

Da'wah Management of Islamic Religious Counselors in Pegantenan, Pamekasan during and post Covid-19 Era

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Abstract: *Da'wah during the pandemic and new normal era has a role in changing people's behavior and attitudes towards the dangers of Covid-19. The aim of this research is to analyze the management of the preaching of Islamic religious counselors in Pegantenan Pamekasan, East Java using George R. Terry's theory. This study uses a qualitative research approach with a case study type and uses data collection techniques through interviews, documentation and observation. Technique validity of data by triangulation of sources and techniques. Data processing by condensation, data presentation, and conclusions. The results showed: (1) Planning: material, time, target, location, and method. (2) Organizing: First, forming an muslim counselor team: chairman, treasurer, secretary, religious affairs, and mosque councils. The second division of labor tasks: moderator, prayer reader, reader Surah Yasin and Tahlil, the main speaker. (3) Implementation: first, a lecture by providing face-to-face guidance (health protocol) and online. Second, field counseling by providing masks, hand-sanitizers, and spraying disinfectants. (4) Controlling: first by the head of the extension team, assessing the suitability of the implementation of preach with the plan. Second, functional extension agents control material, time, methods, targets, results, impacts, and community complaints. In conclusion, the management of preach by muslim counselor has been carried out well. The research implication is as input and knowledge to preachers about preach management, especially during the pandemic and new normal era.*

Keywords: Covid-19, Da'wa Management, Islamic Religious Counselors

Abstrak: *Dakwah di masa pandemi dan era new normal memiliki peran untuk mengubah perilaku dan sikap masyarakat terhadap bahaya Covid-19. Tujuan penelitian untuk menganalisis manajemen dakwah penyuluh agama Islam di Pegantenan Pamekasan Jawa Timur dengan menggunakan teori George R. Terry. Penelitian ini menggunakan pendekatan penelitian kualitatif dengan jenis studi kasus dan menggunakan teknik pengambilan data melalui wawancara, dokumentasi dan observasi. Teknik keabsahan data dengan triangulasi sumber dan teknik. Pengolahan data dengan kondensasi, penyajian data, dan kesimpulan. Hasil penelitian menunjukkan: (1) Perencanaan: materi, waktu, sasaran, lokasi, dan metode. (2) Pengorganisasian: pertama pembentukan tim penyuluh: ketua, bendahara, sekretaris, bidang agama, dan dewan masjid. Kedua pembagian tugas kerja: moderator, pembaca doa, pembaca Surah Yasin dan Tahlil, pemateri utama. (3) Pelaksanaan: pertama ceramah dengan memberikan bimbingan secara tatap muka (protokol kesehatan) dan daring. Kedua penyuluhan lapangan dengan*

memberikan masker, hand-sanitizer, dan penyemprotan disinfektan. (4) Pengontrolan: pertama oleh ketua tim penyuluh dengan menilai kesesuaian pelaksanaan dakwah dengan rencana. Kedua oleh penyuluh fungsional dengan menilai materi, waktu, metode, sasaran, hasil, dampak, dan keluhan masyarakat. Kesimpulan, manajemen dakwah oleh tenaga penyuluh telah dilakukan dengan baik. Implikasi penelitian sebagai masukan dan pengetahuan kepada pendakwah lain tentang manajemen dakwah khususnya di masa pandemi dan new normal.

Kata Kunci: Covid-19, Manajemen Dakwah, Penyuluh Agama Islam

Introduction

During the pandemic and new normal era, Da'wah has a significant role in increasing public knowledge and understanding about Covid-19 (Fauzi, 2020). The essential of the da'wah for the public is to realize and understand the negative effects of Covid-19 for themselves and the dangers of spreading it to others. Da'wah is defined as the activity of giving understanding of a concept or theory carried out by an individual or a group of people to other people who are the target of da'wah (Abidin & Zainuddin, 2020). It can be explained that advising by someone in Islam is an activity to provide mental and spiritual assistance to targets (individuals or groups) experiencing physical and mental difficulties in their lives. It is carried out through religious teachings by increasing their sense of faith and devotion to Allah SWT (Novaili, 2015).

