmawati, 2016, p.151; Mashhur, 2001, p.xiv; Basit, 2003, p.85; al-Ghazali, 2005, p.15; Ismail & Hotman, 2011, p.77; Munir & Ilaihi, 2012 p.188; Aliyudin, 2015 p.295; Fadhullah, 1997 p.xvii). The important roles of youth in Islam are stated in the QS. Ar-rum: 54 and hadith narrated by Ahmad.

The appointment of campus cadres is based on the important role the youth plays to generate da'wah in spreading tamayyu', idzabah, istifdzadzah, ighra'at, and mun'athafat which are socially carried out in a taurits and modernity (Hidayatullah: 2018 p.66). The spirit of campus da'wah institution (which is called LDK) is preparing da'i cadres who have active and participative involvement in every local da'i election program at the local, regional and national levels, so that the quality improvement program and leadership of da'i cadres through guidance Da'wah group are well done. The effort to upgrade the competence of campus cadres is done through the guidance of da'wah groups in every institution in collaboration with the National Campus Da'wah Silaturrahmi Forum (FSLDKN) (Fahrurrazi & Ahyar, 2014 p.235). Another strength of LDK campus lies in its high spirit of religiosity (Kusmanto, 2011 p.53). This is in line with the socio-theological structure of a well-known religious community, proven in the highly various Islamic life, with a very strong spiritual orientation and the process of regeneration of the campus da'i since the early period (Kusmanto, 2011 p.179; Rahmawati, 2016 p.159 -160).

Some studies on competency have been done by experts theoretically and empirically from different scientific and analytical points of view. Deist and Winterton (2015 p.27-46) conducted a study on competence and performance. Bryson (2007 p.704) made a study on strategies in developing competencies. Scott, Frame and Cashwell (2007 p.50-51) examined the relationship between spirituality and counselor competence. Winson (2012 p.2) elaborated the formation of moral competence. Winarno and Perdana (2015 p.1-5) did the research on the impact of motivation and competence in improving performance (Frishdiantara, et al., 2011 p.445). Some researchers revealed the relationship between internal factors and competencies, or examined the relationship between external factors and competence. Some other scholars analysed the relationship between internal-external factors and competence but in the realm of management and social science (Aliyudin, 2015 p.283-298; Almeida & Moreira, 2011 p.400-410; Andriyani, 2011 p.1-14; Aziz, Saeed & Rauf, 2014 p.110-126; Nashori, 2000; Rosch, Collier & Zehr, 2014 p.97-121). In fact, the study of da'wah competence has been done by many da'wah experts, such as Aliyudin (2015), Kamaluddin

(2015), [Mulkhan](#) (1996), and [Nawawi](#) (2009). However, the studies are still theoretical because they describe only one aspect of the da'i competency, the relationship of da'i qualification with the success of da'wah, and professionalism that a da'i must possess without empirical testing. Empirical study on the competency level of da'i looks less interesting. This is possibly because of the theological assumption that da'wah is a sacred task to convey the language of God so that it is uncommon to study empirically.

The previous studies are related to general competency. It seems that there is no study that focuses on da'i in specific environments such as campus that has different characteristics. In order to improve competence in a special environment (campus), it is necessary to develop a specific competency model, as well as to be associated with variables of self-concept, religious awareness, motivation to convey direct or indirect da'wah through the intensity of group guidance.

The discussion on the development of campus cadre competencies in this article is based on a literature review that has not been much studied by previous researchers. The study on competency model development attempts tries to integrate knowledge of science with psychology and management, and is expected to contribute to the model development and policy making to address problems and improve the competency of campus cadres.

