

## Implementation of Da'wah Management in Developing the Professionalism of Islamic Religious Educators

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**ABSTRACT:** *This study aims to describe the integration of da'wah methods for preachers and teachers in the learning process. Dakwah is an invitation to humans to the path of Allah SWT to accept and make Islam the factual basis of life guidelines. Every Muslim is a da'i (preacher). This study uses an interpretive paradigm through a qualitative approach and case studies. Research locations in tertiary institutions where apart from the lecturers' duties, are academics and community servants (preachers). Data collection techniques using interviews, observation and documentation. The analysis tool used is the qualitative analysis model of Miles and Huberman data reduction, data display and verification. Checking data validity using triangulation; credibility, transferability, dependability and confirmability. The results of the study revealed that first, the concept of integrating one's abilities which are emulated in a community group, in this case teaching lecturers and preachers, is very, very important to note and can be a reference for other professions that must be more concerned with the primary task as khalifah fil ardh, namely inviting to the truth or proselytizing; second, the integration of da'wah methods for the teaching profession and da'i can be implemented using the wisdom, mauidzah (commemoration) and mujilah (exchange of opinion) plans, and can be carried out to the formulation of the foundations of aqeedah, intellectuality, da'wah strategy, organizational, technocratic and moral strength.*

Penelitian ini bertujuan untuk mendeskripsikan integrasi metode dakwah bagi profesi da'i sekaligus yang berprofesi guru dalam proses pembelajaran. Dakwah merupakan ajakan kepada manusia menuju jalan Allah SWT agar menerima dan menjadikan agama Islam sebagai dasar pedoman hidup sebenar-benarnya. Setiap muslim adalah da'i (pendakwah). Penelitian ini menggunakan paradigma interpretif melalui pendekatan kualitatif, studi kasus. Lokasi penelitian di perguruan tinggi dimana selain tugas dosen adalah akademisi tetapi juga sebagai pengabdian di masyarakat (pendakwah). Teknik pengumpulan data menggunakan wawancara, observasi dan dokumentasi. Alat analisis yang digunakan adalah model analisis kualitatif Miles dan Huberman data reduction, data display dan verification. Pengecekan keabsahan data pakai triangulasi; credibility, transferability, dependability dan confirmability. Hasil penelitian mengungkapkan bahwa pertama, konsep integrasi kemampuan seseorang yang diteladani dalam suatu kelompok masyarakat, dalam kasus ini adalah dosen pengajar dan pendakwah amat sangat penting diperhatikan dan dapat menjadi rujukan

profesi lain yang harus lebih konsen pada tugas utama sebagai *khalifah fil ardh* yaitu mengajak kepada kebenaran atau dakwah; kedua, pengintegrasian metode dakwah bagi profesi pengajar dan da'i bisa di implementasikan dengan metode *hikmah*, *mauidzah* (peringatan) dan *mujadalah* (tukar pendapat), serta dapat dilakukan kepada formulasi pondasi aqidah, intelektualitas, strategi dakwah, organisatorik, teknokratik dan kekuatan moril.

**Keywords:** *Da'wah Management, Teacher Professionalism, Islamic Religious Education.*

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## I. INTRODUCTION

Education is the central institution that plays a vital role in building and developing civilization. The progress of a society is determined by education. Human civilization and culture will never emerge without an institution directing humans in that direction (Hadi, 2021). So in achieving these educational goals, an educator is needed as a learning agent for students.

Educators are a determining factor in the success of education. Given the importance of educators' involvement, educators' performance needs to be developed continuously. Because educators constantly interact directly with students in learning activities. His success in achieving these goals is a success in carrying out his duties in learning (Aziz, 2015).

