

IMPLEMENTATION OF MANAGEMENT FUNCTIONS OF MADASI ISLAMIC DA'WAH IN FORMING RELIGIOUS CHARACTERS IN MUSLIM SOCIETY

Zuhriah

ABSTRACT

The purpose of this paper is to determine the implementation of management functions by the Islamic DA'WAH organization, namely 'Majelis Da'wah Syiar Islam (MADASI) in shaping the character of the religious soul of the community. The research method used is qualitative research. Data collection techniques were carried out by means of observation and interviews. The informants in this study were members of the MADASI organization that is plantation employees and retirees. The technique of determining the informant uses purposive sampling. Meanwhile, the data analysis was done qualitatively. Data analysis in this study was carried out through three activities which were: occur simultaneously, namely data reduction, data presentation, and withdrawal conclusion or verification. The results of this study found that the Role of the Organization of the Islamic Propagation Council (MADASI) of the Upper Oil Palm Plantation in realizing very good management functions, among others. The Islamic Propagation Council (MADASI) Kebun Sawit Hulu uses Islamic concepts in carrying out all plans, both monthly and annual plans. The process of organizing the Islamic Propagation Council (MADASI) of the Upstream Oil Palm Plantation is very good and neatly arranged. This is supported and protected by the Manager of the South and North Hulu and North Palm Plantation. The direction given by the head of the Islamic Propagation Council (MADASI) of the Upper Palm Oil Plantation to all its management was carried out well and constantly reminded the administrators of the work they had received. The activities carried out went well, and also the supervision of the head of the field of their respective work was in accordance with their place. This can run effectively due to good communication between the chairman and also all administrators of the Islamic Propagation Council (MADASI) Hulu Palm Plantation. This research implies that the da'wah planning process is carried out MADASI assembly can improve religion in routine recitation activities and religious tourism.

Keywords: Organization, Da'wah, Religious, Character

INTRODUCTION

Da'wah is one of the popular ways to spread teaching that is highly recognized by Allah SWT. namely Islam. Prophet Muhammad SAW. disseminating the teachings of Islam by means of preaching which was initially carried out secretly only within the circle of family and friends who believed in it. After coming down the verse of the Koran which ordered him to preach

openly, then was the Prophet, Muhammad. Expanding the way of preaching so that Islam can spread to various corners of the circle.

Da'wah is one of the tools to strengthen Islamic ties which can create rahmatan lil 'alamin. Da'wah builds Islamic civilization to revive Muslim intellectuals with character and wisdom. With the birth of Muslim intellectuals, a new style of da'wah emerged which was able to control every situation and condition, both among the small community and among officials.

In this day and age, there have been many methods of da'wah to create accurate, sharp, and reliable preaching. So as a human being created by Allah who must invite humans to the right path, they must think creatively, try to arrange and regulate ways by adjusting to circumstances and times, by word of mouth, writing, deeds, and so on, provided that they do not conflict with things that are forbidden by Allah SWT (Omar, 2004).

Da'wah organizations need development so that they can match their needs and are not inferior to other organizations. It is all inseparable from using good management or organizational implementation so that it still exists in its activities. In an organization, the most important element is human because he is the planner, executor, director, and supervisor of a missionary task.

A da'wah organization needs the values of togetherness, if in an organization there is no sense of togetherness, then it will be troublesome for all the elements working in it because, in essence, it is the same as individually. In running a good da'wah organization, sacrificial values must also be needed. An organization can't grow well if the elements in it rely on their respective egos (<http://kiosilmu-mulyadi.blogspot.com>).