RESULT AND DISCUSSION

[Spencer & Spencer, Bryson, and Mangkunegaran](#) (1993) explains that competence is a qualification that belongs to someone in order to carry out his work activity. Competence means expertise, skill and proficiency that distinguish someone from the other person. This paper attempts to elaborate the competencies of campus da'i cadres. The meaning of campus da'i cadres ([Partanto & al-Bahry](#), 1994, p.239-294), the writers adopt and develop the concept of da'i competency ([Basit](#), 2003, p.85; [Aliyudin](#), 2015, p.295). The competency of campus da'i cadres is defined as the abilities, skills, attitudes, and behaviors that must be possessed by da'i cadres to realize the success of campus da'i tasks ([Mashhur](#), 2000, p.xiv; [Basit](#), 2003, p.85; [al-Ghazali](#), 2005, p.15; [Ismail & Hotman](#), 2011, p.77; [Munir & Ilaihi](#), 2012, p.188). These competencies are supposed to be the personal specifications of da'i cadres, that distinguish the level of expertise of one cadre from the other cadre ([Fadhullah](#), 1997, p.xvii). Islam appreciates competence because it relates to the capacity of da'i cadre in realizing the goal of da'wah in terms of the social order of khairul ummah, especially in the campus environment. Moreover, competence means the totality of the expertise of da'i campus cadres in performing da'wah mission in the campus milieu.

A person's totality based on the theory of ice berg model is core competency and differentiating competency. These two models will then become the scope of competency for da'i cadre. Core competency covers the personality and identity

of da'i cadre, while differentiating competency is a competence that is related to the expertise that da'i cadre must have in his work field. Competence in Islam is important because it relates to the quality and capacity of da'i to carry out the mission of Islamic teachings (Aziz, Saeed & Rauf, 2014, p.116; Aziz, 2004, p.83; Tasmara, 1997, p.39-40; Farida, 2013, p.52-53).

There are five important components of campus da'i cadre competencies that the writers develop based on the characteristics of da'wah (within da'i image theory, process theory, and da'wah stages) that are integrated to management science (within the ice berg model theory), and psychology (cognitive learning theory), namely substantive competence, methodological competence, social competence, spiritual competence, and professional competence. The basic characteristics of developing a competency model based on da'wa, management, and psychology are revealed two competency formation models. The two models are believed to be able to explore the relationship between cadre da'i competency, self-concept, da'wah motivation, religious awareness, and the intensity of following group guidance.

The level of competency can be identified from five aspects of competence, namely substantive, methodological, social, spiritual, and professional competencies. First, substantive competence relates to the ability to understand da'wah material and possess high intellectual (*'aqliyah*) covering six fields of knowledge: Islamic insight, history, literature and language, social, science and technology, and the contemporary world development. Second, methodological competence is characterized by the ability to identify and deal with the problems of da'wa, the ability to seek and obtain information, the ability to plan, apply the appropriate da'wah technique and method, and the ability to realize da'wah. Third, social competence is a skill related to the values and rules of society. The contents of social competence include personal and social piety. Fourth, spiritual competence is the ability to bring the spirit of divinity and obedience. Someone with spiritual competence has the ability to accept, respond, respect, appreciate and practice values as part of individual character in the form of faith and piety (Kemendikbud RI, 2014, p.6). Fifth, professional competence is a capability based on standards and ethics of da'wah. The contents of professional competence include understanding the foundation and basis of da'i profession, having special expertise in his field (*mutakhabshish*) and innovative and creative spirit (Muhyiddin, et al., 2011, p.70-71; Tasmara, 1997, p.40).

Development of Campus Da'i Cadre Competency Model

According to Ice Berg theory competency model can be developed through self-concept and motivation (Spencer & Spencer, 1993, p.9-11; Deist, Le & Winterton, 2005, p.29; Hasibuan, 2005, p.146; Almeida & Moreira, 2011, p.403). A person with high self-concept can perceive himself positively so that he encourages his ability to perform his duties and obligations. Competence in Maslow's motivation

theory needs is defined as the driving force to realize the highest human needs (Sobur, 2009, p.412). Highly motivated person has a strong drive to meet his needs (Adayemi, 2014, p.77; Rosch, Collier & Zehr, 2014, p.115) and one of which is the need to carry out religious activity through da'wah. A person with high da'wah motivation is driven to train his abilities and expertise, and thus increase his competence.