The duties and functions of educators in Islamic education are actors of da'wah activities in Islamic educational institutions. Da'wah activities are understood as conveying Islamic teachings through the pulpit and making people aware that the community is the target or object of da'wah, which is active in understanding and hoping for da'wah activities (Haris, 2018). Da'wah has religious and social messages, always invitations to have awareness and commitment to *istiqomah*. Da'wah aims to increase spiritual understanding in its teachings so that it is actualized in behaving, thinking and acting (Ikhwan, 2021b). Da'wah activities are also carried out in Education, and education is the most strategic tool in improving the quality of human resources, especially educators (Sueni, 2022).

Talking about preaching cannot be separated from the elements that encompass it, including the subject of preaching (*da'i*), the object of preaching (*mad'u*), the purpose of preaching, the material of preaching, the methods of preaching and the media of preaching. All of these elements must be integral, meaning they are linked to one another like a series of links. The existence of educator resources in education is the overall determination and implementation of several da'wah activities, policies, and education programs (Ahmad, 2017).

Educator resources are one of the main problems faced by several educational institutions. In this regard, managing teaching resources is very important to increase the effectiveness and efficiency of educational institutions (Azwardi, Ritonga, & Nasri, 2021). Educator resources in educational institutions that require management and development. The management and development of educational resources in educational institutions can be carried out through various forms of activity, one of

which is religious activities. The management of educational resources has a considerable influence and is the primary key to increasing religious activities (Ikhwan, 2017).

The existence of teacher resources in educational institutions is essential. Still, education in Indonesia is not as expected because educational institutions have yet to be able to produce quality teaching resources (Rosita & Suprpto, 2017). Recognizing the importance of da'wah activities in developing teacher resources, Islamic education institutions have become modern da'wah institutions. The purpose of da'wah in educational institutions is for students to become human beings with Islamic personalities capable of becoming Islamic preachers (lecturers) in the surrounding community through their knowledge and charity (Sugiaryo & Sutoyo, 2019). So to achieve this, it is necessary to apply da'wah management in developing educator human resources.

Various conflicts have sprung up in educational institutions, not primarily in Islamic educational institutions. They have even become viral and phenomenal, and many cases of violence, bullying and sexual deviation within academic institutions. Ironically, various incidents were carried out by educators, in fact, as someone who were "*digugu lan ditiru*". This indicates that da'wah in the world of Islamic education has not been completed.

The author's initial assumption leads to educators' lack of development of personal competence. This is because these various incidents originate from themselves or the individual educator. So, according to the author, it is necessary to implement management in da'wah, which later becomes the driving force and controller of the personality of the educational preachers. Without adequate and efficient management, no business will last long. To a large extent, the achievement of organizational goals, both economic, social and political purposes, depends on the actors' ability to do something relevant, including in terms of da'wah. These abilities are assumed in the method that educators will use in teaching as an implementation of the da'wah method, which has been carried out by preachers in general and only in religious studies.

Based on the phenomenon above, the author will deepen on how to implement da'wah management in developing the personal competence of professional educators. The discussion will only focus on methods and self or personality strengths that experienced teachers must have.

## II. METHOD

This study uses a qualitative approach to the type of literature study. The primary data source is the Banten Islamic Institute (IAIB) curriculum document Serang. Secondary data is in the form of journals, books, articles and other people's writings about the integration of da'wah methods for the preacher profession and the teaching profession in the learning process. Data collection techniques used are documentation, observation and interviews. Data analysis was performed through data reduction, data presentation and conclusion. The technique of checking the validity of the data was carried out by triangulating the credibility of the integration of da'wah methods for both the da'i profession and those who are also teachers (Ikhwan, 2021a).

### III. RESULT AND DISCUSSION

#### Description of Da'wah Management Theory and Professional Educators

According to George R. Terry, terms of management are a typical process consisting of planning, organizing, actuating and controlling to determine and achieve goals through utilising human resources and other resources. Gulick, in Wijayanti in Athoillah, defines management as a field of science that seeks systematically to understand why and how humans work together to achieve goals and make this system more beneficial to humanity. Terry stated that management is a process, namely an activity consisting of four sub-activities, each of which is a fundamental function. The four sub-activities in the world of management are POAC, Planning, Organizing, Actuating and Controlling (Tumiran, 2017);(Ikhwan, 2022).