A da'wah organization is a group of people to achieve effective and efficient da'wah goals. Without realizing it, a da'wah activity cannot be separated from the dakwah institution, because every da'wah activity always contains elements of da'wah such as da'i (da'wah actors), mad'u (da'wah recipients), maddah (da'wah material), wasilah (da'wah media), and Tariqah (method). This is a unity that cannot be separated because it is carried out in collaboration to display or convey da'wah messages towards the achievement of a da'wah goal. At present, there are many Islamic organizations engaged in the field of da'wah. However, few organizations carry out management well, so that da'wah organizations cannot exist in carrying out their activities. At this time it can be seen that several organizations or da'wah institutions in various regions are still running their organizations by implementing functions, principles, and elements of good management. In this case, the Syiar Islam Da'wah Council (MADASI) is used as an example of a da'wah organization that can improve the quality of management so that it can carry out every activity according to its objectives (Law et al., 2014).

The Syiar Islam Da'wah Council or abbreviated as MADASI is an Islamic organization located at PTPN II Kebun Sawit Hulu, Langkat Regency. Historically this organization was founded since company was founded, namely in 1972 (Batubara, 2019). This da'wah organization is not a da'wah organization formed by the company but by the ulama who took the initiative to form it. The da'wah organization was formed to uphold and develop Islamic teachings in PTPN II Sawit Hulu plantation, whose community consists of Muslims and non-Muslims.

The Islamic Propagation Council (MADASI) Kebun Sawit Hulu has about 700 members. This da'wah organization is devoted to employees and retirees from PTPN II Sawit Hulu

plantation only. The organization of the Syiar Islam Da'wah Council (MADASI) tries to spread its preaching to Damar Hitam hamlet, Barak Gajah and Barak A, Mekar Makmur village, Sei Lengan sub-district, and in the Sawit Hulu village Authority, Sawit Seberang sub-district, Langkat Regency (Martasik, 2019). Finally, the preaching carried out by the Syiar Islamic Da'wah Council (MADASI) was well received by the Sei Lengan community, and now the area has become a fostered area of the Syiar Islam Da'wah Council (MADASI).

MADASI as one of the da'wah organizations in Langkat Regency has its own da'wah management in realizing management functions in the fields of planning, organizing, directing, and supervising, in which it also applies management principles such as division of labor, authority, and responsibility, discipline. and unity of orders, management elements are also present, man (human), money (money), materials (materials), machines (machines), methods (methods), and market (market). An organization must implement the functions, principles, and elements of management because they are interrelated parts of an organization. After all, if an organization does not apply the functions, principles, and elements of management of the organization it will not run effectively and efficiently. Based on the problems that have been described, the purpose of this study is to analyze the management function of the MADASI Islamic da'wah organization in shaping the character of the religious soul in Muslim society.

REVIEW OF LITERATURE

Da'wah Organization

Before explaining a dakwah organization, it is better to know the definition of an organization first, because it will be easier to understand the meaning of the organization. Many experts define organizations, one of which is the opinion expressed by Chester I. Barard and James D. Mooney written in Sutarto's book, which is: "organization is a system of cooperative activities of two people or more things that are intangible and not personal, mostly about relationships. "Organization is a form of every human union for the achievement of common goals" (Sutarto, 2006). An organization is a container or a place in which it is managed by competent individuals consisting of two or more people who have a common goal. The organization itself is not just a collection of several people, but a series of activities carried out jointly. The activity is a framework that becomes a forum for all cooperative business activities by dividing and grouping the work that must be carried out and determining and arranging a working relationship between one individual and another. the goal is to work together to achieve certain goals. From this simple understanding, the organization consists of several factors, namely people, cooperation, and certain goals. These influencing factors cannot stand alone but need each other like the unity of a sphere (Yee et al., 2019).