Islamic religious counselor whose duties are to provide advice or knowledge to the community are at the forefront to continue to provide excellent services through da'wah activities in overcoming the problems facing the community today, namely the deployment of Covid-19 (Fairozi, 2020). Giving knowledge and guidance is a means that a person can use to increase understanding, know the attitudes and behaviors that a person must do in overcoming the problems (Millah et al., 2017). Preaching on Covid-19 by Islamic religious counselor aims to change attitudes, behavior, and public awareness in understanding Covid-19. People will be moved to maintain cleanliness and comply with Covid-19 health protocols in their daily lives. This activity can be carried out by providing guidance and training to protect Covid-19, distributing masks, posters or banners, and publishing videos containing education on the dangers of Covid-19 through a digital platform (Farokhah et al., 2020).

Da'wah can also be carried out through discussions with the community, aiming to determine the extent of public knowledge about Covid-19. It can be continued by distributing posters containing an invitation to run 3M (washing hands, wearing masks,

and keeping a distance) and distributing masks to the public (Purwaningrum et al., 2021). The problem that hinders the propagation process of Covid-19 in Pegantenan Pamekasan, East Java, is the lack of public knowledge about Covid-19 and the dangers of its spread and many people who do not believe in the existence of Covid-19. Hence, many of them do not comply with the recommended health protocol from the government. This has an impact on the increasing number of violators of the Covid-19 health protocol in the community. As of September 14, 2020, 1,130 people in Pamekasan Regency were registered as the Covid-19 health protocol violators (Tim Satgas Penanganan Covid-19 Pamekasan, 2021). Other factors that can hinder the propagation of Islamic religious counselor include limited time, the availability of defective or unsuitable material with the needs of da'wah activities, and a lack of Islamic religious counselor or preachers (Millah et al., 2017).

Based on the above statement, to maximize da'wah services during the pandemic and new normal era, a perfect and intense arrangement is needed to optimize da'wah activities by Islamic religious counselor before it is given to the community. One way that can be used is to apply the management function of George R. Terry (planning, organizing, implementing, and controlling) the preaching activities to be carried out (Terry et al., 2005). It can be explained that da'wah management of Islamic religious counselor is a regulatory strategy carried out by the team to initiate running the da'wah. It can be carried out well, organized, and directed to achieve the da'wah's objectives. Management is a branch of science that explains the procedures for regulating, controlling and communicating all the resources owned by a person or organization to be utilized and regulated very well to achieve predetermined goals and objectives effectively and efficiently (Fitria & Husaini, 2019).

The use of management functions in a work program either by individuals or organizations has a very positive impact in producing maximum performance, including in the da'wah's arrangement during the pandemic and the new normal era by Islamic religious counselors in Pegantenan, Pamekasan, East Java. The implementation of the management function in da'wah activities, it is hoped that these da'wah activities can run in a directed manner and following expectations (Hakim, 2020). The planning function in management science can be used to regulate the division of work tasks. The organizing function can be used to regulate the granting of authority or delegation to

someone. The implementation function can be used to regulate the implementation of work programs so that they run optimally. In contrast, the control function can be used to see and assess how the readiness and application of a work program go according to a predetermined plan (Arumsari, 2017).

The implementation of management functions in da'wah activities also influences the quality of the da'wah work itself. The better the planning, organizing, implementing, and controlling of the da'wah is carried out, the more the process and results of the da'wah will be accomplished very well. The management function (planning, organizing, implementing, and controlling) simultaneously positively affects a person's performance in carrying out his work (Ramlan, 2017). So that if the management function is implemented very well by someone, then simultaneously the management function will affect a person's job satisfaction in carrying out the duties and responsibilities of the work (Faisal et al., 2016). Based on the description above, this study aims to determine the effectiveness of George R. Terry's management functions, namely planning, organizing, implementing, and controlling in managing da'wah activities by Islamic religious counselor in Pegantenan Pamekasan, East Java during the pandemic and new normal era.