Management is an activity process consisting of planning, organizing, actuating and supervising, which has been determined and predetermined to achieve specific goals effectively and efficiently. From the discussion above, management contains elements of planning, regulation, implementation, and objectives to be completed, as well as management executors in the form of individuals or groups. It is clear here that management is the art of organizing and planning something to achieve a goal.

In terms of terminology, scholars and religious experts have many different opinions. Da'wah has various meanings, depending on the goals to be achieved and it explained that da'wah is the process of organizing an activity that is carried out consciously and deliberately. Businesses are organized to invite others to believe and obey the commands of Allah SWT or embrace Islam, *amar ma'ruf nahi munkar* or community improvement and development (*ishlah*). The implementation process is carried out to achieve specific goals, both happiness and the welfare of life, that Allah SWT blesses (Hayati, 2018).

Thus, many interpretations of the meaning of da'wah are put forward by experts or religious experts. Although the formulation is different, the meaning and purpose are the same. Some conclude that da'wah is an invitation activity in oral, written or other forms that are carried out consciously to influence other people, both individually and in groups, so that an understanding, awareness, appreciation and experience of religious teachings arise as a message is conveyed, without any element of coercion (Hasanah, 2013).

According to the author, the meaning of da'wah in terminology is an activity carried out by a person or group of people or institutions to invite humanity to carry out God's commands and stay away from its prohibitions on Islamic teachings brought and exemplified by Rasulullah SAW by using the suitable media and methods. As contained in verse:

"Call (people) to the way of your Lord with wisdom and good lessons and argue with them in a good way. Verily, your Lord is He who knows best who has strayed from his path and who knows better those who are guided." (QS. An-Nahl: 125).

In the Qur'an, it is stated that da'wah is inviting humankind to use wisdom (some say wise, good advice and debating in a good way too). There should be no coercion and pressure if the nature of using violence. Obviously, not by the teachings of Islam itself. Reaffirmed the urgency of da'wah for Muslims in verse:

"And let there be a group of people among you who call for virtue, order those who are good and prevent those who are wrong. They are the lucky ones." (QS. Ali-Imron: 104)

These two verses describe the main points and principles of da'wah. They indicate the way and the way and tell the system of methods for the noble messengers (Prophet and Messenger) and the callers (da'i) who come after them by the law or the legal basis that Allah SWT has established in a straight book or religion.

The duties and functions of the da'i, as referred to above, are the duties of educators in educational institutions, so da'i is educators, and educators are preachers. Because da'wah is a call to the path of Allah SWT, not for personal or group courses, it is not permissible for a caller (da'i/educator) his preach unless he intends to carry out his obligations only for Allah SWT. If this is not the case, there will be no benefit from the call, nor will the call and whoever follows the invitation Allah SWT will determine the reward (Anwar, 2021).

To become a professional teacher must have several competencies. The Law on Teachers and Lecturers No.14 of 2005 and Government Regulation No.19 of 2005, as cited in Ratika Sari Dewi, states that teacher competencies include four personality competencies, educational competencies, professional competencies and social competence (Dewi, 2018).

As a professional educational staff, educators determine what is suitable for students based on professional considerations. The quality of education in a school depends on the degree of professionalism educators possess. Realizing this, schools are competing to improve the quality of professional educators as evidenced by their competence.

One of the most vital competencies is personal competence. The motto "guru: digugu lan ditiru", which means to be trusted and imitated, is inherent in a teacher. Consciously this brings teachers to have good personality competence. Janawi detailed the teacher's personality competency indicators, including; 1) has the soul of an educator and behaves according to religious, social, legal and cultural norms; 2) being an honest person, having a noble character, and can be a role model for their students; 3) become a stable, mature, stable, and authoritative person; and 4) being able to demonstrate work ethic, responsibility, pride as a teacher, and self-confidence (Chasanah, Toharudin, & Setiyoko, 2019).