Da'wah definitions emphasize the professionalism of da'wah. In a sense, da'wah is seen as an activity that requires expertise, while expertise requires mastery of knowledge. Da'wah is a process and activity that is carried out on a conscious, deliberate, and planned basis (Muhidin, 2002). Da'wah organizations are organizations engaged in the field of da'wah that carry out 'amr ma'ruf nahi munkar according to what has been carried out by the Prophet. Humans as ummah are obliged to carry on the orders of Allah SWT. The Da'wah organization is a forum for

religious da'wah education and social education institutions in a broad sense and is open and equitable to realize the happiness of life-based on the balance of the world and the hereafter. In a preaching organization, the decisions and conclusions of a leader are needed, because the leader has the right to decide something in a dispute. A decision is not decided unilaterally, but a wise leader will refer to the majority of votes in making decisions. The objectives of the da'wah organization are the same as those of other organizations, but because the organization is engaged in the field of da'wah, its main objective is to spread Islam by preaching to various groups, upholding the pillars of Islam, and living an Islamic life. The purpose of the general organization includes several functions, namely providing direction by describing future conditions that the organization has always tried to pursue and manifest. Objectives are also legitimacy that justifies any organizational activity, for example in terms of effectiveness and efficiency. In this way also the purpose of an organization serves as a benchmark for scientists in the organizational field who are trying to find out how far an organization is going well (Antunes & Pinheiro, 2020)l.

An organization is a social unit that always tries to achieve certain goals and essence, the organization is nothing but pursuing a goal that has been created. But if an organization has been formed, of course, it has its own needs, and sometimes if the organization has focused on its own needs, the goals that were planned at the beginning of its formation are even subject to its needs. The purpose of an organization is a desired state in the future which is always pursued by the organization until it can be implemented. Likewise, with the da'wah organization, the organization itself can carry out and realize its goals if the original goals of the organization can be carried out effectively and efficiently. Likewise, if an organization cannot carry out its goals well, then a big dream that has been dreamed of will not be realized (Etzioni, 1982).

Therefore, before a group of people forms an organization, especially those engaged in the field of da'wah, it must have thought about what the objectives of the da'wah organization will be. Thus, if the da'wah organization has been handled properly and is in the hands of people who are trusted, the da'wah organization can automatically run effectively and efficiently. Because the purpose of a da'wah organization, in general, is' amr ma'ruf nahi munkar which influences people to get to the right path, a da'wah organization must create an atmosphere of Islamic life full of inner calm and peace felt by the heart. If this basic goal can be realized, mankind will live in peace and will not be divided because it is solid with the faith that is in the heart(Oktari et al., 2020).

The purpose of preaching will be realized if the entire process of activities is carried out in a planned and orderly manner. Sometimes there are indeed many challenges to realizing organizational goals, especially organizations engaged in da'wah, but the function of togetherness and reminding one another is what will make it easier for a da'wah organization to carry out and realize its goals (Ilaihi and Munir, 2009).

RESEARCH METHODOLOGY

The type of research that the writer uses is qualitative research. Where this research collects as much data as possible from the field through observation, sight, and hearing. Qualitative research methods are often referred to as naturalistic research methods because the research is carried out

in natural conditions. Qualitative research is required to find theories based on data obtained in the field of social situations. The location of the author's research is the Syiar Islam Da'wah Council (MADASI) at PTPN II Kebun Sawit Hulu Langkat Regency. While the research time was from 29 November 2014 to 03 April 2015. The study was conducted to examine more broadly about the Islamic Propagation Council (MADASI) PTPN II Upstream Oil Palm Plantation in Langkat Regency. Informants are people who are used to providing information about the situation and conditions of the research background. In this study, the informants were:

Table 1. Informant

No	Name	Age	Occupation
1.	Rajab BatuBara	53 Years	Ketua MADASI/ Asisten Kebun Sawit Hulu.
2.	Endah Syahrial	35 Years	SekretarisMADASI/ Anggota Humas
3.	Zainal Martasik	45 Years	Koordinator Agama Kebun Sawit Hulu

Source: Fields Research, 2019

The method of data collection was carried out in two ways, namely observation, and interviews. Observations in the field, by gathering information materials are carried out by systematically observing and recording phenomena that are used as objects of observation (Hyaali, 2009). The things that are examined in this research are about the realization of the functions, principles, and management elements that need to exist in a da'wah organization, therefore this research were conducted at the Da'wah organization of the Syiar Islam Da'wah Council (MADASI) at PTPN II Kebun Sawit Hulu Langkat Regency. . The interview method was carried out in the form of questions and answers with sources to obtain information, explanations, opinions, facts, evidence about the MADASI organization (Kamdhi, 2007).

