

**The Controlling Role of Da'wah Management in Teaching Activities at the  
Asshiddiqiyah Islamic School 6 Serpong**

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**ABSTRACT**

Service management is process management, namely the management that regulates and controls service processes, so that the mechanism of service activities can run in an orderly, smooth, precise manner target and satisfy the party to be served. service management theory is very appropriate to be used in research which aims to know and understand how services at Islamic boarding school as-shiddiqiyah 6 serpong Collecting data in this study using the method observations, interviews, and documentation, with deductive analysis, sampling technique using purposive sampling. Data The primary sources in this study include the leader of the lodge, administrators, and 3 students who excel. And secondary data are books as well as several references that are relevant to the research title. Method of collecting data; interviews (interviews), observations and documentation. After the data is collected, data analysis is carried out using qualitative methods. Research result; management Services at the Asshiddiqiyah Islamic Boarding School 6 Serpong include administrative services, goods and services services (services for providing student needs, learning process services) teaching, health services, student telephone services). The results of this study are services in Islamic boarding schools assiddiqiyah 6 serpong in giving satisfaction done by the staffs are mature enough, as evidenced by Appearance neat employees, comfortable service place Sufficient facilities and infrastructure, disciplined employees in performing services, employees who provide ease of serving students, good service access quite good, Using tools in service. the reliability of the boarding school is sufficient well evidenced by the accuracy of employees in serving students, the standard of service in Islamic boarding schools Asshiddiqiyah 6 serpong is quite good, Expertise the ability of employees who are already good in using service tools. Guarantees provided by the cottage Asshiddiqiyah Islamic Boarding School 6 Serpong are as follows, Guarantee in Administrative Services and services of goods and services. empathy carried out by the Asshiddiqiyah Islamic boarding school 6 serpong is good enough in prove it with good communication with students as well as providing counseling guidance (BK) teachers with the goal is to solve problems faced by students.

*Keywords: Controlling, Role, Management, Islamic school*

## ABSTRAK

Manajemen pelayanan adalah manajemen proses, yaitu manajemen yang mengatur dan mengendalikan proses pelayanan, sehingga mekanisme kegiatan pelayanan dapat berjalan dengan tertib, lancar, tepat sasaran dan memuaskan pihak yang dilayani. teori manajemen pelayanan sangat tepat digunakan dalam penelitian yang bertujuan untuk mengetahui dan memahami bagaimana pelayanan di pondok pesantren as-shiddiqiyah 6 serpong Pengumpulan data dalam penelitian ini menggunakan metode observasi, wawancara, dan dokumentasi, dengan analisis deduktif, teknik pengambilan sampel menggunakan purposive contoh. Data Sumber utama dalam penelitian ini antara lain pimpinan pondok, pengurus, dan 3 siswa berprestasi. Dan data sekunder berupa buku-buku serta beberapa referensi yang relevan dengan judul penelitian. Metode pengumpulan data; wawancara (interview), observasi dan dokumentasi. Setelah data terkumpul, dilakukan analisis data dengan menggunakan metode kualitatif. Hasil penelitian; Layanan manajemen di Pondok Pesantren Asshiddiqiyah 6 Serpong meliputi layanan administrasi, layanan barang dan jasa (layanan penyediaan kebutuhan siswa, layanan proses pembelajaran) pengajaran, layanan kesehatan, layanan telepon siswa). Hasil dari penelitian ini adalah pelayanan di pondok pesantren asshiddiqiyah 6 serpong dalam memberikan kepuasan yang dilakukan oleh para pegawai sudah cukup matang, dibuktikan dengan Penampilan pegawai yang rapi, tempat pelayanan yang nyaman Sarana dan prasarana yang cukup, pegawai yang disiplin dalam melakukan pelayanan, pegawai yang memberikan kemudahan melayani siswa, akses pelayanan baik cukup baik, Menggunakan alat bantu dalam pelayanan. kehandalan pondok pesantren cukup baik dibuktikan dengan ketepatan pegawai dalam melayani santri, standar pelayanan di pondok pesantren Asshiddiqiyah 6 serpong cukup baik, Keahlian kemampuan pegawai yang sudah baik dalam menggunakan alat pelayanan. Jaminan yang diberikan oleh Pondok Pesantren Asshiddiqiyah 6 Serpong adalah sebagai berikut, Jaminan dalam Pelayanan Administrasi dan Jasa Barang dan Jasa. Empati yang dilakukan oleh Pondok Pesantren Asshiddiqiyah 6 Serpong sudah cukup baik di buktikan dengan komunikasi yang baik dengan santri serta memberikan bimbingan bimbingan konseling (BK) dengan tujuan untuk memecahkan masalah yang dihadapi santri.

