Implementation of Imtaq Pillars in
The Management of Da'i Parmusi Da'wah (Naturalistic Studies)

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Abstract

This article aims to find out how the Implementation of the IMTAQ Pillars in the Management of Da'i PARMUSI Da'wah. PARMUSI (Indonesian Muslim Brotherhood) as an Islamic social organization which in the last seven years has focused on developing the da'wah movement, has established its superior priority program to realize Manhaj Dakwah Madani Village in order to accelerate the realization of the ideals of the organization's struggle, namely "The Realization of a Prosperous Civil Society born and inner heart in the Indonesian nation which is blessed by Allah SWT. In Manhaj Dakwah Madani Village, PARMUSI upholds the Word of Rasulullah SAW بَلِّغُواعَنِّى وَلَوْ آيَة means " convey from me even if only one verse" (HR. Bukhari). ManhajDakwah Madani Village itself has four pillars of the da'wah method, namely the first pillar, increasing faith and piety; the second pillar of community economic development; the third pillar is social empowerment of citizens; and the fourth pillar is improving education, especially reading the Koran for the people. The four pillars of da'wah refer to the letter of Ali Imran verse 104, وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ اِلَى الْخَيْرِ وَيَأْمُرُوْنَبِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولـئِكَ هُمُ namely: الْمُفْلِحُوْنَ means "And let there be a group of people among you who call for good, order (do) what is right, and prevent what is wrong." And they are the lucky ones." In carrying out the Manhaj Dakwah, Da'i PARMUSI has an important and strategic role in fostering and mobilizing villagers to achieve these goals and aspirations. There are three categories of PARMUSI Preachers at various levels, namely Preachers Executing, Managing Preachers and Preachers. The type of research used is descriptive qualitative, with phenomenological research methods. Sources of data were obtained from primary data in the form of informants from Parmusi preachers and congregations. Meanwhile, secondary data was obtained from literature studies of international/national journals, e-books/books, documents, and archives. Data collection techniques used in-depth interviews, observation, and FGD. Based on the results of the study, it can be concluded that the achievements of the IMTAQ Pillar are more prominent than the other three pillars, as evidenced by the existence of an understanding of tauhid, jurisprudence of worship, and noble character among the residents of MadaniVillage, there has even been a growth in the number of converts, an

increase in mosque congregations during morning prayers and congregations of Majlis Ta'lim.

Keywords: Management, Da'wah Education, Da'i PARMUSI, Pillars of Faith and Taqwa,

Introduction

Every human being who wants to be knowledgeable and has noble character chooses education to pursue, either through formal or non-formal education. Education as one of the most important sectors in national development, is made the mainstay that functions as optimally as possible in an effort to improve the quality of life. Education is also seen as one aspect that has a major role in shaping the future human being. Education is expected to produce quality munisia and be able to compete in the future (Yaqin, 2020). Education in the concept of community development is a dynamic in the development of civilized humans. Education is not only limited to the *transfer of knowledge* , but also functions to develop capabilities and form dignified national character and civilization in order to educate the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty. Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen (Rabiah, 2019).

Education management is an activity or a series of activities in the form of a process of managing the cooperation of a group of people who are members of an educational organization, to achieve predetermined educational goals to be more effective and efficient. Education management is a process that needs to be implemented in the world of education so that the goals of education can be achieved. Islamic education management contains various general principles that are flexible so that they are in line with good progress and development. There are three variants of educational institutions that are developing in Indonesia. *First*, madrasas as formal Islamic education institutions, under the auspices of the Ministry of Religion (Kemenag). *Second*, public schools under the auspices of the Ministry of National Education (Diknas). *Third*, non-formal education, namely education in Islamic boarding schools which is different from the term general education. The meaning of non-formal education in pesantren means underlying, animating, and complementing the values of formal education (Maulida *et al.*, 2019).