In this study, the interview or interview method was used to interview informants who provided information to find out how much the realization of the functions, principles, and management measures was carried out by the management of the Islamic Propagation Council (MADASI) PTPN II Kebun Sawit Hulu Langkat Regency. To discuss this research, the first analysis used is domain analysis, which is to obtain a general and comprehensive picture of the social situation of the research object. Data obtained from the grand tour and minitour question. The result is a general description of the object under study, which was previously unknown. In this analysis, the information obtained is not in-depth, is still on the surface, but has found the categories and social situations being studied.

This analysis was chosen because it makes it easier for the authors to classify the categories to be discussed in this scientific paper. After being selected, you will know the results that are the focus of the research intended by the domain analysis, then through the taxonomic analysis, the results can be found in how many classifications are in the planning of an institution, for example short-term and long-term planning, conducting monthly and annual recitations,

briefing for each activity carried out, carried out, and supervision that is properly implemented and neatly monitored. After answering the taxonomic analysis, it is continued to the component analysis.

Componential analysis is looking for specific features in each internal structure by contrasting between elements. This data is searched through observation, interviews, and selected documentation (Sugiyono, 2010). With this triangulation data collection technique, a number of specific and different dimensions for each element can be found. As an example in the taxonomic analysis of various classifications of management functions. Based on this classification, a specific and contrasting element is then sought for each of the objectives of planning, implementing, directing, and controlling. For example, short-term and long-term planning is carried out so that the targets and activities carried out will be achieved in accordance with the expectations agreed upon by all members. Conducting monthly and annual recitations aim to provide religious knowledge to the community to carry out 'amr ma'ruf nahi munkar in accordance with the purpose of da'wah. Good direction to each member aims to get good results in the field and not cause misunderstandings between leaders and subordinates. Supervision which is carried out neatly will facilitate every activity carried out because with good supervision it is possible to find out the mistakes that have occurred and try not to repeat the same mistakes in other places.

RESEARCH FINDINGS AND DISCUSSION

Planning can run effectively and efficiently if it has been carefully prepared and prepared in advance. Likewise, the management of the Syiar Islam Da'wah Council (MADASI) at PTPN II Kebun Sawit Hulu Langkat Regency which includes existing fields, of course, can only take place and be implemented with well-structured actions. Because planning can be said to be successful if the goals and objectives are achieved. Based on the observations that the researchers saw in the field, PTPN II Kebun Sawit Hulu Langkat Regency is a plantation that has a center in Tanjung Morawa. The company is a company that manages palm oil into oil, this company is a state-owned company (BUMN). In this company, several advantages are owned, one of which is an organization engaged in the field of da'wah, namely the Islamic Propagation Council (MADASI) Hulu Palm Plantation (Batubara, 2019).

The Islamic Propagation Council (MADASI) Kebun Sawit Hulu is an organization in PTPN II. This da'wah organization was not funded directly by PTPN II but the local ulama took the initiative to form a da'wah organization. In a structured situation, this da'wah organization does not exist in it, however, this da'wah organization is recognized and supported by the PTPN II company. Because this organization is good for fostering and forming a religious spirit for the Muslim community of Kebun Sawit Hulu. The Islamic Propagation Council (MADASI) of the Upper Oil Palm Plantation every year has religious activities, such as monthly recitations, the implementation of Eid Al-Fitr, the implementation of Eid Al-Adha, the implementation of the Maulid of the Hulu Palm Plantation, the implementation of maulid afdeling, the implementation of Isra'Mi'raj, holding an MTQ competition for employees' children, as well as marhaban for mothers, as well as adolescents, implementation of nuzulul qur'an, muharram activities, dzikir akbar and prayer together, as well as MTQ / marhaban guidance.

