

# Implementation of Da'wah Activity Supervision at *Pondok Pesantren Subulussalam*

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### ABSTRACT

Supervision or controlling is one of the essential functions in management that aims to ensure that the plans that have been made are running in accordance with the set targets. In this context, supervision focuses not only on evaluating the success of activities in achieving goals, but also on identifying and correcting errors that may occur during the process. In addition, supervision plays an important role in providing solutions to problems that arise, so that the organization can stay on the right track. In this study, the function of supervision is also linked to the role of the mass media, which serves as a provider of information and notification to the public regarding developments around it. Through supervision, up-to-date information can be gathered to broaden the understanding of the organization and its context.

This research focuses on the implementation of supervision of da'wah activities at Subulussalam, with the aim of analyzing the effectiveness of supervision in achieving da'wah goals and improving the quality of activities carried out. The results of this study are expected to provide deeper insight into the importance of supervision in the management of da'wah activities in the pesantren environment.

## 1. INTRODUCTION

Da'wah management is a planned, structured, and well-organized process for conveying Islamic messages to humankind. This process encompasses various stages, from planning, organizing, and implementing to controlling da'wah activities, all aimed at achieving da'wah objectives effectively and efficiently. In this context, da'wah is not only limited to the dissemination of religious teachings but also includes moral development, education, and community empowerment (Abdullah N 2011). Thus, da'wah management is crucial for ensuring that the message conveyed aligns with Islamic teachings and is well-received by the community. The main components of da'wah management consist of four parts: da'wah planning, which formulates objectives and strategies; da'wah organizing, which structures the organization and allocates resources; da'wah implementation, which implements activities according to the plan; and da'wah controlling, which monitors and evaluates activities to ensure the achievement of objectives. As

stated by Mary Parker Follet (1997), management is the art of getting things done through others, emphasizing the importance of coordination and supervision in achieving desired goals.

Dakwah, which etymologically originates from the Arabic word "da'a" meaning invitation, aims to invite humankind to practice the teachings of Allah SWT and avoid His prohibitions. In practice, dakwah functions to guide people towards the religion of Allah and is considered a form of worship that benefits all of humanity. Therefore, oversight in dakwah activities is crucial to ensure that the messages conveyed are not only in accordance with Islamic teachings but also protect the audience from negative content and improve the quality of dakwah. Self-regulation is the most influential factor in a person's character, namely oversight stemming from faith in the form of a strong and unwavering belief in Allah SWT. A person with strong faith is aware and believes that Allah certainly observes all the actions of His servants even though they cannot see Him. Consequently, they are always careful; when they are alone, they are sure Allah is the second party present, when they are two, they are sure that Allah is the third, and so on. Meanwhile, external oversight is more effective for organizational activities in everyday life because, in reality, many people are still overcome by their moral desires, prioritizing the present or the worldly over the afterlife. This leads to deviant actions, misuse, and the like that are contrary to what should be (Mannan & Abdul, 1998).

In today's digital age, religious propagation (dakwah) media has grown rapidly, encompassing various platforms such as television, radio, social media, and websites. Oversight in dakwah media plays a vital role in maintaining the content's alignment with Islamic teachings, protecting the audience from potential harm, and improving the quality of dakwah message delivery (Sulaiman M, 2020). This research focuses on the implementation of oversight of dakwah activities at the Subulussallam Islamic Boarding School (Pondok Pesantren), with the aim of analyzing the effectiveness of oversight in achieving dakwah objectives and improving the quality of implemented activities. It is hoped that the results of this research can provide a deeper insight into the importance of oversight in dakwah management within the pesantren environment.

Media activities in dakwah at the Subulussalam Islamic Boarding School demonstrate an important role in spreading Islamic religious messages to all levels of society, especially with technological advancements that enable the use of various digital platforms (Hidayat F, 2019). Social media such as Facebook, Instagram, YouTube, and Twitter have become effective means to reach a wider audience, including the younger generation who are more familiar with technology (Murtadho A, 2021). In addition, television and radio remain major channels for disseminating dakwah, with programs that not only include lectures but also discussions and educational Islamic entertainment, which can shape public opinion and increase religious understanding in society. Dakwah websites and blogs are also increasingly used. Offers access to diverse and easily

understandable preaching materials, thereby helping to eliminate misunderstandings that often arise from a lack of religious understanding. In the digital age, the role of social media influencers has become increasingly significant, as they can reach young audiences in a more engaging and accessible manner, thereby increasing the involvement of the younger generation with Islamic teachings. Thus, the combination of these various media creates a more dynamic and inclusive da'wah ecosystem at the Subulussalam Islamic Boarding School.