Humans as creatures of Allah SWT have different characters and personalities. This character will influence the habits that a person will carry out in his personality (Asyari *et al* ., 2021). In accordance with the Roadmap

results of Mukernas II PARMUSI, the leadership character and personality of PARMUSI cadres or Dai PARMUSI always adhere to basic values including: (1) ahlaqul karimah, (2) integrity of faith and piety, (3) critical, cooperative, democratic, and being responsible, (4) amarma'ruf nahi munkar, (5) the spirit to progress, be independent, and disciplined, and (6) ukhuwah and pioneering (PARMUSI, 2020). Manhaj Dakwah Madani Village has four pillars of the da'wah method, namely the first pillar, increasing faith and piety; the second pillar, development of the people's economy; the third pillar, social empowerment of citizens; and the fourth pillar, improving education, especially reading the Koran for the people.

In this study the research is focused on the development of the Madani Village da'wah movement in the province of East Nusa Tenggara, especially the first pillar, namely increasing faith and piety, because in the Province of East Nusa Tenggara Muslims are a minority religious group, accounting for around 8% of the entire population (BPS, 2021). The ratio between the number of Muslim citizens and the number of preachers, ulema, preachers in NTT is also still unequal. This can be seen in the statistical data for each district/city in the province of East Nusa Tenggara as follows:

No	Regency/City	Percentage of Population by Regency/City (Percent)	Followers of Islam (Percent)	Number of Da'i	Number of Ulama	Number of Mubaligh	Total Da'i
1	West Sumba	2.75	10.36	22	5	5	**32**
2	East Sumba	4.58	7.28	47	0	53	**100**
3	Kupang	6.91	1.99	33	70	26	**129**
4	South Central Timor	8.49	1.95	8	9	15	**32**
5	North Central Timor	4.88	2.19	21	22	3	**46**
6	Speckle	4.10	4.37	22	4	3	**29**
7	Alor	3.97	22.33	269	0	269	**538**
8	Lembata	2.55	25.80	31	5	25	**61**
9	East Flores	5.22	19.97	30	0	10	**40**
10	Sikka	6.02	12.13	10	7	6	**23**
11	Ende	5.05	22.53	0	1	10	**11**

12	Ngada	3.11	6.92	3	12	2	**17**
13	Manggarai	5.85	4.05	0	23	34	**57**
14	Rote Ndao	2.71	6.80	130	2	74	**206**
15	West Manggarai	4.82	21.16	80	40	175	**295**
16	Central Sumba	1.63	6.99	0	7	14	**21**
17	Southwest Sumba	5.67	2.18	35	35	35	**105**
18	Nagekeo	3.02	9.45	21	0	21	**42**
19	East Manggarai	5.16	6.84	45	1	36	**82**
20	Sabu Raijua	1.69	0.69	0	2	8	**10**
21	Malacca	3.45	0.98	1	0	1	**2**
22	Kupang City	8.40	8.07	267	12	160	**439**
	East Nusa Tenggara	**100.00**	**8.80**	**1075**	**257**	**985**	**2317**

Table 1. Comparison of the Total Population, Muslim Citizens and Da'i in East Nusa Tenggara Province Year 2021

From the data in Table 1 above, it can be concluded that the average number of Da'i, Ulama, Mubaligh in each district/city is 2317 Da'i divided by 22 districts/cities equal to 103 Da'i, a very minimal number for developing da'wah Islamiyah in every district/city. Real data shows that the highest number of Da'i is in Alor district, namely 538 Da'i; followed by the city of Kupang with 439 Da'i; West Manggarai district with 295 Da'i; Rote Ndao district with 206 Da'i; Kupang district with 129 Da'i; Southwest Sumba district with 105 Da'i; while the smallest number of Da'i is in Malacca district with 2 Da'i.

Research methods

This study uses qualitative research with a descriptive approach. A qualitative descriptive approach is a research approach where the data collected is in the form of words, pictures and not numbers. These data can be obtained from interviews, field notes, photographs, video tapes, personal documentation, notes, or memos and other documentation (Subandi, 2011). This research will describe and understand the existence of events in society that are considered included in social deviations with a qualitative descriptive approach. This qualitative descriptive approach aims to examine and clarify the existence of a phenomenon that occurs in society. A phenomenon or reality in society that reveals if the existence of a qualitative

descriptive method can be used as a procedure to solve the problem being studied. The problem being investigated is based on facts that exist and appear in society.