Planning in management is an important thing to do to optimize all existing components. The Islamic Propagation Council (MADASI) Kebun Sawit Hulu has certain standards in the planning process of all activities. The Islamic Propagation Council (MADASI) Kebun Sawit Hulu uses a very Islamic concept in carrying out monthly and annual activities. The Islamic Propagation Council (MADASI) Kebun Sawit Hulu makes plans at the beginning of each year and makes work plans for the next year. Especially for annual activities such as dhikr akbar, Mawlid, and Isra 'wal-Mi'raj of the Prophet Muhammad Saw, less than one month the activity will be carried out by the Islamic Propagation Council (MADASI) Hulu Palm Oil Plantation holding another meeting to discuss the plans that were prepared at the beginning of the year (Coal, 2019). To maximize all existing activities, the Islamic Propagation Council (MADASI) of the Upper Oil Palm Plantation employs the services of local clerics and religious teachers who are deliberately invited from other areas. Where the ustadz-ustadz were chosen because their religious knowledge was sufficient and was able to be understood by the community (mad'u). Of course, the ustadz-ustadz who are invited from other areas have free time, but if the ustadz cannot attend he offers a replacement, or MADASI himself is looking for the ustadz.

The people living in the Upper Oil Palm Plantation are located in 16 afdeling which are places to carry out routine recitation every month. In one afdeling in one month, there are two recitation visits from the Islamic Propagation Council (MADASI) Kebun Sawit Hulu, not all administrators attend the recitation, usually only representatives, but the most frequently present are the chairman and accompanied by the religious coordinator of Kebun Sawit. Upstream. The recitation begins after the Isha prayer, which is around 20.10 WIB, the duration used for the ustadz to give a lecture is not too long, only 40-45 minutes, the rest is used for question and answer, its function is so that if someone does not understand what the ustadz said, he can be asked directly.

In general, organizations are inseparable from obstacles, as well as the Da'wah organization of the Islamic Propagation Council (MADASI) Kebun Sawit Hulu. There are no obstacles faced by the Islamic Propagation Council (MADASI) of the Upper Palm Oil Plantation in planning activities, it's just that sometimes there are differences of opinion among the management. Things like that are commonplace and can be overcome by voting for the most votes after which the chairperson has decided (Batubara, 2019).

The Islamic Propagation Council (MADASI) Kebun Sawit Hulu made plans at the Emplasmen Sawit Hulu Mosque, which is the center of the PTPN II Kebun Sawit Hulu plantation. The planning is realized in monthly activities and in annual activities which are the main activities of the Islamic Propagation Council (MADASI) Hulu Palm Plantation. In a planning meeting carried out by all members of the Islamic Propagation Council (MADASI) Hulu Palm Plantation, starting from the chairman to the management, if one of the members is unable to attend then he must provide information to the chairman, and the decision on the result of the meeting held must be approved by the absent administrator.

The planning of the Islamic Propagation Council (MADASI) of the Upper Oil Palm Plantation which has been prepared in advance can be realized well, and can achieve 80-90% success from the realized planning, and the rest that has not been achieved will be realized in the following year. But usually it is rare that a plan that has been prepared does not go according to

what all the administrators of the Islamic Propagation Council (MADASI) Hulu Oil Palm Plantation want.