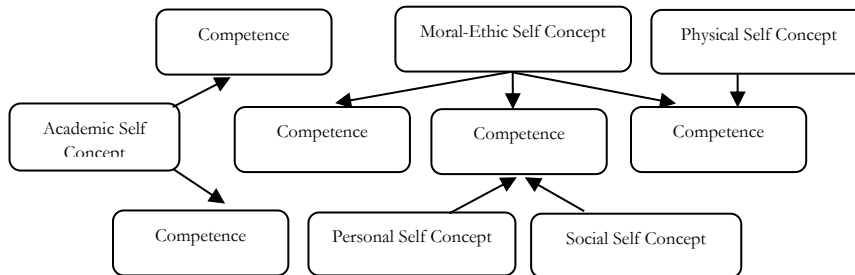
Furthermore, the effort to develop competencies is examined through the theory of consciousness from Jackson & Schuler (1990, p.223-239). The theory states that consciousness is one's conscious, knowing, and understanding state of the tasks and responsibilities of his creation as personal, social, and religious beings (Ahyadi, 2005: 37; Tolle, 2009, p.37-38; Mayarnimar, 2010, p.63; Hasanah, 2013, p.44; James, 2015, p.18) Based on this view, religious awareness can be interpreted as a conscious condition with the essence of one's creation as abdullah and caliph. A person with high religious awareness is able to convey the message of da'wah seriously, as a form of faith and obedience to God, who is theologically aware of all God's commands and away from all His prohibitions (Pratt, 1920; Hasanah, 2013, p.474). Humans in their position as caliphs who have religious awareness always try to do their job as well as they can, improve their personal quality (Kemp, 2005, p.139; Francis, 2013, p.106-107), and subsequently upgrade their competence in accordance with their expertise, including da'wah. A person with high religious awareness has a strong understanding of the value system, positive attitudes and perspectives, as well as moral behavior. This condition is in line with his efforts to increase competence, because it involves his efforts to increase capacity, attitudes, and behavior towards the goal achievement, namely the happiness of life in the world and the hereafter (Scott, Frame, & Cashwell, 2007, p.50-51).

Furthermore, the efforts to develop the competency of campus da'i cadres are done through the external environment, which is in accordance with social learning theory, by utilizing a conducive environment and learning experience (Bandura, 1986, p.11; Permana, 2012, p.6). A conducive environment can be applied in training, counseling, and guidance activities. Group guidance is one form of a conducive environment that functions to obtain important information used to change behavior or deal with the problems that the group members encounter (Wibowo, 2005, p.12). Planned Behavior Theory (PBT) based-competence and constructivism theory can be increased through the intensity of group behavior, observation, and experience. A person who actively participates in group activities is believed to get important information via observation and experience that are used to improve competence. Activeness indicates an interest in behaving, getting maximum and qualified results, and developing competence (Fishbein & Ajzen, 1975, p.25). In other words, the intensity of following group guidance is seen to be an effort to increase understanding and skills which indirectly develop a person's competence.

Analysis in Psychology and Management Perspective

Theoretical development of the relationship model between da'i cadre competency and self-concept, da'wah motivation, religious awareness and intensity to follow group guidance which is explored based on the principle of unity of sciences (UoS) through direct and indirect relationships based on the da'wah scientific model with psychology and management made three theoretical relationship models visualized in charts 1-3.

Chart 1. Development of Self-Concept and Competence Relationship Model



Based on [Chart 1](#), the theoretical relationship model between self-concept and competence is related to mastery and self ability. The concept of physical self is closely related to competence because by being physically positive, a person can conduct many things that lead to the completion of his work. The relationship between personal self-concept and competence is shown within a person's perception of his potential. [Uszynska and Jarmoc's](#) (2008: 5) research findings stated that a person with high personal self-concept, highly appreciated his potential, utilizing all potentials for his best work. The relationship between spiritual competence and personal self-concept is reflected in his capacity as da'i of reality. Moreover, [Wenglinsky's](#) (1996: 45) study revealed that a person with a high personal self-concept has the ability to understand that each individual has an obligation to convey the message of da'wah even though one verse. This understanding encourages someone to perform da'wah.

