

MANAGEMENT OF DAKWAH PATTERN METHOD DEVELOPMENT IN SCHOOL STUDENTS

(Study at IHAQI Creative Junior High School in Bandung City)

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Abstract

This research is motivated by a decline in morals which is increasingly widespread in this millennial era. The development of information technology that has entered the industrial revolution 4.0 has a huge impact on the behavior and culture that develops in society. Apart from positive things, of course the negative impacts are due to the very openness of information that can be accessed by all people, including children. Among them are the many hoaxes and trash information as well as misleading information. There needs to be a self-built filtration system to sort them out. One of them is the education system in schools. This phenomenon often becomes an apology for some people to give their scathing criticism of educational institutions. Based on the results of the study, it was found that the IHAQI Boarding School Creative Junior High School had good management in implementing the guidance method of the dakwah pattern. The planning of using the dakwah pattern as a learning method carried out by educators at the IHAQI Boarding School Creative Junior High School has been carefully planned. As for the implementation of the use of the da'wah method at the IHAQI Boarding School Creative Junior High School, it is felt that it has been carried out effectively. So that the evaluation of the use of da'wah patterns in learning at the IHAQI Boarding School Creative Junior High School is enough to give a very deep impression to all students to inherit Islamic values. It's just that there are several obstacles and constraints that occur at this Creative Junior Boarding School which is centered on the realm of communication.

Keywords: Dakwa, Students, IHAQI, Creative Junior High School.

A. INTRODUCTION

The unstoppable flow of information will affect behavior and culture which, if not dealt with with maturity of thought, will result in the destruction of the social order of life. Hoax information that spreads, slander and namimah (sheep fighting), disgrace and hostility that is displayed openly through social media creates anxiety in the wider community especially towards the Muslim community who should maintain collective faith, especially because there are also many hoaxes, conflicts and enmity that have emerged surface on behalf of Islam.

Due to the above phenomena, many preachers have sprung up to anticipate by giving advice in various ways. However, many do not get maximum results because one of the reasons is the inaccuracy of the concept of da'wah and the methods of preaching that it uses. Even though Muslims in Indonesia are currently passionate about migrating. You can see that there are communities such as hijabers in the community, from young hijabers to mom hijabers, youth migrating with all their activities such as dawn youth, mosque youths and so on, as well as all the figures and artists who make celebrity communities migrate.

In the current National Education practice, there is a distortion between the ideals of National Education and the social reality that occurs. Various national phenomena show worrying symptoms related to the morals of the generation and the nation's elite. What is more worrying is that many of these moral anomalies occur in the educational environment itself (Sauri, 2003).

There needs to be a new breakthrough in developing methods of preaching patterns in the world of education. Considering that currently the need is very high for many Muslims who emigrate, but there is no appropriate strategy so as to produce optimal results. The preachers' lack of mastery of new media in the delivery of moral messages is an issue that needs attention as well. The contemporary or contemporary method of da'wah patterns starting from the school level is indeed one of the most important solutions in order to anticipate the current world of da'wah. Due to the various descriptions of the problems above, therefore it is very necessary for the management of coaching methods of da'wah patterns to students since the junior high school level and continued to the next level so that the younger generation in the future can be the right solution in responding to current and future challenges. As a social institution, schools have their own roles and functions. School plays a role in guiding and directing students to recognize, understand, and actualize the life patterns that prevail in society (Sauri, 2003 : 46).

Planting positive values in the school environment will provide color and strength for students in navigating their future brilliantly. Various values planting approaches should be carried out in schools. The inculcation approach is the most appropriate approach to use in the implementation of Value Education in Indonesia. Although this approach has been criticized as an indoctrinal approach by adherents of liberal philosophy, as described above, but based on the noble values of Indonesian culture and the philosophy of Pancasila, this approach is considered still in accordance with the culture of the Indonesian nation (Sauri, 2012).

In the context of the management of the dakwah pattern management method, it is necessary to have qualified schools or da'wah institutions that have the right methods and patterns to answer the da'wah needs of contemporary society. IHAQI Boardingschool Creative Junior High School in overcoming problems that arise in the community develops management coaching methods of da'wah patterns that are unique, creative and different in order to get maximum da'wah success. Creative Junior High School IHAQI Boardingschool is quite unique because it is a boarding school which uses a boarding system in the sense that students stay overnight or a kind of semi-Islamic boarding school. Because it is not only like a public school which only learns according to the existing subjects in the 2013 curriculum, but due to boarding or boarding, students have enough time as well apart from being in the morning until noon studying like a public school but in the afternoon until the evening students also learn science -Religious science such as reading the book of fiqh,

memorizing the Koran, learning moral adab as well as modern Islamic boarding schools in general (Sauri, 2019 : 98).