Method

This research uses a qualitative approach; an approach used to obtain natural or non-artificial research results from the research location. The research results are arranged in the form of short, concise, and clear sentences to make it easier for readers to understand the research results. The characteristic of qualitative research is that the research is carried out in natural conditions. The data collected is more in the form of words or pictures that do not emphasize numbers (Sugiyono, 2011). The type of qualitative research used is a case study where this type of research reveals in-depth a problem or event at the research location. In the case study in this research, the researcher tries to reveal and study in-depth the effectiveness of the management function in managing the da'wah that the Pegantenan Pamekasan religious educators will carry out in East Java. Case studies have the characteristic of focusing on a particular unit from the various existing units, allowing the research process to be carried out in-depth and "piercing" the research target (Bungin, 2017).

Data collection techniques by interview, documentation, and observation by the researcher. The first interview technique asks several questions (developed with 5W + 1H) to informants to get the information and research results. The interview is a technique for obtaining research results through question and answer which is carried out face-to-face with the object to be interviewed (Bungin, 2017). The informants in this study were a team of religious counselors in Pegantenan, Pamekasan, East Java, which consisted of 8 informants, namely the fields of radicalism, HIV and drugs, religious harmony, waqf, halal products, literacy of the Qur'an, sakinah family and the field of zakat. The second documentation technique is a research data collection technique by collecting various written documents, picture documents, or even videos from the dakwah management conducted by Pegantenan Pamekasan religious extension workers in East Java. Documentation of research data includes books, regulations, activity reports, photos, documentaries obtained by researchers from the research location (Riduwan, 2018).

The three observation techniques are data collection techniques that are carried out by paying attention and seeing directly what is being done (da'wah management) and what happens to the object (religious counselor) and the research location. Observation or observation is the activity of observing the object directly understudy to see more closely and more deeply the behavior or actions, phenomena, and work processes carried out by the object of research (Riduwan, 2018).

The data validity technique of the results of this study used the credibility test (trust) of the data with triangulation of sources and data collection techniques. Source triangulation is a technique that compares research results from one source with another, for example, data from the head of the extension team, which is compared with research data from the field of zakat and radicalism. While the triangulation of the research results technique from one data collection technique is compared or compared with other data collection techniques, the interview data from 8 informants is compared with document data obtained from research informants. Triangulation checks the validity of the data by using various data collection techniques, various research sources, and various research times (Sugiyono, 2011).

The data analysis technique in this research is through three stages of analysis; the first is data condensation, which is selecting the research data according to the

needs or focus of the study. The second is presenting the data; after the data is condensed, it is presented or displayed in short, concise, and clear sentences. Third, conclude, meaning that the data that was successfully collected and processed is then summarized into a concise and clear sentence. According to Miles and Huberman's first model, data analysis is condensation or data reduction, namely the activity of summarizing or selecting the primary or essential thing. The second is the presentation of data that can be done in tables, graphs, and diagrams. The third is to draw conclusions or conclude research data that can answer research problems (Sugiyono, 2011).

Results and Discussion

The results of research on da'wah management by Islamic religious counselor in Pegantenan Pamekasan, East Java, during the pandemic and new normal era can be explained in the research result matrix table as follows:

Table: Research Result Matrix

George R Terry's Management Functions	Findings	Data Collection Techniques
Planning	Da'wah planning by the extension team: material, implementation time, objectives, location, and method.	Interview & Documentation
Organizing	Da'wah organization by a team of extension agents: <ul style="list-style-type: none"> - Formation of an extension team under the auspices of the KUA: chairman, treasurer, secretary, religious affairs, and DMI - Division of work tasks: moderator, prayer readers, Surat Yasin and Tahlil, main speakers. 	Interview & Documentation
Implementation	Implementation of da'wah by a team of extension agents: <ul style="list-style-type: none"> - Talk by doing face-to-face coaching directly and online to the target. - Field counseling: providing social assistance to the community in the form of masks, hand sanitizers, and spraying disinfectants 	Interview, Documentation & Observation
Controlling	Two parts carried out the control of da'wah by the extension team: <ul style="list-style-type: none"> - Coordinator (head) of the extension team: assesses the suitability of the work program that has been planned and the implementation of the da'wah that has been carried out. - The functional extension (Head of Religion KUA): assessing the material to be given, checking outreach time, checking outreach targets, assessing the da'wah method to be used, assessing the process of carrying out dakwah, discussing the impact and public complaints about the preaching that has been done. 	Interview, Documentation & Observation