*Kata kunci: Pengendalian, Peran, Manajemen, Madrasah*

## A. INTRODUCTION

“Service Management at AsShiddiqiyah Islamic Boarding School 6 Serpong” management comes from the word to manage which means arrange. Arrangements are made through the process and are arranged based on the order and management functions.

According to G.R. Terry as quoted by Malay S.P. Hasibuan in the book Basic Management, Management is a complete process consisting of planning, organizing, directing, and controls carried out to determine and achieve the goals that have been determined through utilization of human resources and resources other akhlak. According to Gronroos as quoted by Ratminto and Atik Winarsih in the Service Management book, Service is a series of activities that are invisible (cannot be touched) that occur as a result of interactions between consumers and employees or other things provided by service providers that are intended to solve problems. consumer/customer problems. According to A.S. Moenir in the book Management of Public Services in Indonesia, service management is process management, namely the management side that regulates and controls the service process, so that the mechanism of service activities can run in an orderly, smooth, precise on target and satisfying for the parties served. <sup>3</sup> Based on the description above, then what is meant by the author of service management are things that regulate how the service is managed and provided as well as possible. Islamic boarding schools are places or complexes for students to study or recite religious knowledge to kiai or Koran teachers, usually the complex is in the form of a dormitory with small rooms with the building as it is that shows its simplicity.<sup>1</sup>

Although post-independence until the first half of the Order It's just that the pesantren world has never been taken into account significantly, but the pesantren was able to survive with their political roles and values. Is K.H. Abdurrahman Wahid who later voiced the existence and the wealth of the world's treasury of Islamic boarding schools and NU4 organizations which have an influence on the growth and development of the world of Islamic boarding

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<sup>1</sup> A.S. Moenir, *Manajemen Pelayanan Umum di Indonesia* (Jakarta: Bumi Aksara, 2006), hlm. 186.

schools and its role on the national socio-political stage. During the independence period, the roles and thoughts of the characters Pesantren-based Islam also determine the direction of the nation's politics. This helped determine the philosophy of the state as a unitary state which recognizes the existence of various ethnic groups, races and religions. This view is influenced by the values that grow in the personality of the caregivers and pesantren leaders in seeing and formulate relationships between members public. Based on the teachings contained in the Book of Yellow, the pesantren instills these noble values into the students or students. Those high values including simplicity, sincerity, independence, humble, obedient to the teacher, appreciate diversity

views and so on. In the nomenclature of pesantren, these values include teachings to maintain brotherhood among others Muslim (*ukhuwah Islamiyah*), brotherhood of fellow citizens (*ukhuwah wathaniyah*) and brotherhood among human beings (*ukhuwah human*). In the educational process, Islamic boarding schools donate a number of values that have been tested for validity; among others, lifelong learning, the virtue of appreciating life achievement), inculcating an attitude of courage (*syaja'ah*), education to be full of *hidmah* to give devotion to all good oriented.