## 2. METHODS

The research method used in this study is descriptive qualitative, employing symbolic interactionism theory and cultivation theory. Furthermore, the data sources for this research were obtained from interviews with the research subjects and documentary data related to the research theme. The researcher also distributed qualitative questionnaires, conducted structured interviews, and analyzed both positive and negative da'wah (Islamic propagation) activities to strengthen the data in examining the impact on the supervision of da'wah activities within the Subulussalam Islamic boarding school (pesantren).

## 3. RESULTS AND DISCUSSION

### 3.1. Results

To understand the system at the Subulussalam Islamic boarding school (pesantren), the first thing the researcher did was, of course, request permission from the school's leadership to conduct research, as well as from the teachers (*asatidz*), caregivers, and OP3MS administrators who would be interviewed. In addition, the researcher toured the facilities, observing the classrooms, dormitories, teachers' and headmaster's offices, and much more. The researcher conducted the research for slightly less than a day on April 12, 2025. Researchers observed the daily activities of the students, which are of course supervised and guided by the *asatidz* (teachers/educators), assisted and supported by the student organization OP3MS, which acts as an extension of the *asatidz* or supervisors. The students wake up at 4:30 AM and prepare to go to the mosque for the dawn prayer, assisted by the dormitory head. The students remain in the mosque to recite the Quran and memorize Arabic vocabulary, guided by the OP3MS language division.

From 6:00 AM to 7:30 AM, the students carry out their morning duties according to the established schedule, cleaning the mosque, dormitories, in front of the classrooms, in front of the buildings, and the bathrooms. After that, they take a shower and prepare for breakfast in the canteen because classes (Teaching and Learning Activities) start at 8:00 AM. From 8:00 AM to 12:30 PM,

the students are in their respective classes to participate in the teaching and learning process. During the teaching and learning process, the KMI (Kulliyatul Mu'allimin Al-Islamiyyah) office staff on duty checks the dormitories and bathrooms to look for students who are skipping school or lingering outside of class due to permission.

At 12:30 PM, the students hurried to the mosque to perform the Zuhur prayer in congregation after their morning lessons (KBM). Afterwards, the students headed to the canteen, commonly referred to as "Matbah" (مطبخ), derived from the Arabic word for "canteen," for lunch together. Then, at 1:00 PM, students were required to be in class for afternoon lessons from 1:00 PM to 2:00 PM. Following that, they had a break until the Asr prayer time. After Asr, students participated in extracurricular activities ranging from futsal, arts, languages, to martial arts, organized by the OP3MS student council, until 4:45 PM. After that, students assigned to evening cleaning duties, as determined by the sanitation department, carried out their tasks. They then prepared for I'tikaf (seclusion for worship) and recited evening dhikr (remembrance of God) until Maghrib prayer time. After the Maghrib prayer in congregation, the students participated in Halaqoh Al-Quran, which involved tahsin (Quran recitation improvement), tahfidz (Quran memorization), and tajwid (Quran recitation rules), until Isha prayer time. After Isha, students were required to complete assignments given by teachers or memorize lessons for submission the next morning during class, until 9:30 PM. The students were then given a 30-minute break before bedtime at 10:00 PM. This is the routine of the male and female students (santri and santriah) of the Subulussalam Islamic boarding school, assisted by the OP3MS student council, overseen by the riayah (caregiving) staff, and with data on the students' daily activities reported weekly to the head of the Islamic boarding school, K. Amal Faichan M. Pd., by the caregiving staff.



Figure 1. The atmosphere of the ongoing da'wah activities

Based on an interview conducted by the researcher with Ade Irfan Maulana, M.Pd, as the secretary of leadership, the researcher concludes that da'wah activities at Pondok Pesantren Subulussalam (Subulussalam Islamic Boarding School) are neatly structured and scheduled by the Kulliyatul Mu'allimin Al-Islamiyyah (Islamic Teachers' College), which uses hadith about seeking

knowledge as the basis for its delivery. The boarding school administrators actively monitor the entire process, from the creation of da'wah content to the review stage before publication, to ensure that the material presented is accurate and appropriate. If there are errors in delivery, the administrators will provide guidance and request a redo. Furthermore, the da'wah material presented by the students must undergo a checking stage by the Majelis Pengasuhan (Care Council), so that the video recording process can be carried out correctly and with high quality, maintaining the integrity and effectiveness of the da'wah being conducted.

From the interviews, 30 respondents stated that da'wah activities at Pondok Pesantren Subulussalam are well-structured and scheduled. The da'wah material used is hadith about seeking knowledge. Before conducting da'wah, the students receive direct guidance from the faculty, parents, and boarding school supervisors to avoid errors in the presentation of the material. Evaluations of the content and method of delivery are carried out regularly, both through direct tests by the boarding school supervisors and monthly evaluations. The administrators of Pondok Pesantren Subulussalam also directly monitor from the creation of da'wah content to the review process before it is published, and if there are errors, they will be notified and asked to retake the recording. In addition, the da'wah material presented by the students will first go through a checking stage by the Majelis Pengasuhan (Care Council) so that the video recording process runs correctly and accordingly.