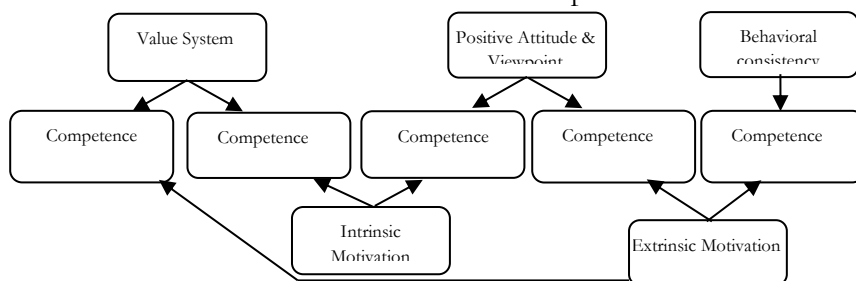
The apparent relationship between social self-concepts is related to social competence. This analysis is supported by the theory of looking glass self saying that self-concept influences the formation of social competence, such as a high sense of responsibility to the behavior, being free from inner pressure, the ability to establish good relationships with others and express thoughts and feelings efficiently, and having high self confidence and a natural reaction to successes and failures ([Mead, 1967, p.21](#)). The moral self-concept of ethics is closely related to social, spiritual, and professional competences. The concept of moral self-ethics contributes to foster a feeling of complying applied value rules, thereby it increases social and spiritual competence. The author's analysis is in line with [Tauschek's](#)

(2001, p.76) research, stating that a person with a high ethical self-concept has a positive perception of the rules, values, and norms that apply. Moreover, this condition plays a role to foster professional competence. Nawawi (2009, p.287) mentioned that moral ethics concerned the ability to conduct tasks in line with the provisions, work standards, job descriptions and job responsibilities.

Academic self-concept has strong relation to substantive and methodological competencies. This is in line with Tan and Yates's research (2007, p.470), saying that academic self-concept contributes to the efforts to increase understanding, intelligence, and skills regarding the efforts to improve substantive competence; while academic self-concept which contributes to communication skills, creating ideas, making well da'wah plans is associated with efforts to improve methodological competence. The relationship between self-concept and substantive competence is shown in the role of academic self-concept in improving one's understanding or knowledge. A person with a high academic self-concept is characterized by intelligence and achievement. Intelligence indicator is a person's intellectual level that is closely linked to substantive competence. The relationship between self-concept and methodological competence is seen in the role of academic self-concept in instilling the skills and abilities of the occupied field. A person with academic self-concepts has a skill to communicate ideas and opinions regarding the development of Islamic da'wa, plan and evaluate da'wah. This kind of skill indicates methodological competence. According to social psychology theory, individuals with high self-concept direct themselves to increase their potential, knowledge, understanding and responsible social behavior. The self concept of directing individuals greatly increases understanding and skills to meet certain goals. The higher one's self-concept, the higher his competence.

In addition, competence is directly affected by awareness, which is manifested in understanding and recognizing one's responsibilities of his profession. The relationship between religious awareness and competence is manifested in three aspects, namely the value system, positive attitudes and perspectives, and the consistency of behavior. Theoretical relationship pattern is shown in chart 2.

Chart 2 Development of Relationship Models of Religious Awareness and Da'wah Motivation to Competence