The ethos of being a person who can benefit religion and the nation is also instilled in the pesantren. sincerity and struggle in achieving goals, being independent and a number of other noble values. The values sourced from the text (*kitab kuning*) and the teachings of the pesantren *kiai* are instilled in various ways and creative media that grow in the pesantren. For example, through teaching (*talim*), memorization (*tahfizh*), imitation (*uswah*), habituation (*ta'dib*), assignments and training (*tamrinat* and *tadribat*), as well as belief in the existence of blessings (*barakah*) for all good that is done with sincere. This article is the result of research on national values education at Ashidiqiyah Islamic boarding school 6 Serpong. The purpose of this study was to explore and document the national values contained and inculcated in Islamic boarding school education.

## **B. HASIL DAN PEMBAHASA**

### **1. Reasons for Choosing Islamic Boarding Schools**

The pesantren referred to here is Ashidiqiyah 6 Serpong. The Ashidiqiyah Islamic Boarding School itself consists of one Central Ashidiqiyah Islamic Boarding School and eight Branch Ashidiqiyah Islamic Boarding Schools. If the Central Ashidiqiyah Islamic Boarding School is located in Kedoya, West Jakarta, the branch schools are spread out in Batuceper Tangerang, Serpong Tangerang, Cimalaya Wetan Kerawang, Sukabumi West Java, Cianjur West Java, Cijeruk Bogor, Way Kanan Lampung, Bayung Lincir Musi Banyuasin and Putra Buyut Lampung. Middle. One central Ashidiqiyah Islamic boarding school and its eight branches have the same orientation, vision, mission and learning patterns. Everything is under the direction, guidance and control of KH. Nur Muhammad Iskandar SQ, as founder and caregiver. The management and stewardship in the field is entrusted to his wife, children, grandchildren and other family members. Of course assisted by several khadim (helpers) there.

Therefore, researching the Central Ashidiqiyah Islamic Boarding School is the same as researching the other eight Ashidiqiyah Islamic Boarding Schools. Apart from the fact that the Ashidiqiyah Islamic Boarding School has many branches, there are several reasons for choosing the Central Ashidiqiyah Islamic Boarding School in Kedoya as the pesantren being studied. The following are the reasons. First, the Ashidiqiyah Islamic Boarding School is a pesantren located in Jakarta, especially West Jakarta, which is still loyal and continues to revive the recitation and study of the yellow book. Second, the number of santri of the Ashidiqiyah Islamic boarding school is quite large, reaching thousands; Third, the level of influence of the Ashidiqiyah pesantren, which not only has influence and is known in Jakarta, but also has influence on a wider scale. In several strategic moments, it was reported that the pesantren's caregivers took part and expressed their views and attitudes. The role, views and attitudes of the leader of the Ashidiqiyah Islamic Boarding School, which often make this pesantren are often reported in the media. And because of this, the possibility of this pesantren being

attracted and visited by not only the santri community, but also artists and politicians. Among several national issues or moments in which the leader of this pesantren was involved include: When the PSSI Nas Team was about to compete with Malaysia, the leader of this pesantren held an istighatsah to support the victory of the Nas Team. This is in the period of December 2010.<sup>2</sup>

## **2. Teaching System at Asshiddiqiyah Islamic School 6 Serpong**

Education System Ashidiqiyah pesantren education system is an integrated system (integrated system). This system intensively links formal and non-formal education as well as religious and general education. Formal education in Asshiddiqiyah starts from grade one to grade six. Grades one to three are classes at madrasah tsanawiyah (MTs/junior high school level). While grades four to six are classes at the aliyah madrasah (MA/SLTA level). Beyond that, the salaf teaching method (the yellow book), is perfect. Everything is handled by the kiai together with the teacher council. They were assisted by the staff in organizing the lodge. In the field of teaching, Ashidiqiyah tries to integrate various forms of education carried out by other pesantren. "The discipline of time and language is my example from the Gontor boarding school. While the salaf method is from other traditional pesantren," said kiai Noer. One form of teaching taken from the salaf method is to encourage students to be diligent in praying tahajjud every night. In fact, for those who can afford it Fasting of the Prophet Daud is highly recommended to foster moral character. Currently, students are required to fast at least Dawud for one year. Outside of formal school hours, all students are free to choose various extra-curricular activities, ranging from pencak silat, drum band, to theater arts or qasidah, disaster response student activities, etc. All activities are under the management of the Asshiddiqiyah Santri Management Organization (OPSA). They also involve the well-known qari H Muammar ZA and soap opera star Neno Warisman. This is intended to explore and develop students' talents. Regarding the target of the institution education, Kiai Noer admits he wants to create a complete generation na. Not only strong in faith, but also strong in