In the Da'wah organization of the Islamic Propagation Council (MADASI) Upstream Oil Palm Plantation, the management election is held every two years, but in the re-election of management, the obstacle faced is the lack of manpower who is willing to replace the position of the board of the Upstream Oil Palm Plantation Da'wah Council (MADASI). This is due to the lack of interest in being busy in religious matters, all you want is to receive it cleanly and follow what has been made, so people who are already in the management are re-elected. To elect the chairperson and other administrators, it is submitted to a meeting forum that proposes candidates to become chairman and core management as well as daily administrators (Syahrial, 2019). This is the responsibility of the Islamic Propagation Council (MADASI) of the Hulu Palm Plantation as a da'wah organization that functions to foster Muslim communities in the Hulu Sawit Plantation to have a religious identity and want to advance the da'wah at PTPN II Kebun Sawit Hulu. If the community does not want to join and become the administrator of the Upper Palm Oil Plantation Da'wah Council (MADASI), the Da'wah organization may not develop new ideas that can add to the activities of the Upper Palm Oil Plantation Da'wah Council (MADASI).

In organizations in general, organizing is very important, because with the existence of organizing, the tasks that will be carried out will be in accordance with their respective positions and there will be no overlapping in carrying out the tasks that are carried out. The organization of the Islamic Propagation Council (MADASI) Da'wah Organization of the Upper Oil Palm Plantation was mainly carried out by the chairman and also supported by the manager of the Hulu Oil Palm plantation. The organization of the Islamic Propagation Council (MADASI) of the Upper Oil Palm Plantation is carried out after the election of a new management structure and is legalized by the old chairman and management, after which the new management can immediately carry out its duties for two years and according to the chairman of the Syiar Islam Da'wah Council (MADASI) Upstream Oil Palm Plantation The organizational arrangements that have been made can run as expected (Syahrial, 2019).

In the organization of the Islamic Propagation Council (MADASI), the Upper Oil Palm Plantation which plays an important role in granting authority and responsibility is the chairman, secretary, and treasurer. The powers and responsibilities of the chairman, secretary, and treasurer are selected by the forum at the meeting. After the chairperson agrees with his position, then the chairman gives authority and responsibility to the heads of other fields with the hope of not misusing the mandate that has been given and can carry out the mandate properly in accordance with the given procedure. In the organization of the Islamic Propagation Council (MADASI), the Upper Oil Palm Plantation authority and responsibility play an important role, because authority is the legitimate power possessed by the highest leadership to order a job to its administrators. Based on the results of an interview with Mr. Zainal Martasik, even though the chairman of the Islamic Propagation Council (MADASI) Kebun Sawit Hulu has the highest power in authority but he does not arbitrarily order his management to work outside of the prescribed procedures (Martasik, 2019).

The authority and responsibility carried out by the core management and the head of the field is very heavy, because they have to be accountable for everything that is done. The authority given by the head of the Islamic Propagation Council (MADASI) of the Upper Oil

Palm Plantation must be exercised while the authority is good for the advancement of the da'wah organization. If the authority and responsibility are not properly exercised, the core management will take action by reprimanding the administrators who are not entrusted with such authority and responsibility, the harsh sanctions are given if the direction has been given by the chairman of the Islamic Propagation Council (MADASI) of the Upper Palm Oil Plantation and cannot change. then it will be replaced, then a meeting is held that one of the managers is not carrying out their authority and responsibility properly, then it will be sought together who will replace that position. Looking for a replacement is also not focused on the choice of the chairman of the Hulu Oil Palm Plantation Da'wah Council (MADASI) only, candidates are proposed from other officials, the proposed person must also have a good background of religious knowledge. So, in the management of the Islamic Propagation Council (MADASI), the Upper Palm Oil Plantation does not prioritize personal interests but prioritizes togetherness. Based on observations that researchers saw in the field, the board of the Islamic Propagation Council (MADASI) Kebun Sawit Hulu totaled 41 people including protectors, advisors, and also Islamic religious teachers. In the management elements associated with dakwah elements, the organization of the Islamic Propagation Council (MADASI) Islam Kebun Sawit Hulu is not only the administrator but also includes preachers invited by the Islamic Propagation Council (MADASI) Kebun Sawit Hulu.