Theoritical review
Definition of Management

Management comes from the Latin, namely from the origin of the word *manus* which means hand and *agree* which means to do. In the Indonesian English dictionary written by John M. Echols and Hasan Shadily, management comes from the root word to *manage* which means to manage, manage, and carry out, while Ali Mashum and Zainal Abidin Munawwir explain that management in Arabic can be interpreted as idarah, which comes from the word Adara, that is to manage, from this word comes the noun management and manager for people who do management (Sari, 2021) .

Management is a process of planning and controlling resources to produce something effective. If it is related to the world of education, then the ultimate goal is education. management will shape the education to be more focused so that the   results will be better. Education is one of the important aspects of life along with the development of the era. However, the practice of education in Indonesia has not been implemented optimally. Therefore, it is necessary to improve education management (Munandar, 2020).

Education Management as a process of planning, organizing, implementing and supervising in managing resources in the form of *man, money, materials, methods, machines, market, minutes* and *information* to achieve effective and efficient goals in the field of education. There are seven objects or resources that are studied in education management, namely: (a) *man* or human being is the most important element that needs to be managed in education management, the usual management is done for example by organizing people by looking at what the person's expertise is; (b) *money* or money intended to manage funding or financing efficiently so that waste does not occur in an educational institution; (c) *materials* are an equally important aspect of education management, through material management a curriculum can be formed that contains basic guidelines for transferring knowledge from teacher to student; (d) *method* , method management must also be carried out properly, the method used to teach teachers in one school with teachers in other schools is not the same because it depends on the readiness of the students being taught; (e) *machines* , machine management aims to be able to manage machines that are used to support the teaching and learning process so that they can be used as well as possible and don't get damaged quickly, for people who manage machines

usually have to be people who really know how to take good care of these machines; (f) the *market* is one of the keys that determines whether a school or educational institution is a large or small educational institution, the market in question is the wider community, the intended target is people who intend to send their sons and daughters to school; (g) *minutes* or time needs to be managed properly because students' learning time at school is very limited, so it needs good management so that teaching and learning time becomes more efficient (Dwiyama, 2018) .

Da'wah Education

Dakwah is the process of conveying to the public so that they want to embrace, learn, and practice Islamic teachings. Da'wah is calling on humanity to go towards goodness, ordering what is good and preventing what is evil in order to obtain happiness in the world and prosperity in the hereafter. Therefore, da'wah has a broad meaning. It does not only mean inviting and urging mankind to embrace Islam, more than that da'wah also means efforts to foster Islamic society so that it becomes a higher quality society.

According to Ghozali (2018) Da'wah is understood as a form of invitation to Islam which is one of the foundations and main pillars of the existence of Islam on earth. Islamic teachings, whether they are authentic principles in individual, family, or social capacity, all become the basis for getting closer to Allah SWT, God Almighty. The Qur'an even recommends the existence of a social community in preaching, because the role and function of da'wah is so crucial.

Qualitatively Islamic da'wah aims to influence and transform the inner attitudes and behavior of citizens towards an order of individual piety and social piety. In other words, Da'wah is an integral part of Islamic teachings that must be carried out by every Muslim. This obligation is reflected in the concept of amar ma'ruf and nahi munkar, which is an order to invite people to carry out positive-constructive behavior while at the same time inviting them to leave and distance themselves from negative-destructive behavior. This concept contains two meaning implications at once, namely the principle of struggle to uphold the truth in Islam and actualize the truth of Islam in social life in order to save them and the environment from damage (Rahmawati, 2016) .

Da'i PARMUSI

The word Da'i is used to refer to people who preach or as a term for people who spread Islam. Umar Hasyim argues that Da'i has the meaning of inviting, inviting, inviting people to God's religion, namely so that people want to believe and carry out the teachings of Allah SWT. Preachers as role models of

morality are also required to be of higher quality and able to interpret da'wah messages to the public. In accordance with the demands of community development, preachers should not only focus on religious issues, but be able to provide answers to the demands of the realities faced by today's society (Risdiana, 2014) .