Da'wah management by Islamic religious counselors in Pegantenan Pamekasan, East Java, during the pandemic and the new normal era can be explained as follows:

Planning

The planning of da'wah by Islamic religious counselors in Pegantenan Pamekasan during the pandemic and new normal era was carried out by the head of the team as well as the coordinator of the extension work program along with all extension members, which was carried out a maximum of three days before the da'wah was implemented. The purpose of planning is da'wah can be implemented properly in accordance with a predetermined work plan. The reason for planning is that it can provide good direction for the executor, can reduce changes in performance during implementation, reduce waste of work tasks that are similar in nature (similar or duplicate), and can be used as a reference in controlling or controlling an activity that is carried out (Rusniati & Haq, 2014).

Da'wah planning is carried out by means of discussions between the chairman and members of the extension team and is carried out in the extension team office adjacent to the Religious Affairs Office (KUA) in Pegantenan, Pamekasan. As for the matters discussed are about everything that needs to be prepared by all members of the extension team related to the da'wah that will be carried out. Planning is an activity to determine the work that must be done by members of the organization, including in decision making by the head of the organization and determining various alternative decisions to support an activity (Suharyadi & Insani, 2016).

Discussions about the planning of da'wah by the head of the extension team were also carried out with the functional extension officers who were under the auspices of the Pegantenan Religious Affairs Office to see the extent of the readiness and appropriateness of the material to be provided, the methods to be used, to the process of carrying out the da'wah to be carried out by the team. The discussion process involves two or more people interacting verbally, exchanging information, expressing opinions with the aim of solving the problems they are facing (Syafuruddin, 2017).

1. Determination of the Material

Da'wa material during the pandemic and the new normal era was prepared by a team of Islamic religious counselors, along with the arrangement of time and place for the da'wah to be carried out. Da'wah materials compiled by Islamic religious counselors during the pandemic and new normal era are materials that are tied to the prevention and breaking of the Covid-19 transmission chain, such as material about viruses in Islam, the importance of maintaining clean living habits, how to use masks. The content for teaching materials must be in accordance with the needs, the material must use good language, and the material can also be displayed with graphics or images to attract the attention of the object being given the material (Arsanti, 2018).

2. Targeting and Location

Targets are objects in the form of people who will be given understanding and knowledge where the number of people or participants as targets of preaching during the pandemic and the new normal era has been determined by Islamic religious counselors to prevent the spread of Covid-19. At the same time, a location is a place where da'wah will be carried out where the location of preaching during the pandemic and the new normal is the taklim assembly which targets the average adult, a place to recite the Koran which targets children, public and Islamic schools, health centers, prayer rooms, mosques, village halls and other places indicated as places of crowds and gathering of many people. A target is a person or group of people who are in a place and used as the main object to see and listen to an activity that is being carried out by a person or organization to them (Baidowi, 2020).

3. Timing

The timing of the da'wah implementation by the Islamic religious counselors in Pegantenan, Pamekasan during the pandemic and the new normal era is related to the schedule of da'wah, which is carried out twice a week. This time is set by the head of the extension team along with the members, which are carried out a maximum of three days before the da'wah is given. The purpose of this timing is to set the time sequence for the da'wah to be in accordance with the time that has been determined together. The right time to implement a program greatly affects the success of the program itself. The preparation of a schedule or time for implementing the program

needs to be arranged appropriately, including how the sequence of the implementation of a program in the field will be carried out (Baidowi, 2020).

4. Determination of the Method

The determination of the da'wah method that will be used by the Islamic religious counselors is based on the material that has been prepared in advance. The method of da'wah during the pandemic and the new normal era by Islamic religious counselors is carried out in the first two methods with lectures, namely by providing direct face-to-face guidance and by lecturing online or online specifically for material that needs to be delivered orally and requires direct explanation such as material on how to live a healthy life. The second field counseling is by working or holding the extension directly to the da'wah location. This method is used in da'wah materials which require direct interaction with the object of the da'wah, such as social service material, maintaining health by providing masks. A method is a method used by a person or organization to explain a problem or material to an object that is the target of an activity program (Sapoddin, 2019).