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<sup>2</sup> Istighatsah event for The Nas Team, is Kompasiana Forum, dated December 23, 2010

knowledge. "That's theplenary generation," he said firmly. In addition, now, for the past few years, the Ashidiqiyah Islamic Boarding School provides Islamic boarding school teachings and free education for orphansand poor people. Apart from studying they were also trained in the artof qashidah and tambourine.<sup>3</sup>

The management of education in Ashidiqiyah pesantren is divided into two parts. There is a Parenting Section and there is an Education Section. The Parenting Section is in charge of guiding, directing and supervising and nurturing the lives of the students for 24 hours. Meanwhile, the task of the Education section is to program and educate students through both formal and non-formal education. Meanwhile, the education section is divided into formal and non-formal education, the explanations of which are as follows: First, Formal Education, consisting of several educations organized by formal institutions under the auspices of the Ashidiqiyah pesantren, namely: (1) Madrasah Tsanawiyah (MTs) ; (2) Junior High School (SMP); (3) Madrasah Aliyah (MA); (4) High School (SMA); (4) Automotive Program Vocational High School; (5) SMK Business andManagement Program (Ashidiqiyah) Batuceper and Karawang; (6) Madrasah Ibtidaiyah (MI) Ashidiqiyah Karawang; (7) Ma"had Aly Sa"'idushidiqiyah with S1 Program Scholarships (Shari'ah Concentration, Qur'anic Science and Tarbiyah); (8) Orphans Islamic Boarding School with 5-Year Program Scholarships (ula and wustha), Competence: tahfizh al-Qur'an, Book of Salaf, English/Arabic, and Argobusiness. In general, the competencies of santri and students in these formal educational institutions are: Able to read the Qur'an well, speak English well, be able to speak Arabic well, be able to read and understand the Yellow Book and diligently worship. All students will receive a boarding school diploma and a state diploma at the end of their study period. As for the non-formal education organized by the Ashidiqiyah Islamic Boarding School, it includes: English courses, Arabic courses, tahfidz al- Qur'an activities, recitation of the Yellow Book, management courses and teaching methodologies,

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<sup>3</sup> Teachers of Islamic Boarding Schools, cet. III (Yogyakarta: LKiS and the Saefudin Zuhri Foundation, 2012).

training in rhetoric and practice of da'wah and Bahtsul Masail Diniyah activities. There are also extra activities, such as scouts, pencak silat, activities for students to defend the state and activities for disaster response students. There are also social economic activities carried out through the establishment and operation of cooperatives whose customers are the local poor.<sup>4</sup>