This is done by the administrators of the Subulussalam Islamic boarding school to provide instruction by striving to present materials that encourage the abilities of male and female students in understanding religious knowledge. The administrators also hope that these studies will improve individuals, equipping them with knowledge and drawing them closer to God. On the third day, the researchers interviewed the head of OP3MS, who serves as an extension of the Guardianship/Riayah division to help supervise the students (santri). The researchers interviewed the head of OP3MS as a student with the responsibility of managing students at the Subulussalam Islamic boarding school. From the interviews conducted, the researchers concluded that the supervision of da'wah activities at the Subulussalam Islamic Boarding School is carried out systematically through direct guidance provided by the teaching staff, parents, and boarding school administrators to the students. This aims to ensure that the delivery of da'wah material is done correctly and appropriately, thus avoiding errors that could reduce the effectiveness of the message conveyed. Furthermore, the content and delivery methods of the material are evaluated periodically, both through direct tests conducted by the boarding school administrators and through monthly evaluations.



Figure 2. Supervision of da'wah activities

This process is crucial for maintaining the quality of *da'wah* delivered by students, ensuring they can convey the message effectively and in accordance with the principles taught. Through rigorous supervision and evaluation, it is hoped that the students can develop into competent and responsible preachers.

### 3.2. Discussion

Da'wah activities can also be interpreted as activities aimed at changing something that is not good to become good, and something that is already good to become even better. In a modern context, the application of da'wah strategies is very important, especially amidst a fast-paced life and the increasingly urgent need for spiritual guidance among the younger generation. As stated by Ade Irfan Maulana, M.Pd, on April 12, 2025, many students have successfully graduated and been accepted into leading universities in Egypt, such as Al-Azhar, and in Yemen. As many as 125 students at the Subulussalam Islamic Boarding School never miss religious activities, making these activities a benchmark and obligation for them. This shows that religious activities at the school serve as important preparation for the students to face life's challenges after graduation. With the right approach, religious activities can become a source of strength and peace for individuals as they navigate their life journeys.

The use of compelling visuals can be very effective in capturing audience attention, especially among younger generations who are more accustomed to visual content. Instagram features, such as stories, live broadcasts, feeds, and reels, can be utilized for live Q&A sessions, lectures, or religious discussions, which can enhance real-time interaction with followers.



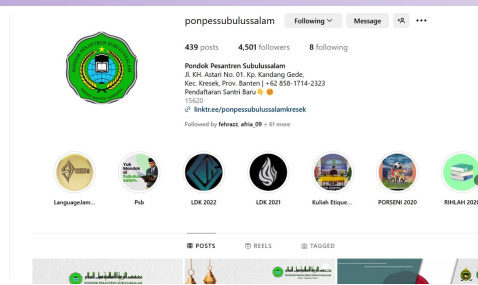


Figure 3. Da'wah Content Through Instagram

The use of Instagram is part of a highly effective communication strategy in the digital era, considering that this platform has a very wide reach, allowing the uploaded content to be easily accessed by many people from various backgrounds and walks of life. With a total of 439 posts uploaded and a follower count reaching 4,501, Pondok Pesantren Subulussalam demonstrates its commitment to consistently spreading religious messages. The posts created often take the form of da'wah videos, which have proven to be very effective in conveying religious messages, as visualization in video form can facilitate understanding of the message being conveyed.

Moreover, videos tend to attract more attention compared to written forms or static images, and have the potential to go more viral because they can be easily shared by other users. The direct presence through video also creates a more personal and intimate impression, which in turn helps to bring the preacher closer to the audience. In this way, the preachers can interact directly with the audience, answer questions, and provide more in-depth explanations on the topics being discussed. This approach not only makes the preaching feel more relevant and closer to the audience's daily life, but also creates a stronger bond between the preacher and the community. By effectively utilizing social media platforms like Instagram, Pondok Pesantren Subulussalam has successfully reached more people and met the spiritual needs of the community in this fast-paced digital era, where many individuals seek easily accessible sources of inspiration and spiritual guidance.

By consistently uploading quality content, Pondok Pesantren Subulussalam builds an image as an active cleric on social media. Consistency in delivering beneficial and high-quality preaching helps build trust among the audience. Creating a strong digital identity as a reliable source for Islamic learning is also very important. In this way, Pondok Pesantren Subulussalam successfully disseminated the message of Islam widely and deeply, in accordance with the demands of the digital era. In this way, Pondok Pesantren Subulussalam has successfully spread the message of Islam widely and deeply, in accordance with the demands of the digital era. Pondok Pesantren Subulussalam has effectively utilized the YouTube platform to spread Islamic teachings in the digital era, with an account that has successfully gathered 1,750 subscribers and uploaded 177 video contents.