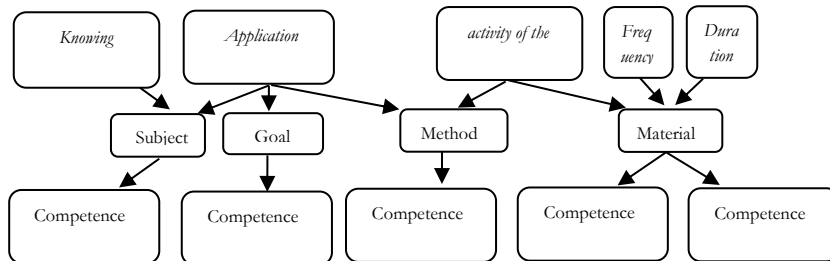


Religious awareness in the value system is strongly linked to spiritual and professional competence. This is in line with [Krishnananda's](#) research result (2017, p.39) revealing that a person with high religious awareness is characterized by attitudes and behaviors that obey the values and systems that apply in his life. Meanwhile, attitude and positive outlook are associated with increasing methodological and substantive competence. A person with positive attitude and view has the ability to take lesson, the ability to evaluate the strengths and weaknesses of life experiences, and has the will to do something in his best. Behavioral consistency as the third aspect of religious awareness is an effort to improve social competence. This analysis is in line with [Guven's](#) (2003, p.151) research stating that a person with high behavioral consistency directs every beneficial and good behavior, presents polite behavior, avoids behavior that is against the rules, and becomes a role model figure. This condition is useful to increase social competence related to the ability to form pious and sociable personality. A da'i with consistent behavior always upholds moral behavior which shapes his social competence.

Furthermore, competency is influenced by motivation. This article analysis is in line with the theory of competency formation and researches by [Hadiyan and Suharyati](#) (2014, p.1), [Iriani](#) (2010, p.569), [Goldstick](#) (2000, p.423-436) stating that the relationship between motivation and competence is shown in two indicators of da'wah motivation, namely intrinsic motivation and motivation extrinsic. Intrinsic motivation has a close relation to substantive, and spiritual competence. The relationship between intrinsic da'wah motivation and substantive competence relates to the need to increase understanding, intelligence, and actualization of self potential. It is stated in Maslow's motivation needs and [Alderfer's](#) Existence, Relatedness, Growth (ERG) theory (1969, p.142-175) that a person with high intrinsic motivation is driven to actualize his potential and desire by developing and increasing his knowledge, understanding and primary needs better. Meanwhile, spiritual competence is closely related to intrinsic motivation reflected in an effort to increase confidence and hope. A person with high hope and belief is triggered to fulfill all his needs whether material, mental, intellectual, or even spiritual.

On the other side, competency is indirectly influenced by external factors such as the environment that provides the climate for someone to train his knowledge, skills and expertise. According to planned behavior theory, it is believed that a person's behavior can change and develop in a conducive environment through group guidance activities. The model of the relationship between competence and the intensity of participating in group counseling activity is shown in [chart 3](#).

Chart 3. Development of Relationship Model between the Intensity of Participating in Group Counseling and Competence



Regarding the subject of counseling, [Chart 3](#) shows the relationship between competence and intensity of following group counseling plays a role in conveying good knowledge and understanding information. In terms of the target of counseling, following group counseling functions to foster a sense of trust and friendship among group members. Following group counseling, dealing with its method, plays a role to grow group awareness of adopting new technologies and solving the problems that one encounters in an effective and efficient way. Following group counseling, regarding its material, functions to increase understanding and mastery of group members' knowledge. The intensity of following group counseling is an effort to create a conducive environment, which plays a role to enhance one's competence.

The intensity of following group counseling which is related to substantive competence is known from the quality aspect of knowing. A person with an understanding of the activities he participates in can have more active involvement to utilize group guidance service facility to increase understanding of da'wah tasks which are indirectly used to improve the substantive competence of da'i through knowing aspects in understanding the benefits or goals from the activity of following counseling of da'wah group. Moreover, the application aspect deals with methodological competencies. Improving methodological competence is in line with the implementation of group guidance. During the implementation of group guidance, da'i can explain various existing methods, improve communication skills and develop da'wah skills. This means increasing methodological competence. The aspect of activity of the subject with intense relates to professional and social competencies in terms of sincerity, attention, and pleasure feeling to attend certain activities. Meanwhile, sincerity indicator relates to professional competence which is coinciding the strength and depth of attitude to seriously follow direct every effort and behavior that improve competence.

The aspects of frequency and duration relate to spiritual competence, reflected in the willingness to frequently perform da'wah, as part of the spiritual needs of religious people. According to Islam, the willingness of a person to spend much more time and continuously carry out activities embodies the level of his

stable attitude, which means increasing spiritual competence. Furthermore, duration is related to the regularity of activities, while behavior does not care about the duration of activities. A person's habit to regularly conducts an activity and makes it his routine is an effort to increase spiritual competence because it is associated with the belief that doing routine activities that benefit him and the environment become one of the forms of worship recommended by religion, and in line with the formation of competency. Based on these two theoretical models of reasoning, it is said that self-concept, religious awareness, da'wah motivation, and intensity of group guidance, theoretically become important efforts in developing the competency of da'i cadre, directly and indirectly. This analysis is in line with [Frisdiantara's](#) research (2011, p.444-454) and [Frisnawati](#) (2012, p.47-58) stating that competence can be increased through intensive efforts to follow a personal or group activity that indirectly engages in increasing competence.