According to the author, these various indicators must be translated into self-strength as an educator who has been the strength of preachers. The author emphasizes that *quwwah* (strength) must exist in a *mujâhid*, especially a *da'wah mujâhid*. There are six kinds of power: Aqidah (ideology), intellectual (science), strategy, organizational, technocratic and moral. Then the various *qudwah* (strength) is implemented in the different da'wah methods applied (Siswanto, 2017).

Educators and da'i must do this because education means nurturing and giving training regarding the intelligence of the mind, knowledge about maintaining (exercise) the body, mind, and so on (Syahrir, 2019). Meanwhile, the meaning of education in terminology, according to Uyoh, is a human effort to improve the welfare of his life, which lasts a lifetime (Nurkamilah, Kusnawan, & Sa'diah, 2019). Fatal activities in education are learning and teaching activities. Teaching is the transformation of knowledge and values by an adult to other people (students), from those who know to those who don't know and like.

Da'wah management is a process that individuals or groups implement in coordinating efforts to achieve a goal in da'wah. Thus, da'wah management is a systematic and coordinative arrangement in a da'wah activity that starts before implementation to the end of the action. In carrying out da'wah, management is essential. Da'wah, which needs to be managed correctly, will not achieve the objectives of the da'wah. In Islamic Shari'ah, every activity in the management of Islamic Shari'a is strived to become a good deed with eternal value (Priyatna, 2015). Implementing da'wah in education will deliver and develop professional educator human resources (Syukur, 2014).

### **Implementation of Da'wah Methods in Developing Personality Competences of Professional Educators**

Da'wah is an activity that invites humanity to the right path and is blessed by Allah SWT. Conveying Islamic teachings to humankind can be done individually and in certain groups to achieve specific goals. The essence of da'wah is the change from bad to good, from wrong to the right and from dark to light. The purpose of da'wah is to invite humanity to a good path. This path is blessed by Allah SWT so that *khoirul barriyyah* (the best human being), *khoirul usroh* (the best brother), *khoirul jamâ'ah* (the best group), *khoirul ummah* (the best people) and *khoirul wathoniyyah* (the best country). In addition, Islamic da'wah has a goal so that humanity does not have an understanding of the values of Islamic teachings, awareness of attitudes, or appreciation of an experience of religious teachings sincerely.

A da'i needs to know how to preach or the method of preaching. The da'wah method means the way or method or communication technique used by a da'i in conveying the message of Islam to mad'u, who is the object of his da'wah (Setiawan & Sujati, 2019).

A reasonable and appropriate method is already a factor in the success of preaching. The basic guidelines or principles for using Islamic da'wah methods are already contained in the Al-Quran, and al-Hadith of Rasulullah SAW. In the Qur'an, this da'wah method is mentioned in Surat an-Nahl verse 125. Namely, there are three ways: using wisdom, by advice (giving suitable lessons/*ma'idzoh hasanah*) and by way of *mujâdalah* (debating in a good way). Sayyid Qutb in Tafsir fi dzillail Quran explains the purpose of the three methods:

*First*, using wisdom. According to Sayyid, he explained the intention of the da'i to see the circumstances and conditions of the people who are called upon to have the ability to be able to explain to them at any time so that it does not burden them and not burden them with many obligations before they are ready. At the same time, the material for calling them and the urgency is by the conformity of the people. It is not permissible with violence so it even eliminates the meaning of wisdom.

*Second*, with suitable lessons (*mau'idzoh hasanah*), namely, entering a good heart and joining feelings and gentleness, not getting angry, speaking loudly, and not even exposing mistakes. Indeed, those who are good at teaching lessons will heal the hearts of those who deny, unite crooked hearts and bring good out of anger, guilt and humiliation.

*Third*, argue or debate in a good way (*al-jadal al-hasan*) by not involving feelings of discrimination, belittling and vilifying so that they are comfortable in dialogue and feel that winning in debating is not the goal but satisfaction to reach the truth. Meanwhile, human passions tend to be arrogant and violent. He does not give up on

opinions that he reproaches except with kindness so that he does not feel defeated. Soon, he will be able to judge which is correct, giving up views considered the fall of authority, glory and existence.