Organizing

The organization of da'wah by Islamic religious counselors is an activity of distributing and assigning positions to its members by the head of the extension team with the aim of clarifying the duties and functions of each member in the extension team. Organizing includes the division of units or fields needed by the organization and the assignment and authority to members to serve in the fields that have been formed (Suharyadi & Insani, 2016). The organization of the religious teachings of Pegantenan Pemekasan is divided into two organizations which can be explained in the following:

First, the formation of a da'wah team with regard to the formation of the extension team, namely an organizational structure of the extension team under the auspices of the functional extension of the Pegantenan religious affairs office and consisting of: the head of the extension team who also serves as the extension coordinator, the secretary who is in charge of the administration in the extension team, the treasurer in charge of managing funds in the trainer team, in the religious sector serving as a presenter for the extension and da'wah program, and in the field of the Indonesian mosque council which is tasked with conveying information about the

condition and situation of mosques in several areas in Pegantenan to serve as a place of counseling. Division of work is the activity of grouping tasks based on the function of each work unit contained in the organization and must be carried out by someone who is in a certain unit or field of the task grouping (Murti, 2015). The formation of the extension team can be explained in the following figure:

Second, the assignment of work tasks is the division of work assignments given to members of the extension team when the da'wah activities will be carried out. The division of tasks in a job is an activity to determine the duties, responsibilities, and obligations of the leadership or chairman of the organization to its members (Parulian, H. M. S., & Januarti, 2018). The division of da'wah work tasks is regulated by the head of the extension team who also acts as the coordinator of the da'wah implementation team to its members, which is then divided into several work tasks, including the da'wah executive moderator, who is also the host of the da'wah program, Tahlil or Yasin reader who is in charge of reading do an at the beginning of the implementation of da'wah, the material carrier or main speaker in charge of delivering the da'wah material and the prayer reader who is assigned as a prayer reader at the end of the preaching activity. Work planning as a process is seen as a stage of determining who will be involved in an implementation of a work program to be carried out by the organization which is then followed by setting goals to be achieved based on the function of each member that has been planned for its formation in advance (Ampry, 2013).

Implementation

The implementation of da'wah by Islamic religious counselors in Pegantenan Pamekasan, East Java, is a stage where the extension team and its previously formed members begin to apply the preaching plan that has been determined through a series of actions or deeds from the religious extension team. The implementation of da'wah by the Islamic religious counselors team is related to the da'wah method. It will be used where the purpose of this method is educated community and can understand the dangers of spreading Covid-19 in the surrounding environment and how to prevent it by maintaining cleanliness and knowing health protocols. The implementation of a work program is a process where a person or organization begins to carry out various activities or actions taken to achieve the goals that have been set in the planning and

organizing process (Suharyadi & Insani, 2016). The implementation is divided into two implementation method approaches which can be described as follows:

The method of implementing the da'wah used by the Islamic religious counselors in Pegantenan, Pamekasan during the pandemic and the first new normal era was by way of lectures which were conducted in two techniques, namely face-to-face techniques with da'wah objects and still adhering to health protocols and face-to-face indirectly or online with da'wah object (Kayo, 2007). The lecture was conducted with the aim of providing knowledge and understanding to the object of preaching (the community) about the current social problems of society, namely the spread of Covid-19 and how to prevent it by maintaining health and hygiene according to government health protocols. The method of giving understanding to others has a very close relationship with one's achievements, so it can be explained that a person's understanding can increase; one of the contributing factors is the method of providing appropriate and quality material to facilitate the guidance process for someone and it can have a positive impact on others as guidance participants (Nasution, 2017).

The process of carrying out da'wah through lecture techniques is carried out in accordance with the division of work tasks that have been carried out in the previous da'wah planning process. The implementation of this da'wah began with an opening by the moderator from Islamic religious counselors, then continued by reading the letter Yasin or Tahlil together by members of the extension team who served as readers of Yasin and Tahlil, then provided material by the main speaker related to the prevention of Covid-19 and maintain cleanliness and health, and finally closed with a prayer reading by the moderator. The implementation of a work program is an advanced stage of the planning process carried out by a person or organization to mobilize all members of the organization to take action or action in accordance with the plans, duties, and responsibilities of members who have been compiled to implement a work program (Baidowi, 2020).