### **3. Embedded National Values**

- 1) Love for the Motherland As proof that the Ashidiqiyah Islamic boarding school instills a love for the homeland, one of them is that in this pesantren there is the Santri Defending the State Movement. In addition, on the walls of the Islamic boarding school, on the outer walls and also on the walls in the classroom, the aphorisms (mahfuzhat) are affixed or displayed "hubb al-wathan min aliman" (love of the homeland is part of faith. Although this pearl of wisdom is not a verse of Al -The Qur'an and not the hadith, but it is believed to be true. In the Ashidiqiyah Islamic boarding school, what is known as ukhuwah wathaniyah (brotherhood of countrymen and countrymen), as well as ukhuwah Islamiyah (brotherhood of fellow Muslims) and ukhuwah basyariyah (brotherhood of fellow human beings). In addition, the value of love for the homeland in this pesantren is also rooted in the long history of the struggle of Islamic boarding schools in Indonesia which participated in seizing and defending and defending the independence of the Republic of Indonesia.
- 2) Love for Peace and Anti-Violence the Islam taught at the Ashidiqiyah Islamic Boarding School is Islam that loves peace, Islam that is rahmatan lil alamin. Friendly Islam and not angry Islam. The values of love for peace and non-violence at the Ashidiqiyah Islamic Boarding School are derived from: First, *aqidah ahlu sunnah wal jama'ah*<sup>38</sup> which tends to emphasize an attitude of peace and not resistance or violence; Second, as stated in the paragraph above that, apart from knowing the brotherhood of fellow Muslims, the brotherhood of fellow human beings, the Ashidiqiyah Islamic

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<sup>4</sup> *Ibid.*

boarding school as a pesantren in the NU tradition (nahdhiyyin), also recognizes the brotherhood of fellow nation's children (wathaniyah). The three pillars. With these three pillars of brotherhood, Islam taught at Ashidiqiyah not only instills mere Islamic values, but also national and humanitarian values. Fourth, the values of love of peace and non-violence that are taught and instilled in Islamic boarding schools are also sourced from studies of comparative fiqh and fiqh, in which various views of the same and different scholars on a topic of discussion are introduced. The introduction and even discussion of the various views of these diverse madzhab or scholars has become something that takes place every day in the pesantren, so that it is hoped that the students will be wiser and wiser in dealing with differences and diversity of views in matters of religion and others, in society. Fifth, the values of love of peace and non-violence that are taught and instilled in Islamic boarding schools are sourced from the yellow books which are the main study material. For example, in the book al-Barzanji which tells the biography of the Prophet Muhammad, there are many moments that prove that the Prophet was a forgiving person who did not hold grudges, let alone commit violence. The attitude of non-violence that was practiced by the Prophet SAW was when he was abused and pelted by the people of Ta'if who did not accept his da'wah.<sup>5</sup>

#### **4. Institutions In Assidiqiyah 6 Serpong**

This Islamic boarding school as one of the Islamic institutions has a great responsibility to make students as Muslims who carry out the worship of mahdha and ghairu mahdha istiqomah. To achieve this, the da'wah developed needs to be managed systematically through management. Management as a social process places its weight on the interaction of people both inside and outside formal institutions, or those above or below one's operational position. A manager is a person placed in a position who must ensure changes in the behavior patterns of

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<sup>5</sup> Yin, Robert K, *Studi Kasus: Desain & Metode*, M.Djauzi Mudjakir (penerjemah), PT. Raja Grafindo Persada, Jakarta, 2003, hlm. 303.

others with the aim of achieving the goals entrusted to him. Management is the art of guiding the activities of a group of people towards the achievement of common goals. The management of da'wah that needs to be developed in this Islamic boarding school is a process of planning, organizing, compiling, directing and controlling that has been determined in advance systematically to invite students to improve the worship behavior of students in realizing teachings in daily life in order to get the pleasure of Allah SWT. Da'wah management in improving the worship behavior of students in Islamic boarding schools is a necessity, because only with good management can a common goal be achieved, both in terms of effectiveness and efficiency. Effective in the sense of using resources, funds and facilities as sparingly as possible but still being able to achieve the stated goals and at the right time. Meanwhile, it is effective in the sense that the goal can be achieved better and does not fail.