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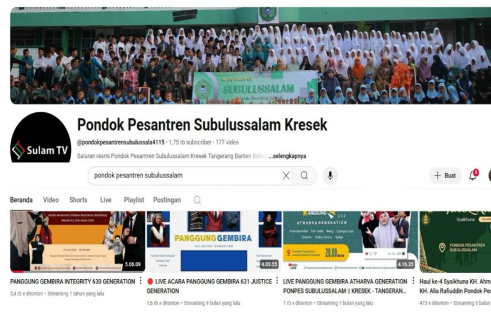


Figure 4. Da'wah Content Through YouTube

Pondok Pesantren Subulussalam uses the YouTube platform to effectively spread Islamic teachings in the digital era. Through its YouTube account, Pondok Pesantren Subulussalam often uploads da'wah videos that address specific themes, which are then discussed according to Islamic perspectives and supported by Quranic interpretations. This strategy is very effective in enhancing the quality of Islamic preaching, because YouTube is one of the social media platforms with a wide reach and content that can be easily accessed by a global audience. Pondok Pesantren Subulussalam utilizes the TikTok platform as a means to spread Islamic teachings in an engaging and interactive way. With 1,582 followers and 20,400 likes, their TikTok account has successfully captured the attention of the audience, especially the younger generation who are more familiar with short video content. Melalui TikTok, Pondok Pesantren Subulussalam dapat menyajikan konten yang beragam, mulai dari ceramah singkat, tips agama, hingga momen-momen inspiratif dari kegiatan pesantren. This approach not only makes preaching more accessible but also more relevant to the current lifestyle and media consumption habits of the audience. This approach not only makes preaching more accessible but also more relevant to the current lifestyle and media consumption habits of the audience.



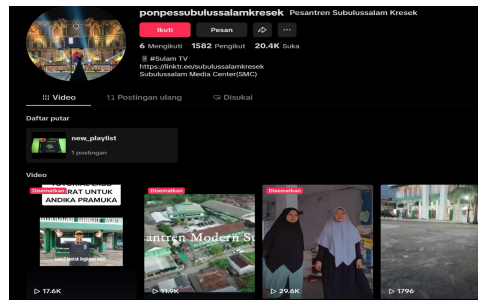


Figure 5. Da'wah Content Through TikTok

The author's analysis shows that the use of TikTok by Pondok Pesantren Subulussalam is a strategic step in expanding their outreach. The content presented on this platform is designed to attract attention and stimulate interaction, thereby building a more active community among followers. By utilizing the creative features available on TikTok, such as music, visual effects, and challenges, Pondok Pesantren Subulussalam successfully conveys Islamic messages in a fresh and engaging manner, while also encouraging the audience to become more involved in da'wah activities. Social media and other digital platforms can easily spread negative or even harmful content to the audience, such as content that contains radicalization, hate speech, or extremist teachings (Sulaiman M, 2020).

Therefore, supervision functions to prevent such content from entering the realm of preaching. Effective supervision can maintain a balance between freedom of expression and the moral obligation to spread truth and peace in accordance with religious teachings (Zainuddin A, 2022). Thus, supervision does not only focus on the quality of content but also on the methods and strategies used in preaching, ensuring that the preaching delivered is not only informative but also constructive and educational for the community. Thus, supervision not only focuses on the quality of the content but also on the methods and strategies used in preaching, ensuring that the preaching delivered is not only informative but also constructive and educational for the community.

#### 4. CONCLUSION

The conclusion of this study affirms that well-planned, structured, and organized Da'wah (Islamic propagation) management is crucial in effectively and efficiently conveying Islamic messages at the Subulussalam. The Da'wah management process, which includes planning, organizing, implementing, and controlling Da'wah activities, focuses not only on disseminating religious teachings but also on character building, education, and community empowerment. Effective supervision, both internal and external, is key to ensuring that the Da'wah message aligns with Islamic teachings and protects the audience from negative content. In the context of the digital era, the utilization of various media platforms such as television, radio, social media, and websites has expanded the reach of Da'wah, particularly among the younger generation. This research

demonstrates that supervision in Da'wah activities at the Subulussalam plays a vital role in maintaining the quality of message delivery and enhancing public understanding of Islamic teachings. Consequently, the findings of this study are expected to provide deeper insights into the importance of supervision in Da'wah management, as well as encourage the development of more effective Da'wah strategies within the pesantren environment.

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