Da'wah coaching is carried out through several programs. For example, the IHAQI for kids program which is devoted to conveying Islamic messages and values to children with a specially packaged delivery pattern with the delivery of messages through the "story telling" method according to the child's psychology. There is also an IHAQI spirit camp program for teenagers and students. Also IHAQI preaching clothes, namely preaching by conveying Islamic messages that are printed in unique clothing designs so that people can be interested in carrying out the values written on the clothes. Creative Middle School IHAQI Boardingschool carries a creative theme in teaching and learning. This creative learning pattern focuses on direct learning experiences or through field trips or field trips and workshops. IHAQI Boardingschool Creative Middle School is also trying to take advantage of the currently developing media to accelerate and facilitate the process of delivering dakwah messages to the public by using multimedia and digital da'wah. Da'wah using multimedia and digital will also make it easier and make difficult da'wah material easier to understand so that in the end it will be easy to implement and apply in life. IHAQI also tries to do da'wah by using a scientific approach so that the message conveyed can be more easily understood according to the times.

Based on this preliminary study, the authors felt interested in conducting further research at the IHAQI Boardingschool Creative Junior High School, so the authors designed a study entitled: MANAGEMENT OF DAKWAH PATTERN DEVELOPMENT METHODS IN STUDENTS (Study at IHAQI CREATIVE SMP schools in Bandung City).

To answer the above problems, the author uses several theories including Basic Management Theory, coaching theory, coaching method theory, coaching patterns and da'wah theory as well as the Rhetoric Concept of Da'wah

B. METHOD

This research uses a descriptive method. Descriptive research is research that aims to provide a description or description of the social phenomena or symptoms under study by describing the independent variables, either one or more (independent) variables based on the indicators of the variables studied without making comparisons or linking the variables studied for exploration. or classification by describing a number of variables with respect to the variables studied. In accordance with the objectives of this study as written above, namely to determine the management of the method of preaching patterns to students at IHAQI Boardingschool Creative Middle School, Bandung (Moleong, 2001).

C. RESULT AND DISCUSSION

Theologically speaking, da'wah is part of the holy task of Muslims. Any Islamic da'wah activity in its form and context will be needed by mankind in order to foster and realize individual keshalehan and social keshalehan, namely individuals who have a sense of compassion for others and create an Islamic community order based on the truth of tauhid, equality, the spirit of brotherhood, awareness of the importance of common welfare, and upholding justice in the midst of community life.

Da'wah efforts or invites to create a community environment that speaks polite words is very important because today's society is moving in a more advanced and modern direction. Every change in society gives birth to certain consequences related to issues of value and morals. One of the negative tendencies of the impact of change and progress is a shift in the values and politeness patterns of the people. By getting used to using polite language, language that does not contain meaningful content that can offend others, selecting, and arranging language (words) that reflect careful, logical, and simple, without obscuring the meaning means that we are getting used to building human resources who have high quality attitudes and are towards a civilized society. In preaching politeness to language is one of the main factors. Language politeness in the Koran is related to the pronunciation, behavior and vocabulary that is polite and adapted to the situation and condition of the speaker.

Da'wah is closely related to communication and Islamic education. With communication skills and provision of qualified Islamic education, preaching can very quickly have a significant influence and can also quickly spread widely. According to Sanusi, Islamic teachings can be realized in human civilization so that the blessing of Islam is felt in all corners of the earth. It is further explained that Islamic values need to be a reference for all actions in the private and public sphere. Efforts to realize ideas in the social world use two important basic tools, namely strategic management that looks at internal strengths and weaknesses as well as opportunities and threats that exist in the external environment. Besides using integrated quality management, so that what is done can have added value that is better, better quality, more productive, more effective and more efficient (Sanusi, 2017).

Based on the results of the research, as stated above, the use of methods used in this school uses a da'wah pattern that is oriented to the qur'ani method, such as the amsal method (giving exemplary both from attitudes, speech, and actions), the tajribi method (habituation), the ibrah mauidzah method (giving lessons and advice). The combination of various methods is directed in order to achieve learning objectives. Every educator in various subjects is obliged to apply this method of da'wah patterns. Because the whole learning process must be oriented towards cultivating Islamic values.

In the process of Islamic education, the method has a very important position in the effort to achieve goals, because it becomes a means of delivering subject matter composed of the curriculum. Without a method, subject matter cannot process efficiently and effectively in teaching and learning activities towards educational goals (Arifin, 2013 : 144).