Da'i according to language is a term in Islam for people whose job is to invite, encourage others to follow, and practice Islamic teachings. A Da'i is involved in preaching or broadcasting activities, calling on, and inviting others to believe, pray, or to live an Islamic life. Whereas Preachers according to PARMUSI There are three types of Preachers namely: Preachers Trustees (Leaders of the Council), Preachers Managers (Daily Managers), Executors Preachers (Preached in the field).

Man in Arabic *annas* (اَلنَّاس) or *al-insan* (الانسان) according to Islamic teachings are the best creatures created by Allah. Humans are the noblest creatures compared to other creatures or forms that exist in this universe. One of the advantages possessed by humans is that they are given a mind and passion that angels, jinn and animals do not have. With this sense, ordinary humans are expected to manage the earth well. This is what causes humans to be the subject of education or beings who need education.

To create high-quality human beings, various efforts are needed, including through Islamic da'wah. However, with today's increasingly dynamic development of society and the variety of characters and patterns of da'wah targets, the implementation of da'wah is faced with increasingly complex problems. For this reason, a da'wah facility is needed, both containing presenters and methods as well as information media that can support the smooth implementation of da'wah (Sukardi, 2016) .

Civil Village Community

In Arabic the concept of civil society is known *as al-mujtama' al-madani* , in English it is called *civil society* . Apart from these two terms, there are two terms which are other terms of civil society, namely civil society and civic society (Suroto, 2015) . *Civil society* originates from the historical process of Western society. It was Cicero who started using the term *Societas Civilis* in his political philosophy, which means a political community that is civilized, and includes urban people who have their own code of law. Civil society is a concept that refers to the society that once developed in Medina during the time of the Prophet Muhammad SAW, namely a society that disrupts public policy values, which is called *al-khair* .

Indonesian people have different characteristics from other countries. These characteristics include: (1) Pluralistic/diversity, (2) mutual

understanding between members of the community, (3) high tolerance and (4) having moral sanctions. It is hoped that these characteristics will continue to color the life of the Indonesian model of civil society later, especially in the world of education.

Education has an important position in human life. Given the importance of education for human life, Islam as a religion that is rahmatan lil alamin, pays serious attention to the development of education for human survival. Along with the development of globalization that is currently taking place, inevitably there is an impact on people's lives in Indonesia, so that it can give birth to civil society (Izzah, 2018) .

In accordance with the AD/ART, the purpose of establishing PARMUSI is "the realization of an Islamic civil society both physically and mentally to achieve the pleasure of Allah SWT". Six months after the Batam III Congress in March 2015, the PARMUSI I National Congress decided to change the orientation of the struggle. From before it was *political oriented* towards *oriented da'wah* , namely making da'wah a priority for PARMUSI's struggle. Therefore, a new paradigm for PARMUSI as *Connecting Muslims was established*, with a strategy of managing, greeting and defending the ummah.　　The PARMUSI da'wah movement focuses on four things, namely increasing faith and piety, economics, social and education or are called the Four Pillars of Manhaj Da'wah Madani Village.

Previous research studies related to education management are relevant to the following research:

1. Fate of the Tua Lumban Gaol, 2020 "History and Concepts of Educational Management". This research examines the development of the field of educational management starting in the United States in the nineteenth century and then spreading to various countries. In Indonesia, this field became known at the end of the nineteenth century and developed rapidly in the 2000s after the implementation of the decentralization of education. The concept of education management can be understood from four main aspects, namely: (1) a field of applied management contextualized in the field of education; (2) relating to the management of various educational resources; (3) educational management practices that must be efficient and effective; and (4) education management is directed at achieving predetermined educational goals (Gaol, 2020) .

2. Hasan Basri Tanjung, 2008. "Management of Education and Da'wah Development Strategies for the Millennial Generation". This research explains   that the strategies and ethics of da'wah that preachers must

uphold in the millennial era include: (1) Da'wah invites not trapping, (2) embracing not hitting, (3) guiding not slamming, (4) soothing, not stirring, (5) reconciling, not disturbing, (6) animating, not killing, (7) mediating, not cornering, (8) praising, not berating, (9) educating, not rebuking, and (10) Da'wah is friendly, not angry. We hope that this article will add to the spirit of da'i and missionary preachers in the millennial era, which continues to develop following advances in science and technology (Tanjung, 2020).