Secondly, the implementation of da'wah during the pandemic and the new normal era, namely the field counseling method, namely the da'wah method which is carried out by working directly to the da'wah location with techniques of providing social assistance to the community to prevent the spread of Covid-19 such as giving masks, hand-sanitizers, and spraying disinfectants in various places. It is indicated as

crowded places for residents, such as schools, mosques, markets, and so on. Anjansana extension method is an extension method that is carried out to provide information, knowledge, and skills that must be followed by extension targets by directly visiting the extension locations in the vicinity of the extension implementing organizations (Imran et al., 2019).

Controlling

Control is an assessment process carried out by the head of the extension team and functional extension agents on the implementation of da'wah, which is carried out by the extension team with the aim of knowing the feasibility and readiness of carrying out the da'wah activities that will be or have been carried out (Kayo, 2007). Control is the activity of assessing whether an activity to be carried out is in accordance with the activities that have been planned (Suharyadi & Insani, 2016). The control of religious extension programs is carried out in two areas which can be described as follows:

First, the control by the functional extension of the religious affairs office of Pegantenan Pamekasan, East Java, by carrying out two controlling activities, namely pre-implementation of preaching and post-implementation of da'wah (Mubasyaroh, 2016). Pre-implementation control of da'wah, namely coordination activities or discussions between the head of the extension team and the functional extension agents regarding all da'wah activities that will be carried out by the extension team, such as discussing the feasibility of material, implementation time, use of methods, setting targets and locations. Such a control process is the control that is carried out to oversee the implementation of a work program that will be carried out by team members who then periodically report the results of their work program implementation to the work program coordinator (Suharyadi & Insani, 2016).

It is controlling after the implementation of da'wah by functional extension agents in the process of receiving information from the head of the extension team regarding the results of da'wah activities, the impact of da'wah, and public complaints about the da'wah activities that have been carried out. This control is done to ensure that a work program can run well, so a leader needs to measure the quantity and quality of the work program in order to minimize failures in its implementation (Maujud, 2018).

The second control is by the head of the extension team as well as the coordinator for the implementation of da'wah activities by controlling the suitability between the implementation of the da'wah and the work plan that has been prepared previously. Control is an effort made by an organization to compare performance with a predetermined work plan where if there is a difference between the performance and the plan, an action can be formed to improve it (Baihaqi, 2017).

Control by the head of the extension team is also carried out by assessing the shortcomings and constraints experienced by the extension team during the process of conducting dakwah, such as internet networks that do not run online, laptops that are dead (blank) during the online process (Alhidayatillah, 2018). The finding of these obstacles by the head of the extension team was used as material or material to improve the implementation of further dakwah activities. That is, supervision of work programs within the organization is essential to improve the quality of work of the implementation of a work program that is being carried out by the organization as a whole (Meriza, 2018).

Conclusion

Based on the description above, the results of this study can be concluded that the proselytizing by Islamic religious counselors in Pegantenan, Pamekasan, East Java during the pandemic and the new normal era has been very well managed or regulated before the da'wah is applied to the location and target of the da'wah (community). The management of da'wah by Islamic religious counselors can be explained as follows: First, the planning of the da'wah which is carried out includes determining the material to be given, the implementation time, target, and location, as well as the method of carrying out the dakwah The second is organizing by forming two organizations, first the formation of a team of Islamic religious counselors including the chairman, secretary, treasurer, religious affairs sector, and mosque council. The second division of work assignments to members of the moderator extension team, readers of Surat Yasin and Tahlil, the main material bearers, and readers of the closing prayer. The third implementation of da'wah is carried out in two ways, first with face-to-face lectures with the target of preaching (with health protocols) and face-to-face or online. Second, with field counseling, namely by providing direct social assistance to the community in

the form of giving masks, hand sanitizers, and spraying disinfectants. The four controls are carried out by two fields, first by the head of the extension team by assessing the suitability of the implementation of da'wah with the plans that have been prepared previously. Second, by the functional extension (extension of the Office of Religious Affairs of the KUA Pegantenan East Java) which is carried out during the pre-implementation of da'wah by controlling the material, objectives, methods, and timing of the extension and post-implementation of dakwah by assessing the impact, results, and complaints of the community.

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