A person with high physical self-concept directs his behavior to actively follow the guidance of da'wah group, considering that in a healthy condition and an attractive appearance, one can meet his needs, one of which is the need of da'wah. The relationship between personal self-concept and the intensity of group counseling works to foster an optimistic attitude and direct personal potential well, so that he has an active participation in group counseling. An optimistic person keeps trying to achieve his goals, using effective strategies to deal with problems. A person with a personal self-concept sees himself as someone who has potential, so he attempts to develop his potential by actively following group counseling. The relationship within social self-concept and the intensity of following group counseling functions to reveal the relationship between individual social interactions and the community. A person with a high social self-concept directs his behavior to establish harmonious relationships with others, get close to others, show interest in others, feel happy with his environment, and has active participation in many social activities. The relationship within the moral self-concept of ethics and the intensity of following counseling of da'wah group is related to morality and belief. Someone with a high moral ethical self-concept directs his behavior to obey, follow the rules, and believe that every action is rewarded. The relationship within academic self-concept and the intensity of following group counseling plays a role in strengthening the environment. This means that a person with a high self-concept views himself as a great person who deserves getting appreciation, and good achievements. These conditions make someone feel capable of being an example for others.

The enhancement of group counseling intensity can be done through awareness factor, too. The relationship within religious awareness and the intensity of following counseling of da'wah group has a significant role in the practice and appreciation of religious teachings i.e. religious practices and activities, one of which is Da'wah. A person with a high religious awareness tends to direct his behavior to practice believed values to be true and has a great interest

to improve his da'wah experience, through da'wah group guidance. Different relationship can be seen from one's perspective and positive attitude towards the intensity of following group counseling. Someone with a high religious awareness has the positive ability to direct his attitudes and views to explore the best and useful information in accordance with the teachings of his religion. Meanwhile, someone with a positive attitude and perspective has an understanding that group counseling has a great function and role in life. This is in line with the Muslims' belief that to get happiness a person must have an active participation in religious guidance to improve his life quality.

Additionally, the relation between religious awareness and the intensity of following group counseling is seen in behavioral consistency related to resilience and high creativity. A person with high religious awareness has behavioral consistency, which means tough in dealing with problems and having high creativity in doing any activity. The toughness and willingness to find solutive efforts can be done by participating in certain guidance groups. So, a person with high religious awareness tends to have consistent and active behavior to follow group guidance.

The relationship of motivation and intensity variables follows group counseling. The relationship within motivation and intensity follows guidance i.e. interest and participation. A person with high da'wah motivation shows high interest and participation to participate in certain activities. Moreover, high motivation shows great attention. The intrinsic aspect directs a person to develop ideas, express opinions and personal statements in a particular group environment.

The relationship between extrinsic motivation and the intensity of following group counseling is associated with support and satisfaction. Extrinsic motivation in terms of support means a person's efforts to achieve goals and is strongly determined by the support he gets. The greater the support becomes, the more the desire one has to actively participate in the suggested activities.

The above analysis and theoretical discussion show that self-concept, awareness, and motivation are determining variables in increasing the intensity of group counseling. This reveals an understanding that self-concept, religious awareness, and da'wah motivation influence competence directly or indirectly through the intensity of following group counseling.

CONCLUSION

The development of campus cadres competency is revealed in competency-forming variable aspects that combines psychological, management and da'wah theory. The campus da'i cadre competence is identified from five forms, namely substantive, methodological, social, spiritual, and professional competencies. Competency development is based on two competency formations, modelscore

competency and distinctive competency. The development of da'i cadre competencies within core competencies model is applied through self-concept, religious awareness, and da'wah motivation, while the distinctive competencies model is obtained from a conducive environment within the intensity of following group counseling.

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