In choosing a preacher to give lectures at monthly recitation and annual events such as maulid and isra'mi'raj, there are no specific criteria, but a preacher who is not monotonous in giving lectures is chosen, and if possible the preacher is chosen. can deliver the content of the lecture in a language that can be understood by the community of Sawit Hulu (mad'u) plantations, because not all of the Hulu Palm Plantation community understand intellectual language. So it can be said that a preacher who is invited by the Islamic Propagation Council (MADASI) of the Upper Oil Palm Plantation does not need to have very high knowledge, but who can be accepted and understood by the Hulu Palm Plantation community and also those who are not authoritarian, because not all people who are in the palm oil plantation who is Muslim (Batubara, 2019).

Before the Islamic Propagation Council (MADASI) Kebun Sawit Hulu invited a preacher to give a lecture, first, someone knew about the character of the da'i so that it could be adjusted to the condition of mad'u in Swait Hulu's garden. Sometimes the Islamic religious coordinator, Mr. Zainal Martsik, is already friends with the da'i so it is even easier to adjust. This can happen because it has been determined by the head of the Da'wah and PHBI Division of the Islamic Propagation Council (MADASI) Kebun Sawit Hulu in collaboration with the Islamic religious coordinator to determine the preachers to be invited, especially in annual activities such as maulid, isra'mi ' raj and also nuzul qur'an event.

From the observations of researchers, the material is one form of material that can make it easier for a preacher to convey the contents of his story because the message of da'wah can be conveyed with the material. The better and more precise the material used, the more effective the message of the da'wah is conveyed to mad'u (Martasik, 2019). In the Da'wah organization of the Islamic Propagation Council (MADASI) Upstream Oil Palm Plantation, the material given by the preachers is not difficult, because the material presented must be understood by mad'u, starting in terms of language and the given explanation, because of not all of the people of the Oil Palm Plantation. Hulu understands the use of language that is too intellectual. This led to the Islamic Propagation Council (MADASI) Kebun Sawit Hulu taking the initiative to conduct

lectures using the method of recitation, dialogue, and discussion. According to the head of the Hulu Palm Oil Plantation Da'wah Council (MADASI), the Hulu Palm Oil Plantation Da'wah Council does not provide that long time for a preacher to speak. old but boring. Because in general, the people of the Hulu Oil Palm Plantation are still classified as laypeople for their religious knowledge.

Not only that, but the Islamic Propagation Council (MADASI) of the Upper Palm Oil Plantation also implements deeds. The Islamic Propagation Council (MADASI) Kebun Sawit Hulu every Sunday guides Koran learning, MTQ, and also guidance for marhaban for children of Hulu Oil Palm Plantation employees. Exemplary is also the media used by the Upper Palm Oil Plantation Da'wah Council (MADASI), for example in being friendly, inviting people to join congregational prayers, being polite and also respecting the older and love the younger, behave well as imitated by the chairman of the Islamic Propagation Council (MADASI) Hulu Palm Plantation. From this, it can be exemplified, although the examples given are ordinary things but from the ordinary, it can produce good results and can also be a good reflection for other administrators and even more so for the people of Kebun Sawit Hulu (Martasik, 2019).

. The Islamic Propagation Council (MADASI) Kebun Sawit Hulu balances the ability of its administrators to work with the plans that have been drawn up. If the work plan has a higher way of achieving it and the management is difficult to carry out, then it is not balanced, it is just useless. So for that reason, the ability to work must be balanced, as implemented by the Upper Palm Oil Plantation Da'wah Council (MADASI), so that everything is balanced and can run effectively and efficiently. So, something that should be planned according to ability.