3. Yusuf et al., 2019. "Management of Da'wah Pattern Method Development in School Students". This research is motivated by the decline in morals that is increasingly prevalent at this time millennial age. The development of information technology that has entered the industry revolution 4.0 had a very big impact on the behavior and culture that developed in society. Separated Of the positive things, of course the negative impact is due to the enormous openness information that can be accessed by all groups, including children. Among them a lot hoax and rubbish information as well as misleading information. There needs to be a self built filtration system to sort it out. One of them is the education system in schools. This phenomenon often becomes an apology for some people to give their scathing criticism educational institutions. Based on the research results, it was found that IHAQI SMP Creative Islamic Boarding School has good management in its implementation da'wah pattern guidance method . Planning uses the da'wah pattern as a learning method carried out by educators at the IHAQI *Boarding School Creative Middle School* (Yusuf et al., 2019) .

4. Jhuji *et al* ., 2020. "Definition, Scope of Management, and Leadership of Islamic Education". This paper was written with the aim of explaining the meaning of management, the scope of management, and leadership in Islamic education. The writing method uses Ms Word and journal templates. The *Zotero* app is used for citations and APA 7th (*American Psychological Association 7th edition*) as reference style. The data for the discussion of the paper were obtained from primary and secondary data from books and journals of international and national reputation. The results of writing the paper show that management activities cover a broad spectrum, because starting from activities on how to determine the direction of the organization in the future, creating organizational activities, encouraging collaboration between members of the organization and overseeing activities in achieving goals. Islamic education leadership is a leadership process in Islamic education to move, influence, motivate, and direct people in educational institutions to achieve the goals that have been formulated (Jhuji, 2020) .

Discussion

Based on observations and in-depth interviews with two Central Executives and two Regional Administrators as well as one Executive Preacher, it was found that: The results of interviews with the Secretary General of the PARMUSI Central Management Ir. Abdurahman Syagaff, Manhaj Dakwah Madani Village PARMUSI is a da'wah method that was formulated and decided at the PARMUSI IV Conference to implement Parmusi's general program in carrying out da'wah illallah throughout the country to realize the goals and ideals of the organization as stated in the AD/ART PARMUSI article 3 namely "The realization of a civil society that is physically and mentally prosperous in the Indonesian nation which is blessed by Allah SWT". In accordance with the PARMUSI *Roadmap* regarding Manhaj Dakwah in Madani Village, it is divided into four pillars.

First, the increase in faith and piety, namely a Madani Pillar of IMTAQ must first be developed in the midst of the village community by the Implementing Da'i who gets assigned by the organization, before the Da'i develops the other three pillars. Because the imtaq pillar is fundamental to efforts to form a civil society that refers to an Islamic conception of life, namely Hablum Minallah wa Hablum Minannas. Therefore Da'iExecutors must be able to instill the values of monotheism, teach the values of fiqh and noble morality in the midst of the people. Executing Preachers can utilize each Mushola/Mosque to form a Kampung Madani jami'ah.

Second, development of the people's economy. To support the life and welfare of the community, it must activate the economic potential that is the livelihood of local residents by conducting supervision and training involving Regional / Regional PBC. Apart from that, encourage community members to form SKSP (one cadre for one product) for MSME products and Civil Society Business Groups (KUUM) for *Home Industry*, Plantation, Agriculture, Livestock and Fishery businesses.

Third, *social empowerment, Executing Da'i must be able to convince the community to achieve the blessings of Allah SWT by getting used to channeling Zakat Infaq Shadaqoh* to those who are more difficult than him by instilling values, It is More Noble to Be Muzzaki (Hand Above) to help their Mustahiq are more difficult. That every income earned by every human being has the right of Allah SWT (minimum 2.5%) which must be distributed to Muzzaki.