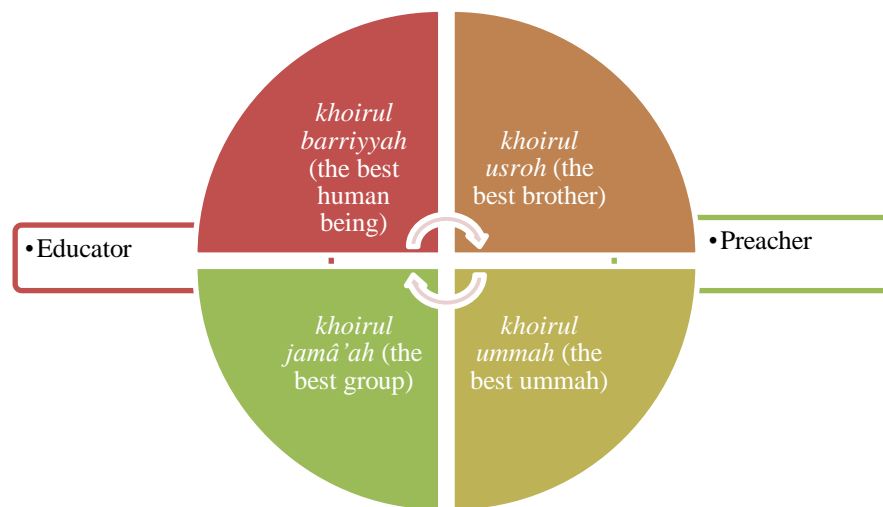
Debate or convey learning discussions between educators and students in a good way, which can lower the sense of arrogance and teach those who argue that existence is maintained and its form is still noble. Da'i has no interest except to reveal the truth within himself and get guidance on the path of Allah SWT, not in his way and the ability to win his opinion and defeat other ideas. Meanwhile, quoting another view according to Toha Yahya Omar, wisdom is wisdom which means putting something in its place, and it is we who have to think, try and arrange ways to adapt to circumstances and times so as not to conflict with things that God prohibits. Wisdom is sayings that are correct and correct or arguments that are strong and convincing.

With gentle and pleasant words to hear and giving lessons or advice, one will be able to open a hard heart and get good results rather than just threats. *Mauidzah Hasanah* is good advice, with sound guidance and education and easy-to-understand teachings. Giving advice is an easy way of preaching that can be done by a *mu'alim* (educator). He does not have to go through the pulpit at the mosque or *majlis taklim*, but enough with ordinary chats or calm light discussions.

In addition to the several da'wah methods mentioned above, there are also forms of da'wah methods that must also be understood by educators, including:

1. Personal approach method, is a method implemented by directly approaching individuals;
2. The discussion method, this method can be carried out using discussion, especially in the delivery of subject matter, so that it can lead to understanding and changes in behaviour in a better direction;
3. Lecture method, this method is most coloured by the characteristics of the speech of a preacher in missionary activity, educators as well as educators are also motivators who invite and direct to goodness;
4. The question and answer method can be done by conveying da'wah or lesson material, encouraging those who listen or ask questions that they feel have not been understood and the preacher and educator as the answer.

Educators can implement these various da'wah methods in formal classroom learning methods. These methods are also better and will look modern if improvised with today's technological advances. Not only by improvising the nature of the technique but also by improvising the terms used.



**Figure 1.** *The Purpose of Da'wah to Develop Personality Potential*

### **Implementation of Da'i Power (*Quwwah*) in Creating Professional Educators**

The credibility of a da'i does not grow by itself, and it must be fostered and nurtured to develop according to experience. A preacher must have a sincere soul, be happy with the messages conveyed, and be virtuous. From there, it means that a preacher who wants high credibility must try to shape and develop his personality or finish with his affairs first (in the concept of Sufism).