The procedure for making Islamic education methods is to pay attention to the factors that influence it, including: the objectives of Islamic education which include three aspects, namely cognitive aspects (mental development), affective aspects (heart development) and psychomotor aspects (physical development); students (considering their abilities and abilities); situation (considering environmental conditions that affect it); amenities; personal educators (Mujib & Mudzakir, 2008 : 168-169).

There are several methods of Islamic education that need to be applied in schools, some of which are as follows:

1. Amšāl Method: In lughawi amšāl is to make examples, parables and comparisons (Syahidin, 2009 : 79). Meanwhile, according to Manna Khalil al-Qattan tamšīl or amšāl is a framework that can display meanings in a form that is alive and stable in

the mind, by likening something unseen to what is present, abstract with concrete, and by analogizing something similar. Tamṣīl is more able to encourage the soul to accept the intended meaning and make the mind satisfied with it (Al-Qaththan, 2018).

2. The method of the Qurāni story: The story comes from Arabic, which is from the word "qiṣṣaḥ". Qiṣṣaḥ itself comes from the word "al-qaṣaṣu" which means looking for traces. In terms of terminology, the word "qiṣṣaḥ Alquran" contains two meanings, namely, first: "al-qaṣaṣ fi Alquran" which means the preaching of the Koran about the things of the past people, both information about Prophethood and about events that occurred in previous people. Second, "qaṣaṣ Alquran" which means the characteristics of the stories in the Koran. This second meaning is what is meant by the story as an educational method (Syahidin, 2009 : 94).
3. The method 'Ibraḥ Maw'iza Metode: 'Ibraḥ in the Koran can be interpreted as an attempt to take lessons from other people's experiences or from events that occurred in the past through a process of deep thought, thereby causing awareness in one's self (Syahidin, 2009 : 110). The maw'izaḥ is defined by Abdurrahman An-Nahlawi (in Syahidin, 2009 : 110) as something that can remind a person of what can soften his heart in the form of reward or torment so as to raise awareness within himself, or it can take the form of advice. by touching the heart. The 'ibraḥ and maw'izaḥ methods are termed by al-Nahlawi as an approach to faith education in the Koran or referred to as the Qurāniyyaḥ method which has various features because there is harmony with human nature as an educator and educated (Syahidin, 2009b : 139).
4. Targhib-Tarḥib: Targhib is a strategy or way to convince someone of the truth of Allah through His promises which are accompanied by seduction and seduction to do righteous deeds. Meanwhile, tarḥib is a strategy to convince someone of the truth of Allah through threats with torture as a result of doing actions that are prohibited by Allah (Syahidin, 2009a : 125).
5. Uswāḥ Ḥasanaḥ method: The uswāḥ ḥasanaḥ method is a method used by providing good examples, which not only give in class, but also in daily life (Mujib & Mudzakir, 2008 : 197). The uswāḥ ḥasanaḥ method, according to Syahidin is a method that is considered to have the greatest influence on the success of the teaching and learning process, by providing good examples to students, both in words and in deeds (Syahidin, 2009b : 150).
6. The method of Ḥiwār Qurāni: Ḥiwār Qurāni can be interpreted as a dialogue, which is a conversation or conversation alternating between two or more parties which is carried out through question and answer, in which there is a unity of topic of conversation and the objectives to be achieved in the discussion, the dialogues are contained in the Koran and al-Sunnaḥ (Syahidin, 2009a : 163).

The various methods described above are an appropriate method to be applied in the world of education, because the Koran is the main source. With the application of appropriate methods, the knowledge information provided by educators to students can be absorbed more quickly, so that the methods used can be a supporting factor for the success of educational goals.

In applying the method, you should pay attention to several principles in the world of education. Abudin Nata suggests several educational principles as follows: the principle of compulsory education and teaching, the principle of education for all, the principle of lifelong

education, the principles of education with a global and open perspective, the principles of integralistic and balanced education, the principles of education that are in accordance with human talents, the principles of fun and joyful education, the principles of education based on research and planning, the principles of superior and professional education, the principles of rational and objective education, the principles of community-based education, the principles of education that are in accordance with the times, the principles of education from an early age, the principle of an open education (Nata, 2010 : 102-117).

The principles in education whose main purpose is to shape the character of students, put forward by Adnan Mahmud, are as follows: First, humans are creatures that are influenced by two aspects, namely; the truth that is in him and the external drive or condition that affects his consciousness. Second, the concept of education in order to build the character of students strongly emphasizes the importance of unity between beliefs, words and actions. Third, character education prioritizes the emergence of students' personal awareness to sincerely prioritize positive characters in themselves. Fourth, character education directs students to become ulul albab human beings who not only have the awareness to continue to develop themselves, pay attention to problems, their environment and improve life according to their knowledge and character. Fifth, a person's character is determined by what he does based on his free choice (Kurniadin & Machali, 2012).