### **C. PROBLEM**

The worship behavior of students at this pesantren in the District Annual Sumber SukoLumajang who is lacking in worship behavior like there are several santri who still do not pray on time such as the dawn prayer, no participating in routine dhikr activities, not reading the Koran according to the schedule determined and other worship activities is a separate problem for the da'wah that need to be managed systematically through da'wah management so that they have good worship behavior. This study aims to explain how Da'wah management at the pesantren Assiddiqiyah 6 Serpong.<sup>6</sup>

### **D. METHODS RESEACH**

This research is qualitative with a case study approach. According to Robert K. Yin, “a case study is an empirical inquiry that investigates a contemporary phenomenon within is a real-life context, especially when the boundaries between phenomenon and context are not clearly evident.” Case

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<sup>6</sup> *Ibid*,

studies are a form of empirical research that examines actual phenomena with real contexts, especially when the boundaries between phenomenon and context are not clear. The boundary between phenomena Actually, with that context, it should be, students at Islamic boarding schools can do it perform worship properly and regularly. However, the phenomenon that exists in pesantren, What happens is that there are still students who do not carry out their daily worship duties it well. Data collection techniques through interviews, observation and documentation, the data that has been obtained can then be analyzed through data analysis using three stages, namely reduction, data presentation and verification or conclusion.

## **E. Discussion**

This Islamic boarding school, which has been in da'wah activities for a long time, manages its da'wah activities with good management, starting from the planning, organizing, mobilizing to evaluation (control) stages.

### *a. (Planning) Dakwah*

The da'wah planning that was made in the recitation of the Youth of Kampung Gatén Yogyakarta, was made in such a way with the aim that the youth had noble character. There are 26 study participants who are still high school students, some have dropped out of school, some have graduated from high school and some are already working. The following is a da'wah plan compiled by Haji Sonhaji to strengthen the morals of the youth of Gatén village.

The da'wah program plan focuses more on honing the ability of young people to read the Qur'an well, so that the frequency of meetings is made more with a total of 80 meetings. In addition, other da'wah plans were also made, such as memorizing short letters, understanding prayer procedures, understanding ablution procedures, practicing da'wah rhetoric, understanding the history of the prophet, to strengthening the spirit of nationalism.

So that it is easier to convey da'wah messages to them. Second, there is the support of other da'wah interpreters or teachers who are willing to help sincerely

in the recitation of the youth of the village of gaten. Thus the various planned da'wah programs will be more easily realized.

#### Da'wah Challenge

Meanwhile, the challenges faced by Haji Sonhaji in the plan of this da'wah program are due to the cultural and environmental conditions of the Gaten village community which is close to the city, making so many negative temptations faced by young people, such as promiscuity, heavy drinking, lots of entertainment, social media, to drunkenness.

#### b. Organizing Da'wah

The management of da'wah from the organizational aspect has been quite well implemented in the Gaten village youth recitation. Although it is a small organization, with good management it will be easier to achieve the planned targets.<sup>7</sup> In outline, the organization of the youth recitation of the Gaten village of Yogyakarta consists of a board of directors, which includes advisors, chairpersons, secretaries, treasurers to field coordinators. Next is the list of participants for the gaten village youth recitation, which totals 26 people with participant backgrounds consisting of high school students, high school graduates and those who are already working in the private sector.

#### c. Actuating Da'wah Activities

The team of the youth recitation committee of the Gaten village, mobilized the da'wah activities that they had seriously planned. They make a division of tasks according to their respective fields so that the planned program can be realized. There are several areas of activity that have been arranged at the Gaten village youth recitation, starting from reading the Qur'an, memorizing short letters, understanding prayer procedures, understanding ablution procedures, practicing da'wah rhetoric, understanding the history of the prophet, and understanding love. Indonesia.<sup>8</sup> The following is data on the results of the mobilization of da'wah activities carried out by the Gaten youth

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<sup>7</sup> Wawancara dengan Ika Nurhikmah (pengurus pengajian) di Gaten tgl. 8 November 2019.

<sup>8</sup> Wawancara dengan Syaiful Anam (pengurus pengajian) di Gaten tgl. 17 November 2019.

recitation in 2019.

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