The concept of Sufism seeks to understand and treat humans as a whole. So a preacher of education must have *quwwah* or strength within himself as a mujâhid, namely: aqidah/monotheism/ideology, intellectual/knowledge, strategy, organizational, technocratic and moral.

#### **1. The strength of Aqidah/Tawhid/Ideology**

Mujahadah, to uphold Allah's religion correctly, we must first have the power of aqidah/monotheism/ideology. The strength of this aqidah is a must for those who strive in the way of Allah SWT, and this power is more easily called the power of ideology.

To believe in monotheism is a readiness to acknowledge and carry out God's commands. God's teachings in the Qur'an to teach and straighten beliefs through the doctrine of monotheism, believing that God Almighty is God as the only true God (Mahfudzah, 2017). To strengthen its truth, Allah SWT calls on His servants to study the Qur'an in two ways. First, pay attention to the object of action in all creatures and nature. Second, think about and examine the signs of His power. There are signs of energy that can be seen, others that can be heard and others that can be reasoned with (Rahman, 2019). To believe in monotheism is nothing but an acknowledgement of the existence of God in all aspects of human life. Therefore, awareness of monotheism is the essence of faith, a faith that is not merely put forward through complicated and lengthy theological evidence regarding the existence of God, but how to make one

believe by diverting it pays attention to apparent facts and transforms these facts into things that remind people of the presence of God.

Aqidah is in the heart of its supporters, and belief in thought is in the deepest essence of personality. People can physically destroy other people, but other people's opinions cannot be destroyed, faith cannot be traded, and faith cannot be compromised because faith is the most important, most valuable thing in the life of a believer.

A solid faith can indeed be passed on to the next generation. According to M. Natsir, a Muslim may lose but not give in to the struggle for faith. At one hearing, he said that KH. It turned out that Masykur did not understand the difference between losing and giving in. He asked if losing and giving in were the same, meaning that both losers answered M. Natsir was very different. Prince Diponegoro, Imam Bonjol and others in the struggle for their faith never lost even though they lost in the battle, but those who lost (without giving in) then someone continued. If they lose because they give up, they are finished in history. No one continues and is not re-recorded or forgotten by the next generation. In a broad sense, Mujahid Da'wah includes struggles in the fields of culture, politics, economy and others. Thus the power of aqidah is the most important capital.

## **2. Intellectual Power/Science**

A strong Aqeedah, without the support of sufficient knowledge, will not be able to move further. You must be equipped with the necessary expertise to achieve essential goals. The Prophet said: "Whoever wants the world, then it must be with knowledge. Whoever wants the hereafter, then it is with knowledge. Whoever wants both must be knowledgeable. From this hadith, it is clear that the key to success and glory in this world and the hereafter is also determined by intellectual ability. Thus the strength must also be prepared according to God's command in the letter al-Anfâl verse 60 "*and equip with all your might to face them with the power you have...*" (QS. Al-Anfâl: 60). From the translation of this verse, intellectual strength is required for the propagation agent, especially now that the progress and decline of a nation or people of a country and state are related to the intellectual abilities of each group. If we have a low intellectual, we can be left behind by a group that may not be very large but has more extraordinary intellectual ability.

According to Muhammad Ghozali, there are essential characteristics that must be possessed by a preacher, namely, loyal to the truth and confronting all humans with the truth. Ghozali also emphasized the main requirements that must be possessed by a preacher, namely in-depth knowledge of Islam and the preacher must have a soul of truth (a spirit full of truth, activity, awareness and progress) (Suhandang, 2002). A da'wah mujahid (da'i) must have intellectual strength to equip himself with the knowledge of da'wah that will be conveyed, and he must also have a correct understanding of the condition of mad'û in socio-cultural, ethnic, economic and political psychology.