Fourth, increasing education, especially the ability to read the Koran, the Executing Dai must be able to establish a Quran Reading Park for both parents and for children and adolescents and make use of prayer rooms/mosques in residents' homes.

In accordance with the decision of Mukernas II PARMUSI at the Mercure Jakarta Batavia Hotel on Thursday - Sunday 26 – 29 May 2022. PARMUSI Da'i who carry out the Da'wah mission of Madani Village are divided into three categories, namely first, Preacher Da'i, namely senior preachers at every level, have the role of directing da'wah content as stipulated in the PARMUSI Da'wah Guidelines; secondly, the Da'i Manager has the task of managing professional da'wah management. Da'wah management is what determines the life and death of the da'wah movement. Without da'wah management, the da'wah program will not run massively ; and the three Executing Da'iare Da'i who are ready to be mobilized to preach. Its role is very important as the spearhead that will move the community.

Furthermore, according to the head of the PP PARMUSI Religion division, KH. Farid Ahmad Okbah, MA, to equip PARMUSI preachers to have knowledge and understand Manhaj of Madani Village, PARMUSI organizes Education Management for Preachers at the national, provincial and district/city levels in the form of Dauroh or in-person training (*off air*) or virtually (online) at various levels. The IMTAQ Dawah pillar is carried out by the PARMUSI Da'wah Institute (LDP) with material content on monotheism, religious jurisprudence, and noble character. Meanwhile, the pillars of the Da'i Economic Empowerment are carried out by the PARMUSI *Business Center* (PBC) in the form of weekly online economic recitations every Saturday at dawn which are attended by Preachers from various regions. The pillars of social empowerment are carried out by PARMUSI *Save-Help* directly to the field, especially when disasters and disasters occur in the regions. Finally, the pillar of improving education, especially by establishing an Al-Qur'an Education Park (TPA) for both children and parents who do not know hijaiyah letters.

East Nusa Tenggara PARMUSI Chair Ening Murtiningsih, M.Pd said the da'wah program carried out by the PARMUSI Da'wah Institute (LDP) in the NTT region was able to attract empathy for a group of residents to become converts and coaching was carried out by PARMUSI preachers at the Muallaf Center. Meanwhile, the chairman of PARMUSI Maluku, Abu Imam Umbara, expressed the same thing, where quite a number of residents became converts to deepen Islamic knowledge. PARMUSI Executive Preacher for Palu City Arief Zakman stated that the movement carried out by PARMUSI Preachers in Palu City was able to encourage an increase in the number of Jamaah Fajr prayers at mosques. Furthermore, the head of PARMUSI Aceh province M. Bahroem revealed that the Daiyat PARMUSI da'wah movement in the Aceh region was able to develop Ta'lim assemblies that were increasingly widespread.

Of the four pillars, the IMTAQ pillar which is the main foundation of MadaniVillage is very strategic in developing the values of the other three pillars. Because in order to realize the other three pillars, an understanding of monotheism, religious jurisprudence, and noble character is needed among the residents of Madani Village. In fact, with the implementation of the IMTAQ pillars, there has been an increase in the congregation of mosques at dawn prayers and the Jama'ah Majlis Ta'lim, as well as the growth of converts. According to data from the Muallaf Center, in 2019 the number of converts in Kupang City alone reached 258 people who took part in monotheism and religious jurisprudence guidance at the Muallaf Center and every year this number continues to grow.

Conclusion and Closing

Based on the results of the study it can be concluded that: *first* , the management   of Manhaj Dakwah Da'i PARMUSI   Education through Dauroh Pilar IMTAQ MadaniVillage is quite effective in developing Islamic knowledge and understanding of Preachers and community members, especially related to monotheism, religious jurisprudence, and noble character. *Second,* the   IMTAQ   Pillar   is   the   main   foundation of Manhaj Dakwah Madani Village   which   was   first   developed   for   the community in Manhaj Dakwah Madani Village.

It   is   necessary   to   conduct   research   on   the   four   pillars of Manhaj Dakwah MadaniVillage to find out how far this da'wah method can be developed into management of da'wah education nationally by a social organization.

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