The Koran, as an essential source of Islamic education, provides a perspective on educational principles which of course must be applied in the world of education. Aam Abdussalam in his dissertation explained the principles of Islamic education as follows:

1. Raḥmāniyyaḥ (Love): What is meant by raḥmāniyyaḥ as a learning principle is that compassion should be a way of looking and attitude patterns in the development of all communication and interaction in learning (Abdussalam, 2011 : 162-163). This concept is born from the foundation of faith which radiates feelings and motivation in all educational actions. A touch of sincere affection is displayed in harmonious communication between educators and educated. A teacher is felt to be always present in all contexts of his student's life (Syahidin, 2009a : 59).
2. Takāmuliyyaḥ (Integrative): What is meant by takāmuliyyaḥ is that the development of learning theory and practice is built on a very solid principle of cohesiveness. This integration concerns the development of learning resources, learning experiences and the development of aspects of the human personality. As for the development of learning resources, it does not recognize the dichotomy between qawliyaḥ verses and kawniyyaḥ verses. The development of learning experiences does not recognize the dichotomy between theory and practice, science and charity, empirical and intuitive. The development of personality aspects does not recognize the dichotomy between jasadiyyaḥ, 'aqliyyaḥ and rūḥiyyaḥ (Abdussalam, 2011 : 179).
3. Syumūliyyaḥ (comprehensive, universal): What is meant by the principle of syumūliyyaḥ is that learning covers all entities and dimensions of life. The principle of syumūliyyaḥ defines everything, whether visible or abstract, as a valid object of knowledge and learning (Abdussalam, 2011 : 196-201).
4. Waṣāliyyaḥ (Willingness): The principle of waṣāliyyaḥ means that learning must depart from the empowerment of learning resources. With this principle, learning is required to truly teach, not just teach, which tends to be interpreted as conveying knowledge (Abdussalam, 2011 : 203).
5. Tawāzuniyyaḥ (balance): The principle of tawāzuniyyaḥ is the principle of balance in which the educational process demands balance and learning experience, namely

learning experiences that not only satisfy the senses (empirical observation), but must be able to satisfy reason / reason, emotions and heart or intuition. Without satisfying these aspects, learning will result in imbalance or loss of balance (Abdussalam, 2011 : 210). In Qurāni education, this concept is referred to the basic nature of humans as God's creatures who have physical and spiritual dimensions whose quality is largely determined by the existence of balances (Syahidin, 2009b : 60).

Based on the explanation above, it can be concluded that the principles derived from the Koran that have been described are essential principles of Islamic education. If these various principles are applied in the world of education, of course, it will provide a solid foundation in acting in order to realize better educational reform, especially in applying the method of da'wah patterns.

The method of da'wah patterns used must also consider the functions and elements of the da'wah itself. As in theory, it is presented that the function of da'wah is aimed at making Muslim behavior in carrying out Islam a religion of rahmatan lil 'alamin which must be preached to all humans, while the element of da'wah in the process involves several elements such as: da'l (subject), maaddah (material), Tariqah (method), wasilah (media), and mad'u (object) in achieving the maqashid (goal) of da'wah which is inherent with the aim of da'wah Islam is to achieve happiness in the world and the hereafter. So that in applying this method of da'wah patterns, all educators present a variety of learning media, such as natural media, limb media, God's creature media, artificial media, as well as visual and audio-visual media. All the media used are also adjusted to the material to be given to students, taking into account the situations and conditions that occur during the learning process. The material conveyed by all educators must be conveyed with full appreciation. So that the approach techniques used by each educator are very diverse, such as emphasis techniques, appreciation techniques that are carried out both verbally and non-verbally.

Thus, the implementation of the use of the da'wah method at SMP Ihaqi Boarding School is felt to have been carried out effectively. However, in the covid-19 situation the implementation was hampered so that the collaboration between educators and students in developing this method of preaching patterns was reduced, due to many obstacles and obstacles. However, the principal continues to provide input to all educators to provide learning material to all students by using more varied methods and still considering aspects of the dakwah pattern to always instill Islamic values, both in the family environment, the school environment and the community environment. Because in fact a successful education is education that is able to change the personal of students into individuals who have good morals in various places, so that they can become role models for those around them. This is what is expected in the success of school goals that are religious, universal, and creative.

D. CONCLUSION

In the implementation of the use of the da'wah method at the IHAQI Boarding School Creative Junior High School, it is felt that it has been carried out effectively. However, in the covid-19 situation, implementation is hampered so that cooperation between educators and students in developing this method of preaching patterns is reduced, due to many obstacles and obstacles. However, the principal continues to provide input to all educators to provide learning material to all students using more varied methods and still consider aspects of the

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