### **3. Strategy Power**

Without a clear future strategy, the da'wah process will not be very successful, so this strategy problem needs to be developed more broadly. Talking about strategy, it reminds us of the battle between the Prophet David US by making a catapult which he then shot with small stones right in the eye and head until they fell out. The strategy needs serious attention, especially when we feel weak. Only with a sophisticated strategy can the enemy's power be defeated by the power of Islam. Because that's strength, this needs to be prepared in welcoming Allah SWT's command to perform mujahadeen in the field of da'wah. Strategy is a plan that contains a series designed to achieve specific da'wah objectives.

There are three types of da'wah strategies in al-Bayquni's book:

1. The sentimental strategy of da'wah that focuses on aspects of the heart that move feelings and minds becomes a da'wah partner.
2. The rational strategy of preaching with several methods that focus on aspects of the mind, the Qur'an encourages the use of rational strategies with several terminologies, including:
  - a. Tafakkur, using the mind to achieve something.
  - b. Tadzakkur, presents knowledge that must be maintained after being forgotten.
  - c. Ta-ammul, repeated thoughts until he found the truth in his heart.
  - d. I'tibar, means the transfer of knowledge that is being thought of towards other knowledge.
  - e. Tadabbur, is an attempt to think about the consequences of each problem.
  - f. Ikhtibar uncovering something or revealing and showing it to the heart.
3. Sensory strategy, experimental strategy, and scientific strategy. This strategy is a religious practice, exemplary in drama performances.

### **4. Organizational Strength**

An allegory of Ali Bin Abi Talib states "that unorganized truth can be defeated by organized sleaze". Evil has an extraordinary network. An Ikhwan figure named Anwar al-Jundi noted that evil is a global world phenomenon whose centre is in New York. With their knowledge, they manage the organization very neatly. Thus we can only deal with such a phenomenon with proper organization. This needs to be considered considering that until now, Muslims are still weak in the field of the organization.

### **5. Technocratic Power**

In this modern era, the problem of technocratic specialization is common everywhere. One of the objectives of discussing the research and planning of da'wah is to develop our technocratic abilities in da'wah (Syafa'ah, 2015). The present era is the age of technocracy, so those without technocratic capabilities are inevitably pushed aside. What is meant by technocratic is engineering in the broadest sense. In modern society, we are familiar with social engineering, political engineering, and so on because it is as if humans, as small units in the community, can be engineered.

Of course, you feel how humans can be manipulated with technocratic power or ability with engineering power, so you can see that sometimes several people in society are driven and herded here and there easily because it seems engineering using secular engineering, engineering procedures, mass media engineering and so on. Others, which turned out to be very effective in driving the masses, are vital in changing society. It has a real meaning that technocratic power must be developed to support jihad in Indonesia.

#### **6. Moral Strength**

Moral strength is an element in a believer's defence that causes them to stand the test, not easily give up, not easily subject to coercion and not easily tempted by persuasion or other moral forces. This moral strength is, in fact, necessary. If we look at why in 1976, the Arab army was rolled over by Israel in 6 days, it was so easy. At that time, all analyses stated that "moral force" did not exist. Moreover, why did the superpower (USA) eventually lose to the Vietnamese army, because the Americans lacked moral strength and lost their way. Da'wah is a moral force capable of driving social change and offering an alternative to building the dynamics of the future of the ummah by adopting flexible, creative and wise methods and strategies.

### **IV. CONCLUSION**

Dakwah is an appeal, call, or invitation to something, namely, inviting people to the way of Allah SWT so that they accept and make the precepts of Islam the basis of life guidelines. Preaching is the duty of every Muslim because every Muslim is a preacher. Preachers in formal education are called teachers, so the function and duties of the teacher are essentially the duties of the da'i. So management in preaching can be implemented in education through the personality and activities of the teacher. Da'wah methods teachers can implement include the wisdom method, *mauidzah* (warning) and *mujadalah* (exchanging opinions). At the same time, some of the strengths of the da'i that a teacher can adopt to become a professional teacher are the power of aqidah, the power of knowledge, organizational, strategic management, technocratic power and moral power.

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