CONCLUSION

Based on observations that researchers saw in the field, the board of the Islamic Propagation Council (MADASI) Kebun Sawit Hulu totaled 41 people including protectors, advisors, and also Islamic religious teachers. In the management elements associated with dakwah elements, the organization of the Islamic Propagation Council (MADASI) Islam Kebun Sawit Hulu is not only the administrator but also includes preachers invited by the Islamic Propagation Council (MADASI) Kebun Sawit Hulu. In choosing a preacher to give lectures at monthly recitation and annual events such as maulid and isra'mi'raj, there are no specific criteria, but a preacher who is not monotonous in giving lectures is chosen, and if possible the preacher is chosen. can deliver the content of the lecture in a language that can be understood by the community of Sawit Hulu (mad'u) plantations, because not all of the Hulu Palm Plantation community understand intellectual language. So it can be said that a preacher who is invited by the Islamic Propagation Council (MADASI) of the Upper Oil Palm Plantation does not need to have very high knowledge, but who can be accepted and understood by the Hulu Palm Plantation community and also those who are not authoritarian, because not all people who are in the palm oil plantation who is Muslim (Batubara, 2019).

Before the Islamic Propagation Council (MADASI) Kebun Sawit Hulu invited a preacher to give a lecture, first, someone knew about the character of the da'i so that it could be adjusted to the condition of mad'u in Swait Hulu's garden. Sometimes the Islamic religious coordinator, Mr. Zainal Martsik, is already friends with the da'i so it is even easier to adjust. This can happen

because it has been determined by the head of the Da'wah and PHBI Division of the Islamic Propagation Council (MADASI) Kebun Sawit Hulu in collaboration with the Islamic religious coordinator to determine the preachers to be invited, especially in annual activities such as maulid, isra'mi ' raj and also nuzul qur'an event. From the observations of researchers, the material is one form of material that can make it easier for a preacher to convey the contents of his story because the message of da'wah can be conveyed with the material. The better and more precise the material used, the more effective the message of the da'wah is conveyed to mad'u (Martasik, 2019). In the Da'wah organization of the Islamic Propagation Council (MADASI) Upstream Oil Palm Plantation, the material given by the preachers is not difficult, because the material presented must be understood by mad'u, starting in terms of language and the given explanation, because of not all of the people of the Oil Palm Plantation. Hulu understands the use of language that is too intellectual. This led to the Islamic Propagation Council (MADASI) Kebun Sawit Hulu taking the initiative to conduct lectures using the method of recitation, dialogue, and discussion. According to the head of the Hulu Palm Oil Plantation Da'wah Council (MADASI), the Hulu Palm Oil Plantation Da'wah Council does not provide that long time for a preacher to speak. old but boring. Because in general, the people of the Hulu Oil Palm Plantation are still classified as laypeople for their religious knowledge.

Not only that, the Islamic Propagation Council (MADASI) of the Upper Palm Oil Plantation also implements deeds. The Islamic Propagation Council (MADASI) Kebun Sawit Hulu every Sunday guides Koran learning, MTQ, and also guidance for marhaban for children of Hulu Oil Palm Plantation employees. Exemplary is also the media used by the Upper Palm Oil Plantation Da'wah Council (MADASI), for example in being friendly, inviting people to join congregational prayers, being polite and also respecting the older and love the younger, behave well as imitated by the chairman of the Islamic Propagation Council (MADASI) Hulu Palm Plantation. From this, it can be exemplified, although the examples given are ordinary things but from the ordinary, it can produce good results and can also be a good reflection for other administrators and even more so for the people of Kebun Sawit Hulu (Martasik, 2019).

The Islamic Propagation Council (MADASI) Kebun Sawit Hulu balances the ability of its administrators to work with the plans that have been drawn up. If the work plan has a higher way of achieving it and the management is difficult to carry out, then it is not balanced, it is just useless. So for that reason, the ability to work must be balanced, as implemented by the Upper Palm Oil Plantation Da'wah Council (MADASI), so that everything is balanced and can run effectively and efficiently. So, something that should be planned according to ability.

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ABOUT THE AUTHOR

ZUHRIAH

Communication Science Study Program
Faculty of Social Science
Universitas Islam Negeri Sumatera Utara
Medan, Indonesia
zzuhriah05@gmail.com